

A HARMONIOUS UNIVERSE: THE WORLD AS ONE

- Multicultural Trips of
Venerable Master Chin Kung



佛教是釋迦牟尼對一切眾生
多元至善圓滿的社會教育
直示諸法平等自性本真德
用之宇宙人生真相說法教人
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會教育工作者吾人應知應學

一九九九年十月三十一日

釋淨空



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Translation from the front cover:

Buddhism is a multicultural and virtuous teachings directed by the Buddha towards all sentient beings in the whole universe. It explains the reality of life and the universe, that both sentient beings and teachings are equal, and that virtuous abilities and wisdom are actually within our true self-nature. Buddhism teaches us how we should harbour a broad mind with the qualities of sincerity, purity, equality, proper understanding and compassion. In mind and spirit and getting along with all conditions. And that we should set good examples for others to follow. Through these words, we see the Buddha as a compassionate multicultural social educator, worthy of emulation.

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Understanding the Concept of “One Living Entity”

A Multicultural World - Path to Permanent Stability and Peace

We hope that all the different races and religions can treat one another equally and live in harmony, and that we hold the same ideals and understanding.

1. All the ancient saints and sages are positive that a man's self-nature is good.
2. All living beings have Buddha nature.
3. All things have Dharma nature.
4. We are positive that our true self-nature can see, hear, feel and is all-knowing.
5. We are positive that our true self-nature is pure, perfectly good, compassionate, and grateful.
6. All beings originally were able to live in harmony, and treated each other equally.
7. All beings originally tolerated one another, and were able to love and respect one another.
8. All beings originally trusted each other with true sincerity, and showed concern for one another.
9. All beings originally took care of one another, and co-operated with one another.
10. Our mind give rise to the whole universe, our body fills everywhere transcending space and time.
11. Do what virtue and morality call for you to do, holding sincerity in your mind and do away with all evil.
12. Learn to be a teacher for all and act as a model for the world to follow.

All the sentient beings, including Buddhas, and people, have the same self-nature, and therefore have the capacity to be all knowing; have the same dharma body, and therefore have the potential to achieve the same perfectly virtuous appearance.

The only difference between Buddhas and us is that we are deluded while Buddhas are enlightened. Due to different degrees of delusion, our physical appearances are now different. We are but one entity, each with different names. That is the reason why all people of the world should love one another without any differentiation. We are all part of "One Living Entity". To people who are older than we are, we should be respectful and caring just the way we are respectful and caring to our own parents. Those younger than we are, we should love and protect just the way we love and protect our own children. We learn, by using sincerity, purity and equality, to practice love and care for every one.

We must start by practicing it on ourselves. First, we need to resolve our inner inequality, confrontations and conflicts towards everybody and everything. Once our own body and mind are in peace, that is how we can bring peace to our families, our neighbours, and our town. We can help the town we live in turn into a mutually respectful, loving and peaceful community. Only then can we extend this change to the whole world. Thus, "the world as one family" can be realized. I sincerely hope that people of vision and virtue, can lead our society and jointly promote this profoundly meaningful social educational work.

Most respectfully yours,

Chin Kung
Christmas 2003

PROFILE OF VENERABLE MASTER CHIN KUNG



Yae-Hong Hsu, better known by his Buddhist name Venerable Shi Chin Kung, was born in February of 1927 in Lujiang County, Anhui Province of China. For thirteen years, under the guidance of three teachers successively,

eminent professor Dong-Mei Fang, Tibetan Living Buddha Master Zhang Jia, and well known Buddhist Dharma Master Bing-Nan Lee, Venerable Master Chin Kung studied diligently of Buddhist sutras, history and philosophy. He is well versed in numerous Buddhist sutras, discussions of various Buddhist schools, and also in the teachings of Confucianism, Taoism, Catholicism, Islam and other religions. He has spent most of his time and effort in studying, practicing and teaching Pure Land Buddhism in which he attained his greatest achievements.

In 1959, Master Chin Kung became a monk at Linji Temple of Yuanshan, Taipei and was given the Buddhist name Chin Kung. After receiving full ordination, he began lecturing and propagating the Buddha's teachings in Taiwan and abroad. For more than forty years, he has continuously given lectures on the Five Sutras of Pure Land School, Flower Adornment Sutra, Surangama Sutra, Complete Enlightenment Sutra and many others. To date, at the age nearly 80, he is still happily and tirelessly lecturing daily. Due to the world conflicts and turbulence in the recent years, Master Chin Kung has been busily promoting the value of reintroducing traditional educational system around the world. However, upon every return to the Pure Land Learning College, he resumes his lectures. In year 1998,

Master has started to give lectures series on Flower Adornment Sutra, and been sustaining 4 hours teaching daily tirelessly since. As of today, more than 2500 hours of lectures have already given.

True sincerity, purity of mind, equality, proper understanding, compassion, see through, let go, attain freedom, accord with conditions and be mindful of Buddha Amitabha are ten main practicing guidance and principles that Master Chin Kung has summarized from more than 50 years of practicing experience. He initiated the use of modern high technology; through TV satellite and internet to achieve 24 hours 7 days a week long distance learning of Buddhism and teachings of saint and sages. Through the implementation of his goal of world peace and unity among religion, races and culture, the Master has shown great compassion and indiscrimination for all.

Since 1977, Master Chin Kung has begun to accept invitations to lecture abroad. He extensively promoted the idea of Pure Land Learning Association and Pure Land Learning College, forms of organizations dedicated for practicing, for the distribution of Buddhism books and media products, and for fostering Dharma lecture successors. Over the past several decades, there



have been more than 120 such organizations established around the world. Master Chin Kung has printed and freely distributed over ten millions books of sutras, discourses on Buddhism, and other related books. Moreover, there are over 1700 sets of Great Buddhist Cannon printed and freely offered to libraries, universities and Buddhism organizations. For the purpose of training more qualified lecturers to carry on the important work of propagating Buddhism, in 1995, Singapore Buddhist Lodge and the Amitabha Buddhist Society of Singapore jointly sponsored a Buddhism lecturers training program; in 2001, there was the establishment of Pure Land Learning College Association, Inc in Australia, also as a training ground. Both establishments have since been under the guidance of Master Chin Kung.

Carrying the responsibility of “learning to be a teacher, acting as a role model”, in every place he has lived, Master Chin Kung has always done his best to promote peace and unity among different groups as well as the values of learning moral principles. In 1985, Master Chin Kung immigrated to the United States. During the time

he lived there, he won the awards from both city of Dallas and the state of Texas as Honorary Citizen. After two years of migrating to Australia in 2002, he was awarded the Honorary Doctor of University and Honorary Professor by Griffith University, and Honorary Doctor of University and Adjunct Professor by University of Queensland. In April 2004, he was again awarded the Honorary Doctor of University by University of Southern Queensland.

Since 1998, to genuinely put the doctrines of Flower Adornment Sutra into practice, the Master has had the vision of every religion is about education of divine love and kindness, the God from every religion is manifestation of the same One God, an idea of multicultural. In Singapore, he encouraged communication to gain mutual understanding among nine different religious groups, and invites the leaders of the nine religious groups every week to give lectures to the public in Singapore Buddhist Lodge. At the same time, he has also taken the time to participate in Multicultural Forum hosted by Aboriginal and Minority Group of Queensland.



Australian Attorney-General,
Hon. Philip Ruddock, MP



Australian Minister for Citizenship and
Multicultural Affairs,
Hon. Gary Hardgrave, MP



Australian Minister for Foreign Affairs,
Hon. Alexander Downer, MP

As a representative of Griffith University, Master Chin Kung was invited to attend and give a speech in the Network of Universities and Institutions for Asia-Pacific Peace-Building and Conflict Prevention, facilitated by the UPEACE Asia Pacific Programme, in Bangkok, Thailand in July 2003. August of the same year, he was invited by the Australia Council for the Promotion of Peaceful Reunification of China (ACPPRC) to the Eyes on Tibet Charity Gala Dinner, a charity event that raised money in helping cure cataracts patients in Tibet.

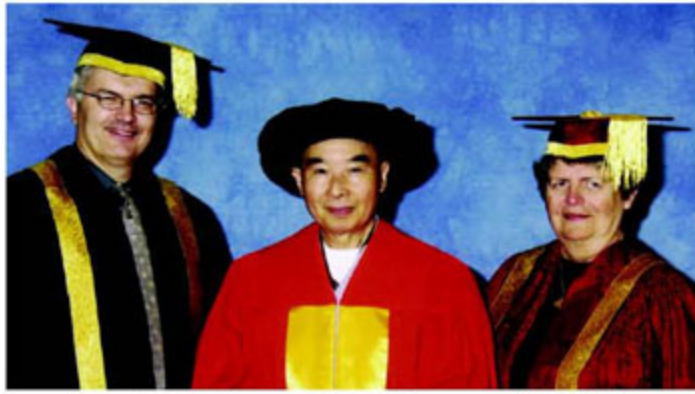
In October of 2003, Venerable Master Chin Kung was invited by the Vice President of Indonesia, Dr. Hamzah Haz, to visit Indonesia. During this initial visit, Master shared his thoughts with many officials and religious leaders of Indonesia. In the conversation with former President Mr. Wahid, Master proposed constructive suggestion for the country's unification and peace, and emphasized the importance of propagating religious education. While in Indonesia, Master Chin Kung received tremendous welcome and was asked to come back to Indonesia for lectures. Minister of Religious Affairs of Indonesia, Prof. Dr. Said Agil, invited Master again to Indonesia in February, 2004. During the speech titled "Humanity, Love and World

Peace", Master shared his view: that in order to obtain stable society and world peace, it had to be built upon reintroducing the moral teaching of saints and sages.

January, 2004, Venerable Master Chin Kung, representing Griffith University, was invited to attend the 2004 Okayama NGO Summit for International Contribution held by Okayama Topia for International Contribution (OTIC) in Okayama to discuss the topic "Education for Sustainable Development". During several days of discussion and knowledge exchange with distinguished representatives from all over the world, Master pointed out an ideology from ancient saints and sages, "to build a country and to guide its citizen, one must start by educating its people"; furthermore, he explained that all the religions were education of compassion and kindness, in order to solve the current problems of social crisis and global unrest, one had to first solve his inner conflicts and unrests. Only if everyone would introspect oneself to find peace and purity within, this world would have a bright future. With his compassion, Master Chin Kung's sincere speech with easily comprehensible explanation left deep impression to his audience who later expressed admiration and gratitude.



Nine Religions Gathering Together



Awarding an Honory Doctor Degree at the Griffith University, Vice Chancellor (left), Chancellor (right)



Pupua New Guinea Catholic Sisters



和平頌

等尊敬

Peace & Harmony Among Beings of Diverse Religions & Nationalities

**Speech Given at the
Centre for Peace
and Conflict Resolution**

8th March 2002

Respected Vice-Chancellor John Hays and professors, I would like to express my appreciation to the university for giving me this opportunity to share and exchange my ideas with you. I have been a Buddhist lecturer for forty-four years. In my understanding, Buddhism is a multi-cultural social education. Today, we would say that Shakyamuni Buddha was the founder of multi-cultural social education, a true social volunteer. His goal was to help sentient beings understand the true reality of life and the universe, to treat everyone equally, to co-exist harmoniously, and to live in mutual cooperation with all others.

In my lectures, I have said that Buddha taught three principles. The first is to treat everyone equally and to co-exist harmoniously regardless of nationality, race, and religion. The second is to regard nature and all existence with a non-discriminatory mind. The third is to treat all spiritual beings with equal respect and harmony. In Buddhism, peace is the core concept for guiding all beings. Whether or not peace can be achieved depends on "equality." Only with a non-discriminatory mind, will peace be realized. The Buddha was a humble person who respected, helped, and cared for everyone. He showed us, through his example, the only way to attain peace.

When I read the Chinese translation of your report on the Centre for Peace and Conflict Resolution, I was impressed and greatly moved. I thought of a gentleman, Mr. Jia-Cheng Li in Hong Kong. He and others truly understand the importance of education and are very enthusiastic in their support. After sharing the same report with them, they expressed support for the

centre. Mr. Lee, whom I have met only once before, would like to see me again. He and I agreed that the curriculum (to eliminate conflict and promote peace) offered at this centre is of the utmost importance and needs to be taught as soon as possible. We should do our best to accomplish this project. We hope this centre will have a strong positive influence on society.

We must resolve conflict with peace. We need to realize that we can never calculate the true loss and damage from war. We hope this centre can lead us to peace by resolving all human-made disasters and warfare. This will bring infinite merit to the centre.

Today, it is very important to help the younger generation set new moral standards and to gain proper understanding of life and the universe. Fame and wealth diminish with time. Only by benefiting society will we receive infinite merits and virtues.

Looking back through history, how many of us remember leaders and prestigious people from the past? Consider the founders and leaders of spiritual traditions: Confucius in the Orient and Jesus in the West, Islam's Mohammad and Buddhism's Shakyamuni Buddha. They lived lives of hardship and sacrificed their own interests for the well being of others. After hundreds and thousands of years, they still have the respect of those who learn from their examples. This is the true value of life: Life is only valuable and meaningful when we lay aside our own interests to dedicate ourselves to the interests of others. Only a person who can accomplish this will not have wasted his or her precious life.

Today, the vice-chancellor and professors of the University of Queensland have generated utmost compassion and are working towards the great goal of world peace. This is a ray of bright light for our world. I have told everyone that you are messengers: Bodhisattvas who are here

in this world to accomplish this good work to help save this world. We should all work together to support this great mission. I am just following behind your foot steps with this small contribution. I sincerely offer my best wishes to the University and hope that the Centre will soon accomplish its goal. I truly believe that all those who endure suffering will be very grateful to the University and to all of you, the Bodhisattva professors. Promoting education is a greatest deed. It is said in a Chinese classic: "Education is crucial in the establishment of a nation: It trains its leaders and its people." The education of peace is the best and most virtuous teaching among all the teachings of the ancient sages and saints.

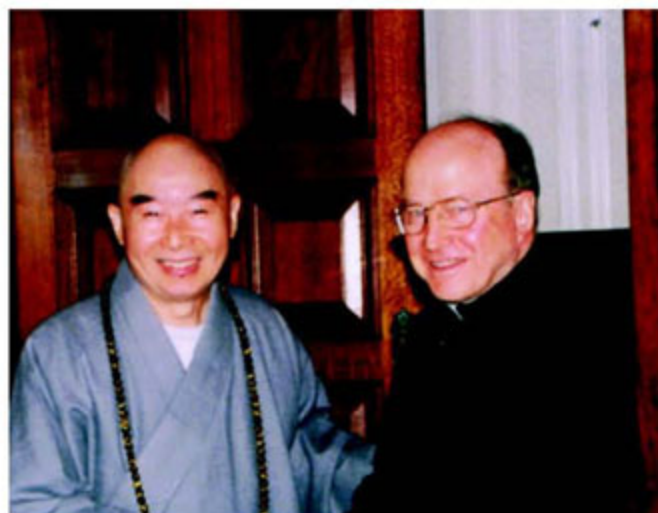
Lastly, I hope that all virtuous and kind-hearted people will work together to support the great task of saving our world and bringing comfort to all people. We cannot afford to lose such a rare opportunity to invest in future world peace.

Chin Kung

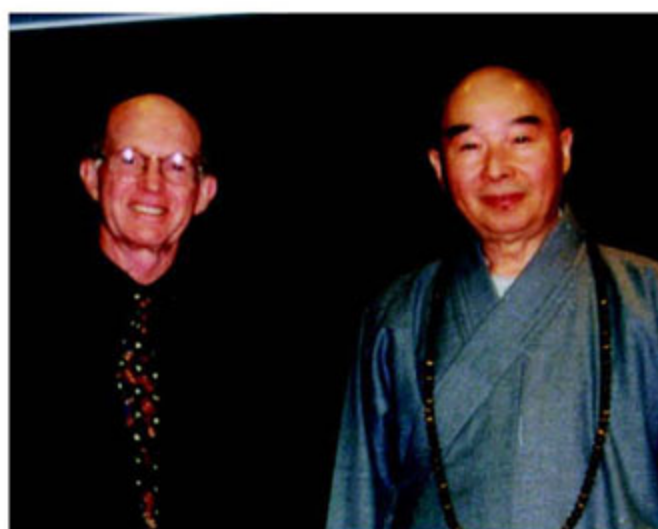
Master Chin Kung Sharing his Ideas with Archbishop John Bathersby, Catholic Archbishop of Brisbane & Rev. Dr. Ray Reddicliffe of the Uniting Church in Australia

13 June 2002

Religious education is critical for the world. If we observe the global situation in the past half-century, many countries have been disrupted by increasing conflicts and disasters. People are afraid of these crises and have been looking for



Archbishop of Brisbane John Bathersby



solutions. Yet, to save our world from grave disasters, there is no solution other than religious education. It is the teachings of God and sages that will help to save our world.

If human beings cannot abide by the teachings of sages and instead attach to their own viewpoints and opinions, we will create grave mistakes. Today's education only focuses on science, technology, and financial benefits but has neglected morality, ethics, and love. This neglect has brought grave disturbances and catastrophes to society. Scientific and technological advancements, without guidance from teachings of God and Holy Sages, will only be harmful to living beings and eventually destroy the whole world. Therefore, many compassionate people have begun to search for solutions to save the world, minimize negative influences on

society, and purify our minds and hearts. They have thought of many possible ways, but unfortunately, most have overlooked religious education.

In fact, recent conflicts in the Middle East were also due to people's neglect of Islamic teachings and exploitation by those with selfish purposes. The sacred book of Koran does mention the Holy War. Holy War refers to self-defence - not invasion. It is absolutely not to attack others by using violence. China's Eight-year Resistant War to the Japanese invasion is an example of a holy war, because it was self-defence, definitely not invasion of others.

The term Islam means peace and harmony. How can someone attack others with military force or violence? If everyone understands the true meanings of their religious teachings, people can certainly live and work together in harmony.

With many years of studies in Buddhism and other religions, Master Chin Kung believes there is only one true God, who possesses perfect wisdom, perfect ability, and perfect appearance. This Holy Being takes on various identities with numerous means to help people of different regions, cultures, and races. His forms and ways of education may be different but they all lead to one goal.

From this, we understand that all living beings throughout the whole universe, not just one region, are children of God. God would wish that every living being in the universe can accept and uphold the teachings of saints and sages. We should not follow our own views, as they always lead to mistakes. The difference between sages and people is that their concerns are always for the benefits of others. People only care and look after themselves.

As religious workers, we must learn from God to broaden our minds and hearts. We should

be concerned with the welfare and happiness of all beings but not our own. Selfishness creates mundane people. Altruism creates real disciples and messengers of God.

We must harbour the sincere, pure and non-discriminatory kindness to help all beings and not to discriminate against others' race, religion, or nationality. Chairman Mao of China, once said, "We should serve people with all our heart and strength." "For the well being of all people, we should serve people with all our heart and strength." Today, we need to sincerely practice this principle.

Master Chin Kung feels very much indebted to the Minister for Immigration and Multicultural and Indigenous Affairs, Honorary Philip Ruddock who wished him to remain in Australia. He hopes that Master Chin Kung could contribute more assistance and endeavours in the works of Multiculturalism. Master Chin Kung is very grateful to his invitation, thus he is now here in Australia. Australia provides a very good environment for multicultural development. It is the first country to pioneer a multicultural department by the government.

While in Australia, Master Chin Kung attended the Multi Faith Forum and he met with Mr. Uri Themal OAM, Executive Director of Multicultural Affairs in Queensland. This forum was organized by Griffith University. In Australia, the government and universities take the lead in promoting multicultural harmony. Master Chin Kung believes that multiculturalism will take flight in Australia. He feels Australians are very fortunate, pure, and kind people. He believes that God will take special care of this land and her inhabitants.

While Master Chin Kung is in Australia, he has had a chance to meet with government authorities, religious leaders, professors, and chancellors of universities. In his view, all of them

are Messengers of God, and are indeed very outstanding and precious. He is very honoured to be in Australia to have the opportunity to join in this multiculturalism work to save the world. He has discussed with the professors and lecturers of the Peace and Conflict Resolution Institute at the University of Queensland that this work is very urgent, and has to be carried out without delay. This is because disasters are imminent and people are worried about a World War III, nuclear warfare.

The ultimate principle of religious education, the teachings of God and Holy Sages is to harbour sincere, pure and non-discriminatory love. If everyone could spread this love to all beings throughout the whole universe, this shall be the brightest light of the universe, and the light of God. In Buddhism, it is the wisdom of our True Nature and the light of compassion. He hopes that this light could shine on the whole universe and help resolve the sufferings of all beings.

The love of God and Holy Beings is sincere, pure, and unconditional. Every religious leader, clergyman or clergywoman is a representative of God, and must spread and foster God's love. Religious education shall be propagated not only to people in one city, or one region, but also to people in the whole world and universe.

Master Chin Kung wishes that in the future, universities would have a specialized channel on satellite TV station to broadcast religious teachings. This channel can transmit the gospel of God, teachings of the sages without interruption on a twenty-four hour basis. He hopes that the university could organize a multi-faith educational committee to carry out the plans. This committee would invite religious leaders from each religion to teach on this channel. Once the facilities are set, each religion could provide a one-hour program daily. And these programs will continue for twenty-four hours every day and

throughout the year to let everyone constantly immerse themselves in the teachings of God and the sages. Even though there are many other program channels today, Master Chin Kung believes that people have a kind conscience. They will compare different channels and make a wise choice. As the number of people watching this channel increases, their hearts will change towards goodness, and the social morality will improve. This is why they hope to work on the project of a satellite TV station and the Internet.

Moreover, he feels people need to continue to keep in touch, have dialogue sessions with prominent statesmen or stateswomen and religious leaders as well as eminent professors and scholars in academic circles, who are Messengers of God, and have a great impact on society. They should work together to save the world.

Talking about communication and exchange-visits, in the year 2000, Master Chin Kung had helped to organise a delegation of leaders from nine religions in Singapore, two from each religion, to visit China's religious organisations for two weeks. The trip was a great success. Master Chin Kung wished that through this experience, they could organize a delegation with Australian religious leaders as the host delegates to visit countries in Asia, North and South America, and Europe. At least, we will organise one or two trips a year. As a Chinese proverb says, when people meet, closer ties will develop between them. It is necessary for all religions to foster closer ties, with a common goal, to pray for world peace. Hopefully, global religious followers will interact with each other in mutual respect and loving kindness, non-discrimination, harmony and peace, and work together with a common goal to save this world from nuclear warfare.

There are many kind-hearted people in our world, who want to do something good, but they do not know how. This deed is the best and fore-

most important thing to do in the world. People must put in their best efforts to carry out this task. There will be many people as well as many more Holy Beings who are willing to support this project.

In the past five years, Master Chin Kung has been pessimistic and worried for the future of our world. After coming to Australia and meeting the religious leaders, scholars in academic communities, and officials in the government, he sees a ray of hope that this world can be saved for the saviours are in Australia. He hopes the Most Reverend will take the lead in this work and they will do their best to follow. Master Chin Kung appreciates the hospitality of the Most Reverend.

AUSTRALIA & CHINA

Thirty Year Anniversary of Diplomatic Relations



Upon invitation extended from Madam Jenny Wong, Master Chin Kung felt privileged to attend this special event in celebration of the 30th year of diplomatic relationships between Australia and China. The leaders and people of these two countries have a great passion for peace, stability, and prosperity. Their commitment will benefit the world and set the standard for others to follow. Madam Wong requested Master Chin Kung to share with them the ideas on encouraging world peace and resolving conflicts.

The famous British historian, Professor Arnold Toynbee, said "To solve the social problems of 21st century, we have to rely on the

teaching of Confucius, Mencius, and the Buddha. "How can Confucianism and Buddhism resolve the social problems of the 21st century?"

The basic teachings of the Buddha and Confucius are very similar. They both teach how best to relate to others and to better understand our place in the universe. If we follow their teachings carefully, we can summarize them into three areas:

- 1) Firstly, the relationship among humans,
- 2) Secondly, the relationship between humans and the natural environment, and
- 3) Lastly, the relationship among humans, heaven and earth, and spirits;

In ancient times, people respected heaven, earth, and spirits. But today, from the viewpoint of science, we would say that they exist in the same space, but in different dimensions. Once we thoroughly understand these three relationships, we can recover our true virtuous self to love all people, and to diligently and perfectly practice these teachings. Our wisdom will guide us on how to cohesively exist with all beings in our universe. Therefore, it is the great learning "to illuminate our original virtue and wisdom, to love and care for all beings, and to reach unsurpassed perfection."

Confucius taught peace. The word for peace in Chinese is "Ho Ping." "Ho" means "to get along harmoniously" and "ping" means "to treat all equally." A different orientation is used in the Japanese language but the meaning is essentially the same. Equality is the cause and harmony is the result.

Society today is undergoing the most tumultuous time in history. It truly is a "World of Chaos." Many people around the world are trying to find the best way to stop the turmoil and unrest. Several universities are offering courses on conflict resolution and promotion of world peace.

This is indeed a good sign.

We can see from various sources, that there are many conflicts in our world. What is the best way to resolve them? The Chancellor of the University of Queensland has told Master Chin Kung that this important topic is on their agenda. During one conference with several professors, Master Chin Kung raised the question of the root cause of conflict. "In order to resolve any conflict, we must know the cause of the conflict. If we cannot find its origin and uproot it, then conflict will never cease and peace can only be a vision."

People have wished for peace throughout eternity, yet peace continues to elude us. Instead, conflict and chaos have increased. People are unaware of the root cause of the problem - problems that lie in the family - in the conflicts between husbands and wives, parents and children, brothers and sisters, teachers and students. This is where conflict begins. If people focus on these small conflicts, we can then resolve major conflicts in our world. If we go back further, the family is still not the origin of these problems. Then what is the origin?

The true cause lies within each of us. It is a conflict between our true self and our habitual self. Confucius said that all human beings are born with a good nature. The true nature of all beings is the same. The Buddha said that all beings have the nature of Buddha (the ability to become Buddha), the nature of ultimate purity and goodness.

There is no difference in the teaching of Confucius and Buddhism. Both explain that the nature of all beings is kind. However, it has now become unkind as a result of our habitual nature. Our true nature has been defiled by our habitual nature, thus causing conflicts between the two. To love our parents and respect our teachers is an exhibition of our true nature or virtuous nature. However, many people today despise



Chinese Embassy in Australia, WU Tao

their parents, disrespect their teachers, and have no love for their brothers and sisters. These are all results of acting from the habits of our human nature.

Confucius taught about the Five Proper Relationships:

1. The love and cooperation between husband and wife;
2. The love of parents and the respect of the children;
3. The love between brothers and sisters;
4. The compassion of an employer and the loyalty of an employee;
5. The love and trust between friends.

These relationships are a part of our true nature. To practice virtues, to be dutiful, moral, and honest is the proper way of life.

The basic teaching of Confucius is written in *Standards for Being a Good Student and Child*. In the past, this book was used as an elementary teaching for all children in China. Master Chin Kung has explained to his students that this book is the basis for the study of wisdom and being a sage. Just reading and memorising the book is meaningless. To be able to practice its teachings in our daily lives is the true benefit. A true learner will study and practice every word, and follow the teaching throughout his life.

Just as a building requires a sound foundation and strong framework, we do as well. *Standards for Being a Good Student and Child* is our foundation. All the classics and commentaries of Confucianism are decorations and furnishings of the building. It is important that we hold strong beliefs, thorough understanding, and exercise these teachings wholeheartedly and instinctively, not in a false manner.

The foundation and framework of Buddhism is the Five Basic Precepts and Ten Virtuous Conducts. They are Buddhist standards for being a good student and child. The "Rules for Novice" is the paint of the building whereas great sutras and treatises of Buddhism are the final decoration of the building.

Without these precepts and rules to follow conflicts will arise. The ten evil deeds are in conflict with the ten virtuous deeds, which are similar to the Ten Commandments. Greed conflicts with generosity, evil actions conflict with ethical self-discipline, hatred and anger with patience, laziness with enthusiastic effort, wandering thoughts with meditative concentration, ignorance with wisdom, selfishness with helping others, and desire with purity of mind. Breaking the precepts conflicts with keeping them.

If we cannot resolve our own conflicts from within there is no hope to solve those of others. If we carefully observe and reflect on the teachings of saints and sages, we would realise that their teachings help us to resolve inner conflicts so that we can seek peace throughout the world. Once our inner peace is gained our body will be healthy. Illness is a reflection of a conflicted mind. There is a Chinese saying, "A person with great learning will come with a peaceful mind." A person with morality, virtues, wisdom, and a good nature can be recognised from his daily works, manner, behaviour towards others, and peacefulness with all things. Morality, virtue, and true knowledge reflect clearly in a person's ev-

eryday life.

Today people have talked about the way of saints and sages. Since these wise people are still respected and praised, we can safely assure that their teachings remain meaningful and valuable.

Saints and wise emperors have said that to properly build and rule a nation, moral education is required. They understood that education is essential in building a nation and governing its people. In the past, emperors and governors followed sage's teachings, wishing they could become a saint or sage one day. They worked hard to learn from the proper teachings of the wise. This is the origin of moral and virtuous education. Therefore, to solve the escalating conflicts and resultant tragedies of the 21st century, people have to end their inner conflicts first to attain lasting peace.

Finally, Master Chin Kung wishes that both Australia and China will forever be good friends, that each nation will know measureless prosperity, that the leaders of both nations and that all government officials will enjoy great success. Master Chin Kung sincerely wishes them be healthy and happy!



Trips to Indonesia

- Humanity, Love and World Peace

In October 2003, invited by Dr. Hamzah Haz, the Vice President of Indonesia, Venerable Master Chin Kung visited Jakarta, Indonesia. On 28th October, Master gave a speech in the nation wide event, Youth Day Ceremony, hosted by the Vice- President. During the six day visit, Master Chin Kung met with the Minister of Religious Affair, Prof. Dr. Said Agil, former President Mr. Wahid, various religious leaders and different news media. Master expressed with each party his vision and the practical plan for building harmonious relationships for all religious groups and establishing a more stable society for the country. This visit made positive contribution towards the betterment of inter-faith dialog and unity.

In February 2004, Minister of Religious Affair, Mr. Agil Said invited Master to come to Indonesia one more time, for a week long visit. Master was asked to give a keynote speech on the grand opening ceremony of the Multi-Faith Building. Master shared with everyone his thoughts on the subjects of 'Humanity, Love and World Peace'. He also visited main religious organizations in Jakarta and held dialogs with their leaders. Master Chin Kung was later invited to attend the International Conference of Islamic Scholars. The day before his return to Australia, Ambassador of China, Mr. Shumin Lu and his wife invited Master to a lunch meeting at his residence.



Ambassador of China in Indonesia,
Mr. Shumin Lu



Former Indonesian President,
Mr. Wahid

PUT RELIGIOUS EDUCATION INTO PRACTICE

AND TURN A TURBULENT WORLD INTO PARADISE

- Minutes of the meeting of Venerable Master Chin Kung with the Vice President of Indonesia

27th October, 2003



Mr. Hamzah Haz, the Vice President of Indonesia welcomed everyone:

"Welcome to Indonesia and we hope your visit will be beneficial to our country. Our country is currently experiencing difficulties in the areas of economic and social stability. Eighty-five percent of the population is Muslim. However, it is also a national policy that all religious groups be respected and protected, especially minorities. If all Muslims in Indonesia can follow the true Islamic teachings, the country will become a peaceful place and the issue of social instability will be solved. As the Vice President and as a Muslim, I take every opportunity when speaking publicly to persuade all Muslims to follow Islamic teachings and put them into practice in their daily lives. I also hope that Buddhists will be able to advocate Buddhist education and practice it in their daily lives.

The economy in Indonesia has many problems, resulting mainly from the 1997 Asian economy crisis. The country is now heavily in debt. I hope Venerable Master Chin Kung will be able to make full use of your influence to encourage Buddhists and Chinese entrepreneurs here to work together and help the Indonesian

government overcome its dire economic difficulty."

Venerable Master Chin Kung:

You are absolutely correct, Mr. Vice President. What you have said is exactly what we were taught in Buddhism (putting the teachings into daily practice). The world is in turmoil and people are suffering greatly. We must rely on education to confront our immediate dangers. If we look at why China has been a peaceful, united nation for thousands of years, we would have seen that it was the result of proper education - family education, school education, social education, and religious education. We have brought some videos on the teachings of ancient Chinese sages, on how the Buddha educated people to resolve conflicts, and on how to cultivate virtues and morality. As Mr. Vice President has just mentioned, the most important way to help this world is to put religious teachings into practice. Buddhists should not only pursue the Buddha's teachings but also study the teachings of Allah, as well as other religious teachings taught by both ancient and contemporary sages. So long as we have tolerance, respect, humility, compassion, care, and the willingness to cooperate with one another, the world can be harmonious. If each of us is able to follow God's teachings, our world will become Paradise!

In Singapore, I collaborated with nine religious groups and together we worked for mutual benefit. For example, an Islamic organization wished to establish a school. To do so, they needed Singapore \$750,000. Initially we were

only able to collect about \$100,000. So we contacted Buddhist and Islamic associations and organized a walkathon event in which we collected over one million dollars in a single day. Another example was a Christian priest who made a donation of Singapore dollar \$100,000 to an Islamic organization. Inter-religious cooperation is extremely successful in Singapore. We believe that communication between groups is crucial. This requires that those who are committed to their respective religions not only work in coordination within their own groups but also collaborate with other religious organizations. I believe similar success can be achieved in Indonesia. I will definitely share what we have

talked about today with my colleagues and Buddhists around the world.

At the end of the meeting, Venerable Master Chin Kung presented gifts to the Vice President: a piece of calligraphy with the Chinese ideogram "Love" written by the Master himself, and a paper fan, also with Chinese calligraphy. Venerable Master Chin Kung opened the fan and read to Mr. Haz, "The only God in each different religion in this world teaches all living beings to be humane, benevolent, honest, harmonious, and impartial, thereby to be liberated from suffering, and attaining happiness."

DIFFERENT RELIGIONS FORM COMMON VIEW ON PROMOTING RELIGIOUS EDUCATION TOGETHER

On the 30th of October, 2003, Venerable Master Chin Kung, Honorary Professor of both Griffith University and the University of Queensland, hosted a dinner party for leaders from five different religions - Islam, Christianity, Catholicism, Hinduism, and Confucianism - at the Shangri-La Hotel in Jakarta. Sitting together, they discussed how to promote inter-religious equality and harmony based on mutual respect, mutual learning and cooperation, with the goal to stabilize society through religious education. A harmonious and joyful atmosphere permeated through the entire dinner party. All the religious representatives freely expressed their ideas and together they formed common views on promoting religious education. At the close of the dinner, Venerable Master Chin Kung presented each religious representative with a gift, including a framed picture "Living in A Grateful World." The main content of their discussions is summarized below.

Islamic leader, Prof. Dr. M. Din Syamsuddin, Vice President of the Central Board of Muhammadiyah, asked about the purpose of Venerable Master Chin Kung's visit to Indonesia at this time.



Islam Elder

Venerable Master Chin Kung :

I was invited by the Vice President of Indonesia to give a keynote address at the 75th Youth Day Ceremony and also to have a meeting with him in his office. In our meeting, the Vice President mentioned the two major problems facing this country. The first is the economic. The second is the problem of social instability problem. He wished for us to offer him some assistance in resolving these problems. In fact, the economic problem should be the second concern. The problem of social instability ought to be the No. 1 problem. A stable society will naturally attract investors and business people to infuse capital into the country, causing the economy to grow. To stabilize the society, we have to rely on religious education. The Vice President said Muslims should practise what Allah has taught, and he wished that we Buddhists also practise the teachings of the Buddha. This is exactly correct.

Mr. Theophilus Bela, General Secretary of ACRP Indonesian Committee on Religion and Peace, expressed his gratitude to Venerable Master Chin Kung for inviting him and his family to the dinner.

Venerable Master Chin Kung :

Different religions should be united. The foundation of unity is to treat each other with equality and to live together in harmony. This is based on the Confucian idea that the intrinsic nature of all human beings is kind. It is also based on the Buddhist belief that all living beings and Buddhas are equal in nature. Thus, different ethnic groups and religions are equal in nature. How do we practise it? Religions should encompass each other, respect each other, trust each other, be modest and love each other, and care for each other. This is the idea that I have in mind when working on inter-faith harmony in Singapore and Australia. The most important aspect of this work is our sincere mind. It is said that utmost sincer-



Director of Hinduism, Mr. Adi Seoripto

ity can crack open the hardest gold and stone. So if we are not successful, it implies our sincerity is not enough.

A Confucian representative asked Venerable Master Chin Kung:

I heard that Confucius' theories were adopted by Buddhism as the teaching materials in China. Why?

Venerable Master Chin Kung :

Buddhism is the education that helps enlighten people, and there can be many teaching methods. As long as the teaching method is effective, no matter if it is Confucianism or one of the other religions, it can be adopted. Confucianism is the foundation of Buddhism. This is because Buddhism reveres teachers and their teachings, and Confucianism values the filial piety the most. Revering teachers and their teachings is built upon filial piety. When Buddhism was introduced into China, it was well accepted by the Chinese scholars, because Chinese scholars already had a good foundation in Confucianism.

Most important to learning is wisdom. To obtain wisdom, one has to first broaden one's mind and see further into the future. No matter whether one chooses to study Buddhism or to study Confucianism, one needs to learn all relevant subjects. I am learning Buddhism, but I also study Confucianism and other religions in order to enhance my learning. In our learning efforts, we should have our own main subject of focus and learn other subjects to aid our main study. For example, Christians should major in the Old and New Testaments and, at the same time, also should learn other religious scriptures. To do so is to avoid bias and prejudice. We should not think that our teaching is superior to other teachings. Indeed, every subject is good. While Buddha Shakyamuni is my teacher, Jesus is also my teacher. We should respect all religious saints. For this reason, I did not hang the Buddhism couplets on the front wall of our Ten Thousand Ancestors Memorial Hall in Toowoomba, Australia. Instead, we hung the selected verses from different religions' scriptures. By broadening our minds we can live a very comfortable life. Hence, we will be always young; we will not get old. And God and all saints will bless us.

Pastor Dr. Mattheus Max Djayasaputra:

I am very happy to come to tonight's dinner. We religion followers should not just believe God in mouth, but we should believe God in heart. The belief has to arise from the deep heart and is reflected in one's speech and action.

Venerable Master Chin Kung reaffirmed his words by saying, "This is exactly right."

Attendance:

Some individuals are fond of wars. They are highly educated people. How can they do such cruel things?

Venerable Master Chin Kung said with a humorous tone:

These individuals never received any education. At best, we can say that they have received training in advanced technological knowledge and skills. Authentic education lies in moral cultivation and in how to conduct our lives. The ancient educational system started in the elementary school with teachings of rules and disciplines, teachings people on how to do housework, how to communicate with people, and how to be an upright person. Now, PhDs, knowledgeable as they surely are, may not even know how to conduct themselves wisely.

A lady who represented Islam

I have attended some conferences on religion and peace but I feel that tonight's gathering with the different religions is particularly good. I hope that Venerable Master Chin Kung can come to Indonesia again to propagate inter-faith communication.

Islamic representative Dr. H. Amidhan, Chair of Sub Commission for Mediation, The National Commission on Human Rights

I am very happy to meet Venerable Master Chin Kung tonight. We can accept his thoughts very well. Indonesia is a multi-ethnic group country. We all should strive to promote inter-religion harmony, peace and democracy.

Venerable Master Chin Kung

Indonesia is a country of thousands of islands. To promote religious education is not an easy task. Australia has a vast territory and faces a similar situation. So Australia pays particular attention to distance learning using the Internet and TV networks. This practice is very effective and can be a good example to follow.



Picture 1



Picture 2



Picture 3



Picture 4

Snapshots on the Trip to Indonesia

On the October of 2003, Venerable Master Chin Kung was invited by the Vice President of Indonesia, Dr. Hamzah Haz, to visit Indonesia. On February 2004, Minister of Religious Affairs, Mr. Agil Said invited Master to come to Indonesia one more time, after Master's NGO Peace Conference in Okayama of Japan, for a week long visit. Master was asked to give speech on the grand opening ceremony of the Multi-faith Building. Master shared with everyone his thoughts on the subjects of 'Humanity, Love and World Peace'. Master visited main religious organizations in Jakarta and held dialogs with their leaders. Master Chin Kung was later invited to attend the International Conference of Islamic Scholars. The day before Master returned to Australia, Ambassador of China, Mr. Shumin Lu and his wife invited Master to lunch at his residence.

18th of Feb: The Grand Opening Ceremony for the Multi-Faith Building (picture 1)

Master Chin Kung, under invitation from the Minister of Religious Affairs, Prof. Dr. Said Agil, attended the Grand Opening Ceremony for the Multi-Faith Building in Jakarta. Master Chin Kung spoke on 'Humanity, Love and World Peace'. With a broad universal view, he talked about how social unrest had come about in Eastern and Western societies. He firmly acknowledged that only the teachings of saints and sages could truly bring resolution to this most severe of all problems of our 21st century. People living in this new age longed for this ideal to come true. He also said that "all religious education is based on compassion, love, harmony and sincerity and different religions are all founded by the same Saint or Sages." "When religious education brings about a renewed sense of morality and virtue to people, then this world would still be full of hopes and possibility." Thus, all religions could

and should work together in unity. Relying on the morality and virtue of the saints and sages, fully promote religious education, to resolve all conflicts and war of our world.

Visiting Former President Mr. Wahid (picture 2)

This is the second meeting between the two parties. During the one and half hour conversations, both had mentioned again that all the saints and sages that religious followers worshiped in this world, are the manifestation of the One True God of this universe. Mr. Wahid humorously said that all modern religious followers were interested in the 'Clothing of God' and totally ignored the essence of God. Master mentioned the Water Crystal Experiment conducted by Dr. Emoto in Japan. Combining science and Buddhism, Master said that our will could change matters. With sincerity, purity, compassion and love, we could restore our health.

19th of Feb, Visiting Headquarter of Hinduism (picture 3)

Director Mr. Adi Soeripto talked about how Hindu followers lead life in Indonesia and he stressed that Master Chin Kung should visit Bali and attend activities there in the hometown of Hinduism. Master said that he would love to see more communications and contacts between all religions. Understanding, harmony and equality would be realized from doing so.

20th of Feb: Accompanied by special assistant, Drs. H. Rohadi Abd. Fatah from the Ministry of Religious Affair, Master Chin Kung visited Islamic, Catholic and Christian Headquarters (picture 4)

Visiting Islamic Headquarter, Majelis Ulama Indonesia, (MUI) (picture 5)

Elder Drs. H.A. Nazri Adlani and a director of the board received Master Chin Kung. The Elder and the director emphasized that Islamic faith did not represent terrorism and men and women were treated equally in accordance to their own culture.

Visiting Bishops' Conference of Indonesia, (BCI) (picture 6)

Cardinal Julius Darmaatmadja and three other bishops warmly received Master Chin Kung. They had specially prepared vegetarian lunch for everyone. Master Chin Kung mentioned that he had taught classes in the Catholic College, Thomas Monastery in Taiwan. A high percentage of the population of Indonesia has religious faith. If only the religious education could be more pronounced, then Indonesia would see a stable and prosper society soon. Cardinal said that leading a religious life should not be superficial. Teachings should be realized in real life, as long as we hold a just mind, and practice the holy scripture of any our own religion, then peace would truly come to this world.

Visiting Christian Churches Conglomerate of Indonesia, Persekutuan Gereja-Gereja Di Indonesia (PGI) (picture 7)

Chairman of PGI Dr. Nathan Setaibudi warmly welcomed Master Chin Kung. Master Chin Kung talked about how to promote and facilitate mutual cooperation between different religious groups. Two reporters who had attended the meeting asked questions on the topics related to modern Indonesian society. Master explained that only by practice God's love with our sincere mind and use our own words and deeds to real-

ize his teaching, could we hope to resolve numerous misunderstanding and conflicts.

21st Feb: Visiting Islamic University

Director of Multi-Faith Centre of Griffith University, Prof. Toh Swee Hin and Senior Lecturer in University of Queensland, Dr. Maosen Zhong represented Master Chin Kung, had visited the world renowned university, Syarif Hidayatullah State Islamic University. Professor Azra and twelve Deans welcomed Prof. Toh and Dr. Zhong. Dr. Zhong made an announcement that Master Chin Kung would like to donate \$200,000 Singapore dollars scholarship to Islamic students in need.

4:00 PM: Invitation by Vihara Mahavira Graha Pusat (Buddhist Temple)

Abbot Venerable Shi Hui Siong invited Master Chin Kung and Catholic representative for a meeting. Master Chin Kung gave a speech to over 600 followers of the temple.

22nd of Feb: Visiting Guan Hua One Vehicle Zen Temple (picture 8)

Abbot Venerable Ding Sang warmly welcomed everyone and asked Master Chin Kong to give lecture to over 1000 followers of the temple. Master used 'One Vehicle' as the topic and talked about the secular and the gradual teaching methods of Buddha.

International Conference of Islamic Scholar Welcoming Dinner

Master Chin Kung was invited to attend this conference which was held by Indonesian government, Ministry of Foreign Affair and Nahdlatul Ulama. Islamic scholars and various organization representatives from over one hun-

dred countries had participated. Master chin Kung was invited to give a 45 minutes speech to all scholars during this welcoming dinner.

23rd of Feb: Attending the International Conference of Islamic Scholar Opening Ceremony (picture 9)

Director of Multi-Faith Centre of Griffith University, Prof. Toh Swee Hin and Senior Lecturer in University of Queensland, Dr. Maosen Zhong representing Master Chin Kung, had attended this ceremony. They had also attended the rest of the conference which started on the 22nd of Feb and ended on the 25th of Feb.

Master Chin Kung received representatives from Syarif Hidayatullah State Islamic University (picture 10)

Four representatives were sent by Chancellor Prof. Dr. Azyumardi Azra to visit Master Chin Kung in Hotel Mulia.



Picture 5



Picture 6



Picture 7



Picture 8



Picture 9



Picture 10

VENERABLE MASTER CHIN KUNG GIVES ADVICE TO IN- DONESIAN DEPARTMENT OF RELIGIONS AND PAINTS WON- DROUS PICTURE FOR FUTURE

On 31 October, 2003 afternoon, Venerable Master Chin Kung, Venerable Master Sri Pannyavar, Venerable Hui-Xiong, Venerable Ding-Sheng and their associates visited Prof. Dr. H. Said Agil Husin Al Munawar, the Minister of Indonesian Department of Religions. This was the second time Venerable Master Chin Kung met with the Minister Munawar. The first time was two years ago in Singapore, when Venerable Master Chin Kung hosted a large inter-religion harmony party which the Prime Minister of Singapore attended. At that time, Dr. Munawar was not yet appointed Minister.

After greeting each other, Venerable Master Chin Kung started the conversation: "We are very concerned about insecurity in society and the ever-increasing crime rate and divorce rate everywhere in the world. I mentioned in my meeting with the Vice President two days ago that only religious education can help purify people's hearts and keep society safe. I myself have conducted teachings on Buddhism for nearly 50 years. I feel that the education via the Internet and through satellite TV is very effective. Leaders of this country may consider developing in this direction. Firstly, select a group of excellent teachers from each religion who will interpret the teachings of religions. Then make audio or video recordings and subject them to assessment before they are broadcasted on TV. The Department of Religious Affair may establish a Division of Assessment that will assess the content of the teachings and prohibit extremist speeches. If this can be carried out for one year, society will become more stable, people will become honest and kind, and the economy will naturally

improve. Then after seeing this result, other countries will want to follow Indonesia and thereafter regional and eventually world peace and prosperity will be attained.”

The second advice given by Venerable Master Chin Kung was that in order to unite religions, communication and contact is of vital importance. Without communication both ways, doubts could arise, which in turn will cause conflicts. The best way of dialoging with each other is to form groups that are comprised of different religions. Such a view of close contacts can be extended to other countries by visiting them. Not only will this practice encourages communication among different religions but it can also spread the idea and practice of religious unity around the world. Religion carries a lot of weight in Indonesia. This country has an open-religion policy and therefore has a better environment than many other countries. The task of inter-religious dialog may preferably be carried out by universities, because universities are academic entities and intrinsically more convenient to conduct such events. Indonesia possesses rich resources and her people are pure and honest. If religious education can be truly implemented, then its society will undoubtedly be stable and thriving.



EDUCATION IS ESSENTIAL IN BUILDING A COUNTRY AND IN GUIDING ITS PEOPLE

“Only the Sacred Teachings of God Can Put Humanity, Love and World Peace into Actual Practice”

By Venerable Master Chin Kung
At the Joint Secretariat Building for
Inter-Religious Communities
Jakarta, Indonesia
22/2/2004

Respected President, Vice President, Ministers,
and distinguished guests,

I am honoured to be invited by your Department of Religious Affairs to share my views on the topic of Humanity, Love and World Peace at the Opening Ceremony of the Joint Secretariat Building for Inter-Religious Communities. I strongly feel that this is the most solemn topic for the 21st Century.

The cause of social disorder and upheaval in the world - the lack of emphasis on the teachings of the ancient saints and sages

Look at the turmoil and the instability of the world today: many people are searching for the reasons and hoping to find a solution. The United Nations is also trying to seek a reconciliation, to find a resolution for the conflicts and to promote peace. Numerous people have asked me how to achieve these aims. I believe this is a question about education.

The ancient Book of Rites, the Confucius Scripture says: “Education is essential in building a country and in guiding its people.” Educa-

tion is about teaching people to be fully aware of the facts about life and the universe.

The facts about life and the universe cover three topics: firstly, the relationship among people; then, the relationship between people and their environments; and thirdly, the relationship between people and the spiritual world. The ones who can truly understand the three relationships, we call them Buddhas and Bodhisattvas. Those who cannot understand we call them ordinary people.

If we do not understand the facts, it is natural that we will treat people, matters and things according to our wondering minds, differentiations and attachments. How can this not cause problems for us? Thus, this is the root of our social disorder. It turns our living environment into a Saha world, The World of the Ultimate Misery. When we become clear, understand and are fully aware of the facts, this world is the World of the Ultimate Bliss, the heaven. Therefore, this is a question about education and about teaching.

The source of current upheaval in the world is the lack of emphasis on moral self-cultivation in all levels of education, especially the teachings of ancient saints and sages. Chinese people, seriously impacted by Western culture, lost their self-confidence as a nation, doubt the teachings of the ancient saints and philosophers, and distanced themselves from the teachings of Confucius, Mencius, and Shakyamuni Buddha. Owing to advances in scientific technology, people of our world now doubt the validity of religious education. They no longer believe in the teachings of the Bible. Religious followers cannot truly follow and practice the true and the sacred teachings of God. These are the root causes of our natural and man-made disasters.

Last October we were invited by your Vice-President, Mr Hamzah Haz, to visit Indonesia. After we got off the plane, we went directly to

the presidential palace and were received by the Vice-President. He told me that Indonesia currently experienced two serious problems - one economic and the other the stability of society. He said that if all Muslims could put the teachings of the Koran into actual practice, it could bring stability and peace to the country and to the region. He also very much hoped that Buddhists could live up to the teachings of Shakyamuni Buddha. This kind of belief is absolutely correct. The Vice-President believes that if religious followers can truly put the religious teachings into practice, it can bring stability and prosperity to a country.

In the following days I paid a visit to the Minister of the Department of Religious Affairs, the Director of the Bureau of Religious Affairs in Charge of Buddhism and Hinduism, Chairman Amien Rias of the People's Consultative Assembly of Indonesia, the Minister of the Department of Interior, former President Mr Abdurrahman Wahid, and representatives of the leaders of the six religions in Indonesia. The centre of our discussion was how to reach unity in religions, to find a resolution for conflicts and to promote stability and peace. Many of us met for the first time but we felt like old friends, treating one another with true sincerity. We were all positive that if we could truly put religious teachings into actual practice, surely it could resolve conflicts to put stability and peace back in to the society. Then the country would have a chance to thrive and prosper.

In January this year, I was invited to attend the UNESCO Asia NGO Network Summit on the topic of What Should Be Done for Education in the Next Ten Years for a Sustainable Future. We reached a consensus: the most effective way to reach stability and peace is to spread and popularize religious teachings. The Guest of Honour of the Summit, Mr. Gustavo Lopez Ospina, Director of UNESCO in Latin America and the Caribbean Regional Office, also accepted my

proposal: to gather and concentrate our manpower, material resources and financial strength to expand education to the global mass of people.

There are four essential parts to an education. They are all parts of a complete education and should never be separated. The first part is the family education. The second part is the formal school education. The third is the social education. The fourth is religious education. Of these four parts, family education is the foundation, and religious education is what makes an education complete and perfect. When all four parts to an education are working, the world will be at peace, society will be stable, and people will be happy. If we neglect any part to an education, the world will undoubtedly become chaotic.

These four parts of an education were what the ancient Chinese taught their descendents - education on moral principles. All the teachings of saints and sages past and present, including all the religious scriptures, are in accord with the rules of nature. They all talk about education on moral principles. The rules of nature are the sacred teachings of God. God is not about any particular person. God is about the rules of nature and about the truth.

All religions including Islam, Christianity, Buddhism etc., teach the sentient beings virtues and moral principles. We should know that we need to put them into practice, to clearly explain them and be models for other people. This is very important. Therefore, since ancient times how did the Chinese rule the country? They did not rule the country by military power, police force, economics or scientific technology, none of which can solve problems. They used education. Education is essential in building a country and in guiding its people. The method employed by all the ancient Chinese emperors was education. And the teachings of the saints

and sages are very simple and to the point.

How the ancient Chinese taught their descendents - they believed in the five ethical normal human relationships and valued education

Yao and Shun, the ancient Chinese emperors, taught their people the following five principles of education: 1) Parents should love and care for their children, and children should love and be dutiful to their parents; 2) the ruler should be benevolent to the subjects and the subjects should be loyal to their ruler; 3) there should be conjugal love between husbands and wives; 4) siblings should live in harmony; and 5) friends should be trustworthy. The natural and ethical human relations of parents and children, ruler and subjects, husbands and wives, and friends are called 'Dao' which in English means the Way. Those relations are not invented by any particular person. They are the products of the natural formation of human relationships. The rules of nature are called 'Dao' or the Way.

The closeness between parents and children comes naturally. There should be benevolence and justice between the ruler and the subjects. Husbands and wives are different. Each should carry out and fulfil his or her own separate duties. There are orders among the siblings. The older siblings should befriend the younger siblings; and the younger siblings should pay respect to the older ones. There should be trustworthiness among friends. Those are the five virtues and five natural relationships among humans. Each has his or her own mission and separate responsibilities which are called 'De' which, translated into English, means virtues. Thus the ancient Chinese saints and sages taught us that to follow the rules of nature equates to the education of 'Dao De' which in English means education in virtues and moral principles.

There are methods and sequence to learning. The ancients taught us to be learned, to examine,

to think carefully, and to clearly differentiate. They taught us to clearly understand the facts, the regular pattern and the rules of nature and to put them into practice. If we live our lives, work, attend to business, receive a person and handle a matter by following the regular pattern of nature, we are fulfilling our virtues. If we go against the rules of nature, we will end up with problems and we will suffer. Therefore, sufferings - what we today refer to as natural and man-made disasters - the man-made disasters are caused by man. But do we know if there is a connection between natural disaster and man's thinking and actions? Yes, they are very closely connected. Therefore, there can be no sudden natural disasters or man-made disasters without a cause. They are the results of man's karmas. Man creates all the negative karmas and is being so rewarded.

To practice the rules of nature, it can be divided into three subjects. The first is to cultivate one's moral character; the second is the way we attend to business; and thirdly, the way we receive people. Cultivating one's moral character is the very foundation of this practice. In the Book of Great Learning, Confucius said: "From the emperor down to the subjects, the root of their practices starts from cultivating one's moral character." Therefore, to resolve conflicts and to promote peace, we must first cultivate our moral characters. We start by resolving our inner conflicts, contradictions, confrontations, and we should do so diligently.

In cultivating our moral character, our words must be loyal and trustworthy; we must act respectfully. When we attend to business, we do what is proper; we must not do it because it is profitable. We do what is morally right not for its merits. When we receive people and attend to matters, we must first treat others the way we wish to be treated. We do not do unto others what we do not want others to do unto us. When we encounter contradictions, we must first ex-

amine ourselves. Thus are the rules of nature. Therefore, to go along with the rules of nature is to follow the Way. By so doing, we can truly resolve all sufferings and be rid of natural and man-made disasters forever.

When we encounter contradictions, we must first examine ourselves. This is to teach humans that they should sincerely repent and mend their ways often. I regularly teach my fellow practitioners that when we attend to business, receive people or attend to a matter, if conflicts arise, we must always admit that we are in the wrong and that the other is right. We must constantly try hard to change for the better.

The ancient book Spring-Autumn of Lu said: "The root of all things starts by first curing oneself. We must first help ourselves before we can help the world. We must first cure ourselves before the world can be cured. If we want to help the world, it is not the world but ourselves that need to be helped first." Therefore, just as both Shakyamuni Buddha and Confucius were very accomplished before they could teach others to do the same, we too must first do it ourselves. Only then there is hope for peace. All the above are the teachings of the ancient saintly emperors. Later teachers such as Confucius and Mencius also adhered to their teachings making them the basic principles of education and the guiding policies for China for the past four thousand years.

Confucians say that true self-nature of human was originally good. Human nature turns bad because of the bad influence the environment has on him or her. Therefore, the saints and sages highly valued the process of education. They believed that only proper education could protect and even enhance our original goodness to keep them away from evil. Education can change people from being malevolent to being good, turn hostility into friendship, resolve conflicts by turning hatred into brotherliness, and

transform ordinary people into saints. All the ancient Chinese saints and sages understood this principle. This is why it was said, "Education is essential in building a country and in guiding its people." In order to build a country or a government and to properly guide and teach the people, education is the most important factor of all.

When the four types of education are not clearly present, the world will be in turmoil

Let us look at how societies are formed today. Ranging from the basic family unit to the formation of a country, of our world, almost all are tending towards competition for either rewards or profits and the teachings of how to fight in competition. Families no longer care about moral principles. Many couples are busy either getting divorced or making money. They have neglected to educate their children and fail to act as their role models. Therefore, children today do not listen to their parents.

Formal education values and teaches only how to compete in the fields of scientific technology and economics and has neglected the teachings of moral principles and the subjects of humanities. Therefore, the students do not listen to their teachers.

Currently social education is severely contaminated. Just look at the daily newspapers, magazines, TV programs, movies, and materials supplied by the Internet. Much of their content teaches how to kill, steal, lie, and encourage people to have indecent yearnings. They have neglected the teachings of the principle of causality. People are concerned only about their own interests. There is little kindness, gratitude, or loyalty in human relationships.

As for religious education, it has become a formality. It only puts emphasis on rituals. People read the sacred texts but do not understand their

true meaning. Without actual knowledge and understanding of the sacred texts, how could anyone put the texts into practice? Today all four types of education have deteriorated. How could this world not be in turmoil?

Religious education can turn us back to the education of moral principles taught by the saints and sages - the world can still be saved

Most family education, social education and formal education today has deserted the moral teachings. Only religious education still talks about kindheartedness, peace and respect for God. So the world still has a thread of light; it depends on religious education. Religious education teaches us to believe in God and in His teachings, to believe in the principle of causality. People with lofty ideals, who want to save the world from pending disasters, have no other choice but to immediately return to religious education. If we can believe in God, believe in causality, believe in the teachings of the saints and the sages, if we can let religious education lead us back, to put greater emphasis on ethics and moral principles in family education, formal and social education, this world can still be helped. The end of the world is not here yet.

Happiness in a family depends on parents being role models for their children

The family is the fundamental unit of society. When all family members can live together in harmony, all will prosper. 'All' here includes the society, the country and the world. When families live in harmony, how could the world not be at peace and the society not be stable? Happiness in a family depends on parents being role models for their children, when each parent can fulfil his or her duties to keep from doing anything wrong or evil, and to cultivate good deeds. In the past, parents understood this principle; therefore, in front of their children, the parents were bound by proper etiquettes. They would

not risk leaving a bad impression on their children's minds. The parents respected the teachers and acted respectfully towards them in front of their children. When the children saw how respectful their parents were to their teachers, it strengthened the children's confidence in their teachers and helped them to listen to their teachers. This is called family education.

The teachers, on the other hand, acted as role models for the students and taught the students to be dutiful to their parents, to respect their elders and people who had virtues. From this we can understand why children at home and the students at school do not listen today. Who is responsible for this? Mencius said, "It is the parents' fault when children are raised but not taught. When teachers are not strict with their students, teachers are being lazy." This happens when both the parents and the teachers are not exemplary in their behaviour and do not properly fulfil their duties.

Religious education is an education all about loving-kindness and compassion, about people living in harmony and treating one another with sincerity and respect

Now let us look at religious education. All the sacred texts emphasize family education. For example, Islam's Koran says: "Allah is indeed loving and merciful to all people in this world." It also says: "You ought to be dutiful to your parents, to live in harmony with your kinfolk, and to speak only kind words to people." It is said repeatedly in the New Testament that God loves all people. The Buddhists say: "Loving-kindness and compassion are the basis for all relationships, and are also our driving force to accommodate all people and to make sure they can benefit."

Thus all the religious teachings in this world are based on unconditional loving-kindness and

compassion. They teach people to respect one another, to live in harmony, and to treat all equally without differentiating between nationalities or races. Therefore, all religions are really about the education of peace and selfless compassion. They teach people to love one another and to love all living beings. All the religious texts are broad-minded. The Buddhists say: "The mind encompasses all." If we are concerned only about ourselves and look down on others, this is not God's will, nor is it the aspiration of religious teachings. Rather, it is only the will and the wish of a certain individual or a group of people.

Therefore, if religious followers do not delve deeper into the meaning of their sacred texts and practice them accordingly, then their religions - while not in themselves superstitious - could be perceived as superstitious. The nature of a religious education is beneficial to all and it can truly save people.

All religions are forms of multicultural social education

Originally all religions were forms of multicultural social education. We call Buddhism the multicultural social education because Buddha taught people without differentiating between nationalities, races, cultures; no matter who they were, their social positions and whether they were rich or poor. As long as they were willing to accept Buddha's teachings, Buddha accepted them as his disciples. All were treated equally and studied together. Therefore, Buddhism is called the multicultural social education. But other religions, such as Islam and Christianity, also teach people without differentiating between nationalities, races, and whether they are rich or poor. The Islamic religion in China has about 80 million followers. Considering the number of people in China who have religious faith, it has a considerable following. When we look at all the religions, we find their

teachings are not limited to just people of one country or one race. They propagate their religious teachings to the whole world. Therefore, all religions are forms of multicultural social education.

Different religions are created by the same God - there can be unity and co-operation within the religions

Everyone asks the same question: How did the universe come about? Where did life come from? How was the world created? Buddhism talks about space, the dharma realms, all the lands and the sentient beings. Where do they come from? Who created them? The teachings of all religions say that God created them. The creator is God. The universe has only one true God. Even though the name of the God who created the world that every religion talks about is different, the universe is created by the same God. In Buddhism, we do not refer to God but to the nature underlying all things. In the Flower Adornment Sutra, it says: "All are created by the mind and changed by its consciousnesses." Buddha dharma talks about the mind and the consciousness. The mind and the consciousness are our true self-nature. The true self-nature, Allah and God of other religions are of the same facts and principles. This is the fundamental condition and belief we must have in learning, studying and accepting a religious education.

Thus we firmly believe different religions are created by the same God in different forms and taught by different teaching methods. The different manifestations of God are for the convenience of teaching and accommodating people from different areas, cultures and levels of understanding. We have researched all the religious texts. The principles they teach are the same, heading in the same direction and towards the same goal. They all teach people to stop doing all that is evil and to do all that is good, to be enlightened not deluded, to change from being

ordinary to being a saint. If we can observe and understand from these points of view, we will come to realize that there is only one true God (our true self-nature).

All religions have their similarities. Therefore, there can be unity and cooperation within the religions. They should teach people together. They can teach the followers to be sincere, pure, equal and compassionate. They should accept one another, respect and love one another, trust one another, be humble and tolerate each other, be concerned for the welfare of one another, care for one another, co-operate with one another. Together, we can change the earth and this world into a place of Heaven, the World of the Ultimate Bliss. This is our mission when we become a teacher of religion. We should put our hearts into it and direct our best efforts towards this aim. Thus, the pending world disasters can be resolved. Stability, peace and happiness will come upon us all.

Everyone has the mission to be a ruler, a parent and a teacher

The sacred texts of the saints and sages tell us that in a society, no matter what profession we are in, we all have roles as a ruler, a parent and a teacher. Anyone who wishes to achieve high moral standards or to succeed in a career within this lifetime needs to follow this principle.

Here 'ruler' refers to a person in a leadership position. The leader shows the way and the people follow. He will lead the people onto the right path so the people following him will not go astray. Therefore, the leader must have wisdom, virtue, moral conduct, and the knowledge to assist people so they will benefit. 'Parent' refers to the giving of kindness and care. We should love and care for others in the same way that we love and care for our own children. As an employer, we should treat all our workers as our children. As a result, would the employ-

ees not remain loyal to us? A 'teacher' is a person who teaches and guides people. We are like teachers loving and protecting our students. We should become role models for all. Everyone has those three missions. To fulfil those missions, we must rely on and live by the virtues and the moral principles taught by the saints and sages. Only then will everyone have a happy family. Our society will be stable and our world will be at peace.

Propagating religious education on a large scale to all citizens

We know that the teachings of all the ancient saints and sages of every country, and all the sacred religious teachings, are recorded in scriptures. They contain such an abundance of knowledge. As long as the teachings of these scriptures are closely adhered to, the four types of education can be restored. Therefore, it is very important that we restore the teachings of the saints and the sages because the result will bring forth peace and prosperity to Indonesia. Accordingly, I humbly offer you my suggestions:

(1) To let the government lead in the propagation of religious teachings to all citizens via satellite television and the Internet

The majority of Indonesia's population have religious faith. It is through religious teaching that the hearts of people can be purified, thus bringing law and order to society. It is not an easy task to set up schools in more than 17,000 islands in Indonesia, to cover the running costs and to find enough teachers.

Therefore, it is suggested that a religious teaching committee be formed, comprising two to three highly respected, virtuous teachers chosen from each of the six religions in the country; considering there are more Muslims than any other religious followers, there would be a few more Muslim teachers on the committee, which

would then have more than 20 members.

Alternatively, within the Department of Religious Affairs, a bureau for religious education could be set up to assemble a group of outstanding teachers from different religions, to let them explain in detail the sacred teachings of their respective religions. These lectures should be recorded, properly filed away and made available for future use. The bureau would need to vet the contents of these records, keeping in mind that words and implications of racism and discrimination should not be allowed. Hence, equality among all, peace and harmony within the community can be reinforced. After passing vetting, the recorded teachings could be made available for broadcasting on the Internet and the government-owned satellite television. Every religion would be allocated three two-hour lessons a week, making a total of 6 hours, to be broadcast from Monday to Saturday. Sundays would be reserved for the leaders of the country like the President, the Vice-President and the Ministers to give talks on the country's religious policies and the spirit of a religious education.

The above task could be managed by the bureau for religious education within the Department of Religious Affairs. This would allow all the citizens in the country to receive a good religious education. But with today's wireless technology, there are no boundaries in communication. Thus, people from every other country could also receive the religious education offered in Indonesia. The results of such a program would be apparent in 6 months; and within a year, great achievements could be observed. So it is not impossible to achieve law and order in a society and peace in the world!

(2) Setting up a National University of Religions to nurture preachers of various religions to have proper and correct understanding

The Government of Indonesia could set up

a National University of Religions where each religion would have a school on campus. This would allow the students in the schools to receive the sacred teachings of all the saints and the sages from all over the world, to reach the same understanding, not going against morality and rules of nature. These principles are known as the right teachings. The Islamic Koran, the Old and the New Testaments, the Buddha Dharma and all the scriptures from all other religions are all parts of the right teachings. Practicing with reference to these right teachings is equivalent to learning from the ancient saints and sages. It is important to purify one's own mind first. When the mind is in the right, the body will follow, then followed by one's speech and actions.

All the students should learn to truly respect and love all people, matters and things, regardless of nationality, race or religion. No confrontation is allowed. When there is no confrontation, we can live in peace and harmony and in mutual cooperation. There is no confrontation in the nature and the universe. Starting from here and learning from these observations, true wisdom can be attained.

Our body is a miniature universe. Inside the body there are many internal organs, just like the different ethnic groups and races, different countries, different cultures and religions forming the earth and the universe. The body organs originally coordinated well together. They do not confront each other. If anyone of the organs inside our body fails to function and refuses to cooperate, there will be problems. When the condition of malfunctioning becomes too severe, the person will get sick and die. Death occurs not because one organ dies but because all cells will die as the result. When one lives, all live; when one dies, all die.

If we accept and understand the truth of the observation above, naturally we will then be

happy to accept the teachings of the saints and the sages. Our wisdom will grow as the result of learning from these teachings. When we have wisdom, naturally we will coordinate well with each other. The foundation of being able to live in harmony is when there is equality for all and when we can acknowledge that all matters in the universe come from the same living entity.

In order to gain wisdom, one needs to be magnanimous and look at the long term. In learning, one must not be opinionated, thinking that one school is superior to the others. One should regard all schools as equally good. Prophet Muhammad is my teacher, Jesus Christ is my teacher, and so is Shakyamuni Buddha. We should respectfully learn from all the religious saints. If all religious teachers were nurtured from this kind of learning environment, every one of them would become magnanimous and possess superior wisdom. They would all recognize that all matters in the universe come from the same living entity. Henceforth, unity and cooperation among religions could be achieved.

(3) Holding a quarterly religious interactive event for all religions

There is a need to have a continuous interaction among different religions and ethnic groups and to treat all people truly with sincerity. Miscommunication often comes from lack of understanding and interaction.

When I was in Singapore, I took the opportunity to visit the nine major religions and helped them with their charity work. One of the religions wanted to build a school but was short of S\$750,000. Its representatives asked me for help. As this amount was way over our capability, I took the initiative, along with the other religions, and organized a charitable walkathon and a charity bazaar. In one day we raised more than one million dollars. In 1999 together we orga-

nized a charitable dinner: 3800 people from the nine different religions participated. In 2000, a total of 8000 people attended. In 2001, there were 7500. Today the nine major religions in Singapore are very closely knit. This demonstrates that, in order for us to reach religious and racial harmony, people must interact with each other and be true friends.

Therefore, I suggest to all the major religions in Indonesia to organize a large-scale interactive event four times a year. This will enhance mutual interaction, communication and understanding; and thus strengthen the friendship and cooperation among the religious groups. If it is not possible to organize it on the quarterly basis, it should be held at least twice a year.

What I have said above is only my humble opinion offered to the generous organizer for the event. Any comment will be greatly appreciated.

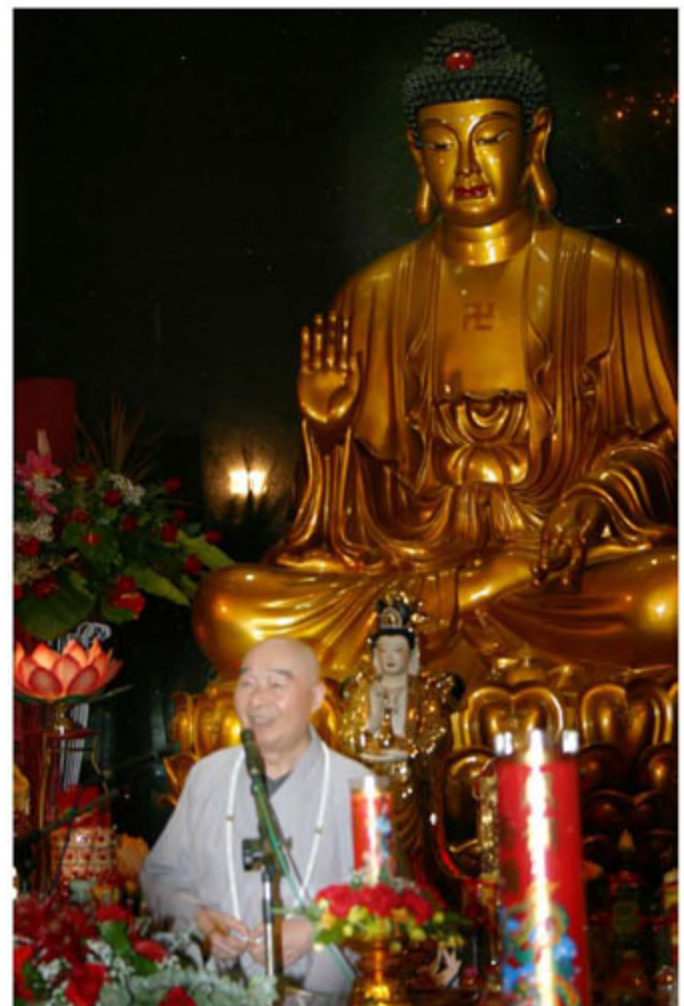
I have been propagating the teachings of Buddha Dharma for 46 years. For the past two decades, with the help of many civic supporters, I have circulated numerous lectures on sutras recorded on cassette and video tapes, CDs and DVDs. In addition, for the past six years I have used the Internet for long-distance religious education. Since last year I have used satellite television for broadcasting my lectures. These modern technologies have resulted in positive influences for many students all over the world.

If the Government of Indonesia can also utilize the modern technologies to conduct long-distance education, I believe the positive result after just one year will surpass those resulting from our efforts over the past 20 years. I believe that after six months, the stability of the Indonesian society will greatly improve. Furthermore, within one year, peace and harmony will prevail and people will be more honest and kind. When a society is stable, its economy will surely prosper as well.

Other countries will also follow the footsteps of Indonesia and then there will be peace in the world. These approaches are really the answer to save Indonesia and the world from pending disasters. If the leader of Indonesia can really put these approaches into practice, he is truly the messenger of Allah, the saintly saviour of this world.

Within our limited resources, we will help and give you our support for this great undertaking. We deeply believe that peace-lovers throughout the world will, too, extend their firm support for this project.

Finally I would like to give my blessing to the success of your religious education and to prosperity in Indonesia. To the President, Vice-President and all Members of Parliament, Ambassadors of respective countries, Ladies and Gentlemen, may you all be happy, healthy and enjoy the best of good fortunes! Thank you!



THE 10TH OKAYAMA NGO SUMMIT FOR INTERNATIONAL CONTRIBUTION

The 10th Okayama NGO Summit for International Contribution was held by the Okayama Topia for International Contribution (OTIC) in Okayama, Japan on 23-25 January, 2004. The main theme of the Summit is "Education for Sustainable Development" which is principally hinted from the United Nations - 2002 resolution and the forthcoming 10-year program of UNESCO beginning 2005. After the keynote speech by Mr. Gustavo Lopez Ospina of UNESCO emphasizing and elucidating the meaning of the theme, four independent yet collaborative discussions - Environmental Issues, Religions and Peace, Human Rights and Gender Equality, and International Understanding - were carried out. Attending this Summit were representatives from all over the world, including Japan, U.S.A., France, Australia, Korea, Indonesia, Nepal, Vietnam, Cambodia, Sri Lanka, Philippines, etc. The participants ranged from Japanese government officials, UNESCO representatives, professors from universities and worldwide Non-Government Organizations (NGO).

Venerable Master Chin Kung was invited to present a paper to the Summit and his paper was read aloud by Dr. Maosen Zhong of the University of Queensland in the Religions and Peace session. The main theme of Master's talk is that we need to carry out four types of education in order to solve the current global issues and sustain future development. All sages in ancient China knew that "Education is essential in building a country for a regime and its people."

The education system is complete only when all types are present: the first is family education, the second is school education, the third is social education, and the fourth is religious education. Of these four types, family education

is the main foundation, and religious education is what makes an education complete and perfect. When all four types of education are implemented, the world will be at peace, our society will be stable and people will be happy. If we neglect any one of them, our world would undoubtedly become chaotic.

The content of the education consists of five principles: 1. Parents should love and care for their children, children should have love and devotion to their parents. 2. The ruler should be kind to their subjects. The subjects should be loyal to the ruler. 3. Husbands and wives should love one another. 4. Siblings should live in harmony. 5. Friends should be trustworthy to one other. They have also taught people to discipline themselves, to be loyal and credible in their spoken words, and to be sincere and discreet in their behaviors. When dealing with daily matters, people were taught to question their own actions to make sure what they did were done with kindheartedness and justification, not for what they could profit from it; They were taught to endeavor to the best of their ability to make everything fair and reasonable, and not to be concerned with their own contribution. When it came to interactions with others, they did not do to others what they did not want others to do to them. When they encountered obstacles and could not get the results they wanted, they reflected on themselves to search for the reasons why they had failed.

All religions are multicultural education about peace and selfless compassion. They teach people to love one another and to love all living beings. All the religious scriptures are broad-minded. If we are only concerned about ourselves and not the others, this is not the God's will, nor is it the purpose or the goal of religious

teachings. That is only the will and the wish of a certain individual or a group of people.

Religious followers must deeply study their own scriptures and practice the teachings of their saints and sages. Otherwise, religions would become superstitions. How would we achieve it? Master suggest that UNESCO establishes a University of World Religions for the 21st Century. Each religion establishes a school within. Let the religious education push the four types of our education forward to make it work and last. Only then will the world of the 21st Century see a beam of light, and our world would be saved.

During the three-day Summit, participants not only had formal discussions in the meeting hall but also had free and cozy conversations in restaurants. For instance, Master Chin Kung mentioned in his chat, "To put an end to conflicts and attain peace, we must first resolve our own self-contradiction and confrontation against all people, affairs and things. I often remind my students: when contradictions arise, we must admit that we are always wrong and others are always right. We should unceasingly correct our faults and change for better." Master Chin Kung introduced to Summit participants the practice of inter-religion harmony and race unity in Singapore, Australia, and Indonesia, as well as the concept and practice of the long-distance education through the satellite TV and Internet.

Participants agreed to Master's visions and praise his accomplishments. Mr. Gustavo Lopez Ospina, Director of UNESCO in Latin America and Caribbean Regional Office, said, "we should use the Venerable Master's method to carry out large-scale educational projects in order to attain our (peace) goals."

Master Chin Kung presented a framed Chinese calligraphy 'Love' and a gift to each Summit participant. He showed a huge painting 'The Forms of the Hells' to all participants at the end of the Summary Meeting and called for education of cause-and-effect and teachings of God and Saints. At the conclusion of the Summit, Master Chin Kung jointly with the President of the Summit invited all participants to dinner. Every one was very happy and wished that Master could come back to the Summit again next time.



Mr. Gustavo Lopez Ospina, UNESCO



TALKS ON RELIGIOUS EDUCATION AND UNITY

During the breakfast on Sunday, 25 January, Master Chin Kung and his followers met other Summit participants, including Mr Gustavo Lopez Ospina, director of UNESCO in Latin America and Chairperson of this Summit, Mr Matt Weiner, director of the Inter-Faith Center in New York and Professor Swee-Hin Toh, Director of the Multi-Faith Center of Griffith University. They were all very interested in Master Chin Kung's approach towards world peace by promoting religious education. They all sat around Master Chin Kung exchanging ideas and were able to talk freely for an hour.

Master CK: Religious education is very important to world peace. In order to implement religious education, I give lectures on Buddhist Sutras and have them recorded, copied and have an enormous number of audio and video cassette tapes, CDs and DVDs made for world-wide free distribution. Now my lectures are broadcast via Satellite TV. There are many audiences. Today the President of Hwazan Satellite TV, Ms Judy Chen, is also here with us.

Ms Chen: Hwazan Satellite TV is Master Chin Kung's temple on television. It propagates Buddhism 24 hours a day. It has already broad-

casted for a year. Currently it covers Asia, the continent of America and the Pacific. Recently we integrated Hwazan Satellite TV into the Internet, so people who get on line all over the world can also watch Hwazan Satellite TV.

Mr. Weiner: How many Dharma masters are giving lectures on Hwazan Satellite TV?

Master CK: So far there is only me. I already have about 20,000 lecture hours recorded on audio and video tapes. If broadcast continuously for 24 hours a day, these materials would last for two years.

Prof. Toh: Plays and operas that are meaningful and educational can also be broadcasted.

Master CK: Yes, we plan on doing that, such as the movie version of Liaofan's Four Lessons and the Buddhist cartoon stories etc.

Mr Ospina: Currently, disasters abound all over the world; our environments keep on deteriorating; and there are endless conflicts everywhere. UNESCO also has started to realize the importance of teaching ethics and education about virtues and moral principles.

Master CK: This is very important. Each religion should set up its own special channel of broadcast, TV or otherwise, inviting 20 to 30 lecturers of morality to explain their own religious scriptures or teachings and have them broadcasted 24 hours a day to their followers and students, to remind them daily that they need to purify their minds. I believe the social trend of people's behavior will improve substantially within 3 years and when people are in harmony,



the world disasters will also be reduced significantly.

Mr Ospina: In order for us to achieve world peace, we should use the same method Master Chin Kung uses to concentrate our manpower and material resources to conduct education on a large-scale. Another question, how to unite the religions?

Master CK: All religions should visit and communicate with each other often, treating each other with true sincerity. They all have to make an effort. When I was in Singapore, I donated S\$100,000 to each of the nine major religions. I helped them with their charity work. One of the religions wanted to build a school but was short of S\$750,000. They asked us for help. Since this amount was beyond our capability, we have the other nine major religions joined with us to raise funds for the project by holding a charity walkathon. In just one day, we raised one million dollars. In 1999 together we organized a charity dinner: 3800 people from the nine different religions participated. In 2000, a total of 8000 people attended. In 2001, there were 7500. Today the nine major religions in Singapore are very closely knit.

Mr Ospina: If all religious leaders could establish a common ground, unity among the religions can be easily achieved.

Master CK: That will not be difficult. Just organize a world cruise for all the religious leaders. This way all the religious leaders get to see each other and interact with each other everyday. They can freely communicate with each other. Thus all contradictions and misunderstandings can then be resolved by this personal interaction. Take our Singapore experience



for example. The representatives from nine religions in Singapore didn't even want to talk to each others. Only after a few trips together, they are all good friends now. Furthermore, all their scheduled activities can be broadcast on satellite TV to the world. This would be a very effective way to unite all the religions.

Mr Ospina: This is a very good idea. UNESCO already offers a similar activity. In Paris, every year we organize a one-month Mediterranean cruise to promote the project of 'Education for Sustainable Development'. This activity has gone on for five years and has proved to be quite effective.

Master CK: I have discussed the possibility of having UNESCO holding its future peace Summit in Queensland with the Griffith University vice-chancellors in Australia. If it can be done, we welcome all of you to attend.

P.S. Another Summit participant, Dr Primitivo Chua from the Philippines, subsequently joined in the conversation. He told Master Chin Kung's lectures can now be received on cable TV and satellite TV system in Manila. His father watches it everyday.

Harmony Starts from Within

Speech at Summit's Farewell Banquet

On Sunday, 25th of January 2004, The NGO peace conference held at Okayama, Japan has concluded successfully. President Mr. Okigaki Tohru and Master Chin Kung jointly invited all the conference participants to a dinner party near the Okayama Castle. At the end of the party, President Tohru invited Master Chin Kung to give a speech. Master gladly obliged and said "I am honored to be here to meet up with so many devoted peace workers. In 70s of the last century, a famous British historian Dr. Toynbee and a famous Japanese scholar had an in depth discussion. Dr. Toynbee said that we must rely on the Chinese culture to help solving the problems of 21st century. Chinese culture contains numerous aspects that could take years to study. The education aspect of Chinese culture could be broadly classified into the following three types of education:

1. Relationship between fellow human beings, including the relationship between men and society, nation and ethnic groups;
2. Relationship between human and natural environment;
3. Relationship between human and their ancestors and the spiritual world.

When these three relationships had been managed well, we could then reach true peace among ourselves."

Master used an example: "The Forbidden Palace has three Great Halls. They are called 'Tai Ho Hall'(Universal Peace), 'Chong Ho Hall' (Within Peace), and 'Pao Ho Hall (Keeping Peace)'. The names of the three Halls have deep implications. The phrase 'Tai Ho' is expressing the whole universe as harmonious and peaceful. This is describing what this universe is like in essence. Inside this universe, there are many

types of relationships. When these relationships are equally harmonious and peaceful, it is then called 'Chong Ho'. This phrase describes the universe on its appearances to an outsider. 'Pao Ho' is describing how the universe works which means all relationships are properly treated, kept in harmony and associated with inner wisdom. This is what old scholars said when they were talking about 'morality and virtue'. Morality and virtue are simply the natural way of everything. Morality is the natural laws, while virtue is something we gain when we follow the natural laws."

Master followed on by saying: "in order to achieve 'Ho' (Peace), we must start from within ourselves first. Erase our inner conflicts and inequality and then we could start to truly reach outside and help the world, the society and the whole universe to attain peace." Lastly, Master wished everyone good health. "As long as our minds are pure and full of goodness, our body will surely be healthy. Only when we are healthy, can we contribute to the world." The speech ended with thundering applause.



生活在

感恩

的世界

LIVING IN A
GRATEFUL
WORLD

感激斥责你的人
因为他助长了你的定慧

感激绊倒你的人
因为他强化了你的能力

感激遗弃你的人
因为他教导了你应自立

感激鞭打你的人
因为他消除了你的业障

感激欺骗你的人
因为他增进了你的见识

感激伤害你的人
因为他磨炼了你的心志

Be grateful to those who have hurt or harmed you,
for they have reinforced your determination.

Be grateful to those who have deceived you,
for they have deepened your insight.

Be grateful to those who have hit you,
for they have reduced your karmic obstacles.

Be grateful to those who have abandoned you,
for they have taught you to be independent.

Be grateful to those who have made you stumble,
for they have strengthened your ability.

Be grateful to those who have denounced you,
for they have increased your wisdom and concentration.

感激 所有使你
坚定成就 的人

Be grateful to those who have made you

Firm & Resolute

And Helped in your Achievement.



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Messages from New Discoveries in Space Physics

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Abstract

Traditional Buddhism is not a religion but an education about the truth of life and the universe. Modern science has gradually verified what Buddha Shakyamuni taught in the sutras (i.e., Buddhist texts). We contrast the new physics discoveries about the universe with statements in the sutras. These new scientific discoveries are very similar to what Buddha Shakyamuni taught 3000 years ago. Specifically, we relate three findings in space physics to the Buddha's teachings: 1) Distance and time are "illusory"; 2) Things can be created from "nothing"; and 3) The origin of the universe. We hope this preliminary study can stimulate our thinking and discussion about the truth of our universe.

Introduction

Traditional Buddhism is not a religion but an education about the truth of life and the universe. Modern science has gradually verified what Buddha Shakyamuni taught in the sutras (i.e., Buddhist texts). It would be interesting to contrast the new physics discoveries about the universe with the statements in the sutras. In this paper, we summarize some key discoveries about the universe from America's National Aeronautics and Space Administration's (NASA)¹ on-line cosmology literature.

The purpose of this preliminary study is to stimulate our thinking and discussion of the truth about our universe. We believe that each religion has insightful descriptions about the truth of life and the universe. It is important for religious followers to study their own scriptures and understand these truths.

Modern cosmology attempts to describe how the universe started and developed. The subject is built upon quantum mechanics and Albert Einstein's Theories of Relativity. Most of the discoveries are derived from highly advanced mathematical principles and are quite difficult for a person without sufficient knowledge in physics and

mathematics to comprehend. However, we do not intend to focus on the technical details of those mathematical formulas here. What is important are the messages that emerge from this scientific research. We will elaborate on some key discoveries of space physics research, which appear amazingly similar to what Buddha Shakyamuni had taught 3000 years ago.²

In this paper, we present three key messages derived from modern cosmology and quantum physics, which are essentially the same as some of the Buddha's profound teachings about the universe. Below we try to use easy-to-understand language to explain the ideas, avoiding complicated mathematical equations, because we expect our audience to be the general public, not physics professionals. These three key messages are:

1. Distance and time are "illusory";
2. Things can be created from "nothing";
3. The origin of the universe.

1. Distance and Time are "Illusory"

To prove this concept is not an easy task in physics. Although we do not emphasize the technical aspects of physics in this paper, the proof of this idea has to rely on Albert Einstein's Theory of Relativity. Relativity is an outgrowth of Einstein's thoughts in the early 1900s about motion and gravity in a non-Newtonian framework. Newton's physics—especially in the realm of mechanics—works well in the dynamics of three-dimensional space (especially for earth-sized and smaller bodies) and at velocities common to everyday experience.

Einstein's relativity framework, however, is completely different. Instead of the *Absolute* view of fundamental parameters such as space and time envisioned in Newtonian physics, space, time, energy, and mass can all vary in their perceived nature in a *Relative* sense. This theory completely altered the direction of modern physics and provided a solid theoretical founding for cosmic research. Einstein is therefore regarded as the "Father of Modern Science."

Both the history of Einstein's discoveries and an excellent portrayal of how they affect cosmology are given in Amir Acezel's book *God's Equation: Einstein, Relativity, and the Expanding Universe*, published by Dell Publishing in 1999. Einstein was awarded the Nobel Prize in physics in 1922 and was later selected by *Time Magazine* as the "Man of the 20th Century." A splendid biography of him: *Einstein: The Life and Times* by Ronald W. Clark, published by Avon Books in 1971, describes Einstein's contribution as a scientist and humanitarian.

¹ NASA, founded in 1958, is the world's leading research agency in aerospace and physics.

² The time frame of 3000 years is calculated from Chinese records which differs from those of other countries. Most scholars hold that Buddha Shakyamuni lived about 2500 years ago.

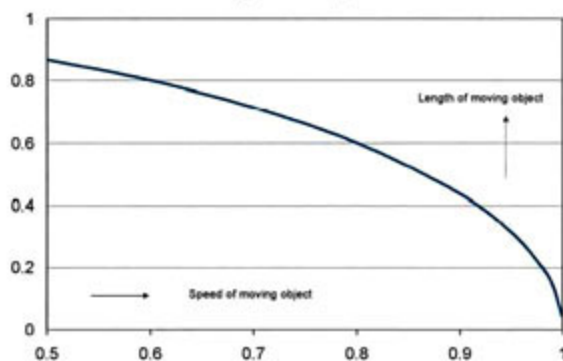
There are two stages of Relativity theories: Special Relativity (SR) and General Relativity (GR). Special Relativity is applicable to objects that are traveling at *uniform velocities*. General Relativity is concerned with the effects of *accelerating velocities*. Einstein's theory of Special Relativity (SR) was first published in *Annalen de Physik* in the summer of 1905. In the same issue of that Journal, he also had significant papers on Brownian motion and on the photoelectric effect, for which he later (in 1922) was awarded a Nobel Prize in physics.

Einstein, among other researchers, realized that physical properties should theoretically change greatly when their measurements are under conditions where the observer is traveling at high speeds relative to that of light. A simple relationship between the length and speed of an object can be described in the following equation:

$$L_v = L_0 \sqrt{1 - (v^2 / c^2)} \quad (1)$$

where L_v is the object's length when it is moving, L_0 is the object's length when it is standing still, v is the speed of the moving object, and c is the speed of light (approximately 300,000 kilometers per second). Figure 1 below shows the inverse relationship between an object's length and its speed according to the equation (1). As an object moves increasingly faster (relative to the observer), its length becomes progressively smaller.

Figure 1. The relationship between an object's length and speed



Equation (1) tells us that objects that are moving very fast (at significant fractions of light speed) would appear to "shrink" in length. If an object is moving at the speed of light, then the ratio $v^2/c^2 = 1$, and we will observe that the object has no length or size.³ In other words, lengths (or sizes) will vanish at the speed of light. For instance, under certain conditions, you will not see any distance between a nearby object (say, the Queensland Performing Art Center in Brisbane, Australia) and a distant object (say, the White House in Washington, DC in the U.S.).⁴ Or put it differently, under some

³ It is a belief in physics that nothing with mass can actually move at the speed of light as its mass would become infinite. Only massless particles like light itself can move at the speed of light.

⁴ In physics, this would only be true to an observer traveling at the speed of light relative to the Earth.

conditions, you may be able to appear on Earth and on Mars at the same time⁵ as the distance between Earth and Mars can vanish. Dr. Sten Odenwald, NASA's space scientist, concludes that objects can be in many places at the same time.⁶ Therefore, distance is not real!

This concept is consistent with Buddha Shakyamuni's teaching in the *Infinite Life Sutra*⁷: "The Buddha does come but without coming from anywhere. He leaves but without going anywhere. He was neither born nor will he pass away." (無量壽經：彼佛如來，來無所來，去無所去，無生無滅).⁸ Another similar statement can be found in the *Practices and Vows of Bodhisattva Universal Worthy of the Flower Adornment Sutra*: "In each of the innumerable Buddhas' lands, I manifested transformation bodies as numerous as the number of fine dusts in incalculable numbers of Buddha-lands." (華嚴經普賢行願品：我以普賢行願力故，一一佛所，皆現不可說不可說佛刹極微塵數身。) Bodhisattva Universal Worthy has the ability to appear in infinite number of worlds at the same time. This ability can now be understood by modern physics.

Regarding time, the theory of Relativity also provides an intriguing viewpoint. A cornerstone premise in Einstein's physics is the constancy of the speed of light. That is, light travels at precisely 299,792 km/sec (or approximately 300,000 km/sec) and this is the highest speed an object can attain. Nothing (with mass) can accelerate beyond the speed of light.⁹

Let us first consider a simple example in our daily life. Suppose we are walking in a fast-moving train. While we might feel that we are walking slowly, an observer outside of the train would see that we were passing by very rapidly. This is because our relative speed is very low with respect to the train but is very high with respect to the external observer.

Now suppose we occupy a spacecraft moving at extreme speeds (approaching the speed of light) away from Earth. From the spacecraft, we use a special clock device to send forth a light signal every second to an observer on Earth. In the spacecraft passengers' eyes, the relative motion of ourselves within the spacecraft is that of standing still with respect to the spacecraft, but moving quite fast (close to the speed of light) with respect to

⁵ Relative theory tells us that time, just as distance explained above, is relative. There is no absolute time or space. These vary depending on one's point of reference.

⁶ Source: www.nasa.gov

⁷ In full title, *The Buddha's Teaching On The Sutra of Awakening To The Equanimity Pure Adornment of The Immeasurable Lifespan of the Great Vehicle* (佛說大衆無量壽莊嚴清淨平等覺經).

⁸ The English quotes from Buddhist sutras in this presentation may need to be further polished. The Chinese original versions of the quotes are also presented for readers' reference.

⁹ The reason for this is that the object's mass increases as the speed increases and would become infinite at the speed of light which is clearly an impossibility. It is hypothesized that particles called tachyons, go faster than the speed of light; but they, theoretically, do not accelerate beyond the speed of light but always move at a speed beyond that of light. They cannot decelerate to the speed of light for the same reasons.

external observers. For the rapidly moving spacecraft passengers, the clock on board seems to move normally (without any change in the length of time of a second). The external observers receive the light signal from the clock on the fast-moving spacecraft at a much longer time interval (interval between seconds increases). That is, for external observers on Earth, the clock on the spacecraft appears to tell time more slowly so that time “stretches out.”

In effect, for anyone moving at high relative speeds, time stretches out (called “time dilation”). There is no “absolute” time. Thus, time is just an “illusion.” Theoretically, you may be able to stretch time from very short intervals to extremely long intervals without making any change to yourselves and your objects. In fact, we believe that the Buddha has attained this ability. In the *Infinite Life Sutra*, it is said: “The Buddha possesses unfathomable wisdom. He has no obstacles. In one single instant, he can dwell in innumerable billions of kalpas (i.e., long eons), but his body and sense organs do not increase or decrease (i.e., do not age). Why is it? Because the Buddha’s concentration and wisdom are boundless and free of obstructions.” (佛說大乘無量壽莊嚴清淨平等覺經第三品：如來正覺，其智難量，能於念頃，住無量億劫，身及諸根，無有增減，所以者何？如來定慧，究暢無極，於一切法而得最勝自在故。) Hence, when we attain the ultimate bliss of Buddhahood, this fantastic ability comes naturally from within us.

Another excellent example of the time dilation effect is best illustrated by Einstein’s “Twin Paradox.” If the above-mentioned spacecraft were to return Earth after 20 years (according to the Earth calendar) of high-speed travel, the passengers on board will prove to have aged less than 20 years of Earth’s time. Suppose two twin brothers born on the same day separate in the following manner. The ground twin remains on Earth while the space twin takes a journey such as described above. The ground twin now becomes 20 years older. The space twin, upon return, appears to have aged about 3 years because time has shortened from 20 years to 3 years for the space twin and his bodily functions in aging have proceeded more slowly relative to those on Earth. To himself and any other passengers on the spacecraft, he has aged in the normal manner—although he felt that he was traveling for only three years.

To take this a step further, theoretically, the space traveler sees his return as a step into the future (from 3 years old to 20 years old). On the other hand, if time can be shortened to a negative value, the traveler can somehow move backward in time from “now” to the past.¹⁰

Buddhas and Bodhisattvas are able to actually enter either the infinite past or the infinite future in a single moment. As Bodhisattva Universal Worthy

says in the *Flower Adornment Sutra*: “I can clearly behold the state of the future and combine all coming kalpas (i.e., long eons) into one instantaneous thought. I can also penetrate all the eras of the past, present, and future in an instant.” (華嚴經普賢行願品：我能深入於未來，盡一切劫為一念，三世所有一切劫，為一念際我皆入。)

To further illustrate this point, we want to cite an example from Buddhist literature, which is analogous to the example of Einstein’s “Twin Brother Paradox” that we just discussed. There were three brothers who practiced hard in order to be reborn into heaven and follow Bodhisattva Maitreya’s teachings there. The three promised each other that whoever went to heaven first would come back to tell the other two what was happening in heaven.

One brother went to heaven first but never returned. Then a few years later, the second brother went to heaven and returned three years later to see the third brother who was still on Earth. The third brother asked, “What took you so long?” The second brother protested, “I have been in heaven for only a moment. As soon as I paid my respect to Bodhisattva Maitreya, I returned to see you. But when I came back, three years had passed on Earth!” “What about our other brother who never returned?” The second brother answered, “He was seduced by many beautiful girls in heaven and forgot about seeing Bodhisattva Maitreya.” Upon hearing this, the third brother felt that it was too risky to attain enlightenment in heaven. He decided to be reborn in the Western Pure Land and follow the teachings of Buddha Amitabha. From this example, we see that there is a time difference between Earth and “heaven” perhaps due to different relative speeds. Here, heaven can be regarded as place of different space-time dimensions.

In summary, space and time are varying and illusory phenomena. Under some conditions, space and time can be changed completely. Indeed, the recent discovery of Black Holes demonstrates this concept. According to NASA space scientists, space and time can reverse themselves in a Black Hole. This means that space becomes time-like and time becomes space-like. What we call time does change to something with the mathematical properties we have normally associated with space, and vice versa.

2. Things can be created from nothing

Talking about this concept, let us first quote NASA astronomer Dr. Odenwald, “Nature has over the years presented us with many physical situations where our intuition about how things ‘ought’ to behave has been shown to be absolutely false: people age differently if they are moving; space can dilate; matter can be created out of pure energy; matter can be created spontaneously out of the vacuum...”

¹⁰ This would be possible if he could accelerate beyond the speed of light which modern physics has yet to prove.

In this section, we present the idea that things can be created from nothing. Without spending too much time in explaining the mathematical formulas, we can cite Einstein's conclusion of the Principle of Equivalence of mass and energy. That is, under certain conditions, energy can "condense" to mass and, conversely, mass is convertible to energy. The famous conversion formula is

$$E = mc^2 \quad (2)$$

where c is the speed of light, E is energy, and m is mass. The energy is equal to mass times c^2 .

From this equation, one can deduce that as an object moves faster up to speeds approaching that of light, its energy will begin to increase notably. In principle then, the maximum energy a given amount of mass can release is determined by c^2 . This mass-energy equivalence forms the basis of recovering huge amounts of energy by "tapping" into the nuclei of atoms; the energy released from the explosion of an atomic bomb is derived from this theoretical relationship.

On the other hand, matter (mass) can be created if enough energy is applied to some volume of space. This can be seen by simply rearranging the formula:

$$m = E/c^2 \quad (3)$$

The above formula suggests that under certain conditions, we can convert energy into matter in empty space. This means that one can literally make up something out of "air."¹¹ In fact, in a micro world, we see things are created from nothing all the time. This reminds us of what is said in the *Infinite Life Sutra*: All the things that are needed by them (people in the Pure Land) will be in abundance. All the adorned things, such as the palaces, the beautifully decorated clothing, the fragrant flowers, the banners and umbrellas will come forth just as one wishes for or needs. If a man wishes to eat, the seven precious bowls and containers, which contain hundreds of different food and drinks of different tastes, will naturally appear in front of him and be filled to the brim... When eating is finished, the food, drinks, and containers will disappear and appear again in time for lunch." (無量壽經第十九品：受用種種，一切豐足。宮殿、服飾、香花、幡蓋，莊嚴之具，隨意所須，悉皆如念。若欲食時，七寶鉢器，自然在前，百味飲食，自然盈滿。事已化去，時至復現。)

A physical justification of this behavior in the Pure Land is that people there possess highly advanced scientific power so that they can create things out of energy when they need them, and convert them back to energy after use.

¹¹ My use of 'air' here is not the best English expression since air is already something. Maybe I should say 'out of thin air' implying from nothing.

3. The Origin of the Universe

In the quantum world, we see things "appearing" out of nothing. Here, a quantum is the smallest possible unit of energy. The universe may have done the same thing—appeared out of "nothing." Dr. Odenwald said that when physicists say "nothing," they are being playful with the English language, because we often think of a vacuum as being "empty" or "nothing." In fact, physicists know full well that the vacuum is far from nothing. Before the formation of the universe, there was no time or space, not even vacuum. The primordial state of the pre-universe period was far from being the kind of "nothingness" we might have in mind.

As Dr. Odenwald acknowledges, "We don't have a full mathematical theory for describing this state yet, but it was probably 'multi-dimensional' ... Nothingness [that gives rise to the present universe] was not nothing, but it was not anything like the kinds of 'something' we know about today. We have no words to describe it and the ones we find in the Oxford English Dictionary are based on the wrong physical insight."

Buddha Shakyamuni taught that the original state of the universe, referred to as the "true self nature," neither comes from somewhere nor goes anywhere, is neither continuous nor separate, is neither dirty nor clean, neither increases nor decreases. (不來不去，不常不斷，不垢不淨，不增不減。)

This pre-universe state (or so called "nothingness") seems obscure and incomprehensible to most of us. Let us put it aside for now and look at what happened at the moment of the formation of the universe. The widely accepted theory in physics about the formation of the universe is the so-called "Big Bang" theory. However, the theory is still being questioned both in its detail and its essential correctness. We can obtain some insights from this theory without necessarily accepting this theory in its entirety.

According to the Big Bang theory, our universe was created somewhere between 10-15 billion years ago from a cosmic explosion that threw matter in all directions. Before the explosion, there was no "space" or "time." Such a state is far removed from anything we know. Even the laws that govern the universe become totally obscure to scientists.

The Buddha used the terms "unthinkable" and "inexpressible" to describe this state. In fact, this state is beyond our comprehension. Dr. Odenwald admits "What this means to us may never be fully understood." But the Buddha did not imply that we should not attempt to "understand" or "observe" this state. The method we should use is "not to think," that is, meditation or deep concentration

without any wandering thought. In deep concentration, there are no obstacles. At this moment, the true nature of ourselves and the universe come forth. This level is called "the pure state of enlightenment."

So how big was our universe when it was born? According to scientists' calculation, the size of the universe at that moment was equal to 10^{-33} centimeters. That is, 0.000...0001 (33 zeros) centimeters! Such a number is so small that it is merely a mathematical concept and can never be grasped by our common thought.

Consider this analogy. Suppose the thinnest body hair has a diameter of 0.01 millimeters. If this pre-universe particle can somehow be stored in a thin hair, how many particles can you store across the hair's diameter? You can store one million trillion trillions of particles across the diameter of your single hair! It is amazing that our infinite universe once contained the same information as that tiny particle did. This information includes everything in the universe in the past, present, and future, including you and me! It is more amazing that a hair can potentially accommodate that many universes! No wonder Buddha Shakyamuni told us: "There is no difference between the infinite and the infinitesimal. Incalculable number of universes can emerge from a single pore!"

Another amazing phenomenon relates to the speed of the expansion from this tiny particle to a huge universe. Space scientists told us that the particle expanded at an incredibly high speed: 10^{50} times bigger in every second. That means, within less than one thousandth of a second, the particle had grown to a size bigger than our present solar system! The formation of our universe takes only an instant! This scientific finding verifies what the Buddha had stated in the sutra: the formation and extinction of universes takes only an instant (—彈指60剎那，一剎那900生滅。)

In short, according to modern cosmology, the genesis of our entire universe is as follows. In the beginning there was "nothing."¹² All of a sudden, a tiny particle appeared. This tiny particle took an unimaginably short instant to form our entire universe. Currently, scientists do not have a meaningful explanation of this tiny particle and only have a subtle mathematical description. Buddha Shakyamuni told us that this tiny particle is actually one's smallest wandering thought rising from the pure mind. In an instant, this wandering thought forms the entire universe. (無明不覺生三細，境界為緣長六粗)

Finally, when asked about other universes, Dr. Odenwald answered that according to General Relativity, our universe represents everything, including all space, time, and galaxies. Other

universes are of totally different space and time completely outside our own. Those universes do not now, or ever will in the future, have any "physical" contact with our universe. From our perspective, these other universes are literally on the other side of eternity and infinity from our perspective. Buddha Shakyamuni also said that incalculable universes exist in numerous different dimensions but we human beings are unable to see them because our wandering thoughts, differentiation, and attachments block our vision. When we let go of our wandering thoughts, differentiation, and attachments, we will be able to clearly observe all the universes.

Summary

Let us summarize the points we have discussed here.

First, distance and time are illusions of human beings. Under some conditions, space and time can vanish. You can appear in many places at the same time and you can observe the past, present, and future at the same instant.

Second, things can be created from nothing. Objects can appear from vacuum. Pure energy can be converted to mass and vice versa.

Third, the origin of the universe is an extremely tiny particle. It takes an extremely short instant for this tiny particle to expand into the huge universe.

Despite the significant progress in modern cosmology research, the universe still remains extremely profound to human beings. The more phenomena that scientists discover the more they realize how little they know about the universe. Three thousand years ago, Buddha Shakyamuni not only explained the true phenomenon of this entire universe but also showed us ways to attain the ultimate wisdom that will enable us to see it all very clearly. It is unfortunate that our scientists have not studied Buddhism. Otherwise, modern science would have even more advanced achievements. We strongly believe that as science advances, more facts taught by Buddha Shakyamuni will be proven.

We conclude our paper with a quote made by Albert Einstein, the "Father of Modern Science."

"The religion of the future will be a cosmic religion. It should transcend a personal god and avoid dogmas and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual and a meaningful unity. Buddhism answers this description. If there is any religion that would cope with modern scientific needs, it would be Buddhism."

- Albert Einstein

¹² Here "nothing" differs from its ordinary meaning, since "nothing" still implies an absence of something (No Thing). But in fact, there was neither

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Translation from the back cover:

A PATH TO ULTIMATE HAPPINESS

In our practice, we strive to attain:

True Sincerity towards others,

Purity of Mind within,

Equality towards everything we see,

Proper Understanding of life and the universe, and

Compassion in helping others in a wise unconditional way.

In attaining these, we will

See Through to the truth of impermanence,

Let Go of all wandering thoughts and attachments,

Attain Freedom of mind and spirit,

Accord with Proper Conditions to get along with the situation, and

Be Mindful of Buddha Amitabha, follow his teaching and vow to reach the Western Pure Land.



***“When a great animosity is resolved, remnant hatred is inevitable.
How can we call this resolution positive?”***

Lao Zi (Founder of Taoism)

Trying to resolve enormous animosity or conflict without understanding its root cause, even though peace may have been achieved through justice, remnant hatred will still exist. Hatred is born out of emotional attachments. Emotions are born out of a deluded self-nature. In our original self-nature, delusion does not exist, thus hatred does not exist at all. Ancient Emperor Tang said: “All faults of the world belong to me.” Taoist Ancient Master, Zhuang Zi said: “All gains and glories belong to others, all errors and faults belong to me.” Therefore, saints often receive blames from the world but harboring no ill thoughts or anger towards others. Is it not good to learn to be like Emperor Shun? (For three years, Shun’s parents and siblings tried to kill him but Shun had never harbored any hatred against them. He felt that everything was his own fault. They were finally moved by his sincerity.) Let us be encouraged by these words.



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