

【3 Teachings】

Little-Known Stories from History: Lao Zi, Confucius and Sakyamuni

Traditional Culture

Author: Bu Ming

More than two thousand five hundred years since the Spring and Autumn era, except for the Buddha school, nothing influenced Chinese culture more deeply than Confucianism and Dao school. Therefore, the founders of the three schools, Sakyamuni, Confucius and Lao Zi, have long been respected and worshiped by succeeding generations.

Interestingly, the birthdays of these three people were within twenty years. Viewing these in a historical way, they belonged to same era.

Lao Zi was born on February 15 of 571 B.C. in Qu Ren Li, Ku County, Chu Country (now Luyi County, Henan Province). Five years later on April 8 in 566 B.C., Sakyamuni was born in today's Nepal. Another fifteen years later, Confucius was born in Qufu, Shandong Province on August 27, 551 B.C.

The three saints came to the world in the same era, was it a historical coincidence or an arrangement by the gods?

Lao Zi (老子)

Lao Zi's family name is Li, his given name is Er and his style name was Bo Yang. "Lao Zi" is how people call him with respect. "Lao" means old age and great virtue, and "Zi" is a laudatory title for man in ancient time. According to legends, his countenance and natural gifts were extraordinary. He was familiar with historical anecdotes and proficient with the system of ceremonial observation. He was the "Shou Cang Shi Shi" (the chief curator of the National Library or the Museum of History) and a Zhu Xia Shi (imperial historian) Lao Zi lived in Luo Yang, the capitol of Zhou, for a long time and witnessed the decline of the Zhou dynasty. In 520 B. C., Lao Zi was implicated in an internal power struggle among officials in the Emperor's court, and was dismissed from his position. Lao Zi deeply felt the evilness of the human world and left the secular world. He traveled to many parts of the country

without letting people know who he was.

One day in September, 478 B. C., the 93-year-old Lao Zi went west to Qin country. When he was about to go through Han Gu Pass, the chief guard, Yin Xi, learned through fortune-telling that an immortal was going to pass and so he ordered to have the road length of 40 Li cleaned and got ready to welcome the person. As expected, Lao Zi came. Yin Xi said, "Master, you are going to live in seclusion and we won't be able to listen to your teaching anymore. Please write a book and teach the future generations." Lao Zi had never taught anything in the central land and he knew that Yin Xi was predestined to obtain the Dao, so he stayed for a short period of time and wrote down the famous "Dao De Jing". After that, Lao Zi went west out of Han Gu pass and passed "flowing sand" (referring to the desert in Xinjiang Province). No one knew where he eventually went.

Confucius once visited the capital of Zhou and learned the system of ceremonial observations from Lao Zi. One day around 500 B.C., Confucius rode on an old cart pulled by a cow to Luo Yang , the capital of Zhou. The purposes of this trip were to observe the systems of previous emperors, study the source of ceremonial music, and learn the rule of morality. He therefore visited Lao Zi who was the person in charge of the imperial library and familiar with the ceremonial system. After completing tour, Confucius said one sentence that has been passed down for many generations, "In an abundance of theories, I would follow the Zhou State." The system of ceremonial observation of Zhou was established while taking those of Xia and Shang as references. Confucius' promotion the system of Zhou is an indication that he indeed had learned a lot during the trip.

During the visit, Lao Zi asked Confucius what book he was reading. Confucius replied that he was reading Zhou Yi (The Book of Changes) as all the saints had read the book. Lao Zi said, "It is ok for saints to read it, but why do you want to read it? What is the essence of this book?" Confucius replied: "Its essence is to promote benevolence and justice." Lao Zi then said, "The so-called benevolence and justice are things that confuse people's heart, like those mosquitoes stinging people at night and making them unable to sleep. They can only add confusion and trouble for people. Look, a large swan's feather naturally stays snow white with no need of washing every day, and a crow is naturally pitch black with no need of dying with ink. The sky is naturally high, the earth is naturally deep, the sun and moon are naturally brilliant, stars are naturally lined up in certain pattern, and the trees and grass are naturally different from each other. If you want to cultivate the Dao, you should just follow the

existing natural law, and you will then obtain the Dao naturally. What is the use of promoting those things such as benevolence and justice? Isn't that as ridiculous as looking for a lost sheep while beating a drum?

Lao Zi again asked Confucius, "Do you think you have obtained the Dao?" Confucius answered, "I have been seeking for it for 27 years, but still haven't obtained it." Lao Zi said, "If Dao were something you could use to give to others, people would try hard to present it to emperors. If Dao could be given to others, people would give it to their relatives. If Dao could be clearly related, people would tell it to their brothers. If Dao could be passed down to others, people would struggle hard to pass it down to their children. However, all these are impossible. The reason is very simple and that is if a person does not have a correct understanding of the Dao in his heart, the Dao will never come to his heart."

Confucius said, "I have been studying the six ancient classics and trying to understand the ways our ancestors governed the country. I understand the successful path of good emperors such as Zhou Gong and Zhao Gong. I visited more than seventy dukes of different warring states; however, none of them wanted to accept my ideas. It seems that people are really difficult to persuade!" Lao Zi said, "The six classics you mentioned are all the old stuff of previous dynasties. What is the use of your mentioning them? What you are cultivating now is something old too."

After learning the ceremony system of Zhou, Confucius was determined to go back to the Lu Country and promote the recovery of Zhou's ceremony system wholeheartedly, but Lao Zi had some reservations on that. To him, although a ceremony system was necessary, totally recovering Zhou's system was impossible. With time and the world changed, some of the Zhou's systems were no longer appropriate for the situation of that time. Therefore, Lao Zi said to Confucius, "As for those you have mentioned, their bodies have rotten away with only their words left. Besides, a gentleman would get into government service when the political environment was suitable, and reconcile to living like a weed when it wasn't. I have heard that people who are good businessmen will hide their wealth from others. A gentleman of high virtue often looks like a foolish person who doesn't have any inner strength. You should get rid of your pride and desire, get rid of the attitude and the air, and get rid of those ambitions you are so passionate about, because these things are no good for you at all. That's all that I want to tell you."

Confucius did not know how to answer, but he did not give up his ambition: "a great man will do what he knows is difficult." After finishing his visits to other places, Confucius said goodbye to Lao Zi and left Luo Yang, Zhou's capital, feeling somewhat excited yet somewhat lost. He was excited about learning the ceremonial system but disappointed because of Lao Zi's advice. Behind him, a stone tablet was erected which read "Confucius visited Zhou to learn the ceremonial observance system."

After coming back from visiting Lao Zi, Confucius did not speak for three days. Zi Gong (one of Confucius' students) felt strange and asked his teacher what had happened. Confucius said: "I know birds can fly, I know fish can swim, and I know beasts can run. For those that can run, I can catch them with a net, for those that can swim, I can catch them with a line; for those that can fly, I can catch them with arrows. As for dragons, I do not know how they ride on wind and cloud, and go to heaven. I met with Lao Zi, today, and he is exactly like a dragon and too deep to be fathomable!"

This is exactly the difference between an enlightened being who can save sentient beings and a philosopher in the human world. The saying, "There is little common ground for understanding between persons of different principles" refers to this difference. Lao Zi's Dao, mysterious and hard to understand, is the teaching of gods, while Confucius's words were just human theories and the moral standard for defining human behavior.

Confucius (孔子)

Confucius' family name is Kong, his given name is Qiu. His style name is Zhongni. He was born in 551 B.C. in Zou Yi of Chang Ping, in Lu Country. After he grew up, Confucius was once a minor official in charge of warehouse management where he was fair and accurate when handling money and grain. He was also once a manager of a livestock farm and tended his animals well. Because of that, he was promoted to be an official managing construction projects. Confucius was as tall as 9 feet 4 inches in the Chinese measurement system, so people called him "long person" and felt that he was different from others.

After he returned to Lu Country after visiting Zhou and learning Zhou's ceremonial observance system, more and more students came to study with Confucius. It can be said that Confucius was the first person in China's history of education who taught

privately to students. Before him, schools were run by the government. Confucius promoted his private school, received students of various kinds, and popularized education to ordinary people. He spread knowledge to society and contributed a great deal to ancient education.

When Confucius was 35 years old, he went to the Qi State. Duke Jing of Qi consulted Confucius about the way of governing the country. Confucius said, "The emperor should act like an emperor, officials should act like officials, fathers should act like fathers, and sons should act like sons." Upon hearing this, Duke Jing replied, "You are absolutely right! If the emperor does not act like an emperor, officials do not act like officials, fathers do not act like fathers, and sons do not act like sons. Even if there is plenty of food, how can I get them to eat it?" On a different date, Duke Jing consulted Confucius again about the principles of governing the country, Confucius said: "The most important thing in governing a country is to be thrifty with the budget and eliminate any waste."

Duke Jing was happy about the advice and planned to grant Confucius some land in Ni Xi. His advisor Yan Ying dissuaded him from doing so by saying, "This kind of scholar is very good at talking. You cannot control them with laws. They are proud, willful and opinionated. They care a lot about funeral arrangements and are willing to exhaust all their possessions for grand funerals. They lobby everywhere and seek for positions and pay. Therefore, you cannot use them to govern the country. Now, Confucius stresses appearance, dress and personal adornments, defines complicated ceremonial etiquette for going to and leaving the court, and painstakingly promotes the rule of manners. Even after several generations, we won't be able to master and be fluent with these unnecessary and overly elaborate formalities. If you hope to change Qi's customs, I am afraid that it's not a good idea." Yan Ying's advice took effect. From then on, although Duke Jing still politely met with Confucius, he no longer asked for any advice on ceremony. Confucius heard that some officials of Qi country were planning to harm him. Duke Jing said to Confucius, "I am old and can't give you a post any more." So Confucius left Qi and returned to the state of Lu.

Back in Lu, although Confucius achieved a great deal in politics and had several important accomplishments, his path as a government official was not smooth. One time during a ceremony held by the duke to offer sacrifices to Heaven, Royal Counselor San Huan intentionally did not offer Confucius a piece of meat, which was one of the most severe punishments in Zhou's system of etiquette. Confucius knew that he wouldn't have much future in the government of Lu anymore, so he left

his country, wandering around to give lectures to promote his ideas.

At that point Confucius was about 50 years old. He worked tirelessly, taking his students to travel to different countries to promote his ideas. However, none of the countries would accept his ideas. When he was 63 years old, Confucius returned to Lu. But Lu did not give him an important position either. After that, Confucius stopped seeking any official position.

Even though he was getting very old, Confucius's thoughts gave out the most brilliant flare in the last nine years of his life. During that time, Confucius devoted himself to teaching students and writing books. Finally as a philosophical system, Confucianism was established in those last nine years.

In the time of Confucius, the Zhou's court was declining, and the ceremonial observance system and music were all corrupted. Even the "Shi (poem)" and "Shu (book)" were incomplete. Confucius studied the ceremonial observance systems of Xia, Shang and West Zhou dynasties and edited them into "Shang Shu" and "Li Ji". After returning to Lu from Wei, Confucius started to restore poems and music, and he restored "Ya" and "Song" back to their original tunes. At that time, there were more than three thousand poems passed down from ancient times. Confucius deleted the duplicates and chose those with appropriate content for the teaching of propriety and justice. The beginning of the collection of the poems was a poem about affections between man and woman. Confucius could play and sing all 305 poems in order to the tunes of "Shao", "Wu", "Ya" and "Song". Thus, the music systems of previous dynasties was restored and appropriately passed on.

In his later years, Confucius was interested in studying The Book of Changes. Confucius was so diligent in studying the book that he had worn out the thread of cow ligament that tied the book together, several times. He said, "Let me live several years longer, so I will be able to fully understand and master the words and principles in the book."

Confucius said, "What a gentleman worries is to not leave a good reputation after his death. If my proposal can not be applied, what contribution do I have to leave a good name for the society?" Therefore, he wrote "Spring and Autumn" based on the history books of Lu, starting from the first year of Yin Lu Gong (722 B. C.) and ending with the year fourteen of Lu Ai Gong (481 B. C.), which included twelve dukes of Lu.

It centered on Lu, and promoted inheriting the tradition of Xia, Shang and Zhou Dynasties. The book's words are simple, yet the meaning is broad. In the book, the Dukes of Wu and Chu Country were downgraded and called "noblemen." At the end of the Zhou Dynasty, the emperor had lost all power. The dukes from the warring states forced the emperor to join them in a meeting. In the book, the event was recorded as "Emperor Xiang of Zhou Dynasty came to He Yang for hunting." There are many such examples. "Spring and Autumn" portrayed historical events based on the writer's own ideas, and that is known as the "Spring and Autumn" technique of writing.

Finally, Confucius completed the editing of "Shi (Poem)," "Shu (Book)," "Li (Ceremony) ," "Yue (Music)," "Yi (Changes)," and "Spring and Autumn," that are called "Liu Yi (Six Arts)." Confucius used "Shi (Poem) ," "Shu (Book) ," "Li (Ceremony) ," and "Yue (Music)" as textbooks to teach his students. He had about three thousand students (out of which 72 of them were known as able and virtuous). There were even more who received Confucius's teaching in various aspects but were not formally registered as his students.

When he was about to die, his student Zi Gong came to see him. Confucius sighed and sang: "Mount Tai is going to collapse! The main post is going to break and the philosopher is going to die!" Tears came out of Confucius' eyes while he was singing and he said to Zi Gong, "The world has lost common Dao for a long time. No one will follow my proposal ..." Seven days later, Confucius died at the age of 73. It was on the day of Ji Chou, April, 479 B. C.

Based on his words and behavior, Confucius' students edited his "Statement," and it has become the most direct and reliable material by which we understand Confucius today. Confucius has told people what the Middle Way is, thus laying the foundation of the standard for being a human, which is benevolence, justice, courtesy, wisdom and trust. It has had tremendous influence on the history and culture of China and even Southeast Asia.

The famous historian Sima Qian once said, "'The Poem' has the following lines, 'Tall as a mountain to be respected by people and great as Dao to be followed by people.' Ever since the ancient time, there are many emperors and virtuous men, who were influential officials and glorious when alive, but left nothing when they died. Confucius was an ordinary man but scholars called him a great teacher. From emperors, dukes to ordinary people who talked about the 'Six Arts,' they all take Confucius'

theories as the highest principle. It can be said that Confucius is the supreme saint." Sima Qian's appraisal is considered quite accurate.

Sakyamuni (釋迦牟尼)

When the great Dao was spreading in the land of China, in another ancient country, India, Sakyamuni's Buddha law had started to spread at the same time.

Sakyamuni was born in Kapilavastu of ancient India. His mother Queen Mayadevi gave birth to Sakyamuni at Lumbini (today's southern Nepal) on the way back to her mother's house. It was said in later generations that when Sakyamuni was born, he walked seven steps forward, and with each step walked, a lotus flower was created, and he said with one finger pointing to the sky and one finger pointing to the earth: "Above the heaven and under the earth, I am the most important." This was actually made up by later generations. In this universe, there are numerous Gods and Buddhas of different heavens. Who dares to be so arrogant and boastful? Sakyamuni would never have done so. This story is actually the result of fanatical religious sentiment. A Buddha would be happier to see people to cultivate according to his teaching rather than extolling out of nothing.

Sakyamuni held compassionate feelings for all mankind from a very young age and liked to ponder on the truth of life. When he was 19 years old, Sakyamuni abandoned his throne to cultivate. Back then in India, there were different sects for cultivation. First, Sakyamuni cultivated "Wu Xiang Ding (nothingness, thought, Samadi)" for three years and finally succeeded, but he thought that it was not the Dao and the ultimate truth, so he abandoned it. Then, Sakyamuni cultivated "Fei Xiang Fei Fei Xiang Ding (No thought, Not No thought, Samadi)" for three years and finally reached this realm. However, he found that wasn't the Dao either, so he abandoned it too. Twice, Sakyamuni abandoned what he knew was not the Dao. Then he couldn't find any real master, so he went to a snowy mountain where it was severely cold to be a complete ascetic and cultivate. He ate only one dried fruit and starved to the point where he no longer looked like a human. He suffered this way in order to find the truth. But six years later, he found that being an ascetic was not the Dao either, so he came down from the mountain.

Sakyamuni came to the Ganges River where he fell over and lost consciousness because he was so thin and couldn't endure starvation any more. A woman goatherd happened to pass there and offered him some good cheese. Sakyamuni got good

nutrition and recovered his strength. But he had no way to find a real master to guide him, so he crossed Ganges River and came to a Bohdi tree on the bank of Ganges River and sat down for meditation. He vowed to become the "supreme enlightened being" or else he would die there.

Sakyamuni meditated under the Bohdi tree for 49 days. In the early morning of the 49th day, he lifted his head and looked at the bright stars in the sky. With this one look, his divine and supernatural powers instantly got unlocked and his thought was opened at that moment. He then suddenly remembered everything he cultivated before and knew his current and previous lives, and all the things he should know after reaching enlightenment. Because of the impact of the energy released from Sakyamuni's enlightenment, a shock occurred over a very large geographic area at the moment of his enlightenment. People regarded it as a light earthquake, mountains collapsing and Tsunami, but it was actually caused by Sakyamuni's enlightenment. Of course, Buddha's energy is compassionate and won't harm people. Sakyamuni knew he had attained the Dao, because he already possessed wisdom and ability after enlightenment. After twelve years of arduous cultivation, Buddha Sakyamuni finally reached enlightenment. Since then, Sakyamuni started his 49 years' of preaching his Fa.

The characteristics of Sakyamuni's school are "precept, samadhi, wisdom". Precepts are for giving up all everyday people's desires and attachments; samadhi refers to sitting in meditation for actual cultivation, and wisdom refers to that one becomes enlightened with great wisdom. The many thousands of volumes of scriptures are all surrounding these three characteristics. Of course, the details of the expressions of these are very complicated when speaking broadly, but at the core are these three characteristics.

Back then, eight religions prevailed in that society at the same time. The Dharma Sakyamuni taught battled ideologically with seven other religions all the time. At that time, Brahmanism was very strong and competed with Sakyamuni the most. Mr. Li Hongzhi has told us in his work: "Everyone knows that Brahmanism is the one Sakyamuni opposed most. He thought it was a religion that had become evil and it was the opposite of Sakyamuni's Buddhism. Actually I tell everyone that what Sakyamuni opposed was Brahmanism but not the God of Brahmins, and the Gods Brahmanism believed in during its original period were all Buddhas that were much earlier than Sakaymuni. However as time went by, people abandoned the righteous faith in Buddha and made the religion evil, even killing living beings to worship Buddha. Eventually, the gods they worshipped were not in Buddha's image and they

started to worship some demons and devils of strange shapes. People made the religion evil." (unofficial translation, "Teaching the Fa at the Houston Fa Conference").

People's words and behavior had the Buddhas' teachings from prehistory, so Brahmanism entered the Dharma ending period. At that time, Sakyamuni's Dharma started to spread in India. Because what Sakyamuni taught was the righteous Fa and he continuously out-argued other religions' taught principles, there were always people from other religions who abandoned their religion and became converted to Buddhism. For example, one of his students who later became the She Li Buddha and achieved the highest wisdom among all students was once a practitioner of Brahmanism. He argued with Sakyamuni and came to know that Sakyamuni was teaching the righteous Fa, so he left Brahmanism and became the wisest disciple of Buddha Sakyamuni. In this way, Sakyamuni's Fa became stronger and stronger while other religions gradually declined. Buddhism gradually became not acceptable to the other religions. The conflicts between religions were finally intensified to the extent that Luo Xing religious people openly killed Buddhists. Mu Jian Lian, who was Sakyamuni's number one student in possessing supernormal power, was killed by a rock pushed down from the top of a mountain by Luo Xing religious people and became the first Buddhist martyr. People from other religions also captured Buddhists and threw them into fires, or tied them onto posts and killed them with arrows. Buddhists had been beheaded in groups of five hundred people. All these persecutions are truly sad!

After Sakyamuni reached Nirvana, other religions became prosperous again. Buddhism went through many reforms and it eventually incorporated something from Brahmanism and became a new religion called Hinduism. Hinduism no longer believes in Sakyamuni, nor does it worship any Buddha. Buddhism started in India, but it disappeared from India in the end. However, Buddhist Dharma became wide spread in other regions such as Southeast Asia and China and deeply influenced the cultures of these countries.

Famous Confucius Quotes (孔子)

Everything has its beauty but not everyone sees it.

Ignorance is the night of the mind, but a night without moon and star.

It does not matter how slowly you go so long as you do not stop.

Our greatest glory is not in never falling, but in getting up every time we do.

What the superior man seeks is in himself; what the small man seeks is in others.

They must often change who would be constant in happiness or wisdom.

I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there.

If a man takes no thought about what is distant, he will find sorrow near at hand.

Learning without thought is labor lost; thought without learning is perilous.

Recompense injury with justice, and recompense kindness with kindness.

The cautious seldom err.

The superior man cannot be known in little matters, but he may be entrusted with great concerns. The small man may not be entrusted with great concerns, but he may be known in little matters.

The superior man is modest in his speech, but exceeds in his actions.

Things that are done, it is needless to speak about...things that are past, it is needless to blame.

Virtue is not left to stand alone. He who practices it will have neighbors.

What you do not want done to yourself, do not do to others.

When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it – this is knowledge.

With coarse rice to eat, with water to drink, and my bended arm for a pillow – I have still joy in the midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud.

Without an acquaintance with the rules of propriety, it is impossible for the character to be established.

To go beyond is as wrong as to fall short.

Chinese Ancient Medicine

The Wisdom versus Knowledge

The Natural Way of Life

	/Fire/Heart/ Summer/Growth	
East /Wood/Liver /Spring/Born	Center Earth/Spleen	/Metal/Lung/ Autumn (Fall)/Converge
	North /Water/Kidney/ Winter/Recuperate	

Chinese always refer to things as 'East/West' (東西); the reason is simple because Wood and Metal represent solid base stuff while the North (Water) and South (Fire) both formless and normally ascribed with feelings and emotions.

東 (East) is two words combined into one, Sun (日) and Wood (木), this implying the beginning of life forces.

西 (West) is a word that ascribed a bird is coming to a rest on a form of daylight is approaching to an end. Sunset scenario.

The Chinese Medicinal View

South is heart and fire, North is Kidney and water, East is liver and wood, the west is lung and metal, while center represent Spleen and earth.

The heart is pumping blood via organs to our body, liver will determine our condition, while lung will helps us to maintain the balance of postures.

The Earth

Earth or spleen is the function of maintenance from the beginning till the end of life force.

What to Eat according to Seasons

Spring (五穀為養-5 Grain to ignite life force)

Since spring is the beginning of life force, ancient people believed that we should consume 5-grains (rice, millet, soybean, red beans, wheat products)

Summer (Thick soup)

Summer is said to bring out the heat from our body from internally to outer part that that left out inner organs hollow or in vain (or the Yang energies surface). Thick soups serve to protect and reproduce Yang energies internally)

Fall/Autumn (source or fermented food)

Ancient Chinese believed that all produces are ripped in fall, and by consuming sources like soy source, spicy source etc will add a flavor to help our digestive system.

Winter (spirit)

As winter arrives, the body Yang energies submerge inside our body, as we consume more foods with less activities, liquor or spirit will help the blow flow better, to keep our temperature at steady level.

Chopsticks

A pair of chopstick consists of Yin (Static) and Yang (movement). While we using the chopstick the part that is moving is consider Yang and the part that is static is Yin.

Round Dinning Table

Ancient Chinese believed that around table promote harmony and tactful environment. It is always believed that round table has no distinction of classes.

12 Concepts of Confucian Dining habits

1. Consume **refined**, tasty and delicacies foods, meats must be in tiny portions for easy digestion.
2. The **method of cooking** must be right, ancient Chinese only consume roast duck not roast chicken, it is believed that chicken itself contents fire nature and by roasting it will cause 'inappropriate' match.

3. Consume at the **right time**. It is encouraged to consume foods according to the foods or fruits seasons.
4. The **slicing method** also important. The inappropriate method of slicing foods is dependent of the cook or chef, if the method is used incorrectly, that proved that the chef does not know how to cook the food and the end result would not be good.
5. The **right source** with the right food. Beside the right season, the right source to accompany the right food is critical. This is to emphasis the right combination while cooking.
6. Do not consume the rotten food. Food that is outdated, **contaminated** will normally cause a bad smell; it is common not to consume food like this.
7. The portion of meat cannot over take the portion of 5 grain. Grain type food like bread, rice is the staple food and meats are normally served as a side to help promote the building of blood and cells. However, the **portion of meat must be less than the portion of staple food**.
8. Liquor must be consumed at the **right portion**. Excessive drinking will cause harm to our body.
9. Do not consume drinks and foods from the markets. It is believed that market place provides unreal or inauthentic food or drinks that **unscrupulous traders** sell. *not applicable to modern world
10. **Consume ginger** to reinforce your Yang energies and consume radish to aid digestive system.
11. **Consume the right amount**
12. **Stop talking while dining!**

【Confucianism】

Confucianism and Daoism Have the Same Roots (II): A Short Discussion of Confucius; Life of Cultivation

Traditional Culture

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First, as an introduction into Confucius' life of cultivation we wish to contrast Confucianism and Daoism. It's important the reader understands the fundamental facts of these two coexisting ideas/practices, which influenced Asia and to a lesser degree people throughout the world. It was best said by an unknown author: "Daoism and Confucianism are like night and day, two basic philosophies that have ruled over Chinese culture and mindset over thousands of years, giving its adherents, the largest population block in the world, a distinctive completeness. The differences lay in the attitude towards life, with one more structured and socially oriented and the other yielding and nature oriented. Confucianism is a secular religion that focuses on the conduct and practices of people in daily life. Responsibility to parents and ancestors is a central duty and virtues include benevolence, duty, manners, wisdom and faithfulness. Daoism is based on the solidarity of nature and humans; the cycles of nature in which all things return to their starting points; as well passivity, peace and meditation. Each one has distinctively different features, and yet these philosophies complement each other, and the Chinese believe that one is not "balanced" if he/she does not have a measure of both.

One author, Judith Berling, stated very eloquently the basic tenets in an article, published in Focus on Asian Studies. She wrote that Confucianism, "although characterized as a system of social and ethical philosophy, is in reality a system built on an ancient religious foundation to establish social values, institutions, and transcendent ideals of traditional Chinese society," that is, a system that modern scholars would call a "civil religion."

The founder of Confucianism, Master Kung Fu-Tzu, known in western society as Confucius and named Chiu Chung-Ni by his parents, was born in the state of Ku, which is known today as Shandong province. He lived between 551 B.C. and 479 B.C. During his lifetime, Confucius was a teacher of history, a low and high-level public official and, in his later life, wandered for 12 years with a few of his disciples from place to place. Confucius described his own lifetime, as recorded in the Analects, 2:4:

"At fifteen I set my heart on learning. At thirty, I was firmly established. At forty, I

had no more doubts. At fifty, I knew the will of heaven. At sixty, I was ready to listen to it. At seventy, I could follow my heart's desire without transgressing what was right."

An unknown author stated that "in the times of violent upheaval that brought out the worst in the human experience, Confucius was believed to have had an epiphany, that is, to put society back into a stable state while not instigating violence. He believed that a ruler who controls his people should be of great virtue and appoints only those to rule that have likewise reached a superior level of virtue."

We wish to put forward our thoughts on the life and times of Confucius, a man who promoted virtue at a time when ethical values were at a rapid decline. It was approximately 2,500 years ago, a time of great celestial and historical changes, when mankind's human morals had been degenerated daily, reaching a point where civilizations, such as the Greek civilization in the western hemisphere, entered the last phase of decline and then fell. During that time, the time of Chunqiu, the Warring states (453-222 B.C.) and when the Han dynasty (206 B.C.-220 C.E.) gradually lost control of China, China experienced political upheaval and moral decline. Yet, there were those of virtue and hundreds of large-scale religious movements were established. Among those promoting virtue in China during that era, the most prominent, whose philosophy still finds followers today, were the sage Lao Tse (around 500 B.C.) and the revered philosopher Confucius. The values promoted by Lao Tse and Confucius were the driving force that kept China proper from degenerating into disintegration. In my view, this provided a stable foundation so sentient beings could establish their pre-destined relationships in the Middle Kingdom (China, phonetically in Chinese, means Middle Kingdom).

As discussed in an earlier section, Confucius left the world the doctrine of the golden mean, where societal behavioral norms were governed by a morally based interaction between individuals, although more paternalistic and with no hint of individual liberty. Lao Tse based his teachings more on the individualistic and mystical, which were governed by nature. Yet, when one views the Chinese societal development, one realizes that "the Chinese have blended the Confucian ideas with the Daoist ideas." (From "Not Cultivating the Dao, Yet Already in the Dao," Volume II, Zhuan Falun). Thus, Confucian and Daoist (Daoist, based on the teachings of Lao Tse) philosophy could be viewed in the strictest sense as a religion/cultivation system that governed society in China proper for many centuries. Master Li states, "In fact, a religion has two aims: one is to really make those who are good and can go up through cultivation

obtain the proper way; the other is to maintain the morality of human society on quite a high level.” (From “Preaching the Law at Lantou Island” in Volume II, Zhuan Falun).

Three centuries later, Buddhism, taught by Sakyamuni in India, was introduced into China. During that time the Han dynasty had surprisingly purged all spiritual practices, with the exception of Confucianism. Over time, Confucianism underwent many transformations and eventually blended with Daoism. An unknown author wrote, “Confucius’ drive toward humanity was transformed into utilitarian thinking. Confucianism became a system of study and examinations and not a system where every individual acquired the virtue himself.” The basis for Confucian and Daoist thinking was thus established in China, becoming the root for the dissemination of Dafa in our lifetime. This was definitely no accident!

Although Confucius did not put his teachings into writing, his disciples recorded his conversations and sayings in the analects after his death. As a matter of fact, if it was not for Confucius’ disciples, his philosophy would have not been made known. Confucius did not intend to found a religion, he merely wished to interpret and revive the unnamed religion of the Zhou dynasty. Confucius merely quoted from “Book of Odes” and “Shangshu,” commented on “Book of Rites” and “Yuehking,” analyzed “I-Ching” and catalogued the “Book of History” and “Liujing.”

Confucius’ life was multi-faceted. An unknown author wrote, “The ‘outer’ side of Confucianism was conformity and acceptance of social roles, while the ‘inner’ side was cultivation of conscience and character. Cultivation involved broad education and reflection.” His entire life was based on these principles. Thus, we refer to the earlier section where we quoted Confucius’ lifetime in his own words. At age fifteen he was determined to become a man of letters. At thirty he understood that although one was established, one could still experience times of uncertainty and insecurity. At the age of forty he had no more doubts, thus his inner self had become strong in character and could not be swayed by human attachments. In my belief, he thus had reached the early stages of a cultivator at the age of forty. After another decade Confucius enlightened to meaning of life, that is, he understood the reason for being human and “knowing the predestined fate.” He understood that he was born to suffer tribulations, to endure the unendurable and to overcome life’s tribulations. He recognized the way back to his origin. As cultivators in Dafa, we recognize clearly that he had become a cultivator. Therefore, we wish to interpret some of Confucius’ statements based on our knowledge as cultivators of Dafa.

1. “He who does not know his fate is no gentleman.” Doesn’t this mean that those who do not understand the meaning to life may not lead a virtuous life? To me, this clearly states that a cultivator knows fully the meaning of life, which is to return to ones origin.

2. “A base person does not know his fate and is fearless.” It is heartrending that those who are not cultivators and do not know of the high level principles will through their competitive and selfish action accumulate karma instead of virtue. Master Li states, “The heart unattached----In harmony with the world” (From “In The Dao” in Hong Yin). Thus we can see with certainty that Confucius had achieved a higher level in his cultivation at the age of sixty. He was unaffected by human sentiments and had mastered the overcoming of human emotions.

Confucius died at age seventy-three. During the last two years of his life he focused on the tenets of a cultivator. We can interpret his demeanor and actions during those years as those of a cultivator. Our practice in Dafa allows us to recognize another cultivator from his behavior.

There are many recorded instances where a true practitioner of the orthodox Fa can recognize that Confucius was a practitioner of an orthodox Fa. Confucius stated in his analysis of I-Ching, “Without thoughts, without actions, motionless and firm, perceptive of all.” Isn’t this an unmistakable evidence of a cultivator reaching a level of purity and confirmation of supernormal abilities? This statement tells that Confucius is a cultivator who can see wide and far without leaving his home. Isn’t that the supernatural ability of clairvoyance? Furthermore, I can see evidence of other supernatural abilities, such as precognition and retrocognition. Confucius’ analysis of I-Ching indicates that he saw beyond the mere words, that is, he understood the meaning he was allowed to know at his level. Another excerpt reads, “a holy being is fast without speeding and arrives without traveling.” My understanding of this sentence is that of a cultivator’s Primordial Spirit breaking through different dimensions and entering other time-spaces. This also tells me that the ancients could travel thousands of li (a distance of half a kilometer) a day. What also comes to mind are flying objects that are able to travel through time dimensions solely through nonphysical means.

Confucius’ only regret was that he did not cultivate in his earlier years, but instead so late in life. He stated, “Had I studied the I-Ching in my fifties I would not have made all the additional mistakes nor committed so many errors.” This indicates to this cultivator of the orthodox Fa that Confucius knew he accumulated karma at the time

when he did not understand the true meaning of life. Confucius regretted the omissions he had, thus he felt sorrow for not obtaining the Dao in his younger years. It was clear to Confucius that the later in life one obtains the Dao, the more karma one accumulates, the more virtue one loses and the harder it is to become enlightened.

Another of Confucius' statements left a deep impression on me, which led me to believe in his sincerity in attaining the Dao. "Teaching without writing; believing and fond of classics; striving by comparing myself with Lao Tse and ancestor Peng." Learned men in this human society do not take Confucius' clarifications of I-Ching seriously and thus state that these are superstitious ramblings. On the other hand, this cultivator of the orthodox Fa sees validity in these words, understands that Confucius was a genuine cultivator and truly believes that he saw Lao Tse and ancestor Peng as role models. Lao Tse and ancestor Peng were cultivators in the Dao. Didn't Master Li say, "After its cultivation reaches a very high level, Confucianism belongs to the Dao School; ..." (From "The Falun Emblem" in Lecture Five of Zhuan Falun)?

When I view Confucius' life of striving towards enlightenment, it's clear that Confucius was not an enlightened being who came to spread the Fa in human society. Wasn't he a politician, teacher, and ideologist before attaining the Dao and beginning his path of cultivation? Isn't Confucius' life similar to today's Dafa disciples? Dafa disciples have received the orthodox Fa, can validate the Fa and came upon the path of cultivation with many human careers that they have or had. Dafa disciples come from different races, backgrounds, economic strata and walks of life. Just as Confucius' story towards attaining the Dao was recorded, Dafa disciples' discussions and articles will become records for the future. Today's Dafa disciples will be the role models for future practitioners of the orthodox Fa. Many humans will attain the orthodox Fa in the future. Those of future generations will see the truth of the universe and come to understand the meaning of life. There will be many taking the path of cultivation and returning to their origins.

【Confucianism】

Confucius Asking Lao Zi about Etiquette

Painting

Author: Zhang Cuiying

Confucius once asked Lao Zi about etiquette in past dynasties in history. This encounter of theirs is well-known in history. People can find records of this not only in official historical books like Shiji but also in Colorful Portrait of Lao Zi (dated back to the end of Spring and Autumn Period), the relic of the silk book Lao Zi, and

on picture bricks of the Han Dynasty. There is a stone tablet building on the north side of Dongguan street in Luoyang City in China, and it is believed that this is where Confucius met Lao Zi and asked about etiquette.

This painting is titled Confucius Asking Lao Zi about Etiquette and it tells the following story: Lao Zi sits with crossed legs on a stone stool, with his long gray hair bound at the back. His mustache and eyebrows are all white. Confucius stands with cap in hand showing great respect and modesty, with both hands folded together in front and bowing to Lao Zi.

For more than two thousand years, Confucius's teaching of taking the middle road and his emphasis on "kindness, justice, courtesy, wisdom and trust," and Lao Zi's philosophy of maintaining a tranquil mind and letting things take their natural course have served as the guiding principles of Chinese people. They were the moral standards for Chinese people, one governing their interaction with the outside world and the other governing the way that they handle things internally. The two played an important role in maintaining the stability of society and the harmony of the family. In addition, it made a selected few people who had a good foundation and capability for succeeding in cultivation able to reach high levels. Confucius and Lao Zi's lectures benefited not only Chinese people, but were also introduced to Japan, Korea, amongst Southeast Asian countries and other places all over the world.

From ancient times, Chinese people have held onto "Confucianism on the outside and Daoism inside" as a principle. In other words, a truly knowledgeable person has Confucianism on the outside and uses Daoist principles on the inside; he talks about Confucius in society, but follows the Dao in individual moral cultivation.

【Confucianism】

Story from History: When Confucius Was Without Food Traditional Culture

Confucius (BC551- 479) is regarded as one of the greatest teachers and philosophers in Chinese history and has had a very significant influence on Chinese morality and arts. In his latter years, he travelled with his students to various states (ruled by warlords) to spread his teachings but was not very well received at the time.

Once when Confucius and his students were in the State of Chen, they

ran out of food and all of the students fell ill. One of the students, Zi-lu, also a famous scholar, complained, "So, it is possible for a righteous person to become destitute!" Confucius replied, "A righteous person can guard his morality and virtue even when he is destitute; whereas a wicked person will resort to all sorts of vices when he is destitute."

Our moral standard shouldn't change according the situation we're in. We are sometimes tested to see whether we can stay unmoved and hold on to our principles in tough situations. Many people will compromise themselves according to the situation, and they gradually and slowly move away from their own principles.

Confucius taught us the standard of being human that has maintained the morality of the Chinese people for over two thousand years. The so-called modern people, however, deride the teachings of Confucius. That's because the moral standard of the modern society has slid down tremendously.

【Confucianism】

Stories from History: Heaven is the Most Unselfish and Righteous Judge

Chinese CultureTraditional Culture

Author: By Lotus in the Muddy World

According to the Book of Shang, one year after the Zhou Dynasty was conquered by the Shang Dynasty, Emperor Wuwang became very ill. Zhougong set up an altar and prayed to the three former emperors of the Zhou Dynasty (Taiwang, Wangji and Wenwang). He pledged his own life as collateral, "Your grandson is very ill. I am willing to replace Wuwang to serve ghosts and gods (meaning I am willing to die if Wuwang lives). I am obedient and capable. I am more suitable than Wuwang to serve ghosts and gods. Wuwang is currently taking the appointment of Heaven to rule in the world. People live stably and revere gods. Please let Wuwang continue his duties. Please consider this request and then decide." After the prayer, Zhougong did a divination and it boded well. The official historian transcribed the words of Zhougong's prayer and placed it into a metal casket and put it away. The next day, Wuwang got better.

Later, after Wuwang passed away, Chengwang became the emperor and Zhougong

served as regent (caretaker of the throne). Chengwang's uncle Guan and his brothers spread rumors slandering Zhougong. They ganged up with adherents from the Shang Dynasty to rebel against the Zhou. Zhougong went to the East to fight against them for two years and finally put down the rebellion.

However, Chengwang had heard Guan's rumors and became suspicious of Zhougong. In the autumn when Zhougong put down the rebellion, the crops were bountiful and almost ready to be harvested. Suddenly, there was lightning, thunder and gale force winds. Trees were uprooted, and the crops were blown to the ground. People were frightened. Chengwang and his ministers dressed in ceremonial attire, and they opened the metal casket and read Zhougong's prayer from years before. Then they consulted several witnesses of that incident who all said, "It is true. Zhougong didn't want us to make this incident public."

Chengwang realized that the thunder, lightning and wind were signs that the gods were angry with him and also pointed out Zhougong's merits and virtues. At the same time, these omens were also to remind him to correct his mistakes. Therefore, when Zhougong was returning from the East, Chengwang went to the countryside to greet Zhougong in person. It was still raining but the wind suddenly reversed direction, driving the crops upright again.

The ancients truly believed that "There are deities three feet above one's head." They believed deities know mankind's every thought. They also believed that deities only help those who have virtue. In another words, Heaven is the most unselfish and righteous judge. All good and evil in the human world, every single thought that a person has and each idea that crosses his mind are seen by the multitude of gods. Therefore, if any strange phenomenon occurred, the ancient good emperors and saints would examine themselves to see if any part of their conduct was not aligned with the heavenly principles. If they found anything inappropriate, they immediately corrected their mistakes. No one dared to lie to Heaven. One time Confucius was very ill. His student Zilu along with other students wanted to raise Confucius's social status, so they had organized a funeral committee for Confucius, which was not appropriate according to the law and principles governing funeral rites. (Based on Confucius's social status, the funeral committee should only be set up after his death.) Later, Confucius got well. After he heard of this, he was very angry. He said, "I have been ill for a long time. What Zilu did was fraud. I am not qualified to have a funeral committee while I am alive, but you organized one. Who did I cheat? Didn't I cheat Heaven?" This demonstrated how Confucius revered gods! Zhougong's loyalty to the

Zhou Dynasty could be seen by Heaven, but Chengwang was suspicious of him. Therefore, Heaven used the thunder, lightning and wind to warn Chengwang. After Chengwang corrected his mistake, Heaven encouraged him by reversing the wind's direction. People often say, "Heaven has eyes." This is an absolute truth.

【Confucianism】

Story from History: Being Wealthy Yet Benevolent, Being Diligent, Thrifty and Prudent

Traditional Culture

Author: Hong Yi

During the Period of the Warring States, Fan Li was a high-level official in the state of Yue. After the state of Yue was conquered by the state of Wu, Fan Li assisted the king of Yue, named Goujian, for over 20 years. Eventually they defeated the state of Wu and re-established the state of Yue. Because of his outstanding contributions, Fan Li was honored with the title of "High General." After receiving his title, Fan Li resigned his post. He knew King Goujian well and felt that the king was someone who could only share sufferings and not prosperity with his officials. Fan Li knew that the king would turn against him eventually because of his fame. So he decided to leave the royal court along with his family.

Fan Li first came to the country of Qi. He concealed his identity and called himself "Ci Yi Zi Pi" meaning "the outside layer of a wine bag." When it was in use, the bag could be filled up and held a large volume of wine. It could be folded into a very small packet when it was not in use. It could expand or shrink freely, and was thus very flexible. Fan

Li and his sons made a living mainly on farming lands close to the sea shore. They worked hard and diligently and accumulated a large amount of possessions quickly. People in Qi nation heard that Fan Li was very capable, extremely virtuous, and talented. So they invited him to be an official in their government and gave him the seal of the country. Fan Li sighed and said, "I have been a government minister. After working on a farm, I was able to accumulate thousands of grams of gold. I have already achieved the highest possible things as an everyday person. If I keep enjoying this forever, it won't be wise." Thus, he sent the seal back. Soon he distributed his property to the poor people. Then he left the area quietly with some jewelry, silver and gold.

He came to Ding Dao (today's Zibo city in Shandong province). It was a key business center with connections to many different places. He felt that he could become rich if

he stayed there and built up his own business. So he stayed and called himself Gentleman Zhu. People all called him Mr. Dao Zhu. Fan Li started various commercial ventures along with farming and raising domestic animals. He tried to maintain a mere 10% profit margin and his businesses became very successful. It didn't take him too long to again accumulate several million coins. People around the nation all know that there was a Mr. Dao Zhu in Ding Dao who was the wealthiest person in the world. Fan Li gave away a large portion of his property to poor friends and neighbors. He was indeed "a person who is wealthy and loves to perform good deeds to enhance his virtues."

Someone asked Fan Li about how he was able to build up wealth so quickly. Fan Li told him, "One must work hard and be diligent and should not be afraid of hardships. In the mean time, one should also raise as many domestic animals as one can." Another person asked him, "You have accumulated a large amount of money three times in over one decade and became a millionaire. What is your secret?" Fan Li summarized his 18 principles for business and property management as follows:

- No. 1: One must work hard and can't be lazy. Otherwise, one will not succeed at anything.
- No. 2: Clearly label the price.
- No. 3: One has to live thriftily and should not be wasteful.
- No. 4: Never sell low quality products.
- No. 5: All goods should be examined and do not accept poor quality products.
- No. 6: Be careful about import and export procedures.
- No. 7: Be fair to your employees.
- No. 8: Label clearly different grades of goods
- No. 9: Routinely reorganize stocks.
- No. 10: Be firm on deadlines.
- No. 11: Buy and sell quickly and don't be sluggish.
- No. 12: Clearly stated responsibilities need to be set up for both buyers and sellers.
- No. 13: Be careful and solid when doing things.
- No. 14: Do not lose your temper. A good temper will bring you wealth.
- No. 15: Do not provide absurd suggestions
- No. 16: Be responsible.
- No. 17: Work carefully; avoid being careless
- No. 18: Avoid being fickle and superficial. You will make many mistakes if you are not calm and stable.

Fan Li had many other pearls of wisdom to become wealthy such as "When there is a flood, prepare goods that will be needed once the water dries up. When there is a drought, prepare things that need to be transported by boats. It was recorded into "Historical Record: Section on the Growth of Business" by the famous historian Sima Qian.

Even though Sima Qian didn't write a chapter in his book just for Fan Li, he devoted the second half of "The family of Yue Emperor Goujian" to Fan Li. It showed how much Sima Qian admired Fan Li. In the end of his article, he said, "Fan Li lived in three different places and was very famous in his days. He didn't just leave a place. He worked hard and became famous at each place." "Wealthy and yet kind and polite" (from "the Analects of Confucius"). Fan Li was such a kind of person who was rich yet loving and generous.

Living on A Grateful World

生活在感恩的世界

Be grateful to those who have denounced you
For they have led you to wisdom and concentration
感激斥責你的人
因為他助長了你的定慧

Be grateful to those who have made you stumble
For they have strengthened your ability
感激絆倒你的人
因為他強化了你的能力

Be grateful to those who have abandoned you
For they have taught you to be independent
感激遺棄你的人
因為他教導了你應自力

Be grateful to those who have 'hit' you
For they have reduced our karmic obstacles
感激鞭打你的人
因為他消除了你的業障

Be grateful to those who have deceived you

For they have deepened your insight

感激欺騙你的人

因為他增進了你的見識

Be grateful to those who have hurt or harmed you

For they have reinforced your determination

感激傷害你的人

因為他磨練了你的心志

Be grateful to those who have made you assertive and resolute and helped in your path of achievement

感激所有使你堅定成就的人

Who is Mencius?

Born in BC 372-289 near Shandong Province approximately 2300 years ago, he is a famous philosopher in the era of Warring State. He practiced Confucius teachings and ideology from Confucius's disciple. He represents the teaching of Confucius thereafter.

His 7 volumes of work named after him was properly archived in the library as classic scripture and later became a book must read for scholars who work for government. In Sung era 宋, Chu Xi 朱熹 had grouped 4 books of Mencius 《孟子》, Lun Yu 《論語》, Da Xue 《大學》, Zhong Yong 《中庸》 as classical Four scripture (四書) His famous preaching was humanitarian or righteousness '善' and benevolence '仁'; the word '仁' is made up 'two human' in Chinese words, such implying that one must respect human being and live together harmoniously.

Mencius' s Mom 3 Moves 孟母三遷

Mencius had a poor childhood and only able to live near graveyard. Mencius liked to imitate the person performing ceremony for the death and often played with coffin. Mencius mother told him that if she does not move, Mencius would eventually ended up working for the death. Then after, they moved to a small village near market side where once again Mencius like to imitate people selling boar meat and chopping meat into pieces, Mencius's mother worried that would eventually affect his future. She decided to move the third time and this time closer to a school. Mencius imitated the students and learned his lessons in the school thereafter.

(This is an analogy that Feng Shui is an important aspect that impacting your



children)

Mencius' s Mom Dismantled Knitting Machine 孟母斷機

At the age of 8, Mencius's Mother sends him to school. One day, Mencius came back from school and told his mother that he is bored and tired with school. When Mencius mother heard what he had said, she was furious and dismantled her knitting machine and told Mencius that if he were to give up half way, he will be just like the broken knitting machine that is useless and meaningless. Mencius got his mother message well and clear, thereafter he decided to study hard and learned Confucius teaching and philosophies and work his way to become well known scholar.

Chinese Metaphysic (五術).

Whenever someone mentions to you 'Chinese metaphysics' you should ask him or her which one they are referring to. After all, Chinese metaphysics (術數) is also known as 'Five Metaphysics' (五術). These five variations evolved from observing the principles of nature and the interactions within different contexts. And, they are based on none other than the theories of Yin and Yang, Five Elements, Lok Shu Magic Square, Ten Heavenly Stems and Twelve Earthly Branches. As such, their roots are not surprisingly from I-Ching, *the Book of Changes*. The Five Metaphysics, known as **Mountain** (山), **Medical** (醫), **Predictive** (卜), **Life** (命), and **Facial** (相), are each briefly described below.

The word 'mountain' alone is associated with hard geography but the practice of such includes Ham (堪) and Yu (輿). The word Ham (堪) is related to sky or heaven or anything above the ground. While Yu (輿) is associated with ground, hill, mountain or anything below ground. In simpler terms, Ham is associated with studying astrology, the movements of solar and lunar planets, and the calendar and so on. While Yu is associated with land forms, energies permeating and forming the land and the living environment of human beings. The naturally protective of human beings, seeking security and health, led to the development of martial arts. Striving to harness the best energies in the environment led to the study of Feng Shui.

Traditional Chinese medicinal study, termed Central Medical (中醫), is an ideal set of systematic, integrated theories. This unique medical approach diagnoses patients through observation (望), inquiry (問), smell (聞) and attention (切), while using herbs (草藥), acupuncture (針灸), pressure point massage (穴位按摩), qigong (氣功), massage therapy (跌打), therapeutic and acupressure therapy (火罐, 刮痧) and diet as remedies. The intent is to utilize preventative, rather than curative measures.



Ancient Chinese used all sorts of predictive methods to forecast or foretell future events and life activities. Still in use today, these predictive tools include Man Wong Gua (文王卦), Miu Fa Yik Sou (梅花易數), Kei Mun Tun Kap (奇門遁甲), Five Element Changes (五行易), Yik Lam (易林), Yin Kam (演禽), Yin and Yang Bowl (陰陽杯) and Kau Chim (求簽). They are used to determine the auspicious or inauspicious occasions of certain events that are associated with certain time frames.

The changes of life's events and activities are shaped in a bell curve and, therefore, the journey of life is patterned in such a way whereby occurrences are bound to happen repetitively. The study and tools for analyzing these repetitive life path patterns have been passed down from generation to generation for some 4,000 years. The predictive tools include the Four Pillars of Life (子平命理), Zhi Mei Astrology (紫薇斗數), Tik Pan San Sou (鐵板神數), Wong Kek Yin Sou (皇極易數), Seven Major and Four Minor Stars (七政四餘), Three Generation Life (三世書), Yin Kam Fa (演禽法), Chin Ting Sou (前定數) and Leung Tou Kam (兩頭鉗). These tools can help determine a person's life journey and identify patterns of auspicious or inauspicious energies that may lead one to make certain critical decisions in life at certain points in time.

Face and palm readings, as well as aura and vocal energies, are used to analyze and predict a person life's destiny. Often requiring the rare ability to read subtle energy, these unique observational techniques are still practiced today.

Time Therapy and Chinese Medicine

-Vitamin C to be taken before bed

-Cardiac disease patients to take digitalis at dawn.

-Diabetics more sensitive to insulin at dawn.

-Qigong is best practice during 3am to 5pm as the lung flourishes and Qi in command the whole body starts.

-The best state or body to produce and repair blood cells is from 11pm to 3pm-sleep time!

Chinese Medicine has placed great emphasis exerted on the body by changes of the day, night, seasons, wind, rain, dimness and brightness as well as astronomical changes. Scientists have proved that living things are influenced by the rising and setting of the sun, moon, alteration of the seasons, and

climatic and astronomical changes. This is why most patients feel sober in the morning, easy in the day, aggravated by evening and worse during nighttime.

Sunspots release a large amount of charged particles that creates disturbances in the magnetic field of the earth, causing magnetic explosions. The bioelectric current in the body also creates small magnetic field, whose magnetic explosions disturb the physiological and pathological activities.

Statistics indicate that when the Yin is declining in the strength and Yang is rising at dawn, the number of births and deaths is the greatest.

The influence of solar energies on human physiology and pathology is direct. Cytology shows that the regular activity of cholesterol in the liver cells that relate to digestion and adsorption predominates during the daytime. Glycogen synthesis in the liver predominates at nighttime. Physicians found that regularity strictly controls the waxing and waning of vitality during daytime and at night. When vitality and physical state are at best, the body actively consumes energy and at such it is best to fight against any diseases without the help from drug. It is best to take drug when the body's physiological activities are in a deteriorating state.

Ancient Chinese believed that the spring and summer are Yang during which living organisms flourish while autumn and winter are yin, during which pace of activities slows and hibernation begins. The Chinese lunar calendar with 24 solar terms in the Qin Dynasty, which shows that our ancestors had learned about the movements of sun and earth.

Lunar cycle also affects genital glands of animals. The moon is full during the middle of the lunar month, and at this time, the ovary and digestive glands of crabs become rich and plump and the clam grows quickly because of increased secretion.

Little Filial Manages Home 小孝治家

Moderate Filial Manages Enterprise 中孝治企

Filial Devotion Manages Country 大孝治國治天下

The teaching of Tao often places great emphasis on Values and Virtues of individual, such as collective of personal values and virtues often ended up with mass management or should I say in more exact term, leadership of a group of people like family, enterprises as well as country.

-The Yin and Yang theory. The word filial in broader context includes the love for respect, respect especially for elderly, for family, for friends and for human being in general that include your enemy. Such value is often lead or connected to virtues like humanism, trustworthiness, justice, etiquette and camaraderie.

Little Filial Manages Home 修身治家

This statement is not hard to understand, as this basic inner value would put a family interest especially elderly far beyond personal desire. Such value is and will dictate the level of happiness within the family, and the ability to understand such statement would help individual to manage and lead family. The harmony of a family would be felt and this would serve as a pillar to current social reform catalyst to bring in togetherness and hopefully to reduce divorce rate and other related complicated social problems. Believe in it and you will progress! When the family relationship is in a mess, the need to have merciful parents and filial sons to revert such condition.

Moderate Filial Manages Enterprise 治企須行孝

This level would only be achieved if one were able to fulfill previous level of Little Filial. This statement would require reader to think and act like a leader, a leader should learn to listen and act accordingly to uphold the interest of a group of people far exceeded a small group of people like family. This value is critical in managing firm and enterprise, small community and a like. Such collective behavioral pattern of groups of people would require individual to think for the benefit of a general consensus and any individualistic style and hero type action would not serve the purpose.

Filial Devotion Manages Country 治國平天下須以孝道為根

本

The basic and most essential value to rule and lead a country or large community is none other than **filial devotion**. When chaos and bad rulers were rampant in a country, the need to have loyal ministers to revert such condition. This is to let us know that a country leader should love its people and place the interest far exceeded a small group of people especially crony. Such favoritism would jeopardize country interest as a whole. Recently the President of US has put a side religion differences between US and Muslims Communities is an example of Filial Devotion, a devotion to set the world for peace. The President said *'if all sides face the sources*

of tension squarely and focus on mutual interests, we can find a new way forward.' A few examples of philanthropists like Li Ka Shi (Hong Kong), Warren Buffet and Bill Gates that have turned big portion of their wealth into charity contribution to make the world a better place is a typical example of Filial Devotion.

The need to have filial should be embedded into each individual for betterment for a nation. This should start somewhere and the time is now!!!