

UNIVERSAL LOVE

BY QUENTIN KUEI YUAN HUANG

EVERY sage who considers the governing of a kingdom as his profession must know the source of all troubles. Then he is able to govern. If he does not know the source of all troubles he can not govern. For example, when a physician tries to treat a person's sickness, he has to know the source of his sickness and then he can cure him. If he does not know the source of the sickness, he can not effect a cure. So is the management of the disorder of kingdom. When he (the ruler) knows the source of troubles he is able to administer (his kingdom wisely); while he does not know the source of troubles he is unable to govern it. Therefore, every sage who considers the governing of a kingdom as his profession, has to investigate the source of all disorder. The source of all disorder is in the lack of mutual life. Minister and son are not filial to their ruler and parents; this is disorder. The son, instead of loving his parents, loves only himself; therefore, he benefits himself while letting his parents suffer. The younger brother, instead of loving his elder brother, loves only himself; therefore, he benefits himself while letting his elder brother suffer. The minister, instead of loving his ruler, loves only himself; therefore, he benefits himself by harming the ruler. All this is disorder. A father, not merciful to his son; an elder brother, not (merciful) to his young brother; and a ruler, not (merciful) to his minister; all this constitutes disorder. A father loves not his son but himself, and, therefore, he benefits himself by harming his son. An elder brother loves not his younger brother but himself, and therefore, he benefits himself by harming his younger brother. A ruler loves not his minister but himself, and, therefore, he benefits himself by harming his minister. Why? All lies in that they have no mutual love. Even so it is with robbers and thieves. A robber loves his own family but not others' and so,

by robbing others' families, he benefits his own. A thief loves himself but not another man and so, by stealing from others he benefits himself. Why? All lies in that they do not have mutual love. Likewise, princes fight against others' families and barons attack others countries. Each prince loves his own family but not others' and so, by fighting against others' families he benefits his own. Each baron loves his own country but not others' countries and so, by attacking others' countries he benefits his own. It is similar with all the disorder in the world. All trouble begins in selfishness.

If the world is filled with Universal Love and all men love others as themselves, they will hate to carry out anything unfilial. Is there any person unfilial. If everybody considers his son, younger brother and minister as himself, he will hate to carry out anything unmerciful and unfilial conduct will cease. Is there any robber or thief? If you love others' families as your own, who will rob? If you love others as yourself, who will steal? Robbers and thieves will disappear. Are there princes fighting against others' families; are there barons attacking others' countries? If they consider others' families as their own, who will do the fighting? If they consider others' countries as their own, who will do the attacking? Therefore, princes fighting against others' families and barons attacking others' countries will be seen no more.

If the world have Universal Love, countries will not attack; families will not fight; robbers and thieves will be no more, and all rulers, ministers, parents and sons will be merciful and filial. If this comes to pass, the world will be in order and at peace. Therefore, those sages who consider the governing of a kingdom as their profession, not only prohibit evil but also preach the principle of Universal Love. With mutual love the world will be in order; while with mutual hatred it will be in disorder. So Meh Ti says: "This is why I can not but preach the love of all."

Meh Ti says: "Nowadays the scholars and superior men of the world know only the small, not the great." How do we know this? It is seen within the family. If a member of the family sin against the head of the family he can run away to his neighbor's house. But when his relatives and brothers know it they all admonish him, saying: "You must be admonished; you are obliged to be careful." All hate a member of the family sinning against the head of the family. This is not only true with a family but also with a

nation. If a subject sin against the sovereign of the country, he can run away to the neighboring country. But when his relatives and brothers know it, they all admonish him, saying: "You must be admonished; you must be careful." Who dare say that a sin against the sovereign of the country may be committed! Thus, there is no escape the admonition ought to be stronger. Then it would be well! But there is a saying which states:

"Sun in and sun out
Thou sin daily;
"Thou'lt hate to escape,
For there is no escape."

Even in a dense forest and in a deep ravine Heaven watches clearly. Nevertheless, superior men do not know how to admonish one another. Therefore, I know that the scholars and superior men know only the small and not the great. However, what does Heaven desire and what does Heaven hate? Heaven desires righteousness and hates unrighteousness. Heaven leads the people of the world to follow righteous. So I do what Heaven desires. If I do what Heaven desires, Heaven will do what I desire. What is desired and what is hated? I desire happiness and prosperity but hate misfortune and evil influence. But I lead the people of the world into the abyss of calamity and curse. How do we know that Heaven desires righteousness and hates unrighteousness? It is said: "Having righteousness it is rich; with no righteousness it is poor. Having righteousness, it is at peace; having no righteousness, it is in disorder. Heaven desires its growth and hates its death; desires its wealth and hates its poverty; and desires its peace and hates its disorder." Thus, I know that Heaven desires righteousness and hates unrighteousness.

It is said: "Righteousness is government. There is no government where the lower govern the upper. It must be that the upper govern the lower." Therefore, the common people do their own business with all their might and dare not dissipate themselves. There are scholars in the government. The scholars of the government do their own business with all their might and dare not dissipate themselves. There are generals and ministers in the government. The generals and ministers of the government do their own business with all their might and dare not dissipate themselves.

There are the three dukes and the barons in the government. The three dukes and the barons of the government listen and govern with all their might and dare not dissipate themselves. There is the son of Heaven in the government. The son of Heaven of the government dares not dissipate himself. There is Heaven in the government. The son of Heaven governs the three dukes and the barons, the scholars and the common people of the world. The superior men know firmly and clearly that Heaven governs through the son of Heaven, but the people of the world do not know it. So the ancient holy emperors of the Three Generations, Yu, T'ang, Wen and Wu have evidently told the people of the world that Heaven governs through the son of Heaven. They all feed sheep and cattle and make sacrifices to Shang Ti and spirits. To Heaven they pray for happiness. But I have never heard that the world prays to the son of Heaven for happiness. Thus, I know that Heaven governs through the son of Heaven. The son of Heaven is the noblest and the richest person in the world. In order to be noble and rich we have to follow the will of Heaven. All those who follow the will of Heaven, love one another, receive benefit from their mutual intercourse and shall gain rewards. All these who oppose the will of Heaven, hate those different from themselves, injure each other and shall receive punishments. Who follow the will of Heaven and gain rewards; who oppose the will of Heaven and receive punishments? Meh Ti says: "The ancient holy emperors of the Three Generations, Yu, T'ang, Wen and Wu followed the will of Heaven and, therefore, gained rewards. The ancient cruel emperors of the Three Generations, Chieh, Chou, Yiu and Li opposed the will of Heaven and, therefore, received punishments."

But why did Yu, T'ang, Wen and Wu gain their rewards? Meh Ti says: "They honored Heaven above, served spirits between and loved men below." Therefore, the will of Heaven says: "What I love, love thou; what I benefit, benefit thou. To love others like this is to be universal; to benefit others like this is to be great!" So they were said to be noble as the son of Heaven and rich as the owner of the world. Being the examples for ten thousand generations, they were exalted and praised. Their good government has been valuable to the world and even now they are called the holy emperors.

Why did Chieh, Chou, Yiu and Li receive their punishments?

Meh Ti says: "They vilified Heaven above; insulted spirits between and defamed men below." Therefore, the will of Heaven pronounces: "What I love they hate; what I benefit they injure. To hate others like this is a great (evil); to do harm to others like this is a (wicked use of) strength!" Therefore, they could not live to the end of their lives and could not die with their generations. Even now they are scoffed at and called the cruel emperors.

How do we know that Heaven loves the people of the world universally? We know because Heaven's knowledge is universal. How do we know that Heaven's knowledge is universal? We know because there is the Universal Being. How do we know that there is the Universal Being? We know because Heaven eats universally. How do we know that Heaven eats universally? It is said: "Within the four seas, all the people who eat grain, never fail to feed sheep and cattle and to prepare wine and rice offerings for making sacrifices to Shang Ti and spirits."

Heaven has the people as subjects. Why does Heaven hate them? But I have said that the killing of one innocent person must bring miserable punishment. Who kills the innocent? It is man! Who administers the punishment? It is Heaven! If Heaven does not love the people of the world and men kill one another, why should Heaven give these punishments? Thus, I know that Heaven loves the people of the world.

In following the will of Heaven, the government is righteous; while opposing the will of Heaven, it is a government of force.

What is the nature of the government of righteousness? Meh Ti says: "The large countries would not fight against the small; the big families would not seize (the property of) the small; the strong would not rob the weak; the noble would not be arrogant to the mean; and the wise would not deceive the ignorant. Thus, it shall benefit Heaven above, spirits between and men below." With these three benefits there is naught unprofitable. The world will give them honorable names and call them holy emperors.

The government of force is different from this: "What they speak they do not practice. The large countries fight against the small; the big families seize (what belongs to) the little; the strong rob the weak; the noble become arrogant to the mean; and the wise deceive the ignorant. Thus, it does not benefit Heaven above, spirits between nor men below." With these three kinds of harm there is

nothing profitable. The world will give them disrespectful names and call them cruel emperors.

Meh Ti says: "I have the will of Heaven, just as a wheelwright has his compass and a carpenter has his rule to measure both squares and circles." It is said: "Those who secure it are right; while those who do not secure it are wrong." At present, the writings of the scholars and superior men are countless and their words innumerable concerning the barons above and various scholars below. In speaking of benevolence of righteousness, all of them are widely different in their opinions. How do I know this? It is said: "I have the principle of wisdom as a standard!"

Suppose a man enters a person's garden and steals peaches and plums. On hearing about it, people would say it was wrong and the government would punish him. Why? It is because he profits himself by doing harm to others. Why is it that the one who snatches others' dogs, pigs, or chickens is more unrighteous than the one who enters another person's garden and steal peaches and plums? It is because of this; the more harm he does to others, the more unbenevolent and criminal he is. Why is it that the one who goes into another's barn and takes away horses and oxen, is more unrighteous than the one who snatches others' dogs, pigs, and chickens? It is because of this; the more harm he does to others, the more unbenevolent and criminal he is. Why is that the one who kills an innocent man and seizes his clothes and takes away his lance and sword, is more unrighteous than the one who goes into another's barn and takes away horses and oxen? It is because of this; the more harm he does to others the more unbenevolent and criminal he is.

All superior men know that these things are wrong and consider them unrighteous. Yet when coming to a great event such as that of attacking a country, they not only do not know it is wrong but even praise it and regard it as right. Is there, then, any knowledge of the distinction between righteousness and unrighteousness? To kill one person is criminal and there must be a death penalty. According to this, the criminality of killing ten persons should be ten-fold and there must be ten death penalties. The criminality of killing a hundred persons should be hundred-fold and there must be a hundred death penalties. All superior men know that this is wrong and considered unrighteous, yet when considering a great event such

as that of attacking a country without a righteous cause, they do not consider it as wrong, but praise it and regard it as right. Not knowing its unrighteousness, they write down what they say and leave their words for the generations to come. Knowing its unrighteousness, who will write it down for the knowledge of future generations?

Nowadays there are people like this. Seeing the color black in a small quantity, they call it black; while seeing it in a large quantity, call it white. It is because such men do not know the distinction between white and black. Tasting bitter in a small quantity such a man calls it bitter; while tasting it in a large quantity he calls it sweet. It is because man does not know the difference between sweetness and bitterness. That which is small is wrong; that which is big, such as attacking a country, is not wrong; but right and is to be praised. Can there be in this any knowledge of the distinction of righteousness and unrighteousness? Therefore, the (false) knowledge of the superior men is revealed. This is the trouble caused by having no distinction between righteousness and unrighteousness!