

Hyo Jeong (Filial Piety): Address to Chinese People's Federation for World Peace

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September 7, 2019

Filial Piety Forum
Writing Contest & Award Ceremony

Purpose
Chinese People's Federation for World Peace (CPFWP) - USA is committed to the promotion of filial piety and traditional family ethics. To celebrate Parents' Day and offer filial piety to Parents and Elders, we have this writing contest and award ceremony to promote family ethics, and achieve a world peace.

Writing Contest

- (1) Topic: A letter to my Parents (no limit on writing styles, but the story should be authentic)
- (2) Format: 500-1000 words, Chinese or English, (soft copy using word or pdf)
- (3) Award: \$300 for each two Excellence Awardee;
\$200 for each three Honorable Mention Awardee
Note: Every participant will get prizes.
- (4) Registration:
1. Email: cpfwpusa@gmail.com Title "Writing Contest"
2. Mail: P. O. Box 527227, Flushing, NY 11352
- (5) Deadline: 8/31/2019 received

Award Ceremony

- (1) Time: 9/7/2019 (Sat.), 2:30-4pm
- (2) Address: 45-25 Kissena Blvd, Flushing, NY 11355

美國全球和平華人聯合會
Chinese People's Federation for World Peace-USA

Despite our wonderful, constant progress as a race, it also fairly can be said that our history is one of war and conflict.

Why can't this be solved? If we are so remarkable in so many ways, why are we so bad at this.

In these few minutes I want to point out two errors at the basis of addressing war and conflict, and recommend a step for all of us, so that we do not spend our time and good will, going to meetings and repeating platitudes

Preventing, and removing war and conflict requires sound analysis. Without this, we are left with good intentions, but no lasting success, and the constant recurrence of the disease we seek to cure. This is tiring and disappointing

One thing that clouds and negatively impacts our analysis, and prevents us from coming up with sound prescriptions is a ubiquitous aspect of human nature that makes it next to impossible to recognize those occasions when I or my side is in the wrong. If there is war or conflict, it is

human nature to assume that me, or my family, or my people, or nation must be correct. But why on earth should that be the case? Absolutely NO reason whatsoever! Of course my race or my people or my country or my family could be the problem.

A second big reason why we as a race have no enduring success in preventing or solving war and conflict also lies in a second habit of thinking that prevents sound analysis. That is the assumption that war and conflict have to do with possession, conquest, greed, and control over territory and resources. The fact is, though, that this defines only one kind of war. There is a second cause of war and conflict which is far more permanent, enduring, and ubiquitous. This is the war to control which ideas are implemented in the creation of culture. The war to control which idea informs and controls human experience. This is not the war to have more. But the war to be right.

More death, destruction, rape, and pillage happens over seeking to be right, than over seeking to have more.

At base is the question: Which idea has the greater likelihood of creating free, happy, and prosperous human beings. This begins with an analysis of the human condition, and the existential environment in which that unfolds.

The basic options are these: 1. Human beings come from a beneficent origin that seeks for people, freedom, peace, happiness, and love. 2. Or: Human beings are unwilling victims that exist in a milieu of meaningless, rootless, whimsical clash of forces.

These two foundational assumptions will define what systems will be promoted and "fought" for. One system will encourage people to discover secrets of harmony inherent in our inner life, and in life all around us, and the second system will advocate and fight to impose behavior that is imagined to help people break free of Injustice and oppression.

The first is a grateful and surrendered energy. The second is an angry and destructive, a "breaking"

energy.

So wars over land and wealth start and stop, come and go, begin and end. But wars over what is the truth of the human experience, and what is the proper way to live life never ends. It never ever ends. Do we live in gratitude seeking harmony? Or do we live in insatiable anger and victimhood, seeking "justice."

This community has settled upon Hyo Jeong as the essence of its advocacy. Hyo Jeong in essence is a specific embodiment of gratitude. It can never return sufficient gratitude for those who have come before me, and who have made my life possible. This essentially is Hyo Jeong.

My small caution or critique of this initiative, together with its many sister organizations and family, is that the mere reiteration of an ancient virtue, is just not enough. We've already known that Hyo Jeong is a virtuous ideal. This has characterized Chinese aspirations four 1000s of years. Why would repeating ancient wisdom have any better effect now, than it has in the past?

My position is that unless we are here to declare something new, to advance on the goodness and wisdom that has already been our way, then we are not advancing. We are holding the fort. We might save a young person or two, and this in itself is a good. But it is not compelling. It is just alright.

I have almost no time to develop any of these ideas, all of which can be developed and taught extensively. Nevertheless, I will pick a single point, to share on the matters I've just introduced.

One of the points of genius in the teaching of Sun Myung Moon is his doctrine that in the original ideal of creation is innately expansive via the principle that the smaller serves the larger. In history, people are able to recognize what creates goodness and harmony (for example, the parents have the welfare of the whole family at heart, so a good child is a filial child. A filial child by sacrificing herself or himself in devotion to the parents, in essence putting the welfare of the entire family above her or his own welfare, desires, preferences. The smaller (a single family member) serves the larger (the family). When this is implemented the result is a peaceful harmonious family. A mini-society of goodness.

The reason why this obvious and effective principle for harmony and goodness, is that no one in history identified how to expand that principle beyond the family or the clan. The rule of goodness stops there, and war and conflict begin and define the relationships at ever higher levels.

The application of the same principle that makes for a harmonious family of goodness, needs to be applied faithfully by considering the family as a single entity, and then expecting of that unit to follow the same ideals and rules. A family should adopt a posture and behavior model of Hyo Jeong, and in this way exemplify the age old virtue only at a higher level of integration. In this way a family itself could be characterized as a Hyo Jeong family. A family of goodness. A clan could strive to become known as a Hyo Jeong clan. Serving the greater. Concerning itself with the welfare of the greater community.

The mere reiteration, and reaffirmation of virtues already known to us, and already esteemed for 1000s of years does not move the ball downfield to a significant degree. The courage to apply these virtues to others beyond biological, ethnic, and nations bonds is the breakthrough that will make this particular group and effort significant.