

# 宗教教育拯救危機

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## 建立宗教文化聖城的構想

「世界佛教學人組織多元宗教論壇」演講辭

主講者：淨空老法師

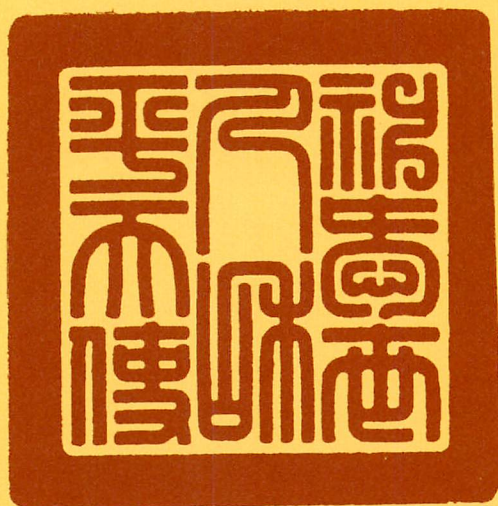
泰國·曼谷

日期：二〇一二年五月二十一日至二十五日





八十五叟淨六禮拜

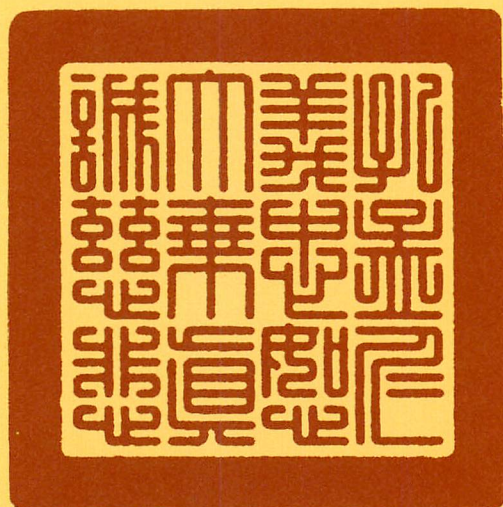


神愛世人，和平天使。

神愛世人，和平天使。

God Loves All People. Blessed are Angels of Peace.

大乘佛法



孔孟學說



仁義忠恕 真誠慈悲

孔孟仁義忠恕 大乘真誠慈悲

Confucianism represents benevolence, honor, loyalty and forgiveness.

Mahayana Buddhism represents true sincerity, and compassion.



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「世界佛教學人組織多元宗教論壇」演講辭・泰國

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地點：泰國曼谷

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尊敬的世界佛教學人組織諸大德仁者：

尊敬的各位宗教領袖、嘉賓：

淨空有幸參加此次「世界佛教學人組織」

(WEF) 與澳洲淨宗學院於曼谷聯合主辦之「多元宗教論壇」。願以六十年學習神聖仁慈博愛教育之心得，向諸仁者請教。

## 甲、現代危機的根源在「人心壞了」

展望世間，人類正面臨著前所未有的危機——

例如：聯合國的研究報告指出，氣候變遷和人口快速成長，導致糧食、能源和衛生需求的增加，使全球水資源供應緊張；二〇三〇年全球可能爆發糧食與能源危機。美國黃石公園沉睡六十四萬年的火山，可能會發生史上第四次爆發；日本東京大學地震研究所研究報告指出，包括東京都在內的首都圈，未來四年內，發生規模

七級以上垂直型地震的機率高達七成。據《科學》雜誌最新報道，美國科學家發現海洋水迴圈正發生激烈變化，可能導致未來數十年，地球將發生更加極端的乾旱和洪水。據聯合國教科文組織統計，全球每年殺子墮胎的數字高達五千萬；據世界糧農組織統計和估算，全球每年屠殺動物的數字超過三千三百億。人類為滿足慾望而為所欲為，此皆為災難之前兆。

今日世界動亂、地球災變日趨頻繁，究其原因本原因在於「人心壞了」，而人心之壞亦是其來有自：東方人忽視了老祖宗的聖賢教誨，西方人忽視了宗教教育。

佛教大乘經典中說：「相由心生，境隨心轉。」「一切法從心想生。」「相」是我們的身體面貌，「境」則是我們的生活環境，包括人事、山河大地、樹木花草等等，都是隨著我們的心念在轉變。佛在《楞嚴經》等經典中說：貪心熾盛召感水災，瞋恚嫉妒召感火災，愚癡迷惑召



感風災，傲慢不平召感地震，懷疑不信召感地陷山崩。

因此，貪瞋癡慢疑是一切天災的根源，也是人體疾病的根源。當人心裡有貪瞋癡慢疑的病因時，就容易造成怨恨惱怒煩的情緒暨殺盜淫妄之發作，就會產生臟腑失調、疾病瘟疫的果報。

## 乙、拯救危機的妙法在「聖賢教育」

現代科學家發現，念力具有不可思議的能量。「一個簡單的意念，似乎擁有改變我們世界的力量。」（摘自《念力的秘密》）

愛因斯坦的老師普朗克博士，是德國著名的量子物理學奠基人。普朗克博士用一生的時間研究和追蹤物質，他說：「我對原子的研究最後的結論是——世上根本沒有物質！心智是一切物質的基礎。」現代科學家承認整個宇宙的物质是由波動產生，此波動速度非常之快，其根源來源於意念的波動。

物質根本不存在，是意念糾纏累積產生的幻相，其基礎就是意念，沒有意念就沒有物質。這個結論與佛經不謀而合。佛經說一念不覺是「業相」，「業相」就是念頭波動的現象。從波動變現出精神現象，以及物質現象。明白此理則知，「物」是隨著「心」在轉變。

現代科學提出「以心控物」。此乃最新的科學概念，若能明白，則能找到化解地球災難的有效方法。美國量子科學家布萊登博士曾說：「應對二〇一二全球危機，唯有全人類棄惡揚善，改邪歸正，端正心念，將世界引導到更好的走向。」

美國科學家琳恩·麥塔格特博士在《念力的秘密》科學報告中揭示：群體念力能帶來這個星球的修復和更新。地球上若有八千修行者用高度專注的念力，就足以影響全世界，足以化解災難。

佛經云：「一切法從心想生」，《華嚴經》



說，宇宙是「唯心所現，唯識所變」。此乃跨越時空、不移不易之真理。念力的作用可以消弭衝突、化解災難。因此，「愛」與「慈悲」的正念、善念非常重要。

東方的傳統聖哲教育和西方的宗教，本質都是「仁慈博愛」的神聖教育。中文的「宗教」一詞，特別具有啓發性：「宗」的含義是「主要的、重要的、尊崇的」；「教」則是「教育、教學、教化」之義。合而言之，宗教即是人類「主要的教育、重要的教學、尊崇的教化」。宗教教育的内容包括五大類：倫理、道德、因果、哲學、科學。這種教育正是端正人心的良方，而為當今世界人類所迫切需要。每個宗教的創始人都是偉大的教育家，無不倡導和諧、互助、仁慈博愛的美德。唯有聖哲的教育，方能化解災難、和諧世界，此為古今中外社會長治久安之根本法門。

二〇一〇年六月和二〇一一年十月，淨空兩

次訪問梵蒂岡，會見天主教教宗本篤十六世，並與主管宗教對話的陶然樞機主教交流。陶然主教談及近年信教人數持續下降，頗令人擔憂。淨空提出，宗教不能只注重祈禱和儀式，更須注重經典教義的學習和講解，這才是宗教恢復生機的希望。

所有宗教教育的根本目標都是引導人心向善，所以宗教要承擔起端正人心、化解災難的使命。世界上信仰宗教的人數比不信仰的多，信仰宗教之人若能帶頭，恢復倫理、道德、因果的聖賢教育，從自己本身做起，切實地落實聖哲教誨，必定可以感動不信仰宗教之人。由此來帶動國家、政黨、族群回歸到見和同解、利和同均、和睦相處、平等對待，則世界安定和諧是可以落實的。

### 丙、東西方宗教教育的現代使命

宇宙萬物之和諧，古今中外社會安樂之根



本，即是聖賢教學。古今中外聖賢應化於世，莫不皆以「教學爲先」。

釋迦牟尼佛當年在世時，日日講經教學不中斷；弟子中有成就者，亦到各個國家地區去講經教學，每年有三個月回到佛陀身邊結夏安居，接受再教育，不斷提升靈性與智慧。

《禮記》云：「建國君民，教學爲先。」中國歷代明君聖主莫不重視教育，五千年前，舜以契爲司徒，主管教育。從古至今帝王均禮請儒釋道專家學者到宮廷中講學，皇帝帶著嬪妃、文武大臣共同學習儒釋道三家典籍。《四庫全書》中《日講四書解義》等書，即展現了清朝康乾時期的盛世文治。

耶穌教學三年，孔子教學五年，穆罕默德教學二十七年，釋迦牟尼教學四十九年……凡此種種教誨，皆蔚爲典範。

以下就東西方聖哲之宗教教育略述淺見。

## 一、所有宗教亟須回歸教育

### （一）所有宗教的本質——「仁慈博愛」的教育

所有宗教都是同一真神的教誨，其核心就是「仁慈博愛」的教育。

「仁慈博愛」語出《無量壽經》，是釋迦牟尼佛三千年前所說的。《無量壽經》云：「尊聖敬善，仁慈博愛。」

基督教曰：「神愛世人」；「你們該彼此相愛；如同我愛你們，你們也該照樣彼此相愛。」  
伊斯蘭教曰：「真主安拉是仁慈的」；「只有一種道德規範，就是源于忘我、行善的博愛法則。」

祆教曰：「人還應當愛人如己，此之謂人的信仰。」

錫克教曰：「我心中珍惜超過一切的乃是愛，它使我在塵世享有永恆的生命。」



巴哈伊教說：「唯一真神顯現於世的目的，是要召喚全人類來謹守誠實與誠懇，孝敬與可靠。」

為什麼說所有聖賢教誨的核心就是「愛」呢？因為宇宙是唯一創造者所造，他是宇宙萬物的本體（主宰）。萬物也包括我們自己，所以他也是我們自己的本體（本來面目）；我們與萬物都是一體的，因此我們愛一切人、一切物，就像愛自己的身體一樣（外而眼耳鼻舌身等五根，內而五臟六腑自成一體）。

宗教不但要團結、要互相合作，希望更能夠互相學習，把神聖的愛心由我們信仰宗教的人表現出來。由自己所信仰的宗教做起，拓開心量，愛自己的宗教，也愛所有一切宗教；不僅學習自己所信仰的宗教經典，也學習其他宗教的經典。進而認識到，所有宗教真的是一家，一切宗教教育的核心無不是「仁慈博愛」。

由此可知，社會若要真正達到安定、和諧、

興旺，須從教育下手。宗教祈禱只是治標，不是治本，治本是如何轉變人心，使人人都能夠「棄惡揚善、改邪歸正、端正心念」。我們要認真努力地落實宗教教育，使其發揚光大，每個宗教長年不斷地講經教學，對化解災難、促進和諧會有很大幫助。

## （二）圖文巴和諧示範城的理想

二〇〇二年，淨空在澳洲昆士蘭省圖文巴市建立了淨宗學院。十年來，淨宗學院的同學與當地居民和各宗教建立了和諧友好的關係。學院十年如一日，每週六皆舉辦溫馨晚宴和多元文化論壇。在這裡，各宗教和諧交流，居民互相關懷，相親相愛，讓來訪者有賓至如歸之感，融洽如一家人。去年十二月，淨宗學院十周年慶之際，南昆士蘭大學與淨宗學院合辦的千人宗教論壇中，所有宗教代表一致希望將「圖文巴」建設成「世界和諧示範城市」。



圖文巴是一個別具特色的地方，居民十萬人，來自世界各地不同的國家地區，有八十多個民族，有一百多種語言，不同的血統與文化、不同的風俗習慣、不同的宗教信仰……這使圖文巴得以展現多元文化的風貌。

正因為有這些獨特稟賦，使得構建圖文巴和諧示範城意義更顯得非凡！我們希望珍惜與保存各民族文化的特色，大家以一顆寬廣仁愛的心，互相包容，互相尊重，平等對待，和睦相處。讓凡是來到圖文巴參觀的人，都能看到各種不同的膚色種族、風土民情在這裡共榮並茂。

我們互敬互愛，團結合作，做出和諧的榜樣，展示給全世界人知道：多元種族、多元文化、多元宗教的和諧團結是可以達成的，世界人類成爲一家人的理想是可以實現的。

圖文巴和諧示範城將由各宗教聯合引領，來落實和諧。我們希望成立圖文巴宗教團結（聯誼）大會，各宗教定期聚會，加強交流，參與彼

此的宗教活動，協助彼此的公益事業，互相分享，互相學習，真正團結成一家人。

所以，各宗教在平等對待、和睦相處的基礎上，皆須回歸教育，發揚各教優良教義，共同擔負社會教化的使命，則必能扭轉社會墮落風氣，端正社會人心。如此真正落實和諧，就會感動神明，讓圖文巴少災少難，也能減輕地球災難。宗教和諧了，必然會帶動各族群、各政黨和世界各國的和諧相處。

當圖文巴做出成功的和諧示範之後，我們希望每年舉辦一次分享大會，將我們的智慧、理念、經驗、方法與成果公諸大眾。歡迎全澳洲乃至全世界有心構建和諧城市的人們，前來參觀，取得方法與靈感，協助他們在自己的家鄉實現和諧建設。

如果圖文巴和諧示範城的卓越成就維持一年以上，我們將在這裡建立一座衛星電視台，將圖文巴市居民每天生活學習的風貌向全世界播放，



讓全球人類看到和諧生活的真實美好。那時，全世界必有很多人嚮往圖文巴這片淨土，願意前來參觀學習，甚至希望移民來此居住。圖文巴會愈來愈繁榮興旺，世界人民會愈來愈體會和諧帶來的利益，也愈來愈願意端正自己的心念，與他人平等對待、和睦相處。當人類普遍都有如此的善念善行，天災人禍就會愈來愈少，乃至徹底化解。

榜樣的力量是巨大的！圖文巴和諧示範城若能成功，全世界人都會受到鼓舞與感動，進而落實於行動，和諧示範城的做法將在全世界遍地開花。

### （三）建立多元宗教大學

淨空曾在聯合國教科文會議上多次建言：在新加坡、馬來西亞、印尼、澳洲等國宗教團結的基礎上，希望更上一層樓，辦一所宗教大學。可先辦「宗教研究所」，培養師資。再辦「多元

宗教大學」，開設倫理、道德、因果、哲學、科學等課程，培育各宗教高級弘護師資。各宗教開辦獨立學院。各學院有共同課程和專業課程。學生需先在倫理、道德、因果的共同課程上紮根，然後專精深入本教經典，同時也虛心學習其他宗教教義，邊學邊教，可透過網絡衛視對全球宗教徒，教學授課。這些畢業生離校之後，在每個宗教裡傳教，自然會教導信徒與其他宗教和睦共處，平等對待的信念。

### 二、東方聖哲教育亟須復興

#### （一）中國傳統教育的內涵

英國歷史哲學家湯恩比博士曾經說過：「解決廿一世紀社會問題，唯有中國孔孟學說與大乘佛法。」孔孟仁義存心，忠恕為用。大乘真誠為體，慈悲妙用。

中國古聖先賢教導我們「人性本善」，童蒙養正的啟蒙讀本《三字經》云：「人之初，性本



善；性相近，習相遠；苟不教，性乃遷；教之道，貴以專。」此乃中華民族千萬年來先賢與聖哲教育後代最高的理念和指導原則。從漢武帝建立制度，直到滿清末年，期間雖然歷經朝代更迭，但是這一教育的最高指導原則，卻從未曾改變過。

中國古人世代相傳，所教導的是倫理、道德、因果教育。人若能明瞭倫理的關係，自然就知道愛人。華夏民族這個龐大的族群，炎黃世胄浩浩五千年綿延至今，完全是仰賴古聖先賢的教育。

中國古人非常重視聖賢教育，教育的原點就是五倫的頭一條「父子有親」。父子之「親愛」，發乎天性，沒有人教，也不是哪個人發明創造的，這在佛法稱之為性德。教育就是保持這個「親愛」一生都不改變，這是教育最原始的宗旨。進而將此親愛發揚光大，從父慈子孝到兄良弟悌、夫義婦聽、君仁臣忠，到愛朋友、愛鄰

里、愛族群，再擴大到愛社會、愛國家、愛人類，「凡是人，皆須愛」。

### （二）大唐的治世寶典——《群書治要》

中國的唐朝，是一個多元文化和諧共存共榮的美好時代。唐太宗李世民寬宏雅量、兼容並蓄，虛心學習各種宗教和聖哲學派的典籍，帶動全國百姓學習聖賢教育。他不僅是佛教的護法，而且是所有宗教的總護法。他真正歡喜宗教、愛護宗教，對各個宗教都能夠優容接納、平等對待。各個宗教之中真正有修行、有德行、有學問的大德，太宗都奉之為國師，常常向他們請教和學習。

貞觀九年傳教士阿羅本（Alopen）將基督教傳入中國，時稱景教，太宗遣派宰相房玄齡至西郊迎之。貞觀十二年，太宗頒下「敕建波斯寺」，詔准其傳教，並於長安義寧坊建教堂一所。



唐朝時期伊斯蘭教也傳到中國，貞觀年間已有大食國人（阿拉伯人）來通好。當時穆罕默德還在世，其弟子幹葛思曾到廣州傳播伊斯蘭教。唐朝政府對伊斯蘭教十分寬容尊重，帝王還幫助僑居中國的穆斯林大食兵，「敕建」了一座清真寺。

這是國家以平等來對待各個宗教，因為不同宗教都是神聖與先知智慧經驗的良善教育，能夠幫助國家教化大眾，達到人民和睦相處、社會安定和諧的功效。

唐太宗在位期間，最大的成就是編了一部匡世救民的治國寶典——《群書治要》。

《群書治要》是唐太宗李世民（西元五九九年—六四九年）於貞觀初年下令編輯。太宗令諫官魏徵及虞世南等，整理歷代帝王治國資政史料，擷取六經、四史、諸子百家中，有關修身、齊家、治國、平天下之精要，匯編成書。上始五帝，下迄晉代，自一萬四千多部、八萬九千多卷

古籍中，博采典籍六十五種，共五十餘萬言。

《群書治要》實為一部「用之當今，足以鑒覽前古；傳之來葉，可以貽厥孫謀」的治世寶典。太宗喜其廣博而切要，日日手不釋卷。對編輯此書的大臣魏徵等人說：「使我稽古臨事不惑者，卿等力也」。由是而知，貞觀之治的太平盛況，此書貢獻大矣！誠為從政者必讀之寶典。

古聖先賢之文化教育，的能為全世界帶來永恆之安定和平。最極關鍵者，即國人本身，必須真正認識傳統文化，斷疑啟信。聖賢傳統文化實為一切眾生自性流露，超越時空，亙古彌新。學習關鍵，端在「誠敬」二字。若對古聖先王之教育毫無誠敬，縱遍覽群籍，亦難獲實益。孔子曰：「述而不作、信而好古」是也。

過去孫中山先生於三民主義講演中（民族主義第四講）曾云，「歐洲的科學發達、物質文明的進步，不過是近來二百多年的事。講到政治哲學的真諦，歐洲人還要求之於中國。諸君都知道



世界上學問最好的是德國，但是現在德國研究學問的人，還要研究中國的哲學，甚至於研究印度的佛理，去補救他們科學之偏。」

老祖宗留傳至今的治國智慧、理念、方法、經驗與成效，均是歷經千萬年考驗所累積的寶藏結晶。《群書治要》至珍至貴！果能深解落實，天下太平，個人幸福，自然可得；背道而行者，則不免自招災殃，禍患無窮。今日《群書治要》之重現，實有其神聖使命，世界各國、各黨、各級領導共同學習，則和諧社會、大同之治的世界指日可待。

為方便現代人閱讀，中國中央黨校劉余莉教授領導的研究小組出版了白話譯注，馬來西亞中華文化教育中心的蔡禮旭老師出版了《群書治要360》（二百六十句節要，並且翻成英文）。

### （三）湯池和諧示範鎮的啓示

歷史上，湯七十里而王天下，文王以百里王

天下。成湯之國只有七十里，政治辦得好，被所有諸侯國尊崇為天子。周文王以方圓百里之地，以道德、以政績感化八百諸侯國向他學習，因此不動干戈而天下歸服。完全落實傳統文化，使得各個國家都來參訪和學習，影響了八百侯國。

中國歷朝歷代都有這樣的示範城，稱為「京師」，也就是帝王所居住的地方。京者，大也，即大都會；師者，師範也。這個地區以聖賢倫理、道德、因果教育，化導眾生，而成為所有城市的好榜樣。

昔日淨空曾於家鄉中國安徽省廬江縣湯池小鎮，建立「廬江文化教育中心」，以《弟子規》儒家教育為核心，協助政府試驗推廣全民倫理道德教育。最初由三十七位老師，用三個月的時間學習和落實《弟子規》，爾後組成師資教學隊伍，下鄉入戶為村民講課，身體力行孝悌仁愛。短短數月間使得社會風氣大為好轉，證明「人性本善」，「人民是很好教的」；證明傳統聖哲教



育於當今社會仍然行之有效。

二〇〇六年十月，承蒙泰國駐聯合國教科文組織大使推薦，由「世界佛教學人組織」與淨宗學院在巴黎聯合國教科文總部，承辦三天教學彙報展覽，展示了多元文化宗教和諧，及湯池和諧示範鎮《弟子規》教學成果，深獲聯合國教科文組織秘書長暨各國大使與和平工作者肯定。證明了「宗教是可以團結的」、「人民是可以教得好的」。

## 丁、構建佛陀教育文化聖城，帶動全球走向和諧

### 一、佛陀教育的大同理想

佛教是釋迦牟尼佛，對九法界眾生，至善圓滿的教育。佛陀一生講經三百餘會，說法四十九年，教導眾生斷惡修善，破迷開悟，轉凡成聖。

釋迦牟尼佛當年在世，畢生從事教學，約分為四個階段：

(一) 阿含：十二年，等同於辦小學。內容包括倫理、道德、因果的普世教育，目的在安定和諧社會。

(二) 方等：八年，等同於中學。方是方正，等是平等；前通小乘，後通大乘，稱方等經。方等是大乘的預備班，目的在提升學生的靈性，預為接受高等教育。

(三) 般若：二十二年，等同於大學。亦即佛所見到的諸法實相：「一切法無所有，畢竟空，不可得。」般若是真實智慧，說明了性相、理事、因果，是高等的科學、哲學的教育。

(四) 法華：八年，等同於研究所。所講的是如何入佛的境界，是成佛的法門，是真實之際，真實受用。

佛陀一生教學很有系統，我們所繼承的是本師釋迦牟尼佛對九法界眾生至善圓滿的教育。如



果我們把這個圓滿的教育能帶動起來，佛法的小乘阿含確實能夠安定社會，方等、般若、禪教淨密能夠拯救世界的災難。最近三十年的科學研究，與大乘佛法是相符的。

愛因斯坦曾經說過：在所有的宗教之中，科學需要仰賴的就是佛教。此言真實不虛。佛教傳到中國，將近二千年，對中國的影響很大。中國歷代帝王都護持，都能把佛教落實在生活、落實在政治中。但最近二百年疏忽了，前面一百年，慈禧太后不重視；接著是社會動亂，佛陀教育衰失了。希望泰國能夠真正落實、復興，造福人類。

《無量壽經》云：「佛所行處，國邑丘聚，靡不蒙化，天下和順，日月清明，風雨以時，災厲不起，國豐民安，兵戈無用，崇德興仁，務修禮讓，國無盜賊，無有怨枉，強不凌弱，各得其所。」

佛陀教育是世出世間聖賢最殊勝、最善良的

教導。佛陀教育所能夠推行的處所，無論是國家、都市還是鄉村，若能遵循佛陀教誨認真地落實，必定得到教育之效：化凡成聖，化苦為樂，化貪瞋癡為戒定慧。展現在世人面前的是「天下和順」，盡虛空遍法界都能夠和順。

佛陀教導我們，心行要遵循五戒十善、三福六和，這是隨順性德。心行隨順性德，天災人禍都能化解，人人都以真誠待人，人人都存善心，感得「日月清明，風雨以時，災厲不起」，這是依報隨著正報轉。

「兵戈無用」，戰爭、人為的災害消除了。「崇德興仁」，人人崇尚道德、崇尚禮義，社會焉有不祥和之理！「務修禮讓」，勸勉我們一定要修禮修讓，要知道忍讓。

「國無盜賊，無有怨枉」，人們不會盜取別人的財物，國家沒有犯罪的人。財富大、地位高的人，不但「強不凌弱」，而且能夠幫助弱者，積功累德。所以整個社會人民「各得其所」，安



居樂業，貧賤安於貧賤，富貴安於富貴。

這是世尊告訴我們，佛陀教育的推行一定能使世界和諧。

## 二、佛陀教育文化聖城的建言

以下試以在泰國建立佛陀教育文化聖城為例，淺述以宗教教育構建和諧社會的建言。此為普世性的理念，各宗教可按其本教經典來做實際規劃。

泰王國具有濃郁的佛教文化傳統及歷史，若能選擇一個民風淳樸的小鎮，人口約五萬以內，犯罪率、離婚率較低，以此為示範點，建立「佛陀教育文化中心」，設立相關的講堂課室、敬老院、育幼院、小學等，推展佛教全民教育。日後泰國定能成為佛陀教育文化聖城，從而帶動全球走向和諧。

建言如下：

### （一）建立「佛陀教育文化中心」

中心用於培養弘法及護法僧才，中心設施簡約樸素而實用。

遵循佛陀「以戒為師，以苦為師」之教誡，

種子法師從全國乃至全世界選拔，標準如下：

1. 德行標準：落實佛陀所制定的三福、六和、

五戒、十善。

三福者：一者，孝養父母，奉事師長，慈心

不殺，修十善業；二者，受持三

皈，具足眾戒，不犯威儀；三者，

發菩提心，深信因果，讀誦大乘，

勸進行者。

六和者：一見和同解，二戒和同修，三身和

同住，四口和無諍，五意和同悅，

六利和同均。

五戒者：一不殺生，二不偷盜，三不邪淫，

四不妄語，五不飲酒。

十善者：身不造殺盜邪淫，口不造妄語、兩

舌、惡口、綺語，意不造貪瞋癡。



2. 具備閱讀經典的語言功底及能力：能閱讀《大藏經》及祖師大德之著作。

3. 志同道合：具續佛慧命、弘法利生之真實志願。

符合以上標準的弘護人才則予以錄用，以錄取四十人爲限，先在中心閉門禁足修學三月，以修身爲本，紮德行之根。三個月後以教學爲先，下鄉入戶，教導百姓落實三福、六和、五戒、十善。教學成功與否，端在老師們自己是否能做到，「先行其言」，而後民眾從之。

## （二）舉辦各類促進和諧的活動

1. 中心教學活動：每週在中心舉辦佛陀教育大講堂，常年講經教學不中斷。

2. 評選活動：以佛陀教育倡導全民歸善，樹立榜樣的力量，按照佛經標準來評選善男子、善女人，具體包括評選孝子、孝媳、好媽媽、好爸爸、好婆婆、好兄弟、好鄰居等。

3. 升旗：每週在中心舉辦全鎮居民升國旗、升

三寶旗的儀式，提倡愛國愛教的教育。

4. 下鄉入戶講課：在合適的地點，比如河邊、樹下舉辦「綠色講堂」，與村民在大自然的環境中互動，分享幸福人生的原理等。

5. 溫馨晚宴：每週六在中心舉辦溫馨晚宴，與大眾共進晚餐，分享佛陀教育的理念和學習體會。

6. 綠色愛心農場：種植無農藥、無化肥的愛心農作物，用愛心與小蟲溝通並供養，令農作物免遭蟲食。

7. 節日及系列活動：每逢節假日，中心老師與百姓聯歡，載歌載舞，與民同樂，移風易俗，莫善於樂。

8. 舉辦宗教聯誼活動：尊重所有宗教，平等對待，經常舉辦宗教聯誼活動，探討宗教經典教義，求同存異，互相合作，共同教化人民和諧相處。

以上活動均予以錄製，並用於遠程網絡、衛



星以及電視傳播，普利大眾。將佛陀教育的文化聖城理念普及到全世界，帶動其他宗教也能夠以教育的形式創建和諧示範點，以此榜樣引導全世界人心歸善、共創和諧。

如果泰國世界佛教教學人協會能夠真正做好這件事情，在泰國選擇一個小鎮，全心全力把佛教的生活、佛教的精神、佛教的文化，落實在這個小區中。這是非常有意義的，要做出來人們才會相信。這是對拯救危機的最大貢獻，是非常有意義的偉大事業。

今日世界災難紛呈、亂象叢生，令我們不得不提起高度的警覺，這是倫理道德因果教育嚴重缺失，導致人心不善的結果。目前信仰宗教的人口占全世界人口總數超過一半以上，如果宗教都能回歸教育，教導全民棄惡揚善、改邪歸正、端正心念，相信災難一定能化解。因此這些年來，淨空跟每一個宗教領袖見面，都談到宗教要回歸教育。

欲令民眾對宗教教育產生信心，必須每個宗教創建和諧示範城，通過常年教學將宗教經典的教誨落實於人民生活，從而帶動其他城市效法，乃至整個國家呈現政通人和、國泰民安的局面，最終一定會帶領全世界走向和諧。這是宗教教學對於今日社會做出的最大貢獻。相信這個神聖的事業，決定可以得到一切宗教神聖的加持和保佑。

因此這些年來，我們常常想到宗教要回歸教育。淨空跟天主教教宗見面，也是談到宗教要回歸教育。我們希望在泰國這樣的佛教國家，能創建一個佛陀教育文化聖城，給全世界做個好榜樣，從泰國做起，落實佛陀教育，如果我們能承擔這樣的歷史使命，其他宗教一定會增長信心、效法跟進，從而帶動全球人心向善，我們真正可以做到拯救危機。

謹以此愚見貢獻與會諸位大德仁者，敬祈指教。



淨空在此虔誠恭祝

泰王陛下登基六十六周年誌慶！

並慶祝衛塞節！

祝願

泰王陛下及

泰國政府領導人 政躬康泰 國豐民安！

祝禱

諸位仁者吉祥如意！大會活動圓滿成功！

榮譽博士 釋淨空 敬禮

澳洲淨宗學院院長，香港佛陀教育協會董事主席

澳洲昆士蘭大學、格里菲斯大學榮譽教授

不分國界不分種族不分宗教  
皆應平等對待和睦相處

釋淨空



Regardless of nationality, race  
or religion, everyone should be  
treated equally and live with  
other in peace and harmony.



## 致泰王普密蓬·阿杜德陛下函

尊敬的泰王普密蓬·阿杜德陛下慈鑒：

淨空有幸參加五月份「世界佛教學人組織」(WFB)與澳洲淨宗學院於曼谷主辦之大型「多元宗教論壇」，願以此功德虔誠恭祝陛下登基六十六周年誌慶。久仰陛下之慈悲濟物，德教化民，淨空甚感欽敬！

今日社會亂象紛呈，戰爭衝突、天災人禍頻仍，究其根源在於人心道德之敗壞。依佛理言之：「境由心造」、「境隨心轉」、「禍福無門，惟人自召」；大乘經言「一切法從心想生」。貪婪召感水災，瞋恨召感火災，愚癡召感風災，傲慢召感地震，懷疑召感山崩地陷，自私對立召感混亂戰爭，人心邪惡召感疾病瘟疫。而其解救之道就在於佛陀教育，唯有宗教教育方能轉變人心、化解災難。

淨空一介凡夫僧，在學佛六十一年、弘法五十四載之中，深深體悟，振興佛陀聖賢教育乃化解災難、拯救危機之根本方法，是故常思為佛教復興盡己綿力。

佛教是釋迦牟尼佛，對九法界眾生，至善圓滿的教育。釋迦本師一生講經三百餘會，教學四十九年。化導眾生斷惡修善，破迷開悟，轉凡成聖。《無量壽經》云：「佛所行處，國邑丘聚，靡不蒙化，天下和順，日月清明。風雨以時，災厲不起，國豐民安，兵戈無用，崇德興仁，務修禮讓，國無盜賊，無有怨枉，強不凌弱，各得其所。」此十五句六十個字，即是佛教的大同之治。佛陀教育推行之處，莫不家和人樂、天清地寧。

思惟釋迦本師一生之行持，佛陀及其弟子皆以講經說法為事業，他是以偉大的濟世救度一切眾生的聖賢教育出現於世，而非崇尚宗教儀式。若欲復興佛陀教育，必須效法世尊終身教學之大



業，教學必首重培養弘法利生的師資人才。而弘法人才又必先首重德行，若能於「佛制戒律、嚴持不犯」，「學爲人師，行爲世範」，方堪弘法重任。奠定德行基礎之後，再於佛教經典之中選擇一種經論「一門深入，長時薰修」，十年專攻覆講一部經，教學相長，則能成爲世界級的一流弘法大師。所謂七年小成，十年大成，此乃中國二千年來歷代佛門祖祖相傳之修學方法。

《禮記》云：「建國君民，教學爲先。」陛下在位六十六年，愛民如子，想必更能深深體會，國家穩定太平、長治久安之道，惟在於聖哲的倫理、道德、因果教育，佛陀的五戒十善、六和六度的教育之推廣，從而得以化導人心、和諧社會。

現代網路衛星高科技便捷，此爲幫助發展全民教育之有力助緣。國家若能禮請十幾位大師，日日講經說法，同時通過國家電視台、媒體向全國播放，以遠程教學的方法普及全民佛陀道德教

育，則一年即能達到社會安定之效，三年和諧社會必可實現。

昔日淨空曾於中國安徽省廬江縣湯池小鎮，建立「廬江文化教育中心」，試驗推廣儒釋道三家的全民倫理道德教育。由精選的三十七位老師組成師資教學隊伍，下鄉入戶爲村民講課，並身體力行孝悌仁愛，四個月內使社會風氣大大好轉，證明「人性本善」「人民是教得好的」，傳統聖哲教育於當今社會仍然有效。二〇〇六年十月承蒙泰國駐聯合國教科文組織大使推薦，由「世界佛教學人組織」與淨宗學院承辦三天彙報展覽，深獲聯合國教科文組織秘書長、暨各國大使與和平工作者肯定。

泰國若能選擇一個和諧示範點，發展全民教育，建立佛陀教育文化聖城，將佛陀教育落實於人民百姓日常生活之中，使其成爲世界佛陀教育的典範，必爲天下人所嚮往和仿效。

三千年前，中國文王在方圓百里的小國，以仁



德治國，爲各國做示範，而令各國歸服，並一致推奉爲天子。若今日泰國能從建立佛教道德文化聖城做起，由點到面，漸漸推廣至全國，乃至全球，陛下則爲當今聖王再世，不動干戈而天下歸服，佛陀教化和諧世界將出現於今日東南亞地區。

泰王陛下受萬人敬仰，若以陛下仁德與威望，必能感召眾多賢能之士輔佐陛下，振興佛陀教育，由一國而推至天下，古人夢寐以求之大同世界，信可實現！釋迦本師滅度之前，特別將後世護持正法久住之重責，託付給國王大臣。陛下若能體之行之，必得釋迦世尊與諸佛之護念、龍天善神擁護。此爲功德無量，德蔭萬世，福享千生之善行善舉也。端此奉聞

敬祝

泰王陛下政躬康泰 吉祥如意！

泰國國運昌隆 正法久住，世界和諧！

釋淨空謹具

二〇一二年四月廿二日

學不厭教不倦





## 致教宗本篤十六世函

教宗本篤十六世閣下慈鑑：

承蒙教宗去年（二〇一〇年）在梵蒂岡接見淨空與馬來西亞宗教代表團，並特別安排與陶然樞機主教（Cardinal Jean-Louis Pierre Tauran）會談有關宗教團結問題，非常感謝。環顧全球當前天災人禍頻繁，人心惶惶，社會動盪，有識之士皆深慮之。

古聖先賢教誨我們：災難根源於人心，貪嗔癡慢疑爲因，怨恨惱怒煩爲緣，殺盜淫妄酒爲業，舉世之人造作不善業，故有天地災變。量子科學家證明物質最終由意念產生，普朗克博士曰：『世上根本沒有物質。……意識是一切物質的基礎。』是故善念必感吉祥，惡念必感災禍。《聖經》云：『那行不義的，必受不義的報應。主並不偏待人。』（歌羅西書3:25）。美國科

學家布萊登博士說：『欲化解二〇一二年瑪雅預言中的大災難，今之世人皆須『棄惡揚善、改邪歸正、端正心念』。災變是可以化解的。』

陶然樞機主教談及近年信教人數持續下降，令人憂慮。淨空提議宗教不能只注重祈禱和儀式，更須注重經典教義的學習和講解，『宗教教育』才是宗教恢復生機的希望。

一切傳統宗教皆是教導世人之神聖教育。中文之『宗教』意爲全民『主要的教育，重要的教學，尊崇的教化。』若能恢復宗教神聖的教育，以電視、網絡等工具向全球人民推廣普及，則必有化解災難、和諧世界之神功。

二〇〇五年底開始，淨空在中國安徽廬江湯池小鎮做了三年的教學試驗，創立「文化教育中心」，培訓三十七位教師，開展對小鎮的全民『倫理道德教育』，使四萬八千人口的小鎮面貌煥然一新，民風顯著改善，成功的證明「人性本善，人民是教得好的」。顯示古聖先賢的『倫理



『道德教育』在今天構建和諧社會依然適用！二〇〇六年十月，「中心」在巴黎聯合國教科文組織總部做了三天的彙報展覽，令一百九十二個會員國的大使及與會代表們產生濃厚興趣、信心倍增！教學成功之關鍵，在於教師們自己對古聖先賢有真誠尊重心，而能依教奉行，正己而後化人。（詳見附件《廬江文化教育教育中心兩年教學簡報》。

中國古代成湯（西元前一六一七至一五八八年在位）以方圓七十里的部落王天下（面積相當於現在一個小鎮）。周文王（西元前一一二至一〇五六年）以百里的小國而王天下，這些聖王不是用武力、經濟、科技，而是靠倫理道德的教育（身行、言教）令天下諸侯國自然歸服，推之為天子，遠來近安，天下和諧。是故《禮記·學記》云：『建國君民，教學為先』。非但建國如此，實則復興宗教，齊家、治國、和諧世界，皆以教學為先。

淨空在今年九月二十五日馬來西亞萬人多元宗教論壇上做主題演講，建言各宗教皆須建立『神聖教育試驗區』，用宗教的『精神、文化、倫理、道德、因果』，及經典中的教育，教化信徒。此項建議得到在座各大宗教領袖之贊同。

淨空真誠希望梵蒂岡在教宗仁慈博愛之大德感召下，能大力推行天主的仁慈精神文化，向梵蒂岡居民實施『倫理、道德、因果』教育，落實上帝之神聖教誨，令『梵蒂岡』成為天主教精神文化的道德示範聖城。由此帶動全球各宗教和種族回歸傳統神聖教育，使全球正法昌盛，社會和諧，災消福來，天下太平！

淨空雖八五高齡，卻不敢忘天下之憂，每日講經教學四小時，全球網絡直播，對勸化人心收效顯著，甚至靈媒傳訊息言，不同維次空間的生靈也能得益匪淺。是故講經教學實為冥陽兩利，肯定唯此一法，別無二法，確為拯救地球化解災禍之根本方法。



今蒙約見，喜慰無量，惟以愚誠，進獻愚者一得，如蒙賜納，則眾生幸甚矣！淨空今年印贈兩部中華傳統文化叢書，各一萬套。一部是《群書治要》，為唐朝太宗李世民敕令魏徵等大臣，從六十五種經史子之著作中選取治國平天下之理論方法經驗，彙集而成的寶典。另一部是《國學治要》，乃中國百年前國學先輩從《四庫全書》中選取的經史子集精粹文集，乃為中華文化寶庫之鑰匙。今日有緣獻贈教宗閣下，幸蒙笑納。

端此 恭頌

政躬康泰，萬事吉祥！

淨空 AM 謹上

二〇一一年十月十八日 於香港

不求五欲及王位富

饒自樂大名稱受持正法

常清淨莊嚴國土教學先

但為永滅眾生苦利益

世間而發心

古

Not seeking the Five Desires,  
the throne, affluence, self enjoyment, or great fame,  
but upholding and practicing the proper dharma to always be pure,  
and adorn the land with teachings first,  
forever eradicate suffering, benefiting the world,  
this is the arising mind of a bodhisattva.



## 淨空老法師弘法理念

「真誠、清淨、平等、正覺、慈悲；看破、放下、自在、隨緣、念佛」是淨空老法師總結學佛五十年的修學綱領，此二十個字實乃現代人對治毛病習氣的一副良藥。

老法師深入經藏，身體力行，將佛陀及聖賢等教誨以深入淺出的言語，為大眾開顯真實之義；且不遺餘力提攜後進，續佛慧命。

老法師更為「佛教」正名為「佛陀教育」，並大量印贈經典善書及光碟，免費全球流通；講課內容均透過網路同步播出，將佛陀及聖賢教育推廣到全世界，以達遠程教學之效。

### 慈悲胸懷 遍佈寰宇

老法師除修學佛教經典外，更認真學習其它宗教的經典，他深知東西方所有的宗教聖哲，皆以「仁慈博愛、誠敬謙和」為其教學的宗旨，

因而提倡宗教團結是世界和諧安定的基礎，建議以「倫理、道德、因果」的全民教育來帶動國家、政黨、族群各方面的和諧合作，衝突便會自然化解。

近年來，老法師多次應邀參加國際和平會議，並向各國代表彙報化解衝突之道。會後，各代表都表示這只是理想，很難辦到。於是二〇〇五年老法師在家鄉廬江縣湯池鎮，創立「廬江中華文化教育中心」做辦班教學的試點，中心的老師們用兩個月時間落實了《弟子規》，然後以身教來感動當地居民，半年不到，湯池鎮的民風大幅改善，效果顯著。這次試驗的成功，證明「原來人民是這麼好教的」，讓聯合國各國代表看到了和平的希望，恢復了信心！

老法師以耄耋之年，仍不辭辛勞，為化解世界衝突與危機、謀求人類的安定和平而努力，足跡遍及五大洲。在在處處都讓人深刻感受到他老人家慈悲遍寰宇，善意滿娑婆的胸懷。



## 簡歷

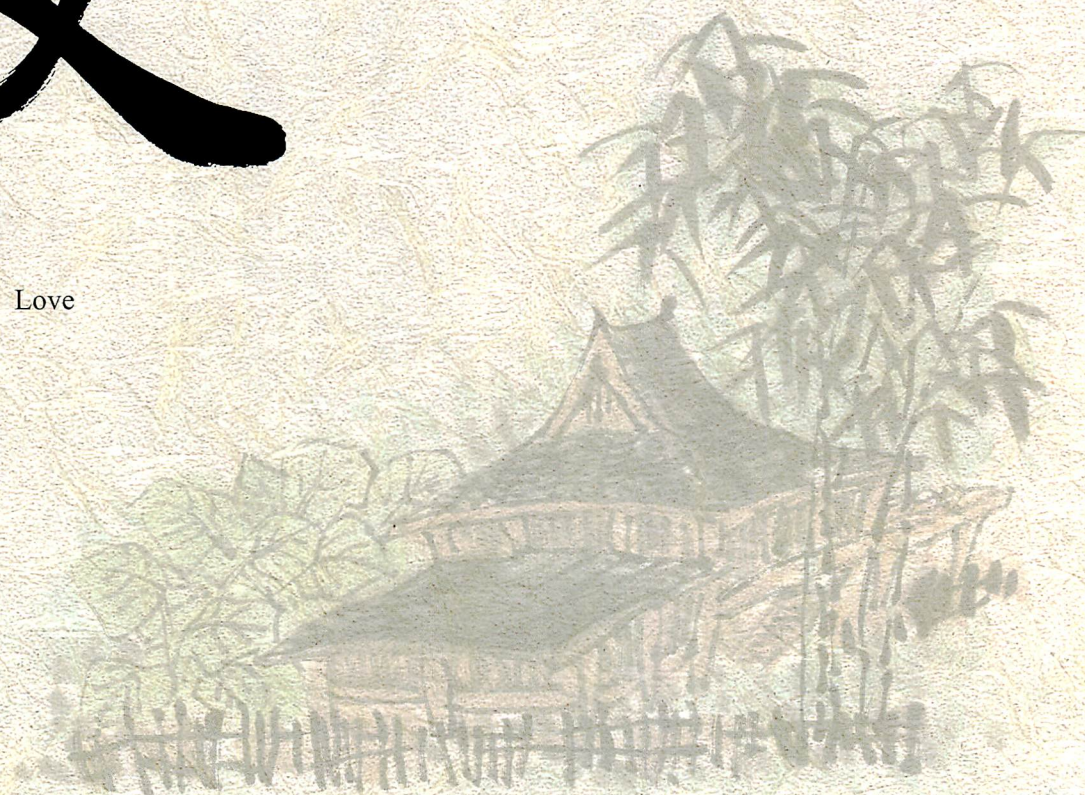
淨空法師，一九二七年生於安徽廬江。  
一九五九年剃度，一九六一年受具。曾隨方東美  
教授、章嘉大師及李炳南老居士學習佛法。講經  
教學五十三年，講解華嚴、法華、楞嚴等各宗經  
典，而於淨土著力最深，晚年專修專弘《無量壽  
經》。



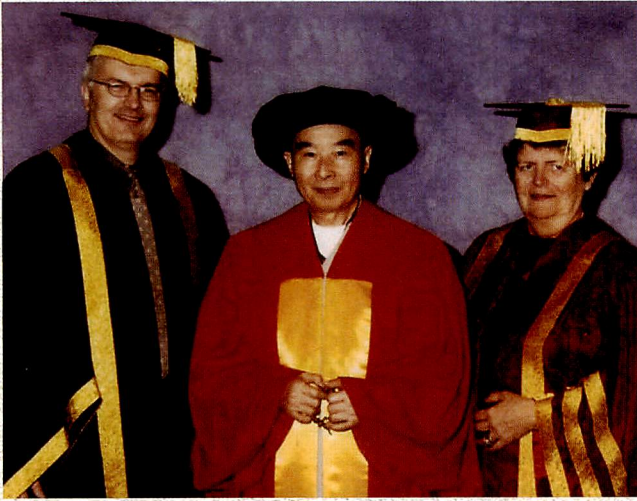
愛



Love







- ▲ 二〇〇二年八月獲頒格里菲斯大學榮譽教授及榮譽博士學位。典禮中，老法師特贈三個字「念」「忠」「恕」給所有同學。「念」是時時刻刻感念父母、師長、天地萬物長養之恩。「忠」是教我們處事待人接物不偏不倚，公正無私。「恕」則是以寬恕仁慈之心對待天地萬物。右為校長福德女士，左為副校長戴維思先生。

Ven Master Chin Kung was awarded Honorary Professorship and Doctorate Degree from Griffith University in Aug 2002.



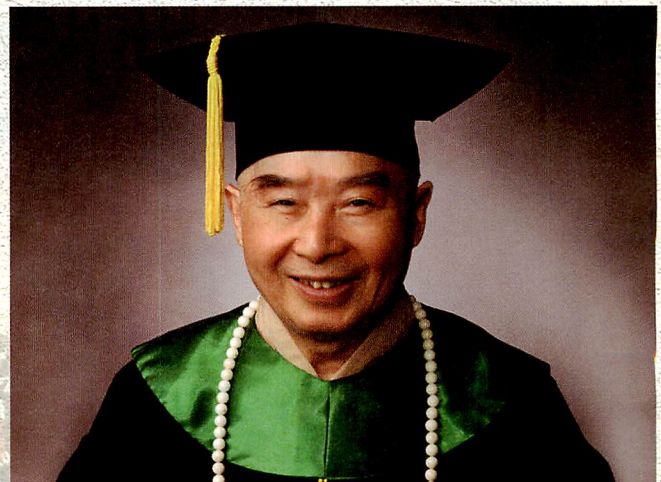
- ▲ 九一一事件後，昆士蘭大學深感老法師的智慧可為世界和平做出重大的貢獻，為方便代表出席國際會議，特頒贈榮譽博士及榮譽教授頭銜予老法師。順此因緣，老法師多次代表格里菲斯大學、昆士蘭大學參加國際和平會議，並於會中受邀作主題發言。

In 2003, Ven Master Chin Kung was awarded Honorary Professorship and Honorary PhD by University of Queensland and Griffith University in Australia.



- ▲ 二〇〇五年九月英女皇特派澳洲昆士蘭總督代表頒贈AM勳章與淨空老法師，肯定老人家對多元文化教育與宗教團結的卓越貢獻。

Ven Master Chin Kung received the Order of Australia (AM) in Sep 05 from Governor General Quentin Bryce, representing the Queen in recognition of his outstanding contribution in promoting multi-faith harmony.



- ▲ 二〇〇四年九月老法師榮獲印尼夏利·悉達亞都拉回教大學榮譽博士。創回教大學頒發榮譽學位予其他宗教人士之首例。校方讚揚老法師畢生致力於宗教教育，且不分宗教種族，促進世界和平。

In Sep 2004, the Syarif Hidayatullah State Islamic University commended Ven Master Chin Kung for his effort in promoting religious harmony and Master was awarded Honorary Doctorate Degree.





- ▲ 二〇〇六年十月，聯合國教科文組織以教育與和平為前提，與泰國副代表誠邀澳洲淨宗學院於法國巴黎總部，舉行為期三天的「2550年歡慶衛塞節活動」。老法師說明，此會議目的有三：一、證明宗教是可以團結的；二、人民是可以教好的；三、傳統文化教育於現代社會，仍深具實用！

In response to UNESCO's invitation, Pure Land Learning College organized a 3-day event, titled "Celebration of the 2550th Anniversary of the Buddha" at UNESCO HQ in Paris in Oct 2006. Ven Master Chin Kung explained that religions can work together, people can be taught to become better, and the education of traditional culture is more relevant than ever in today's world.



- ▲ 新加坡與澳洲各大宗教代表於講台上手牽手，共同為世界和平祈禱祝福。

Representatives of nine religions from Singapore and Australia prayed for world peace on the stage.





▲ 二〇〇九年二月，由格里菲斯大學與淨宗學院於布里斯班市政廳主辦「澳洲及亞太地區促進和平與和諧之多元宗教高峰會議」，以《世界宗教是一家》為主題，獲得了熱烈回響。來自澳洲、亞太十六個不同地區，共一百四十八個團體，九種以上不同宗教背景，共二百八十八人參加會議。老法師於會中致詞時強調，多元宗教團結，須以深入學習宗教教育為實質內涵，則能真正為和諧社會、和諧世界奠定基礎。

Griffith University and Pure Land Learning College jointly organized the Interfaith Summit for Peace and Harmony in Australia and the Asia-Pacific Region, "One Humanity, Many Faiths" at Brisbane City Hall in Feb 2009. More than 600 religious representatives from more than 148 faith and religious organizations attended the summit. Ven Master Chin Kung spoke about the importance of cooperation among all religions and faiths, and the necessity to delve further into our own religious teachings as well as truly understand other faiths.





▲ 二〇一二年三月十七至十九日，市長Mr. Peter Taylor(左一)與淨空老法師應邀出席於澳洲圖文巴舉行之多元文化論壇。圖文巴居民共十萬人，宗教有十幾種，族群多達八十幾個，是多元文化的小城。與會的各宗教代表都希望將這小城建設成和諧示範城市。當地政府及居民都非常支持此構想。

On 17-19 March 2012, Mr. Peter Taylor (L1), the Mayor of Toowoomba, and Ven Master Chin Kung were invited to attend the forum title "Morality and Virtues: A Faith Perspective" in Toowoomba, Australia. Toowoomba is a city with an estimated population of one hundred thousand, and is comprised of more than eighty ethnic groups and a dozen different religions. It is a typical multi-cultural city. Delegates from all of the religions have reached a consensus on building the city into a model city of harmony. The city council and local residents were all very supportive with this idea.





▲ 二〇〇三年七月，老法師應邀參加泰國聯合國和平大學召開的世界和平會議，適逢泰國王儲馬哈太子 Maha Vijiralongkom 五十壽辰，擬於曼谷東北部的烏汶府，為出家眾建設一座專用的僧伽醫院，以方便泰國及鄰近南傳佛教國僧眾的醫療。老法師隨即捐助，周全款項。此不僅供養泰國僧眾，更溶釋了南北傳佛教間千年互不往來的冰河，實為促進佛教內部團結的一個實質性行動。僧伽醫院於二〇〇八年建設完成，馬哈太子、查瓦利將軍及醫院基金會特邀老法師參加落成典禮，並以老法師法名為主體建築命名，老法師建議改名為佛法僧醫院更妥。並祈願全球佛子團結，謙己尊人，落實佛陀遺教，普度眾生，正法久住，引導世間眾生破迷開悟，和平安樂。

Crown Prince Maha Vijiralongkom initiated the building of a hospital meant for all Theravada monks in Ubonratchathani Province on his 50th Birthday in July 2003. Ven Master Chin Kung donated to the building fund - an act that broke the ice between Theravada and Mahayana traditions, and attended the completion ceremony of the hospital in 2008, which he renamed as Buddha, Dharma, Sangha Hospital. He hoped all Buddhists would be united and practised what Buddha taught.



▲ 在泰國淨空老法師一行應邀拜訪世界佛人協會，會長瓦拉密帝 Mr. Phan Wannamethee (左三) 及秘書長 Mr. Phallop Thaiarry (左一) 等親切接待。交流中，老法師鼓勵協會重視佛陀教育，於生活中落實經典的聖賢教誨；並舉中國廬江「湯池小鎮」為實例，說明中華傳統文化能解決今日世界亂象；也建議團結各宗教聯合包機組成「宗教和平之旅」，拜訪各國領導及與當地宗教團體交流，肯定有助宗教團結與世界和平。

President of World Fellowship of Buddhists welcomes Ven Master Chin Kung. Phan Wannamethee (L3) and Phallop Thaiarry (L1), President and Secretary of World Fellowship of Buddhists (WFB) respectively, received Ven Master Chin Kung and interacted with him in Thailand. Ven Master encouraged WFB to put Buddha's teachings into daily practice, and to look at ways of uniting religions and bringing world peace.





▲ 二〇一〇年六月，淨空老法師應馬來西亞多元文化宗教訪問團之邀，拜訪梵蒂岡及天主教教皇本篤十六世。交流中，老法師強調：宗教是最好的教育，中國幾千年的穩定繁榮，主要來自於國家對宗教教育的重視。

In June 2010, Ven Master Chin Kung was invited to join the Malaysian inter-faith delegation to visit the Vatican. Ven Master Chin Kung emphasized that religious education is what our societies need today and that the religious education contributed greatly towards the long periods of prosperity in Chinese history.



▲ 二〇一一年十月，老法師再度應邀出席「梵蒂岡二〇一一年世界和平禱告日」。老法師勉勵所有的宗教回歸到教育，羅馬有四百多個教堂，等於是四百多個學校，如果每個教堂都有神父講經教學，一年後，羅馬就真正成為地球上天主教的聖城、天堂。天主教如能帶頭做這個示範點，其他宗教也會跟著做。這樣地球就有救了，社會就和諧了。

In October 2011, Ven Master Chin Kung was once again invited to visit the Vatican to participate in its "World Day of Prayer for Peace" gathering. The Master encouraged all religions to restore religious education. There are more than four hundred churches in Rome where there will be more than four hundred schools. If priests of each school can teach the teachings of Christianity, then Rome will become a most Holy City of Christianity within a year. If Christians can take the initiative and identify a trial site, other religions will imitate. Then world peace and harmony will be achieved.





▲ 二〇〇四年十二月十七日至廿三日，淨空老法師應邀參加由已故印尼前總統瓦希德長老(左二)率領的印尼宗教代表團訪問中國，此行受到中國政協賈慶林主席(左一)及中國各級領導和宗教領袖以國賓禮儀熱情款待，顯示了中國與印尼的友好關係以及對多元宗教和睦的高度重視。

The late Indonesian former President Wahid (L2), Ven Master Chin Kung and religious delegates visited China on 17-23 Dec 2004 and were received by Mr Jia Qing Lin (L1), Chairman of Chinese People's Political Consultative Committee.



▲ 二〇〇四年六月十九日至廿五日，印尼宗教部秘書長 Prof Dr Faisal Ismail 組成宗教領袖訪問團，帶領伊斯蘭教三大組織(NU, MUI, MUHAMMADIYAH)、天主教總會、基督教總會、興都教總會、佛教總會的領袖長老們，出訪埃及、義大利和梵蒂岡。並禮請淨空老法師為隨團榮譽顧問，並求通過宗教交流增進瞭解，建立共識。圖為代表團與老法師在埃及與回教艾阿茲哈回教大學教授職員合影。艾阿茲哈回教大學具千年歷史，在回教世界備受尊重，其教學宗旨在於教導大眾互相包容，以仁慈待人及非暴力解決問題，大家同住一個世界裡，應當尊重彼此。

Prof Dr Faisal Ismail, Secretary General for Ministry of Religious Affairs of Republic of Indonesia, led a multi-faith delegation visiting Egypt, Italy and Vatican in the period between 19th and 25th Jun 2004. Ven Master was invited as an advisor to this multi-faith group. This is a group photo of religious delegates and the professors of Al Azhar University taken in Egypt. This university has a history of more than 1000 years and is highly regarded in the Islamic world.





▲ 二〇一一年九月二十五日，馬來西亞吉隆坡，萬人宗教論壇上，淨空老法師與前首相馬哈迪長老（右七）共同發表主題演講，推動馬來西亞宗教和諧。各宗教領袖手牽手為世界和平祈禱，團結如一家人。

At the religious forum attended by more than ten thousand people on 25 September 2011 in Kuala Lumpur, Malaysia, Ven Master Chin Kung and Former Prime Minister Tun Dr. Mahathir bin Mohamad (R7) delivered keynote speeches promoting religious harmony in Malaysia. The religious leaders, united hand-in-hand like one family, prayed for world peace together.



▲ 二〇〇八年五月，「馬來西亞多元宗教中國考察團和諧之旅」訪問中國五大宗教。該團由馬來西亞六大宗教團體的主席、住持、院長和會長所組成。禮請老法師為隨團顧問。參訪位於烏魯木齊的新疆伊斯蘭經學院與新疆伊斯蘭協會等處。

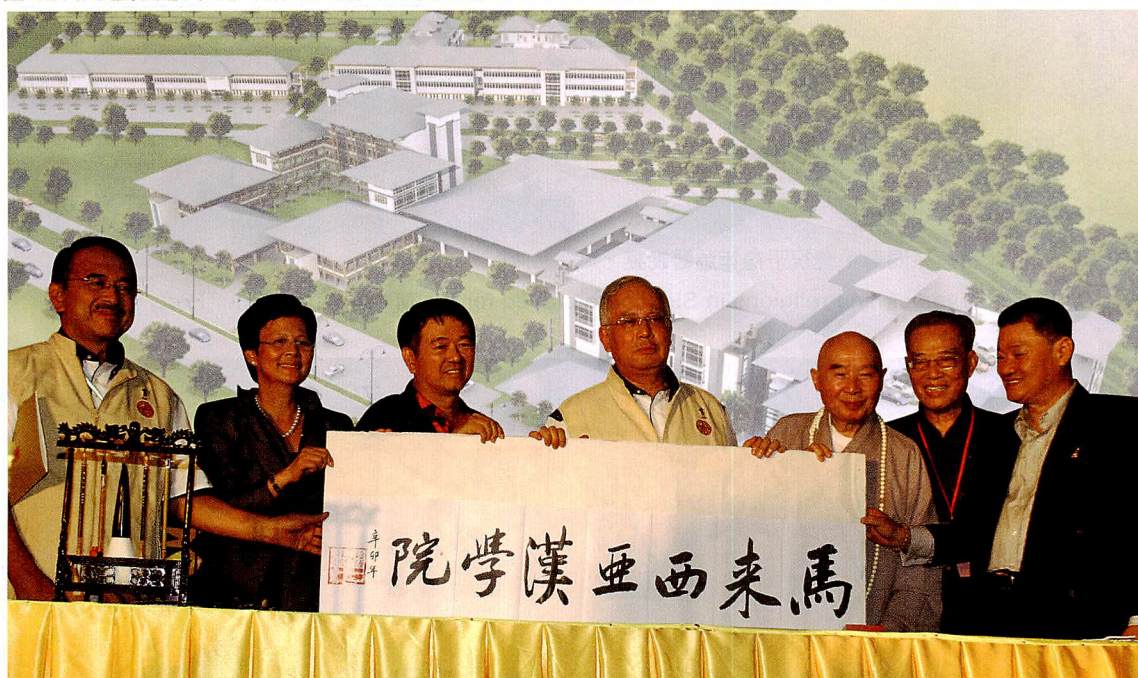
In May 2008, as group advisor, Ven Master Chin Kung accompanied religious leaders of the 6 religions in Malaysia on a visit to places like Xinjiang Academy of Islamic Scriptural Studies and Xinjiang Islam Association in Urumqi, China.





- ▲ 馬來西亞納吉首相在「馬來西亞漢學院」的藍圖上簽名，以表支持與祝福，老法師鼓勵漢學院，遵循古人的教學方法，一門深入，長時薰修，十年專攻一部經典。十年後這些老師都變成世界第一流的漢學家，真正傳承傳統文化，傳承大乘佛法。

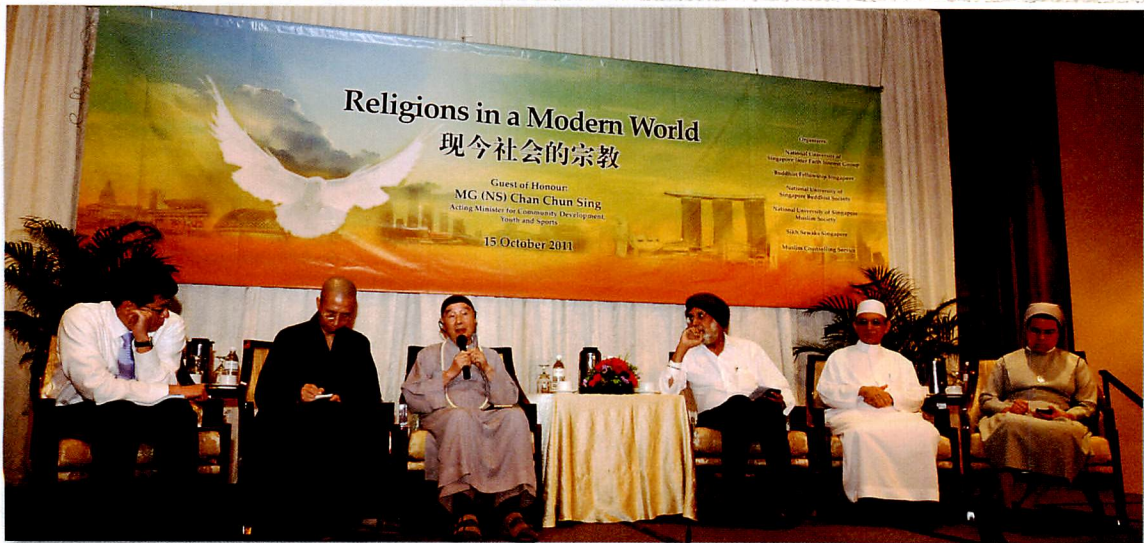
Prime Minister Najib Razak put his signature on the drawing of the Malaysian Academy of Han Studies in order to show his support and blessings. Ven Master Chin Kung encouraged prospective lecturers to follow the example of the ancients. They were suggested to choose one classic and delve deeply into it and immerse themselves for ten years. After ten years, they will become world class Dharma masters to inherit and pass on traditional culture and Mahayana Buddhism.



- ▲ 二〇一一年十月，首相納吉(右四)與老法師應邀出席馬來西亞漢學院的動土典禮，會中老法師開示，漢學是全人類的文化瑰寶，什麼地方認真做，這個國家就國泰民安，風調雨順，首相非常贊同老法師的遠見。

In October 2011, Malaysian Prime Minister Najib Razak (R4) and Ven Master Chin Kung were invited to attend the ground-breaking ceremony of the Malaysian Academy of Han Studies. Ven Master Chin Kung emphasized that Han studies is the cultural wealth of humanity. Whichever country treasures it, the country will be prosperous and people will live in peace. Mr. Razak endorsed the Master's foresight very much.





- ▲ 二〇一一年十月十五日，淨空老法師應邀出席新加坡〈現今社會的宗教〉論壇並做主題演講。老法師表示，新加坡各大宗教在過去十幾年團結和睦如一家人，成為世界的表率，希望各宗教在團結的基礎上更進一步，各宗教學習彼此的經典，知道所有宗教的神聖都是同一真神的化身、分身。

On 15 October 2011, Ven Master Chin Kung was invited to give a keynote speech at a forum in Singapore titled "Religions in a Modern World." The Master stated that in the past decade, various religions in Singapore had become harmonious and united, like one family. They set a great example for the world. On the basis of religious cooperation, the Master hoped that all religions could take the next step to promote mutual learning among religions. Mutual learning will help people realize that there is only one true God in the universe.



- ▲ 新加坡各大宗教共同牽手慶祝千禧年溫馨晚宴。

Representatives of nine religions in Singapore prayed for the Millennium Dinner Party.



- ▲ 多元宗教族群交流最好的機會，莫過於組團出國訪問。二〇〇〇年五月，新加坡宗教聯誼會在老法師的邀請鼓勵下，組團訪問中國，參加代表有十餘天共同生活在一起，於輕鬆愉快的氣氛下，化解了長期以來無形隔閡。

The best way for inter-faith interaction is overseas tour. Encouraged by Ven Master Chin Kung, Singapore IRO visited China in May 2000, the members became good friends with one another.



高貴的心靈是把自己奉獻給促進他人平靜快樂  
即使這些人曾傷害他

印度教 釋淨空



智慧強過人間任何一種財富

祇教 智慧之靈難說 釋淨空



一個人所能做的最美好事情就是原諒他人  
的過錯

猶太教 釋淨空



慈愛萬物實踐美德利益眾生他就是最  
快樂的人

佛教 釋淨空



江海所以能為百谷王者以其善下之故  
能為百谷王是以聖人欲上民以其言下  
之欲先民以其身後之

道教

道德經六十六

釋淨空



Therefore, desiring to rule over the people. One must in one's words humble oneself before them; And, desiring to lead the people, One must, in one's person, follow behind them.

-Tao Te Ching, Chapter 66 (Transl. by D.C.Lau, Penguin, 1963)

A person who loves all beings, practices virtuous conducts, and benefits all beings is the happiest person.

Buddhism

The most wonderful thing that one can do is to forgive others for their faults.

Judaism

Wisdom is better than wealth of every kind which is in the world.

-Menog-r Khirad 47:6 (Transl. by E.W.West, from Sacred Books of the East, volume 24, Oxford University Press, 1880)

With a noble soul, one devotes himself to bringing happiness and peace to others, including those who once hurt him.

Hinduism



你要盡心盡力愛主上帝要愛人如己這就是  
我對你們的要求彼此相愛 基督教 釋淨空

愛是含忍慈祥不嫉妒不誇張不自  
大不動怒忍耐凡事包容

天主教 格林多前書 釋淨空

讓彼此敵視的人重歸和好的行為比忠誠慈愛禱  
告更好

伊斯蘭教 釋淨空

以智慧為母以知足為父以真誠為兄弟  
他們都是你的好親人 錫克教 錫克聖典 釋淨空

稍有一些就要心滿意足要擺脫一切  
過度的欲望 巴哈伊教 巴哈安拉作品集粹 釋淨空

He should be  
content with little,  
and be free from  
allinordinate desire.

-Gleanings From the  
Writings of Bahá'ílláh  
CXXV (US Bahá'í,  
Publishing Trust 1990  
pocket-size edition)

Make wisdom by  
mother, contentment  
thy father, and  
thruthfulness thy  
brother. These are  
thine good relations.

-Sri Guru Granth Sahib,  
Page 151 (Gerns of  
Thoughts from Guru  
Nanak, by Harbhajan  
Singh, Principal of the  
Shahid Sikh Missionary  
College, Amritsar; cited  
by Sardar V. Harcharan  
Singh, Deputy President  
Khalsa Diwan Malaysia)

Helping the  
enemies regain  
friendship for this is  
better than saying a  
faithful pray.

Islam

Love is always  
patient; love is always  
kind; love is never  
envious or arrogant  
with pride....or  
ever get annoyed...  
She bears up under  
everything....there is  
no limit to her hope.

-I Corinthians 13:4-7,  
The Bible (International  
Standard Version, 2008)

Thou shalt love the  
Lord thy God with all  
thy heart, and with  
all thy soul, and with  
all thy strength, and  
with all thy mind; A  
new commandment  
I give unto you, That  
ye love one another;  
as I have loved you,  
that ye also love one  
another.

Christianity





和平 和平 和平

和睦也平等也

初一人與人之間無分族類國界信仰皆

和睦相處平等相待次一人與自然環

境一切萬物皆和睦相處平等相待

後一人與天地鬼神和睦相處平

等尊敬



#### Praise of Peace

Peace Peace Peace

Peace is getting along harmoniously with others and treating all equally.

First, peace is being friendly and on equal terms with all humans, without any bias against those of different race, nationality, or religion.

Second, peace is seeking harmony between humans and the natural environment.

Last, peace is being cordial and respectful to all beings in the universe, among humans, to heaven and earth, and to spirits.

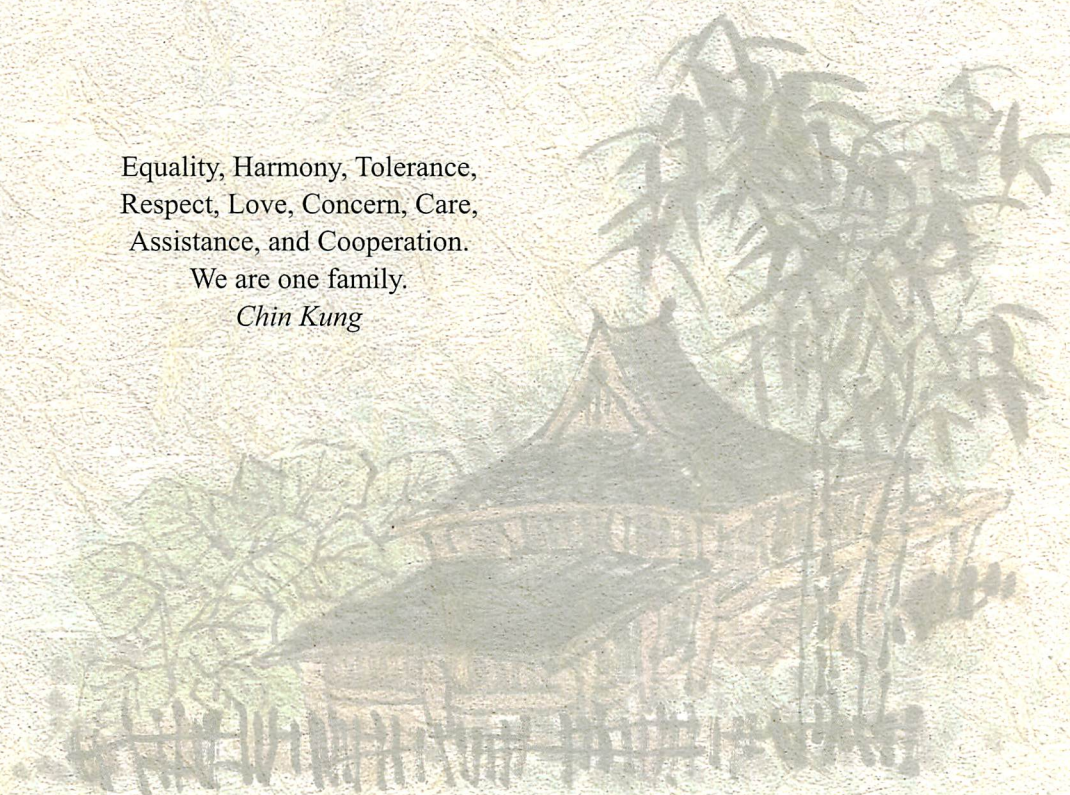




Equality, Harmony, Tolerance,  
Respect, Love, Concern, Care,  
Assistance, and Cooperation.

We are one family.

*Chin Kung*





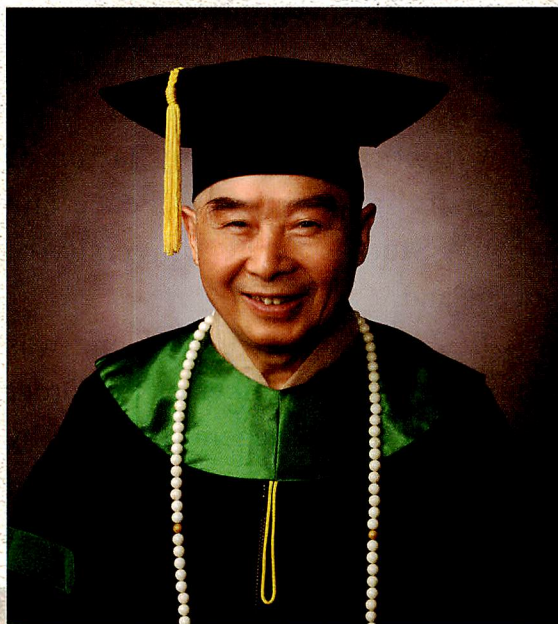
Chin Kung started to learn philosophy from Prof. Fang. When introducing the philosophy of the Buddhist sutras, Prof. Fang said, "The Buddha was a great philosopher, a great sage. Buddhist sutras contain a higher degree of philosophy, and learning Buddhism is the greatest enjoyment in life." Professor Fang's comments attracted Master Chin Kung who began studying Buddhism.

After one month, recommended by Mr. Ming Mengjing, Master Chin Kung started to learn Buddhism from Zhangjia Living Buddha. This study continued for three years until the great master's death. Zhangjia Living Buddha told him to read the Chronology of Buddha Sakyamuni and the Biography of Buddha Sakyamuni. Zhangjia Great Master also taught him to see through and let go, thus helping him to establish a solid foundation for learning Buddhism.

Zhangjia Living Buddha passed away. Master Chin Kung followed his guidance and decided to dedicate the rest of his life to the propagation of Buddhism. He hoped his devotion to Buddhism would benefit all beings.

In 1958, Mr. Ju Jinzhou, a lay Buddhist and the owner of Taiwan Sutra Publishing House, suggested to Master Chin Kung that he go to Taichung where he learned Buddhism from Mr. Li Bingnan and remained under Mr. Li's guidance for ten years. During those years, Master learned to lecture on five different Buddhist

sutras (*Sutra on Ananda Asking about the Good Fortune and Misfortune of Learning the Buddha's Teachings*, *Amitabha Sutra*, *Chapter of the Vows and Practices of Samantabhadra*, *Diamond Sutra*, and *Shurangama Sutra*). Mr. Li taught Master Chin Kung that "Ultimate sincerity touches all."



▲ Master Chin Kung was awarded Honorary Doctor by Syarif Hidayatullah State Islamic University, Jakarta, Indonesia on 25 Sept 2004.



the Hwa Dzan Dharma Giving Association, Taiwan; the Hwa Dzan Buddhist Audio-Visual Library, Taiwan; and the Corporate Body of the Buddha Educational Foundation, Taiwan.

In recognition of his achievements in building interfaith harmony and fostering world peace, Master Chin Kung has been awarded a number of honorary doctorate degrees and professorships by various Australian and overseas universities including the University of Queensland, Griffith University, and the University of Southern Queensland, Australia; and Syarif Hidayatullah State Islamic University, Jakarta, Indonesia. He is the Honorary Founding Patron of the Australian Centre for Peace and Conflict Studies at the University of Queensland.

In 2005, Master Chin Kung was appointed to the Member of the Order of Australia in the General Division by Queen Elizabeth II. He was recognised for service to the Buddhist community in Queensland, particularly through the propagation of Buddhism and the fostering of interfaith activities between diverse ethnic groups, and to the community through support for educational and health institutions.

In 2009, Master Chin Kung was appointed as an International Trustee of Religions for Peace an international peace organization. Its mission is to create multi-religious partnerships to confront issues such as stopping war, ending poverty, and protecting the

earth.

Master Chin Kung's teachings can be summed up by the following principles for practice: "true sincerity, purity of mind, equality, proper understanding, compassion, seeing through, letting go, attaining freedom, according with proper conditions, and being mindful of Amitabha Buddha." His message of loving-kindness and compassion for all has been the central theme of his life-long teaching. Harboring thoughts of sincerity, respect, humility, and harmony and dedication to help all beings to gain long-lasting happiness and joy has been his meaning of life.

Master Chin Kung has lectured on Buddhism and classics, such as the *Avatamsaka Sutra*, the *Lotus Sutra*, The *Surangama Sutra*, and so forth, for fifty-three years, but specializes on Pure Land Buddhism. He will dedicate his later years in studying and propagating the *Infinite Life Sutra*.

### **Master's Three Teachers**

Venerable Master Chin Kung spent thirteen years studying the classics, history, philosophy, and Buddhism under the guidance of Professor Fang Dongmei, a great philosopher of his time; Zhangjia Living Buddha, an eminent monk of the Tibetan Buddhist tradition; and Mr. Li Bingnan, a lay practitioner and master of Buddhism.

In 1953, after winning recognition from Professor Fang Dongmei, Master



## Profile of Venerable Master Chin Kung, AM

Venerable Master Chin Kung AM (b. 1927) is an eminent monk in the Pure Land school of Mahayana Buddhism. Master Chin Kung has learned Buddhism for almost sixty years and lectured on Buddhism for over fifty years. He is advisor to over 100 Amitabha Buddhist Societies and Pure Land Learning Centres worldwide, and founder of the Pure Land Learning College Association, Inc. in Toowoomba, Australia.

Master Chin Kung pioneered the use of the Internet and satellite television in propagating the Buddha's teachings. His recorded lectures are distributed in books and on DVDs, CDs, and videotapes. He has sponsored the printing and distribution of the Buddhist Canon; Buddhist sutras, books, and images as well as books on moral education. All these are freely distributed worldwide. To this day, the Master still teaches tirelessly on a daily basis. His lectures are broadcasted live via satellite television and the Internet to audiences around the world. Currently he is giving two-hour lectures on the *Infinite Life Sutra* over the Internet.

Born in Lujiang County, Anhui Province, China, the Master studied Buddhism and the classics under the guidance of Professor Fang Dongmei, a

great philosopher of his time; Zhangjia Living Buddha, a renowned monk of the Tibetan Buddhist tradition; and Mr. Li Bingnan, a lay practitioner and master of Buddhism. In 1959, Master Chin Kung became a monk at Linji Temple in Yuanshan, Taipei and was given the Dharma name Chin Kung, which means "pure emptiness." He has served as instructor at the Tripitaka Institute at Shipu Temple, professor of the School of Philosophy at the Chinese Culture University, and president of the Chinese Buddhist College.

Master Chin Kung has held the following positions in Taiwan: in 1960; member of the Propagating Teachings Committee and the Records Committee of the Buddhist Association of the Republic of China in 1961; head instructor at the Buddhist Seminar for University Students at the Buddhist Association of the Republic of China in 1962; research fellow of Buddhism at the Chinese Academia Institute; professor and editor of the Association of Buddhist Sutras, Commentaries, and Translations of Taiwan in 1973; professor of the Spiritual Living Course for East Asian Catholics at Fu Jen Catholic University in 1975; and president of the Chinese Pure Land Practice Research Institute in 1979.

Master Chin Kung also founded



kindness and the compassion of Your Holiness, people in the Vatican can make great efforts to advance God's spirit and culture of kindness and love; implement the teachings of morality, virtue, and causality; put into practice the sacred teachings of God; build the Vatican into the most Holy city as a spiritual and cultural exemplary model city not only for Christians, but for all other religions; and eventually bring along the restoration of traditional sacred teachings of all religions and ethnic groups globally, and make the whole world a sanctified place filled with virtues, stability, happiness, peace, and harmony.

Although I am already eighty-five years old, I do not dare to forget the afflictions of people across the world. I lecture on Buddhist sutras four hours a day. The lectures are broadcasted live via satellite television and the Internet to audiences around the world. This has achieved remarkable success in terms of awakening people's consciences and innate goodness. Teaching is the only way to benefit all beings, spirits, and the world. Therefore, we may conclude that education is an exclusive, fundamental, and effective way to eliminate disasters.

It is a great pleasure for me to have been invited to this meeting. It is my good fortune to be able to offer my humble opinions to Your Holiness. On behalf of all beings, I would like to express my deep appreciation to Your Holiness for your attention.

I printed two sets of books of

traditional Chinese culture, with 10,000 copies each, for donation this year. One is *Imperial Compilation of Books on the Principles of Governing*, which was compiled by Wei Zheng, a politician and historian of the Tang dynasty, under the order of Emperor Taizong, Li Shimin (599-659). It is a political encyclopedia that includes quotations of sixty-five classics and treatises with the principles, methodologies, and experiences of governing states and making the whole country tranquil and happy. The other one is *Guo Xue Zhi Yao*, which includes articles selected in accordance with the four categories of Chinese literature, namely classics, history, philosophy and literature collections, and that are chosen from the *Complete Library of the Four Branches of Literature* by predecessors of Chinese studies on ancient civilization. The book is the key to the treasure house of Chinese culture. I am delighted to present them to Your Holiness on this great occasion.

Finally, I wish Your Holiness good health and the best of good fortune!

Chin Kung AM  
Oct 18<sup>th</sup> 2011, Hong Kong



three-year experiment in the township of Tangchi in Lujiang, Anhui Province, China. We started The Lujiang Centre of Cultural Education, trained thirty-seven participants to become teachers, and promoted moral and ethical education to local residents. We brought a great change to this small town of forty-eight thousand people by significantly restoring their traditional social values. We successfully demonstrated that human beings are originally good in nature and that people can be taught to be good. It also provided proof that traditional moral education, as advocated by the ancient saints and sages, has wielded a strong influence on the building of a harmonious society in modern times, just as it did in ancient times.

In October 2006, the achievements of this project were presented for eight hours and exhibited for three days at UNESCO Headquarters in Paris, France. Ambassadors of 192 member states and delegates at the meeting showed their keen interest in the project and were greatly inspired. The key to success was that our teachers held true sincerity and respect for the ancient saints and sages, truly practiced what the sacred texts teach, by righting their own mind and behaviors, and then influenced others (For details, please refer to the attached *Summary of the Past Two Year's Teaching Progress of The Lujiang Centre of Cultural Education*).

The ancient saint Emperor

Chengtang (1617-1588 BC) was respected far and wide, even though the territory he ruled was only seventy li (less than thirty-five square kilometers, equivalent to a small town today). Emperor Wen (1152-1056 BC), of the Zhou dynasty, was widely respected even his territory was only one hundred li. These saintly Chinese emperors did not maintain the unity of the country and the stability of society by means of military prowess, economics, or technology, but by education (through both behavior and speech). They were respected as the emperors by all the states, far or near, in China at that time. People lived in perfect harmony. We read in the chapter titled "Record on the Subject of Education" from the *Book of Rites*: "Education is essential in building a country and in guiding its people." This principle does not only apply to the building of a country, but also to the regulating of families, the governing of states, the restoration of religious education, and the harmony of the world.

As I suggested at the Multi-Faith Forum held in Malaysia on September 25th this year, all religions should set up a "Pilot Site of Sacred Education" and the adherents should be taught and guided by religious "spirit, culture, morality, virtue, and causality," and the teachings of sacred texts. A high degree of consensus on the suggestion was reached.

I sincerely hope that with the virtues of unconditional loving-



# A Letter to Pope Benedict XVI

**Your Holiness,**

I am most grateful to Your Holiness for receiving the visit from me and a Malaysian interfaith delegation last year, and arranging a special dialogue with His Eminence Jean-Louis Pierre Cardinal Tauran, President of the Pontifical Council for Interreligious Dialogue, to discuss issues on religious unity. Looking around, today's world has witnessed increasing natural disasters, uncertainty, and volatility. These unprecedented issues are of great concern to all of us.

The ancient saints and sages taught us that the root causes of global crises are our thoughts. Greed, anger, ignorance, arrogance, and doubt are the causes. Resentment, hatred, annoyance, rage, and vexation are the conditions. Killing, stealing, sexual indulgence, lying, and imbibing alcohol are evil karma. We are suffering from disasters because people living in the world have committed evil karma. Quantum physicists have proved that matter is ultimately produced by consciousness. Dr. Max Planck said: "...There is no matter as such....Mind is the matrix of all matter." Therefore good thoughts will create good fortune, and bad thoughts will incur disasters. The *Bible* says: "For the wrongdoer will receive recompense for the wrong he

committed, and there is no partiality." (Colossians 3:25 NAB) An American scientist, Gregg Braden, said that the only way to reconcile the planet-wide catastrophe predicted by Mayan prophecy is to abandon evil and return to virtue, stop all wrongs and do what is proper, and finally correct our erroneous mindsets. We believe that disasters can be reconciled.

His Eminence, Jean-Louis Pierre Cardinal Tauran, mentioned that the decline in the number of religious adherents is worrisome. I commented that religious activities should not only pay attention to prayer and rituals, but that the focus should shift to the teaching and learning of the true meaning of the sacred texts. Religious education is the way to restore religious influence.

All traditional religions are sacred teachings and guidance to us. The word "religion" is *zongjiao* in Mandarin Chinese. *Zongjiao* means "primary education," an important teaching that is worthy of our veneration. If religious education can be restored, promoted, and broadcasted via satellite television and the Internet to audiences around the world, then disasters and conflicts can definitely be reconciled and world peace be achieved.

At the end of 2005, we began a



Your Majesty would be respected and protected by Buddha Shakyamuni and all Buddha and Dharma Protectors. These infinite virtues would protect all future generations and Your Majesty would thus enjoy extensive fortune and happiness of all your future lives.

Finally, I wish you longevity, good health, happiness, and the best of good fortune!

Shi Chin Kung AM  
April 22<sup>nd</sup>, 2012



孝養父母 奉事師長

Be filial and care for parents,  
be respectful to and serve teachers.



town of Tangchi in Lujiang, Anhui Province, China. The experiment was to promote moral and ethical education of Confucianism, Buddhism and Taoism to local residents. A team of thirty-seven teaching staff were carefully selected. They travelled to rural areas, gave lessons to villagers and practiced filial piety, fraternal love, kindness and love. We brought great change to this small town by significantly restoring their virtuous social values within four months time. We successfully demonstrated that human beings are inherently good and that people can be taught to be good. It has also provided proof that traditional moral education, as advocated by the ancient saints and sages, has exerted a strong influence on the creation of a harmonious society in modern times, just as it was done in ancient times. In October 2006, with the recommendation of Thai Ambassador to UNESCO, the achievements of this project were presented at UNESCO Headquarters in Paris, France. The UNESCO Secretary-General, ambassadors from all of the member states and the delegates, of which all were dedicated to the promotion of world peace, were greatly inspired and all provided a positive assessment.

All countries and people around the world would yearn for and follow the example of Thailand if a small region could be selected and built into a demonstration site of harmony. If the region is to develop education for all people of the country, create a cultural

Holy City of Buddhist education, and put Buddhist education into practice, then it would finally be developed to a model of Buddhist education for the world.

Three thousand years ago Chinese Emperor Wen, of the Zhou dynasty, maintained stability in his territory of one hundred li (less than fifty square kilometers) using his kindness. He set a good example for all and was respected as the emperors by all of the states, near and far, in China at that time. Today, if Thailand could begin by establishing a cultural Holy City of Buddhist education and gradually expand it to the whole country and even the whole world, Your Majesty would be a saint reincarnated and would gain the respect of all countries without having to use force. A harmonious world of Buddhist education would then appear in Southeast Asia.

Your Majesty is held in deep reverence by all. I believe that many wise and benevolent people will be influenced by your virtues and be willing to assist you with the promotion of Buddhist education. Beginning in one country and then spreading to the whole world. Then the harmonious world the ancients had dreamed of would become a reality. The responsibility for protecting and maintaining the correct understanding and practice of Buddhist doctrine was especially entrusted to the royal family before the Buddha entered parinirvana. If you could accept this responsibility, Your Majesty would



inconceivable benefits. The land and people will be enveloped in peace. The sun and moon will shine clear and bright.” This is the portrayal of great harmony in Buddhism. Therefore, wherever Buddhist education is propagated, it brings happiness, harmony, stability and peace.

Contemplating Buddha Shakyamuni’s deeds during his lifetime, he and his disciples made teaching their primary task. The Buddha dedicated his entire life to the sacred teachings of benefiting society and relieving people from their sufferings rather than advocating religious rituals and ceremonies. In order to restore religious education, we must follow the example of the Buddha. The cultivation of prospective lecturers should be a top priority. It’s very important for prospective lecturers to possess high moral virtues. Only when the foundations of “upholding precepts”, “learning to be a teacher, and acting as a role model” are established, can one have the ability to accomplish the important task of propagating Buddhism. One can then choose one of the Buddhist sutras and delve deeply into it and immerse oneself for ten years. During these ten years, he may concurrently teach and study since teaching benefits both teacher and student alike. He can then become a world class Dharma master. So after seven years of time, one can have a small degree of success, and after ten years, a larger degree of success. This

is the traditional method of studying Buddhism that has been passed down for the past two thousand years by our ancestors.

We read in the chapter titled “Record on the Subject of Education” from the *Book of Rites* that “Education is essential in building a country and in guiding its people.” During your sixty-six years reign, your Majesty loved your subjects as you loved your children. Presumably you have a profound understanding that the only way to build a harmonious society of enduring peace and stability is through the promotion of the teachings of saints and sages. These teachings include morality, ethics and causality, and the Buddhist teachings of the Five Commandments, Ten Virtuous Deeds, Six Principles of Harmony, and Six Paramitas. Thereby, educating people, transforming their minds and harmonizing society.

Today, technological advances, such as the Internet and satellite television, are convenient and conducive to the development of education nationwide. If your state could invite a dozen Masters to give lectures every day that are broadcast live through national media to audiences nationwide, moral education of Buddhism would be popularized. Thus, social stability would be achieved within a year and a harmonious society would be realized within three years’ of time.

In the past, I created The Lujiang Centre of Cultural Education in the



# A Letter to King Bhumibol Adulyadej of Thailand

**Your Majesty King Bhumibol  
Adulyadej,**

I am honored to be invited to participate in the global Multi-Faith Forum held in May, in Bangkok. The event is jointly organized by the World Fellowship of Buddhists and Pure Land Learning College Association. I sincerely wish that the virtues and merits resulting from this good deed will be a celebration of Your Majesty's sixty-six years on the throne. I have long heard about your benevolence and virtuous teachings to people of your nation.

Today's world has witnessed an increase in the occurrence of natural and man-made disasters, uncertainty and instability. Searching for the root causes, we find that it is the result of people's evil intentions. As stated in the Mahayana Buddhist sutras: "Appearances are manifested by the mind," and "Circumstances change according to our mind." In the Taoist text, *Treatise of The Most Exalted One on Cause and Effect*, it says: "Misfortune and blessings do not come to us without reason, we bring them upon ourselves." Buddha Shakyamuni explained in the *Surangama Sutra* that greed causes floods; anger causes fire; ignorance causes wind disasters;

arrogance causes earthquakes; doubt causes friability of earth (sinkholes and other forms of geological disturbances); selfishness and opposition cause wars and chaos; evil intention causes diseases and plague. The appropriate resolution is the Buddhist education. Religious education is the only way to change people from being evil to being good, and to reconcile disasters.

During my sixty-one years of study and fifty-four years of propagating Buddhism, I, as an ordinary monk, have profoundly realized that the fundamental method of eliminating disaster and averting crisis is to restore the teachings of Buddhism, saints and sages. Therefore, I have been longing for offering my humble assistance in restoring Buddhist education.

Buddhism is a perfect teaching of the utmost virtuousness that Buddha Shakyamuni founded for all beings of the Nine Dharma Realms. During his life-time, the Buddha taught for forty-nine years, more than three hundred times, to instruct all beings to do good deeds and abandon evil deeds, to break through delusion and attain awakening, and to be transformed from ordinary people into saints. It is said in the *Infinite Life Sutra* that "Wherever the Buddha's teachings flourish, either in cities or countryside, people will gain



elimination of crises. This is a very meaningful and great undertaking.

Today, disasters occur all over the world, and chaos breaks out everywhere. We must heighten our vigilance. This is gross neglect of the teaching of morality, virtue, and causality resulting in the deterioration of the human mind.

Presently, more than half of the world population has faith. If all religions can return to teaching, teaching people to abandon evil and cultivate goodness, amend their conduct, set their thoughts upright, I believe that disasters will be eliminated. This is why during these few years, every time I meet with a religious leader, I always talk about religion returning to teaching.

To help people develop confidence in religious education, every religion should establish their own model cities of harmony. Through constant teaching, the teachings in the sacred texts will be practiced in daily life. This will inspire other cities to follow suit. As a result, the whole country will be stable and peaceful, and people will enjoy happiness. Eventually, the whole world will be led to harmony. This will be the greatest contribution of religious education to today's society. I believe that this sacred undertaking will have the help and blessing from the sages of all the religions.

During these few years, I have been thinking that religion should return to teaching. When I met with the Pope,

I also talked about religion returning to teaching. I hope that Thailand, a Buddhist country, can establish a sacred city of the Buddha's teaching and culture, and set a good example for the whole world. Starting with Thailand, we implement the Buddhist's teaching. If we can take up this mission, religious groups will develop their confidence and follow suit, thus leading everyone in the world to goodness. We can truly eliminate crises.

These are my humble opinions. Your comments will be greatly appreciated.

I sincerely offer my congratulations on the sixty-sixth anniversary of accession of His Majesty Rama IX.

Happy Vesak!

I wish His Majesty and the government leader good health. May Thailand continue to enjoy every prosperity.

I also wish all good health and happiness and the conference every success!

Chin Kung AM  
President, Pure Land Learning  
College Association, Inc, Australia  
Chairman of the Board, Hong Kong  
Buddhist Education Foundation, Ltd  
Honorary Professor, University of  
Queensland, Australia  
Honorary Professor, Griffith  
University, Australia



- 2) Holding various elections: To lead all beings to goodness through the Buddha's teaching and set an example for others, good men and good women should be elected based on the standards set in the sutras. The categories of elections should include filial son, filial daughter-in-law, good father, good mother, good mother-in-law, good brother, good neighbor, and so on.
- 3) Raising flags: The center should hold a ceremony of raising the national flag and the flag of the Three Jewels every week to be attended by the whole town. This is to promote religious dedication and love for one's country.
- 4) Going into the countryside to teach: At appropriate places, such as by a river or under a tree, "green classes" should be held. The teachers can interact with the villagers in nature and share the principles of having a happy life with them.
- 5) Holding Friendship Dinners: The center should hold a get-together dinner every Saturday for the teachers to have dinner with the public, sharing their ideas, learning, and understanding of the Buddha's teaching
- 6) Running a farm: The center should plant vegetables without using pesticides or chemicals. It should communicate with little insects with love and feed them to

avoid the vegetables being eaten by them.

- 7) Holding holiday activities: On holidays, the teachers at the center should get together with townspeople, enjoying dances and songs. To change social customs, the best way is through entertainment.
- 8) Holding get-together activities with religious groups: The center should respect all religions and treat them equally. It should often hold get-together activities for religious groups to explore the teachings of religions, seek common ground and put aside differences, help one another, and together teach people to get along harmoniously with others.

All the above activities should be video-recorded and broadcast through the Internet, satellite television, and television to universally help all beings. This will spread the idea of a sacred city of the Buddha's teaching and culture all over the world and inspire religions to establish a model of harmony through teaching. They can use this example to lead everyone in the world to goodness and achieve harmony together.

If the World Fellowship of Buddhists in Thailand can truly do this, selecting a small town in Thailand and wholeheartedly implement the Buddhist life, spirit, and culture in this small area, this will be very meaningful. True practice will elicit belief in people. This is the greatest contribution to



Buddha.

- Three Conditions: the first condition includes being filial to and providing and caring for parents, being respectful to and serving teachers, being compassionate and not killing any living beings, and cultivating the Ten Virtuous Karmas. The second condition includes taking the Three Refuges, abiding by all precepts, and behaving in a dignified and appropriate manner. The third condition includes generating the Bodhi mind, believing deeply in the law of cause and effect, reciting and upholding the Mahayana sutras, and encouraging others to advance on the path to enlightenment.
- The Six Harmonies: harmony in having the same viewpoints, harmony in observing the same precepts, harmony in living together, harmony in speaking without conflict, harmony in experiencing Dharma bliss, and harmony in sharing benefits.
- The Five Precepts: no killing, no stealing, no sexual misconduct, no lying, and no intoxicants.
- The Ten Virtuous Karmas: physically, no killing, no stealing, no sexual misconduct; verbally, no false speech, no divisive speech, no harsh speech, no enticing speech; mentally, no greed, no anger,

and no ignorance.

- 2) The ability to read the sutras: they should be able to read the Buddhist canon and the writings of the patriarchs and accomplished practitioners.
- 3) The same aspiration: they should truly have the aspiration to “continue the wisdom-life of the Buddha and propagate the Dharma to benefit all sentient beings.”

Anyone who meets the above requirements will be admitted. The maximum is forty people. They should first ground themselves in the center for three months to learn and practice. Cultivating themselves is fundamental. This is to plant the roots of virtue. After three months, teaching becomes the first priority. They should go into the countryside to teach people to practice the Three Conditions, the Six Harmonies, the Five Precepts, and the Ten Virtuous Karmas. Whether their teaching will be successful depends on whether the teachers can practice what they teach. They should first practice what they teach and then people will follow suit.

### **Holding Various Harmony-promoting Activities**

- 1) Holding teaching activities: A forum of the Buddha’s teaching should be held every week at the center. Teaching should continue all year long without any day off.



dependent rewards changing according to proper rewards.

“There will be no need for soldiers or weapons” because wars and man-made disasters are averted. “Virtue would be revered and benevolence, promoted” When everyone reveres virtue, courtesy, and justice, how can society not be peaceful? “People would engage in the cultivation of courtesy and yielding.” This statement urges us to cultivate courtesy and yielding. We should know to yield to others.

“There will be no thievery or injustice.” When no one steals or robs from others, there will be no criminals in the country. Those who are wealthy or enjoy high status will not “bully the weak.” In addition, they will help the weak, accumulating merits and virtues. As a result, in society “everyone will naturally get their fair reward.” They will enjoy a peaceful life and happy at work. Both the poor and rich are content with their lot.

This is what the Buddha taught us. The propagation of the Buddha’s teaching will surely bring harmony to the world.

### ***Suggestions for a Sacred City of the Buddha’s Teaching and Culture***

Using the example of establishing a sacred city of the Buddha’s teaching and culture in Thailand, I will briefly talk about my suggestions for achieving social harmony through religious education. The ideas are general. Each

religion can make their own practical plans based on their sacred texts.

Thailand is rich in Buddhist cultural tradition and history. If a small town has simple, honest values, a population less than fifty thousand, and low crime and divorce rates, it can be chosen as a model town for the establishment of a center of the Buddha’s teaching of culture. Related lecture halls, classrooms, retirement homes, childcare centers, and elementary schools should also be established. The Buddha’s teaching should be spread to all the people. In the future, Thailand will surely become a sacred city of the Buddha’s teaching and culture and lead the whole world to harmony.

The following are my suggestions:

### **Establishing a Center of the Buddha’s Teaching and Culture**

The center should nurture monastics to propagate and protect the Dharma. The facilities should be plain and practical.

The Buddha’s teaching “Rely on the precepts for guidance. Discipline oneself with a hard life” should be followed. Seed Dharma masters should be selected from all over the country, even from all over the world. The requirements are as follows:

- 1) The standards for virtue: they should truly practice the Three Conditions, the Six Harmonies, the Five Precepts, and the Ten Virtuous Karmas set by the



taught by Sakyamuni Buddha for the benefit of all beings in the Nine Dharma Realms. If we can successfully propagate this perfect teaching, the Agamas of Theravada tradition can help stabilize society, the Vaipulya and prajna teachings, and the Zen, the sutra-study, the Pure Land, and esoteric teachings can eliminate world disasters. The scientific findings in the past three decades accord with the teachings of Mahayana Buddhism.

It is said that Einstein once stated that Buddhism of all religions copes with the modern science well. This is true. After Buddhism was introduced into China, for almost two thousand years, it exerted great influence in China. The emperors of every dynasty were able to be patrons and protectors of Buddhism and implemented the teachings in life and in politics.

It was during the last two hundred years, that Buddhism was neglected. In the first hundred years, Empress Dowager Cixi did not pay attention to it. And then the country was in turmoil, so the Buddha's teaching declined.

I hope that in Thailand, Buddhism can be truly practiced and revived to bring benefit to humankind.

The *Infinite Life Sutra* says: "Wherever the Buddha's teachings flourish, either in cities or countrysides, people will gain inconceivable benefits. The land and people will be enveloped in peace. The sun and moon will shine clear and bright. Wind and rain will appear at the proper time, and there

will be no disasters. Nations will be prosperous, and there will be no need for soldiers or weapons. People will abide by morality and accord with laws. They will be courteous and humble. There will be no thievery or injustice. The strong will not dominate the weak, and everyone will naturally get their fair reward."

The Buddha's teaching is the most wondrous and virtuous teaching in this world and beyond. Wherever the Buddha's teaching is propagated, whether a country, a city, or a village, if the people can follow his teachings and practice diligently, there will be good learning results: transforming from an ordinary being into a sage, transforming suffering into happiness, and transforming greed, anger, and ignorance into precept observation, meditative concentration, and wisdom. What will be shown is that "the world would be in harmony and accordance." The entire universe can be in harmony and conformity.

The Buddha taught us that our minds and behavior should follow the Five Precepts, the Ten Virtuous Karmas, the Three Conditions, and the Six Harmonies. This is according with the innate virtues. When our minds and behavior accord with the innate virtues, natural and man-made disasters can all be eliminated. When everyone treats others sincerely and maintains a virtuous mind, this will result in "Wind and rain will appear at the proper time, and there will be no disasters." This is



town of harmony. We won the approval of Secretary-General of UNESCO, ambassadors of various countries, and peace workers. We proved that religious groups can work together and people can be taught to be a better person.

### **The Building of a Sacred City of the Buddha's Teaching and Culture to Lead the Whole World to Harmony**

#### ***The Ideal of Great Harmony of the Buddha's Teaching***

Buddhism is the perfect teaching of utmost virtuousness taught by Sakyamuni Buddha for the benefit of all beings in the Nine Dharma Realms.<sup>3</sup> During his life, the Buddha taught more than three hundred assemblies for forty-nine years. He taught all beings to end wrongdoings, cultivate goodness, break through delusion, attain enlightenment, and transform from an ordinary being into a sage.

When Sakyamuni Buddha was in this world, he engaged in teaching, which can be divided into four stages:

- 1) The Agamas stage: Twelve years. This is akin to a primary school education. The curriculum

included the universal teaching of morality, virtues, and causality. The purpose was to stabilize and harmonize society.

- 2) The Vaipulya stage: Eight years. This is akin to secondary school education. It links Theravada Buddhism and Mahayana Buddhism. This stage is preparatory to Mahayana Buddhism. The purpose was to elevate the spiritual state of the students and prepare them for a higher education.
- 3) The Prajna stage: Twenty-two years. This is akin to a college education. This stage reveals the truth of all phenomena that the Buddha saw: "All phenomena are unobtainable, are intrinsically empty, and cannot be had." Prajna is true wisdom. The teaching explains the true nature and its expression of phenomena, the noumenon and phenomena, and causes and effects. It is a teaching of advanced science and philosophy.
- 4) The Lotus stage: Eight years. This is akin to a graduate education. It teaches beings how to enter into the state of a Buddha. It is a Dharma door for attaining Buddhahood. It shows the true state and brings true benefit.

The Buddha's lifelong teaching was very systematic. We inherit the perfect teaching of utmost virtuousness

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<sup>3</sup> The Nine Dharma Realms are the realms of bodhisattvas, pratyekabuddhas, sound-hearers, heavens, humans, demigods, animals, hungry ghosts, and the hells. The nine realms plus the realm of Buddhas constitute the Ten Dharma Realms. Ultimately, from the Buddhas' perspective of absolute truth, all is one, and so there is only the One True Dharma Realm.—Trans.



deeply understand it and implement it, we will naturally be able to achieve world peace and personal happiness. If we go against it, it will be inevitable for us to incur disasters. Endless trouble will ensue.

To facilitate reading, the team led by Professor Liu Yuli of the Party School of the Central Committee of China published a plain Chinese edition with explanation. Mr. Tsai Lihsu of Chung Hua Cultural Education Centre also published *360 Excerpts of Compilation of Books and Writings on the Important Governing Principles*.

### **Inspiration from Tangchi, a Model Town of Harmony**

In Chinese history, King Tang [of the Shang dynasty] started out with a state of only 70 lis [about 140 kilometers] and eventually was able to rule the whole kingdom. King Wen [of the Chou dynasty] also started out with a state of only 100 lis and eventually was able to rule the whole kingdom. The state of King Cheng Tang was only the size of 70 lis but he ran his state so well that he was made king of the whole kingdom. King Wen of the Chou dynasty rule a state the size of 100 lis. He impressed eight hundred vassals with his virtues and political achievements, so they learned from him. Without incurring any war, he conquered the country. He completely implemented traditional culture and made other vassals to come to visit and

learn, thus influencing eight hundred vassals.

Every dynasty had a model city, which was called *jingshi*. It was where the emperor lived. *Jing* means large, referring to a metropolis. *Shi* means a model. This city taught its people morality, virtues, and causality, and became a good example of all other cities.

In the past, I established The Lujiang Centre of Cultural Education in my hometown, the township of Tangchi, Lujiang County, Anhui Province, China. The core of the centre's teaching is the Confucian teaching of *Standards for Being a Good Person (Di Zi Gui)*. The center helped the local government to propagate moral education to all people. In the beginning, there were thirty-seven teachers, who spent three months learning and practicing *Di Zi Gui*. Later on, they organized a teaching team and went into villages to teach the villagers. The teachers practiced filial piety, fraternal love, kindness, and love. Within a short few months, social atmosphere changed for the better, proving that "human nature is originally good" and "a person can be taught to be a better person."

In October 2006, at the recommendation of Deputy Ambassador of Thailand to UNESCO, the World Fellowship of Buddhists and the PLLCA co-hosted a three-day presentation and exhibition, showing interfaith harmony and the results of teaching *Di Zi Gui* in Tangchi, a model



properly governing the country, and achieving world peace. These were compiled into a book. From the era of the Five Emperors<sup>1</sup> to the Jin dynasty<sup>2</sup>, among more than fourteen thousand books and eighty-nine fascicles, sixty-five categories of books were excerpted the book was more than five hundred thousand characters long.

This book is truly a precious book on the governance of a country that when the book is applied in modern setting, all previous history and experiences gained in the past are fully observed and utilized, and all future outcomes derived from applying this book will surely be as clear as the outcome of any war predicted by the *Art of War* (written by Sun Tzu)

Emperor Taizong loved it for its breadth and essentiality and read it every day. He said, “. . . for me to have full access to the ancient wisdoms and for helping me govern without doubt, I must thank you(the advisors who compiled the books) . . .” From this we can see that this book contributed greatly to the peace and prosperity during his reign. It is truly an important book that any politician must read.

The cultural teaching of the ancient sages can bring permanent stability and peace to the whole world. The most important thing is that the people themselves should

truly understand traditional culture, ending their doubt and initiating belief. Traditional culture that came from the teachings of saints and sage actually flows from the true nature of all beings, transcending time and space. Such wisdom is never out of fashion. The key to successful learning is sincerity and respect. When one is neither sincere nor respectful towards the teaching of the ancient sages, even if one reads all the books, one will not obtain any true benefit. As Confucius said, “I narrate [what the ancients said] rather than write creatively. I believe in and enjoy the teachings of the ancients.”

In the past, Dr. Sun Yat-sen gave a lecture series on Three Principles of the People. In his fourth lecture on nationalism, he said, “It is only these past two hundred years that Europe became advanced in science and material development. As to the true meaning of political philosophy, the Europeans still need to seek advice from China. You all know that Germany is the most advanced country in knowledge but now German scholars need to study Chinese philosophy and even Buddhism of India to remedy the bias of science.”

The wisdom, ideas, methods, experience, and effects of governing a country that Chinese ancestors passed down are precious results accumulated after thousands of years of testing. *Compilation of Books and Writings on the Important Governing Principles* is most precious and invaluable. If we can

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1 Emperors existed during the period from 2500 BCE to 2100 BCE..

2 265-420 CE.



to their rulers. Next, people should love their friends, their neighbors, their own communities and then society, country, and the human race. "Human beings, regardless of any differences, should be loved equally."

**An Invaluable Book on the Governance of a Country of the Tang Dynasty: Compilation of Books and Writings on the Important Governing Principles**

The Tang dynasty in Chinese history was a wonderful era when many cultures existed and flourished harmoniously side by side. Emperor Taizong was broad-minded, magnanimous, and all-embracing. He humbly learned the sacred texts of all religions and of the sages and led the entire country to learn the teaching of the sages. He was not only a Dharma protector of Buddhism; he was also a Dharma protector of all religions. He truly liked religions and protected them. He was able to gracefully accept every religion and treated them equally. If someone who truly practiced and was virtuous and learned, regardless of his religion, the emperor would honor him as national teacher and often ask for their advice and learn from them.

In 635 CE, a missionary Alopen introduced Christianity into China. At that time, it was called Nestorianism. Emperor Taizong sent Prime Minister Fang Xuanling to the western suburb to greet Alopen. In 638 CE, the emperor issued an edict to construct a temple

and allowed the propagation of this religion. A church was built in the capital, Chang'an.

Islam was also introduced into China during the Tang dynasty. During the reign of Emperor Taizong, there were already Arabs who came to China. At that time, the Prophet Muhammad was still alive. His disciple Sa'ad ibn Abi Waqqas went to Guangzhou to propagate Islam. The Tang government was very receptive of Islam and respected it. The emperor actively helped the Arab soldiers living in China to build a mosque.

These are examples of a government treating all religions equally. All religious teachings are the virtuous teaching from the wisdom and experience of the sages and prophets and can help a country teach people to get along harmoniously and achieve social stability and harmony.

During the reign of Emperor Taizong, the greatest achievement was the compilation of an invaluable book on the governance a country: *Compilation of Books and Writings on the Important Governing Principles*.

Emperor Taizong, Li Shimin (599-649 CE), ordered the compilation of this book in 627 CE. He ordered Wei Zheng, an advisor, Yu Shinan, and others to sort out the records of past emperors' governance and to excerpt from the Six Classics, the four histories, and hundred schools of thought the essentials on cultivating oneself, putting one's family in order,



satellite television.

After the students graduate and leave the school, when they propagate the teachings of their religions, they will naturally teach the religious followers to get along with the followers of other religions and treat one another equally.

### ***The Urgency to Revive the Teaching of the Eastern Sages***

### **The Content of Chinese Traditional Education**

The English historian and philosopher Dr. Arnold Toynbee once said that in order to resolve the social problems of the twenty-first century, we must rely on the teachings of Confucius and Mencius, and on Mahayana Buddhism. Confucius and Mencius taught that one should harbor kindness and a sense of justice and behave with loyalty and forgiveness. In Mahayana Buddhism, sincerity is the noumenon and compassion is the wonderful function.

Ancient Chinese sages taught that human nature is originally good. A rudimentary textbook that instills proper thoughts in children, the *Three Character Classic* says: All people are innately good. Although they have similar nature, they acquire different habits. If they are not taught, their nature will change for the worse. In teaching, single-minded concentration is of the utmost importance. For the past few thousands years in China, this has

been the highest concept and guiding principle of the ancient sages' teaching. Since Emperor Wu of the Han dynasty who set up the [educational] system until the end of the Qing dynasty, despite the rise and fall of many dynasties, this highest guiding principle of education has never been changed.

The teaching that the ancient Chinese passed down from generation to generation is that of morality, virtues, and causality. If people can understand the cardinal relationships, they will naturally know that they should love others. The Chinese are a large group of people, who continue to survive for five thousand years until now entirely because of the teaching of the ancient sages.

The ancient Chinese paid great attention to the teaching of the sages. The starting point of this teaching is first of the Five Cardinal Relationships: a natural love between parents and children. The love between parents and children comes from the nature, It is not taught or created by anyone. In Buddhism, it is called an innate virtue. Education teaches children to maintain this natural love one's entire life. This is the basic goal of the teaching. The next step is to enhance this love. First, parents love their children, and children are filial to their parents; elder siblings are friendly to younger siblings, and younger siblings respect elder siblings; husbands are responsible, and wives are attentive; and rulers are benevolent to their subjects, and the subjects are loyal



will surely be changed and the human mind be set upright. When harmony is truly realized, deities our world and its guardians will be moved. Toowoomba will have few disasters and world disasters will also decrease. When religious groups are in harmony, this will facilitate harmony among ethnic groups, political parties, and countries.

When Toowoomba sets a successful example of peace and harmony, we hope to hold an open assembly to share with all people who would come to visit us, our aspiration, methods, experiences, and knowledge, helping everyone to achieve peace and harmony in their hometowns.

If the outstanding achievement of Toowoomba as a model city of harmony is evident and growing for longer than one year, we will do our best to establish a satellite television station and broadcast how the residents of Toowoomba live and learn to the whole world. Numerous people around the world will see the true beauty of a harmonious life. At that time, there will be many people in the world who yearn for this pure land of Toowoomba and want to come to visit and learn. They may even wish to immigrate here. Toowoomba will become more and more prosperous. People around the world will come to appreciate the benefits that harmony bring and become more and more willing to right their thoughts, treat others equally, and getting along harmoniously with others. When such good thoughts and good

deeds are common, both natural and man-made disasters will decrease and even completely be eliminated.

The power of examples is great. If Toowoomba successfully becomes a model city of peace and harmony, the whole world will be encouraged and moved. People will also follow suit. There will be a lot more model cities of peace and harmony all over the world.

### **The Establishment of a University of Religions**

I have suggested many times in UNESCO peace conferences that the atmosphere of religious cooperation has been actively and greatly cultivated in Singapore, Malaysia, Indonesia, and Australia, the next step was to establish a religious university. We start with setting up a centre of religion study to train teachers, and then we establish a multi-faith university. Courses in morality, virtues, causality, science, and so on, should be run to train high-level educators. Each religion should establish its college. Each college has both common courses and specialist courses. The students should first lay a good foundation on the common courses of morality, virtues, and the law of cause and effect before specializing in the texts of their religions. They should also humbly study the teachings of other religions. They can teach while they are learning. Lectures can be broadcast to religious followers around the world through the Internet and



## **The Ideal of Toowoomba, a Model City of Peace and Harmony**

In 2001, I established the Pure Land Learning College Association Inc. (PLLCA) in Toowoomba, Queensland, Australia. For the past ten years, the practitioners of the PLLCA established a harmonious, friendly relationship with local residents and various religious groups. For the past decade, the PLLCA has been holding a Saturday Friendship Dinner for our friends and neighbors and holding multicultural forums. In this city, religious groups interact with one another harmoniously, and the local residents care about one another. All visitors feel welcome and at home, being treated like family.

In December last year, in celebration of the tenth anniversary of the PLLCA, the University of Southern Queensland and the PLLCA co-hosted a thousand-people religious forum. In the forum, all religious representatives hoped to make Toowoomba a model city of world harmony.

Toowoomba is a place with very special features. There are over one hundred thousand residents, many of whom came from various countries all over the world. There are more than eighty ethnic groups and more than one hundred languages spoken. The residents are of different descents and cultures and have different customs and faiths. This enables Toowoomba to have a multicultural style.

Precisely because of these unique

features, making Toowoomba a model city of peace and harmony has a very special significance. I hope that we can cherish and preserve the special features of each culture. Everyone can have a broad and loving mind to tolerate and respect one another, treat one another equally, and get along harmoniously with one another, enabling those who come to visit Toowoomba to see races of different skin colors as well as customs exist and flourish side by side.

We set an example of respecting, loving, and cooperating with one another for the world to see that harmony and cooperation among different races, different cultures, and different religions can be achieved. The ideal of the entire human race becoming one family can be realized.

The model city of Toowoomba will be led together by all religious groups to achieve harmony. We hope to establish a Toowoomba religious goodwill committee. Religious groups will get together regularly, enhance communication, participate in one another's activities, and assist one another in public welfare projects. They will share with one another and learn from one another, truly becoming one family.

With the foundation of treating one another equally and getting along harmoniously, all religions should return to teaching, propagate their good teachings, and take up the mission of teaching and transforming society together. The degenerate social customs



the teaching of the one true God. The core is the teaching of compassion and loving-kindness.

The term “compassion and loving-kindness” comes from the *Infinite Life Sutra* and was taught by Sakyamuni Buddha three thousand years ago. The *Infinite Life Sutra* says: “You should honor the sages and respect the virtuous and harbor compassion and loving-kindness.”

Christianity teaches “God so loved the world” and “You love one another, even as I have loved you, that you also love one another.”

Islam teaches “Allah is merciful” and “There is only one moral norm, which is the principle of universal love originating from selfless and virtuous deeds.”

Zoroastrianism teaches “Consider them as thine own, and this is thy religion.”

Sikhism teaches “More than all else do I cherish at heart that love which makes me to live a limitless life in this world.

Baha’ism teaches “The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, . . .”

Why do I say that the core of the teaching of all the sages is love? Because the universe was created by the only Creator. He is the noumenon (master) of everything in the universe. “Everything” also includes us. The Creator is also the original form of

everything. We and everything are one entity. This is why we should love all beings and all things as we love our own body (the external organs of eyes, ears, nose, tongue, and the body; and the internal organs are all functioning as one entity.).

Religious groups should work together and help each other. In addition, they should learn from each other and show the love of the sages through us who have a faith. We should start from the religion we believe in. We should broaden our minds, love our religions as well as all other religions. We learn not only the sacred texts of our religions but also those of other religions. We will further understand that all religions are truly one family. The core of the teaching of all religions is nothing but compassion and loving-kindness.

From this we can see that if we want to truly achieve social stability, harmony, and prosperity, we should start with education. Religious prayers only effects a temporary solution, not a permanent cure. To effect a permanent cure requires transforming the human mind and helping everyone abandon evil and cultivate goodness, amend their conduct, and set their thoughts upright. We should earnestly and diligently implement religious education and propagate it. If every religion can continuously engage in teaching for years, this will be of great help to eliminate disasters and promote harmony.



more people who have a faith than those who do not. If those who have a faith can take the lead, restoring the sages' teaching of morality, virtues, and causality, and, starting from themselves, truly practice the teaching of the sages, they will be able to move those who do not have a faith. Through this, they can lead their countries, political parties, and ethnic groups to return to harmony in having the same understandings and harmony in sharing benefits, and to people getting along harmoniously treating one another equally. This way, world stability and harmony can be achieved.

### **The Present Mission of Religious Education of the East and the West**

The foundation of universal harmony and social peace and happiness throughout history and around the world is the teaching of the sages. When all the sages throughout history and around the world manifested in this world, teaching was their foremost priority.

When Sakyamuni Buddha was in this world, he taught every day without taking any day off. Those students who achieved in their learning also went to other areas to teach. For three months every year, they returned to where the Buddha was for a summer retreat to receive continuing education and continue to elevate their spiritual state and wisdom.

The *Book of Rites* says: "Education is essential in building a country and in guiding its people." Wise emperors throughout Chinese history all paid attention to education. Five thousand years ago, King Shun appointed Xie to be the Minister of Instruction in charge of education. The emperors throughout Chinese history invited experts of Confucianism, Buddhism, and Taoism to the imperial court to teach. The emperors led their wives, the government officials, and military officers to learn the Confucian, Buddhist, and Taoist texts. The *Complete Library of the Four Branches of Literature* and *Daily Explanation of the Four Books* show the literal achievement during the prosperous period of the reign of Emperor Kangxi and of Qianlong in the Ching dynasty.

Jesus taught for three years. Confucius taught for five years. Muhammad taught for twenty-seven years. Sakyamuni Buddha taught for forty-nine years. Their teaching set an example for us.

The following is my humble opinions on the religious education of the Eastern and Western sages.

### ***The Urgency for All Religions to Return to Teaching***

### **The Essence of all Religions—the Teaching of Compassion and Loving-kindness**

The teaching of all religions is



will find an effective way to eliminate the disasters on earth. Gregg Braden, an American scientist, once said that to eliminate the global crises in 2012, the human race must abandon evil and cultivate goodness, amend their conduct, set their thoughts upright, and lead the world to a better direction.

Lynne McTaggart, an American journalist and author, reveals in her book *The Intention Experiment* that group intention can help remedy and refresh this planet. If there are eight thousand practitioners on earth engaging in highly focused thought, this will be able to affect the whole world and eliminate disasters.

It is stated in the Buddhist sutras: "All dharmas are created by the mind." The *Avatamsaka Sutra* says that the universe is "manifested by the mind and altered by the consciousness." This is a truth that transcends time and space and is immutable. Thoughts can resolve conflict and eliminate disasters. Therefore, [to have] the correct and virtuous thoughts of love and compassion is very important.

The traditional teaching of the sages of the East and the religious education of the West are intrinsically the sages' teaching of compassion and loving-kindness. The Chinese for religion is *zongjiao*. The meaning of *zong* is principal, important, and revered. *Jiao* means education, teaching, and teaching and transforming. Together, *zongjiao* means principal education, important teaching,

and revered teaching and transforming.

Religious education encompasses the teaching of morality, virtues, causality, philosophy, and science. This education is a good remedy for correcting the human mind. It is what people around the world need urgently.

The founders of religions were all great educators. Every one of them advocated the virtues of harmony, mutual cooperation, and compassion and loving-kindness. Only the teaching of the sages can eliminate disasters and achieve world harmony. Throughout history and around the world, this is the basic method to achieve long-lasting peace and stability.

In June 2010 and October 2011, I visited the Vatican and met with Pope Benedict XVI and had a dialog with His Eminence Cardinal Jean-Louis Tauran who is in charge of the Pontifical Council for Interreligious Dialogue. Cardinal Tauran mentioned that in recent years, the population of people who have faiths has continued to decrease, which was quite worrying. I said that a religion should not pay attention only to praying and ceremonies. It must pay more attention to the teaching and learning of the sacred texts. The hope of reviving a religion rests on this.

The ultimate goal of the teaching of all religions is to guide the human mind to goodness. Therefore, a religion should take up the mission of righting the human mind and eliminating disasters. There are



and disasters occur with increasing frequency. The root cause is the deterioration of the human mind. There are reasons for this deterioration: People of the East neglect the teachings of the sages passed down by their ancestors; Westerners neglect religious education.

The Mahayana Buddhist sutras state that “forms are created by the mind; the environment changes in accordance with the mind” and “all phenomenon is created by the mind.” “Forms” refer to our physical appearance. “Environment” refers to our surroundings, including people and events; mountains, rivers, and the earth; and trees, grass, and flowers. They all change in accordance with our thoughts. The Buddha said in the *Surangama Sutra* that flaming greed causes floods, anger and jealousy cause fire, ignorance and confusion cause windstorms, arrogance and inequality cause earthquakes, and doubt and disbelief cause cave-ins and landslides.

Therefore, greed, anger, ignorance, arrogance and doubt are the roots of all natural disasters. They are also the root causes of human diseases. When one has the causes of illness—greed, anger, ignorance, arrogance and doubt—in one’s mind, one tends to feel resentment, hatred, vexation, anger, and annoyance and thus gives rise to thoughts of killing, stealing, sexual misconduct, and lying. The retributions will be the malfunction of the internal organs and the occurrence of diseases and epidemics.

## **A Good Way to Eliminate Crises is the Teaching of the Sages**

Modern scientists discover that the power of thought has incredible energy. “A simple thought seems to have the power to change our world.” (from *The Intention Experiment*)

Albert Einstein’s teacher, Dr. Max Planck, was a famous German scientist who laid the foundation of quantum physics. Dr. Planck spent his life studying and tracking matter. He said that his study on atoms concluded that there is no matter at all in the world. Mind is the foundation of all matter.

Modern scientists acknowledge that matter in the universe is generated by waves. The speed of waves is very rapid. This wave originates in the vibration of thoughts.

Matter does not exist. It is an illusory phenomenon of the entangling and accumulation of thoughts. Its foundation is thoughts. Without thoughts, there will be no matter. This conclusion coincides with the teachings in the Buddhist sutras, which say that an unawakened thought is the mark of karma. The mark of karma is a phenomenon of the vibration of thoughts. From vibration manifests the spiritual phenomena and the physical phenomena. Understanding this, we will realize that objects change in accordance with the mind.

Some scientists advocate “mind over matter.” This is the latest scientific concept. If we can understand this, we



# **Eliminating Crises Through Religious Education: Thoughts On Building a Sacred City of Religions and Culture**

**By Venerable Master Chin Kung  
For the World Fellowship of Buddhists Interfaith Forum  
21–25 May 2012  
Bangkok, Thailand**

**Distinguished members of The World Fellowship of Buddhists, Distinguished faith leaders and guests,**

I am honored to attend this Interfaith summit in Bangkok, co-hosted by the World Fellowship of Buddhists (WFB) and the Pure Land Learning College Association Inc. Having learned the sages' teachings of compassion and loving-kindness for sixty years, I would like to offer my humble thoughts to everyone.

## **The Root of Present Crises Is the Deterioration of the Human Mind**

Looking around the world, we can see that humankind is facing unprecedented crises.

For example, according to a United Nation's study report, the change in climate and the rapid growth of population will cause increase in the demand for food, energy, and hygiene, and result in a short supply of water. In 2030, food and energy crises may

occur globally. The Yellowstone hotspot that has been dormant for six hundred forty thousand years may erupt for the fourth time in history. A study report of Earthquake Research Institute of the University of Tokyo points out that in the next four years, the possibility that an earthquake above 7.0  $M_w$  with vertical ground movement will occur in the Greater Tokyo Area is 70 percent. The latest report in *Science* is that the thermohaline circulation of the oceans is changing drastically, which may cause more severe droughts and floods on earth in the next few decades. According to the statistics of UNESCO, the number of abortions every year totals fifty million globally. The UN Food and Agriculture Organization (FAO) estimates that the number of the animals slaughtered exceeds three hundred and thirty billion around the world. Human beings do as they wish to satisfy their own desires. All the above-mentioned are signs of pending disasters.

Today, the world is in turmoil,



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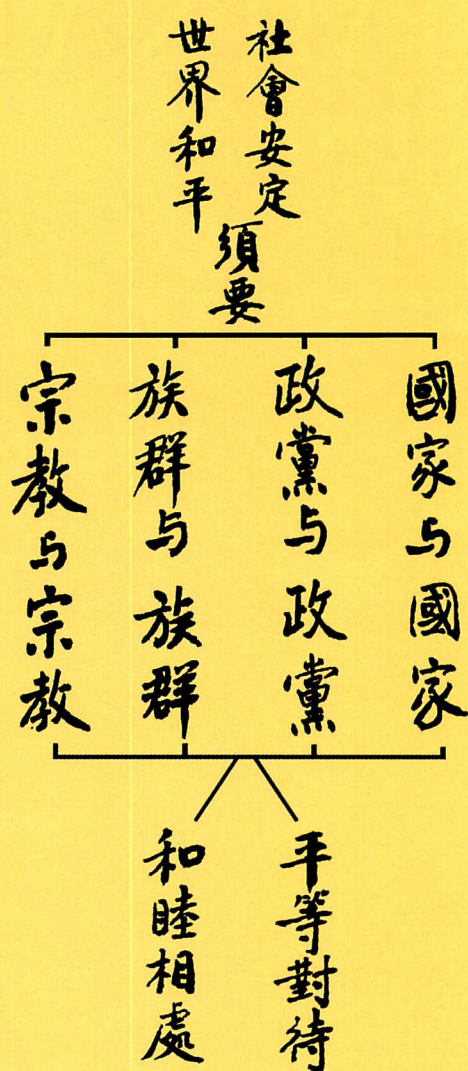
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此四者皆不易達成非常棘手  
然由宗教團結下手較易宗教  
若能團結合作肯定影響前三  
者則世界安定和諧可以落實

淨空時年八十



In order to achieve social stability and world peace,  
there must be impartiality and harmonious living among nations,  
among political factions, among ethnic groups, and among religions.  
It is not easy to accomplish this. In fact, it is extremely difficult.  
But when we begin by focusing on religious cooperation it will be easier.  
If religions can come together and cooperate with one another,  
then this is bound to influence nations, political factions, and ethnic groups.  
In this way, world peace and harmony will be realized.

*Chin Kung, at the age of eighty*



For the World Fellowship of Buddhists Interfaith Forum

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