

Toward Wisdom: A Hierarchical Wisdom Ontology based on Chinese Classics

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Abstract. Based on extensive exploration in Chinese classics, this paper finds a fresh new perspective for KM philosophy especially in pyramid issue: The primary role in knowledge ontology should be consciousness rather than IT aspects, in which the former determines the perceived results such as data, information, knowledge or wisdom. With this domination, this paper presents a novel hierarchy that best solves the quarrel in classic pyramid, and illustrates the crucial issue of wisdom — the finding of a continuous birth and death metabolic cyclic nature called anitya in knowledge. Further, a three layer wisdom hierarchy is suggested based on different levels of understandings: traditional layer, dialect layer and ultimate layer. This paper argues that wisdom should depend on internal concentration while IT serves as an exterior role and never replaces the inner one. Meanwhile, the paper also doubts the classic definition of knowledge and suggests a novel one.

Keywords: Knowledge management; wisdom; mediation; anitya; karma; dharma.

1. Introduction

Traditional knowledge pyramid shows a hierarchical knowledge architecture from data to wisdom (Fig. 1).

However, this IT oriented hierarchy shows plenty of self-contradictions as western critics show (Faucher, 2010, pp. 67, 72–73, 148–149). The crucial issue found is the role of consciousness. It is consciousness (more specifically it is the heart, or mind, but this synonym should be easier to understand) rather than IT that defines whether human accepts text as data, information, knowledge or wisdom. For example, a mean consciousness can perceive wisdom document just as meaningless data when he is aware of nothing, and inversely, genius consciousness may perceive some symbol (e.g. Buddha's name or image) as supreme wisdom. The result depends on what man is conscious of

rather than what a machine “is conscious of” – machine has no consciousness at all.

- J. R. Searle shows this “Chinese room problem” in his paper “Minds, brains and programs”: We set an Englishman who does not know Chinese, in a closed room, with many symbols of the Chinese language, and a book of instructions in English on how to manipulate the symbols when a set of symbols (instructions) is given. So, Chinese scientists will give him instructions in Chinese, and the Englishman will manipulate symbols in Chinese, and he will give a correct answer in Chinese. This should be called knowledge, but he need not know why, only to hold that belief, even not conscious of what he did. If we suppose that a machine can process knowledge, it is not conscious of what it is doing. What a paradox!
- An intellectual scholar can understand thousands of whys but may achieve nothing in practise. For example, a security (stock) scholar does not mean a real winner in market.

Why? Does an infant baby perceive any information, knowledge, or wisdom from a “wisdom” context? Therefore, it is the effect of consciousness. Scientists have reached the sixth consciousness, but Chinese classics mention eight in Buddhism (according to Buddhism e-dictionary):

- The first five correspond to the sense perceptions, the sixth to the thinking mind, the seventh (manas) to the notion of ego, and the eighth (alayavijnana) as repository (storehouse) of all the impressions from one's experiences. It accumulates all potential energy for the

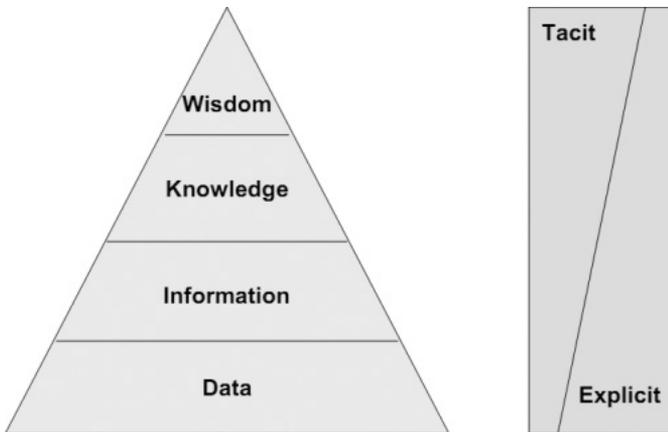


Fig. 1. Traditional knowledge pyramid.

mental and physical manifestation of one's existence, and supplies the substance to all existences.

- There are three meanings of the term storehouse: (1) Subject store — the alayavijnana stores and keeps all the seeds of the mind within one's consciousness. (2) Object-store — the eighth consciousness stores and perfumes the seeds for the prior seven consciousnesses. (3) Attachment-store — the eighth consciousness provides a sense of eternity, unity, subjectivity and mastery, resembling an eternal atman (Sanskrit for soul), thus causing the seventh consciousness to mistakenly perceive and attach to a self.
- Alaya also receives impressions from all functions of the other consciousnesses and retains them as potential energy for further manifestations and activities. Since it serves as the basis for the production of the other seven consciousnesses (called transformed consciousnesses), it is also known as base consciousness (mulavijnana) and causal consciousness since it serves as the container for all experiential impressions (termed metaphorically as seeds so it is also called seed consciousness).

Of course wisdom is not defined by any IT based representation but the depth of consciousness unless there exists such a media that transfers the entire mind. Tao Te Ching answers this question in Chapter 1 as discussed in Chapter 2 of this paper, and from the basic principle of Buddhism, it is realized that it is conscious in different levels that mirrors, the same expression as such images from “data” to “wisdom”. There are plenty of reasons why consciousness rather than technology defines wisdom:

- Research shows that IQ scores are decreasing with the growth of technology. Experts argue it is because humans have reached their intellectual peak – human is

turning more stupid however technology grows (Griffiths, 2014).

- IT extends human theurgy such as hearing, vision, but theurgy has no connection with wisdom according to Buddhism. Pigeons have special senses too, are they a wiser being? Wisdom is associated with the way to understand the world, however human misinterprets wisdom differently, such as Hitler and his Nazi emblem.
- Does consciousness reflect a correct world? Actually, it is believed so by the majority. Khenpo Sodargye Rinpoche (2014) teaches us that if a mistaken world is believed true, the true world is covered and definitely said to be wrong (Sodargye, 2013).
 - Despite his post in Buddhist institute in charge of worldwide remote Buddhism education, Khenpo Sodargye is also a lecturer on heart and soul, warmly welcomed by Harvard University, University of Washington, Columbia University, Beijing University, Tsinghua University, Hong Kong University, etc.
 - Due to his productive works, he has become acknowledged in the academic field. In June 2010, Khenpo was invited to give teachings in prestigious Chinese universities, such as Beijing University and Tsinghua University; and in March 2011, to give seminar presentations in Fudan University, Nanjing University and Renmin University of China. In June 2011, Khenpo was invited to give presentations at Zhejiang University, Huazhong Normal University (aka: Central China Normal University), Sun Yat-sen University, the Chinese University of Hong Kong and the Hong Kong Polytechnic University. From November 2011, Khenpo was invited to the following universities in succession: Shanxi Normal University, Northwest University (China), Xi'an Jiaotong University, Shandong University, Hunan Normal University, Hong Kong Institute of Education, University of Hong Kong, Beijing Normal University, Central China University of Science and Technology and Qinghai Normal University. Both faculty and students found tremendous benefits from Khenpo's visits.
- Scientists have more and more realised the “true” paradox:
 - Space is not empty (Shi *et al.*, 2006). “Since 1998 cosmologists have found that the universe expands in extraordinary speed. The driving force is a mysterious hidden energy. According to astronomic observations the hidden matter would make up 90% of the universe and still remains unknown to men ... Hidden energy, hidden matter are still black holes in

science.” BBS discussion: “Simply speaking, space is hidden energy, and hidden energy is space. Space is matter. It can be extremely harmful to cut them apart or to refer the hidden energy to some pure antimatter.”

- Time is fixed without change — the absolute miss of relativity theory (Shi and Yang, 2006).
- “Distance and time are “illusory”; Things can be created from “nothing”; The origin of the universe” (Zhong, 2003). As Dr. Odenwald acknowledges, “We don’t have a full mathematical theory for describing this state yet, but it was probably ‘multi-dimensional’..Nothingness (that gives rise to the present universe) was not nothing, but it was not anything like the kinds of ‘something’ we know about today. We have no words to describe it and the ones we find in the Oxford English Dictionary are based on the wrong physical insight.”
- Reincarnation. An American psychologist holds that “70% of human can clearly recall his past life through hypnotization”, and there exists such a kind with inborn recollection (Sodargye, 2011). For valid introduction to scientific research on reincarnation, see Zhong (2002).
- Albert Einstein’s point that space, time and matter are illusions of human cognition. “Reality is merely an illusion, albeit a very persistent one.” More and more scientists after him have realised that the universe is an illusion.
- Emoto’s eight years experiment “how water structure reflects our consciousness” astonishingly shows the same result: the crystal shape of water varies with human mental and lingual actions — it appears beautiful to kindness and ugly to malice (Dewey, 2013).

Buddhism points out that the mirror is in the human heart (differs in sense from ordinary “heart”). A polluted one reflects a distortion while a purified one shows the genuine fact. Furthermore, what the image (believed as the outer world) reflects is just the heart, just like Emoto’s experiment. Although heart is synonymous with consciousness, one needs much deeper study to distinguish them.

All those above shows that heart takes the active role in this contradiction between heart and world — the term contradiction implies that these two exist in unity. Western brain wave experiment confirms that brain alone can control the pointer on computer screen like a mouse but without touch. In Buddhist history, there are plenty of miracles. Relative to this worldly topic, the issue is regarded as consciousness to which technology is definitely subordinate.

Knowledge hierarchy should thus be defined by inner consciousness mode rather than outer technology, and its exploration should be based on the inner world. In fact, the sort of knowledge perceived, the hidden truth behind, and the sort of ideological sphere, the tacit manners, or even beliefs, are all governed by consciousness.

2. Innovation from IT Oriented Hierarchy

2.1. The framework

This hierarchy is based on the contradiction between partial appearance and the integral of the relatively complete appearance of an object. At first discrete and unrelated appearances are gathered as data, and more and more, when human is conscious of some inner relation and merges them into a piece, a meaning or significance emerges. Still, when human finds more and more explanations based on his experience and former knowledge, the significance becomes more and more clear. However, this specific significance is governed by his own consciousness, otherwise nothing can be inferred from a context (as in a baby’s consciousness), and more and more concentration, more gain in consciousness. When concentration is gathered to such an extent that the inner relation appears, it is believed as rational aspect of the appearance integral, normally taken as knowledge, because at this stage one can reason, deduce in logic which has been believed true. Thus reaches a theoretical stage.

However, there is a hidden mistake in human’s common logic that the same knowledge expression is regarded as the same knowledge. For example, $1 + 1 = 2$, can convey completely different meanings with different consciousness. It is an unproved hypothesis to number theorist (Goldbach’s conjecture), but a paradox in Daoism (yin+yang: taiji produces two appearances, and the two produce four images), and fugacity or impermanence

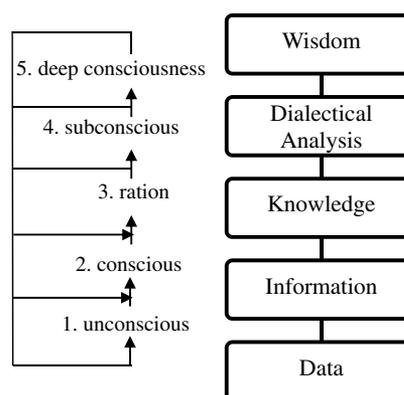


Fig. 2. Hierarchy based on consciousness.

(anitya or anityata) in Buddhism (1 is actually not 1. It is an effect of complicated causes called karma, but with a temporary appearance regarded as 1). Furthermore, for the same knowledge expression K , different consciousness reflects K in different ways:

- Take a circle for example, it can be perceived in different ways such as a cake, a dish, a bowl, a balloon. . . , even the moon, the sun.
- Another paradox is the saying “I am only a half human” (Zhou *et al.*, 2006, pp. 34). Since the basic unit of the structure of China’s traditional society is “family”, therefore I guess, an isolated single human cannot survive. This illustration shows a hidden yinyuan (cause-effect or karma) that human is inseparable with society — In Confucianism, Dao (way) and qi (ware) are inseparable.
- The same person in different appearances seems different persons: in different colours, different ages, even nothing alike, but regarded the same. Why? Is it rather a kind of illusion?
 - A knowledge representation K is viewed differently in different scenarios, as in the circle example above. Even in the same scenario, person 1 to person i perceive K as K_1 to K_i as different mental reflections. They are regarded same and meanwhile not, since it is viewed in both identity and contradictory perspectives. Apart from the similarity in language or name and expression, it is reflected with different images or rules serving different goals and performances, and perceived by different consciousnesses, understandings with different experiences, even in different instances of time that count. Therefore, knowledge exists dependently on cognition model and cognition procedure, or in general, reference frame, otherwise it has no meaning. This is the contradictory aspect. In this aspect,

$$70\text{-year-old } (p) \neq 1\text{-year-old } (p). \quad (1)$$

But on the other side regarded equal which supports the existence of knowledge K , expressed as

$$70\text{-year-old } (p) = 1\text{-year-old } (p). \quad (2)$$

The general concept of the person is gathered from all the possible appearances and signifies the identity of all the instances if there is, as

$$\int \sum K_i \bullet d(\text{cognition model } i). \quad (3)$$

- What is the permanent and unchanging character throughout the life span and even transcending different cycles of life? If he is made of cells, then previous cells are dead, current are dying, and future

ones are empty in essence because not existing at present (samsara, transmigration in the six directions of reincarnation, is partially proved in scientific world, see (Zhong, 2002).

- knowledge (k) \neq knowledge (k)
 - A person who consumes the first hamburger obtains certain knowledge. But few people find the fifth hamburger as enjoyable. This is called the law of diminishing returns, and in accumulation, it leads to the opposite effect, or “opposite effect at extremity”

Things turn into their opposites when they reach the extreme.
 - In fact, this is the self-negating property of knowledge. In the circle example above, it negates itself: it can be a cake, a dish, a bowl, a balloon. . . , even the moon, the sun . . . in different scenarios. In this sense, circle is a varying concept, but in fact few believe bowl= circle, etc.
 - The self-negating effect: because more one believes something as circle, less he believes as anything else, e.g. a bowl.
 - Chapter 40 of Tao Te Ching: The movement of the Tao, by contraries proceeds (to my knowledge, as our desire goes forward, Tao moves backward).
 - Knowledge is frequently viewed as “justified true belief” or personalized character and therefore basically subjective (Firestone, 2006).
 - The issue seems to me as the mental balance decision equilibrium of identity and opposition.
 - Same effect in academic education: students are infused with previous knowledge that is dying, not the future one that is being born. However, they are regarded the same.
 - An ancient Chinese idiom “notching the boat to find the sword”: A man from the state of Chu was crossing a river. In the boat, his sword fell into the water. Immediately he made a mark on the boat. “This is where my sword fell off,” he said. When the boat stopped moving, he went into the water to look for his sword at the place where he had marked the boat. The boat had moved, but the sword had not. Is this not a very foolish way to look for a sword?
- Anitya (Fig. 3) from the Great Dictionary of Buddhism: Everything in the world arises, changes and perishes; nothing remains constant for even a single moment. This principle, called wuchang in Chinese, is a fundamental phenomenon in our world for both living and non-living beings.
 - The fact that all things are impermanent is one of the basic premises of Buddhism. Everything is in



Fig. 3. Anitya in taiji representation in which things born are actually dying.

constant motion and change. Lack of an eternal nature. The term means “disappearance” (dictionary).

- Therefore, the synonym for birth, appearance could be death, disappearance. This reflects the ordinary consciousness that stays in the yin yang and five elements world suffers everything caused by impermanence, such as (for human) suffering of birth, suffering of old age, suffering of sickness, suffering of death, suffering of being apart from the loved ones, suffering of being together with the despised ones, suffering of not getting what one wants, and suffering of the flourishing of the five skandhas.
- One can believe that he has at least 60 years of life. However, no one can prove whether he will be alive the next moment. The death age is never fixed or greater than some fixed number, even from 0 years old.
- Anitya holds true for non-living things, e.g. the earth.

In this specific reference frame, there is no fixed represented knowledge universally serving every consciousness, nor any fixed representation serving both past and future needs. That is, traditional concept of knowledge is a paradox. For this mistake, there are several things that has to be done to correct it. One is a proper definition of knowledge, and another is a dialectic manner to process knowledge (from consciousness to learning, experience and belief). Therefore, in layer four contradictions, inconsistencies are examined that negate such knowledge as unchanging truth (contradiction consistent study includes extenics founded by Chinese researcher Wen Cai, and Neutrosophy by Florentin Smarandache), and in layer five an agreement is reached that has compromised, neutralized and balanced the cons and pros, advantages and disadvantages, or even validness and invalidness. In some sense, knowledge is decision making rather than rigid truth, therefore this layer is called wisdom (if something is absolutely true, then no wisdom is needed).

2.2. Defining knowledge

It is the second thing mentioned above to correct the traditional paradox to extend the meaning of knowledge. Knowledge refers to memory of experience of decision making by consciousness, from cognition, rational thinking to hypothesis and belief, that leads to a solution to a problem. It covers a broad sense from data, information to knowledge and wisdom in the old pyramid.

- When one recognises something, he is making a mental decision “it is” and “it is not”; the same in rational deduction: “If . . . then . . .”, also “verified” decision. The “wisdom” to take an action is decision too . . . so all these forms have a common character: decision making. Only with data that one fails to make the recognition decision, the data stored in consciousness as unrealised significance.
- Traditional definition based on IT is too absolute (T or F) regardless of the birth–death cycle. If as the “verified” truth, why need updates?
- In this description, six’s (what, where, when, who, why and how) belong to knowledge. Wisdom also belongs to knowledge: special knowledge, fully grown and mature, high stage, even tacit, like the fruit of a tree. If we regard wisdom out of knowledge definition, how to explain that belief (especially of enlightenment), instinct (especially for aptitude) and cultural aspect are tacit forms of knowledge?

Knowledge varies with different consciousness even in the same human at different circumstances with different intentions. Therefore, the same expression can be reflected as many differential forms, i.e. different knowledge.

Experience belongs to knowledge because it adds to the belief and manner of manipulation, positive or negative.

Tacit part of knowledge often takes an important role because it reflects one’s consciousness.

Knowledge exists in knowledge society because similar beliefs often flow into the same pond, and form a knowledge group to distinguish from other groups. This group is what’s previously called knowledge, but in fact it is a huge collection of various developer’s work. Maybe they share the same purpose or are created with similar consciousness. But to develop and make an evolution, the new developer should definitely shift his consciousness. A complete follower (of contemporary scholars) can get a high score, but the greatest scientist, Albert Einstein, is just a betrayer of science.

Following the above sense, knowledge negates itself as older beliefs (verified or unverified decision) are continuously replaced by new beliefs. Why? Ordinary knowledge is merely decisions, not an unchanging truth.

- There is the following saying in the Chapter of Greatness of The Book of Changes: Books cannot say all things, and language cannot express all meanings. Books are incapable of saying all things the author wishes to say, and language is unable to express all the ideas in the heart of the speaker (Zhou *et al.*, 2006, pp. 35). Therefore, if knowledge is a leaf, what lies behind is a tree, whose ideology is an unseen forest.
 - Human seeing the leaves mistakenly takes it as knowledge, therefore unable to find the root.
- ***The way that can be experienced is not true, the world that can be constructed is not true*** (Chapter 1 of Tao Te Ching, Zhou and Liu and White, 2006, pp. 35).
- Also Chapter 1 of Tao Te Ching following above: (conceived of as) having no name, it is the originator of heaven and earth; (conceived of as) having a name, it is the mother of all things. ***Always without desire we must be found, if its deep mystery we would sound; but if desire always within us be, its outer fringe is all that we shall see.*** Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the mystery, where the mystery is the deepest, is the gate of all that is subtle and wonderful (Laotze).

To my personal understanding, the failure to the root lies in consciousness — the fringe appears in a desiring mind (the ordinary mind), and the deep mystery appears in peace mind undisturbed by desires. Therefore, wisdom is a long procedure of consciousness revision from outer fringe to mystery discovery as long as the way to the heaven.

As to the distinction between knowledge and wisdom, knowledge points to the way (course) from nominal understanding to mystery discovery, or even towards the variations: creative appearance (future knowledge). But wisdom is more about mystery discovery.

Knowledge in old sense is not equal to luck. An excellent scholar is not necessarily a wise man because there are many hidden causes that lead to different outcomes. One of them is the primary intention. An evil intention with high technology can destroy the world and bring itself to hell. On the contrary, good luck is an effect of his previous merit accumulation. The mystery of fate and destiny is best illustrated in Buddhism. See Liao-Fan's Four Lessons. To my experience, Buddhism teaches us this cause-effect of luck, but regarded as the tacit aspect: belief, as if beyond daily life. However, it determines the outcome of knowledge.

- Liao-Fan's Four Lessons is a classic work about how to change one's destiny (Yuan, n.d.).
 - In the sixteenth century in China, Mr. Liao-Fan Yuan wrote Liao-Fan's Four Lessons with the hope that it would teach his son, Tian-Qi Yuan, how to understand true face of destiny, tell good from bad, correct his faults and practise good deeds. It also provided living proof of the benefits from practising good deeds and cultivating virtue and humility. In relating his own experience in changing destiny, Mr. Liao-Fan Yuan was an embodiment of his teachings.
 - This first lesson of learning to create destiny is a topic of interest to many people who believe that wealth or poverty, long life or short life, all is predestined. If someone had accomplished good deeds in his or her past lives, then naturally in this life he or she would live a wealthy and long life. On the other hand, if someone had been a bad person and committed bad deeds in his or her past life, then in this life he or she would live a poor and short life. However, there are exceptions. Destiny can be changed.
 - If we were originally destined to be rich with a long life, but had committed excessive offenses, then without having to wait until the next life to bear the consequences, we would become poor with a short life. On the other hand, if we were originally destined to be poor with a short life, but had accomplished exemplary deeds, then without having to wait until the next life, we would become wealthy with a long life. From ancient times until now, there have been many examples of this in history. Although everything that we are subjected to in this life is the result from our behaviour in our past lives and has already been predestined, it is not necessarily constrained by destiny. We can still modify it with our current behaviour.
- To the achievers of Buddhism, it is not a faith or belief any more, but definitely the truth actually conscious of. On the contrary, people unachieved in consciousness keep it as faith or belief.

2.3. *Wisdom ontology*

I do not believe knowledge can be inherited without an anyia process. In my understanding, knowledge appears in constant death and birth metabolic cycle like yin and yang in taiji figure (Fig. 4). If mind is attached, his mind revolves in it and never sees the whole. Therefore, normal education sees the outer fringe rather than the truth.



Fig. 4. Anitya cycle of knowledge.

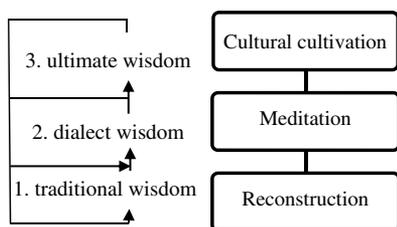


Fig. 5. Hierarchy wisdom layer ontology.

Wisdom appears in different minds as different senses relative to different cultures, different desires and different levels of enlightenment. If we look into this top layer of Fig. 2, it can be represented in a sub-hierarchy of three layers based on different levels of consciousness, or in different depths (Fig. 5).

2.3.1. Traditional wisdom layer

The bottom layer shows a typical traditional sense of wisdom: to rebuild knowledge. Why called rebuild? Knowledge can serve as different functions: The primitive one is to recall previous experience, this means that knowledge has already been built and needs recollection only. Further, if knowledge is partially new, one needs to complete the unknown half. And as the most difficult case, the completely new, one also has several choices: first, only to keep a bookmark, and second, only to browse. However, these manners keeps his mind in data or information layers of consciousness hierarchy. Then he can comprehensively read the piece. This manner has moved to the knowledge layer. According to the traditional pyramid, wisdom does not appear if one fails to reconstruct it or teach others further.

The ontology for this sub-layer is inspired from the Book of Changes (Legge, n.d.): God comes forth in Zhen; He brings into full and equal action in Xun; they are manifested to one another in Li; the greatest service is done for Him in Kun; He rejoices in Dui; He struggles in Qian; He is comforted and enters into rest in Kan; and he completes in Gen. In the Illustrated Book of Changes



Fig. 6. Later trigrams.

(Zhou *et al.*, 2006, pp. 63; illustrated in Fig. 6), Zhen: All living beings begin to grow in spring. Yang is under yin, representing the thunder agitating all things. The thunder is fond of stirring. Xun: The yin qi goes under the powerful yang qi, representing the wind, whose character is to enter everything. Li: The inner is yin, while the outer is yang, representing the sun radiating in all directions. The character is brightness. Kun: All the three lines are yin, representing the Earth, whose mission is to hold and nurture all things in the world. Dui: It symbolises autumn when fruits are in heaps and every life is happy. Dui indicates lake too. Qian: It is the time when brightness and darkness alternate, and yin and yang struggle with each other. The character is healthy and strong. Kan: The time when the sun has sunk completely and all living things are tired. It is the time for rest. The character is dangerous. Gen: Darkness is drawing to an end and brightness is coming. All things should have a new start. The character is stop.

Based on my character matching, *I have the following story*: Zhen initiates a desire or query, a problem, etc. Xun makes available reference and understands the nodus, such as what general problem it belongs to (ontology), and scatters this query into all the pertaining scenarios searched. Li compares all the possible approaches searched and generalises the mutual pattern. As mentioned in 2.1, knowledge (k) \neq knowledge (k), i.e. each scenario illustrates a limited appearance of knowledge, and by discovering the identity character (similarity) of individual patterns one reaches a more universal pattern. Then Kun plants and nurtures this seed to grow up in his cultural and social soil. For example, according to his special

requirement and unique aptness and weakness, he may pay special attention to a specific aspect instead of a complete reference frame of the knowledge pattern. When the seed grows up and the tree is mature, he is ready to express and rejoice as in Dui. New knowledge faces contradiction and dispute with old consciousness, as in Qian, and finally new balance is reached based on a new trade-off. Kan makes convergence, such as rational explanation, theoretical expansion, etc. But do not get trapped in it because no theory lasts forever unchanged. Keep your mind free. Gen ends this process and waits for new challenge.

2.3.2. Dialect wisdom layer

Western scholars refer wisdom as some ideology or some “-ism”, actually the genuine wisdom is just the opposite – free of any “-logy”, “-sophy” and “-ism”, those appearances are merely their outer coats. In other words, if we manually describe wisdom, it is of dual dynamic and static character (in book of changes view), and even in zero character in 2.3.3. The integral consists of both, but our habitual focus is normally on one side ignorant of the other. A feasible way is to turn off our diligent mind and free our consciousness, but still we need concentration, keeping energy from scattering in the upside down consciousness (as mentioned before). Or in my understanding so far, to correct our concentration from scattering in the illusions previously mentioned. Different cultures endow meditation with different meanings. But as a Buddhist still living in the maze, it is far better to concentrate on Buddha’s name, teachings and mantras.

There are western approaches of transcendence “into the deep silence within” concepts for innovation. McCabe (2012) explains consciousness in mathematical manner, dihedral group D6, to illustrate different states of consciousness and their transformation (shifts of consciousness). He also gives the geometric pattern of consciousness.

- Thomas J. McCabe is a mathematician and entrepreneur. His current focus is growing the expanded consciousness institute.
- He explains knowledge with Boston matrix (Fig. 7), a way to categorise knowledge, in his unique innovation training.
- He believes that most people are in one dimension, and a few gifted operate in two dimensions. The extraordinary will be in three, and McCabe can stretch to six (with his particular training of meditation).
- He mentions that where life does not work — on areas where you are stuck: mental blocks, bad habits; and where you are stuck: biggest challenges, relationships

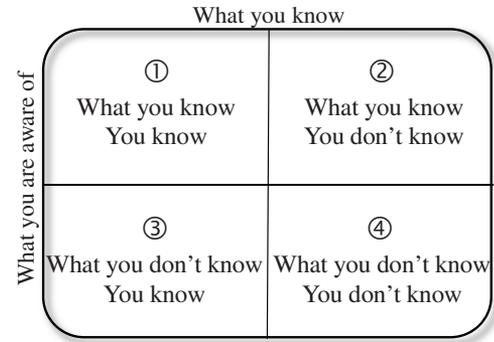


Fig. 7. The Boston matrix — uncovering blind spots.

you want to change, and areas where you want a fresh look —leave your auto pilot doing what it does well.

- As for the detail, it is better not to show anything I cannot confirm. Limited to the accessibility, I know nothing about his disciplines and target wisdom (if there is meditation, it does not come alone, but in integral with discipline and target wisdom). From religion practise in China, it requires fundamental study before practising meditation.

City of ten thousand Buddhas (CTTB, www.drba.org) has provided “meditation handbook” for free, but do remember the terms: careful and respect. I suggest one should follow a Buddhist master.

- Although the authors of this small volume are Buddhist monks, the meditation instructions come with a wish to benefit all practitioners equally, regardless of faith, creed or prior experience with meditation. In a few illustrated pages, the book introduces the essence of meditation practise and shows you how to make it part of your life. You will find instructions suited for people of every religious or spiritual background, including people with no religious background.
- Who meditates? Scholars say, it is likely that Jesus meditated during his days in the desert; Sufis meditate to the sound of a sacred name; Jewish Kabbalah contains a variety of meditation techniques; contemplative Christians practise the prayer of the heart, and the centering prayer; and champion athletes meditate. Military officers, prison wardens, corporate executives, researcher and doctors, and astronauts are all looking and listening within.
- Why has meditation gone mainstream? Two possible reasons are that: one, people are seeking an antidote to the disturbing effects of our fast-paced life-styles, and two, the ability to sustain concentration benefits activities from sports to studying, from relationships to child-raising. Slowing down and concentrating are two

positive benefits of meditation for 21st century individuals.

Tripitaka Master Hsuan Hua teaches us that

If you concentrate, it is efficacious.

If you get scattered, the effort is lost.

Concentrate. Do not get scattered. If you put your mind to it, you can accomplish anything. If a doctor concentrates, he can cure all of his patients. When concentrating, intent on one's altruistic aims, and resolve to relieve humankind of its suffering, one is sure to cure them successfully. This is single-minded concentration. If you do not concentrate and think, "I don't care if they are sick, as long as I get my money," that's not concentrating. No matter what one's occupation is and no matter how rich one is able to get, one should not forget about doing merit and virtue. If one does not do merit and virtue, one will not be able to cultivate and thus not be able to become a Buddha. If one does not have merit and virtue, then although one may get rich, one will not be able to hold on to one's wealth. Some disaster will strike and one will lose everything. Therefore, one must stress virtue. For every part of merit one does, one obtains ten parts reward. For every 10% investment, one gains a 100%. First, one must do more merit and virtue. That is why people say,

You search the mountain for the highest energy source.

Who would have guessed that it is the square inch?

The "square inch" is just the mind. So no matter what people do, they cannot separate from merit and virtue (Hua, n.d., pp. 180).

Actually merit and virtue are not beyond our innate nature. In the Sutra on the cause and effect of the three periods of time says (Hua, n.d., pp. 181): Why is someone wealthy in this life. It is because in past lives they made offerings to the Sangha and helped the poor. Why is one poor in this life? It is because one did not give to the poor in former lives. Why is someone handsome in this life? It is because in past lives they made offerings of flowers and incense and lamps before the Buddha. Why is it that someone has so many affinities with people and no one dislikes them? It is because they made offerings of lamps and candles and incense in front of the Buddha. From this, we know that what we are now undergoing depends on what we did in the past. What we will be in the future depends on what we do right now. That is how things work.

2.3.3. *The ultimate wisdom layer*

Here, we need to distinguish consciousness and heart. In consciousness, knowledge born and dying, can never be held. This is because consciousness is also of anitya

property, born and dying. However, there is one thing called Buddha nature (tathagatagarbha in Sanskrit, deshin shekpe nying po in Tibetan), which is innate in everyone, no birth and no death, permanent and indestructible, the treasure fulfilling wishes (rinpoche in Tibetan).

The first part of Buddha's realisation is that "Wow, everyone has this capacity." And the second part is that there are only two reasons why we don't realise this. One is because our thinking is confused. Our thinking processes are linked to negative emotions. With desires, with fears, we cloud our perceptions, and the other thing is we grab and hold onto things we cannot hold onto. We try to cling and attach. So this grasping and attaching and the clouded part of our thinking is what is keeping us from this awakening, this liberation. Now that is the core of the teaching right there. It is very democratic, very universally available. It is potentially within our capacity. The Buddha said, "It is not greater than me or lesser than you. That is the wrong way of seeing it. It is level and equal, universally distributed." All of us have the full potential. Realisation might be different because of our level of confusion or attachment. But the potential is all the same (Verhoeven).

Dr. Verhoeven also mentions that there is nothing to get or attain. If you have no confused thinking and if you can let go of all these attachments, you will achieve the goal. So the disciples would ask, "Teach me how to let go of these attachments." And the Buddha would reply, "Well, bring me something that you are attached to." Someone says, "Well, I'll bring my wife and children." The Buddha replied, "You don't have to unattach yourself to them. They will eventually leave you." "What about my body?" "Well it's passing right before your eyes." Every time you take a bath the dead cells fall off your body. No more can you hold your breath that you can hold onto any material thing including your body. "Show me the Buddha mind," you are asking. These paradoxes are basically saying you already have it. The only reasons you are not getting it are because you are not letting go of what is obstructing it: our false thinking and attachments.

Although blind to see, Tripitaka Master Hsuan Hua describes as zero (Hua, n.d., pp. 71):

- "From beginningless time onward, living beings have long revolved in birth and death ... They are just like motes of dust - suddenly in the heavens, suddenly on the ground, suddenly they are in the paths of people, suddenly in the paths of hungry ghosts, suddenly they become animals, suddenly they fall into the hells, and all of a sudden they're asuras. This is what's meant by 'no

time when it begins and no time when it ends'. At whatever time you are able to certify to the fruit and accomplish Buddhahood - at that point - you will be able to stop the wheel of birth and death. But before you become a Buddha, you are still turning on the revolving wheel ... Birth and death means being born and dying, dying and being born again. You can speak of major births and deaths, but there are also minor births and deaths. On the day that you are born, although there's birth, there's also a kind of death. Because on the day that you're born, you bring along with you, the day of your death. This life that we live is a major 'birth and death', and every single thought that goes by is a minor death. The day that we're born is also the day we die. Because when there is birth there is also death, and if there were no births, there would also be no deaths."

- "Speaking about the word 'beginningless', most people would explain it to mean having no start and no end. 'Without a beginning' means the time from beginningless kalpas in the past. There's no beginning to kalpas and no end to kalpas. But if you were to talk about it exhaustively, back and forth, what does it mean exactly? What does 'having no beginning and no end' mean? It's what we call '0' - a zero ... It's a complete round circle and it represents the beginningless and endless. The beginningless is represented by the Zero. If you break up this Zero, it becomes a One, and that is called a beginning."
- "Once you cut it open, there's a One—that which is a beginning. Add another One to it and you have two ... up to a figure that can't even be reckoned. Now in this Scientific Age, we've made rockets which orbit in space. They can orbit around in space without ever stopping. This is a product of those numbers. The beginning of numbers makes it possible for rockets to venture out into space. The transformations and changes of numbers mark the beginning."
- "Well, what about the end? Right now we don't know when the end will be. The end refers to the fourth of the four stages of: formation, existence, decay and emptiness. The end refers to the period of going empty. Right now we are in the beginning. There are twenty small kalpas of formation, twenty small kalpas of existing, twenty small kalpas of decay and twenty small kalpas of emptiness. You could speak of this in terms of a beginning and an end. So now we are speaking of all living beings from beginningless time onwards. Where do all these living beings come from? Let's investigate it. Let's talk about the human race. Would you say men came first or women came first? If you say men came first, how did they get here without any women? And if you

say women came first, how could there be women if there weren't any men? This is also the beginningless because no one knows where it began."

- "You can also talk about chickens. Which came first, the chicken or the egg? From beginningless kalpas onward, there were no chickens. Where did they come from? They came from eggs. Now if there were no chickens, how could there be eggs? So this isn't something you can solve with research. This principle is just a principle of the beginningless. People also came from this no-beginning, from this Zero. Because they came from this zero, there's no beginning, no end, no inside, no outside, no big and no small. In terms of the small, this Zero represents a small mote of dust, an atom. If you speak about it in larger terms, it includes the entire Dharma Realm. To the end of space and pervading the Dharma Realm, nothing gets left outside of the Zero. If you pound up the whole Dharma Realm which extends up to the end of space into fine motes of dust—into the tiniest motes of dust—nothing is left outside of the Zero."
- "So this Zero is the source of all creation. It has no beginning and no end. It's the principle of True Emptiness and Wonderful Existence. The Zero, if spoken of in large terms, includes all of space and the Dharma Realm. This is True Emptiness. If you shrink it way down, it turns into a single atom. And although these atoms are small, they make up Wonderful Existence. The Zero is True Emptiness and Wonderful Existence. All of you should think this over. If you want to understand this doctrine, you have to understand the true Dharma. If you don't understand this doctrine, then you're still a confused, muddled person and you have no real wisdom. If you're enlightened, the Zero is a great bright wisdom light. If you haven't become enlightened, then it is a state of non-brightness—there is no light. In other words, it's ignorance. This ignorance is also the Zero. Wisdom light also makes up the Zero. The Zero is beginningless, endless; it has no inside, no outside; it is neither small nor large. The Zero is so large that nothing is left outside of it. You can draw it as large as you like and if you want to shrink it down, you can shrink it down as small as you want. It's so big there's nothing outside of it, and so small you can't fit anything inside it. If you draw it really large, then it is the pure basic source of the Wonderful Suchness nature. If you shrink it way down, make it very, very small, it becomes your very first thought of ignorance. So when I speak of the 'beginningness' this is what I mean."
- "Living beings 'have long revolved in birth and death'. In the six paths of rebirth, the revolving wheel is included in the Zero. Not being able to smash through the

Zero, one is born and dies, dies and then is born again. And nobody knows for how many great kalpas one turns in the six paths. This is called turning in the six paths of birth and death for a long time. Isn't this really terrifying—turning around and around in the revolving wheel?"

- "I'll present another topic to you. This turning for a long time refers to what you have created through your continual thought processes. If you produce a defiled thought, then when that thought matures, you may become an animal, a hungry ghost or a hell dweller. However, if you become just a little bit good, you can be born as a human being or an asura, or perhaps get born in the heavens. These different paths of rebirth all come about from thoughts. The revolving wheel is created by your thoughts alone. We undergo the retribution of being born in the six paths because of the karma which our thoughts created. It's not that we receive the retribution immediately, but say if in the distant past you had false thoughts about the heavens, then you were born in the heavens. If you had false thoughts about asuras, then you became an asura. If you had false thoughts about human beings, then you became a human being. Or if you had false thoughts of animals, you became an animal. Having hungry ghost's thoughts, you became a hungry ghost. Having hellish thoughts, you fell into the hells. If you mainly did offensive things and created evil karma, then you fell into the three evil paths. If you did good things which gained merit and virtue, you were born in the three good paths. This is speaking in very general terms. If one were to speak of it in detail one couldn't finish explaining it until the end of time. So the world is the creation of false thinking of living beings. If people didn't have false thinking, the whole world would be empty."
- "But living beings continue to get born and die, 'not understanding the true and actual Dharma'. Living beings fail to understand the principle of the Dharma of True Emptiness and Wonderful Existence - the Real Mark of True Suchness, which is the true and actual Dharma. The Dharma of True Emptiness and Wonderful Existence is what I have just explained as the Zero. It is through the Zero that this huge heaven and huge earth were created. And this huge world was also born from the Zero. The myriad living beings also came out of the Zero. Everything has come forth from the Zero. This is because the Zero is not included in numbers - it transcends numbers. It has no beginning, no end, nothing inside of it, nor outside of it; it's neither big, nor small. If you let it go, it expands to fill the entire universe - all of creation. If you shrink it down, then it

hides away; it would seem to disappear. This Dharma is just the Dharma of True Emptiness and Wonderful Existence."

- "True Emptiness is not empty. Why isn't it empty? Because it has Wonderful Existence. And Wonderful Existence is not existence. Why is it not existence? Because it still has True Emptiness. True Emptiness doesn't obstruct Wonderful Existence, and Wonderful Existence doesn't obstruct True Emptiness. This principle solves the problem of 'which came first, the men or the women?' It also solves the problem of 'which came first, the chicken or the egg?' In fact, all of the questions can be solved by using the Zero."
- "Why is this? The Zero is True Emptiness. And within True Emptiness, Wonderful Existence manifests. All creation can manifest. Although there is Wonderful Existence, it is not separate from True Emptiness. If you haven't attained the Mind-Seal Dharma of all Buddhas, you won't be able to understand this. If you understand the 'using the mind to seal the mind' Dharma of all Buddhas, then you'll understand this Dharma. So it says, 'not understanding the true and actual Dharma.' Living beings put a head on top of a head; they run around on a donkey looking for a donkey; they look outside, grasping outwardly, and they don't know how to return the light and reverse the illumination, to recognize the true and actual Dharma inherent within their original self-nature. They don't know that it is forever complete within their own self-nature, that they don't have to go out looking for it. If you look outside, you can look for 84,000 kalpas but you'll never find it. But if you can return the light and reverse the illumination, then you'll immediately realize it. So it says,

The sea of suffering is boundless,
But a turn of the head is the other shore."
- "This means, if you look outside, the sea of suffering is boundless. But if you turn around and look inside, if you look in your own self-nature, then, that is 'to turn your head and arrive at the other shore'."
- "Because living beings don't understand the true and actual Dharma, all Buddhas come into the world. We living beings are so upside-down and confused. All day long we seek after false conditions. We get caught up in the six sense organs and the six sense objects and run after them. Originally all Buddhas abide in the Pure Land of Constant, Stillness and Light, sitting in full lotus and rapt in samadhi. But now they enter the world. Why is this? Because they see that you and I - all these stupid creatures - are really pitiful! All day long

we forget about what is true and all we know how to do is to get attached to what is false. People don't know to turn away from their confusion and head for enlightenment; to turn away from the false and head for the true; to borrow what is false in order to cultivate what is true; to turn around and look for it inside. This is really pitiful. So, all Buddhas, in their samadhi, produce a mind of great compassion and come into the world to show living beings how to get out of the path of confusion. But we people get caught up pursuing false conditions and don't recognize the true Dharma. The Buddha speaks the Dharma for us and the more the Buddha speaks, the more we try to run away. We try to turn back; we don't listen. The Buddha gets so nervous he starts shaking his head! What are we going to do? We turn around and come back, the Buddha is right in front of our faces! And he teaches us again."

- "All Dharmas are indestructible. True and actual Dharma cannot be destroyed by any outside ways. Nor is there anyone who can destroy them. If you understand and recognize this true and actual Dharma, then you are included in this real Dharma which exhausts the Dharma Realm and empty space. All beings are included in this true and actual Dharma, irrespective of whether it's the Buddha, or a heavenly demon, or one of outside ways - none can get out of the Dharma Realm. So the heavenly demons and those of outside ways eventually have to comply with the Proper Dharma. Why? Because they can't destroy it. The Proper Dharma is indestructible. Nobody can destroy the true Dharma. If it can be destroyed, then it's not the true and actual Dharma. Because the true and actual Dharma can't be ruined. This comfortable, great bright light universally appears in the world. This refers to the perfect cultivation of the Zero, which then manifests as the great storehouse of brilliant light. The storehouse of great bright light exhausts empty space and the Dharma Realm. It universally shines throughout the world in order to instruct all living beings to end birth and be free of death. It is just the Dharma-door of returning the light and reversing the illumination; *returning to the root* and *going back to the source*. This is your great wisdom light which destroys all your ignorance so your original Dharma nature can shine. Even if you don't believe this, go ahead and try it out, and then when the time comes, when it happens to you, there will be no way that you won't believe it. If you don't believe it, you'll still have to believe it, because that's the way it is, and what method would you have for not believing?"
- "The great brilliant storehouse is your own. It's not something other people give to you. It's not something

that the Buddhas can give you. It's your own; it's inherent within yourself" (Hua, pp. 71–79).

When the mind is clear, the moon appears in the water.
When the will is fixed, the sky has no clouds.

When the mind is calm, a hundred problems vanish.

When the will is fixed, all things are secure (Hua, n.d., pp. 187).

3. Case Study

There are plenty of western cases of success based on inner cultivation, among which Napoleon Hill and his law. There are also plenty of Chinese cases in history or at present, among them at least three of my Buddhist friends apply Dizigui (standards for being a good student and child, actually for being a good person) or Buddhism to their enterprise cultures or his business, and see remarkable results. Here is my own experience.

There are three kinds of wisdom transfer in my Buddhist experience, one is with lineage of qualified master or khenpo, in face to face class. Of course in a traditional norm. In this way, I experienced the most confident study. Although the words are common, the implied truth is beyond current reach. However, from this special lineage, the hidden truth behind can be planted.

- The khenpo is a qualified academic teacher of Buddhist Institute, and writer of classic dharma. The lineage is clear.
- The disciple's respect is of key importance, therefore there is a proper norm.
- There are prerequisite rules for disciples.
- The place is also of key importance — it was in a holy place of Buddhism.
- The experience of such holy places is inexpressible. It gives the deepest impression in life.
- Therefore, the class is the most treasurable.

The other kind is online study. In this way, although there are plenty of resources, I often felt absent minded, and learned only the words.

- Self-study and practice needs special concentration. For example, a Chinese adage says "when a book is read a hundred times, its meanings will naturally become clear." This metaphor, I believe, refers to the way of concentration – reading, chanting and reciting.
- Another way of concentration is writing scriptures through which one puts heart, ear, mouth and hand together.
- Other practices include worshipping scriptures: prostration before scriptures in repetition.

- Live web class or discussion is more powerful, but it is also important to keep devoted.

Group study can be a neutral way of wisdom learning when face to face is unavailable. The Buddhist institute (of five sciences) orders disciples to watch multimedia lineage lectures first, then disciples are encouraged to lecture in group, for which they should pay great efforts taking notes and trying to express. Then discussion follows, in which disciples can put forward all the doubts and nodus. If there still remain doubts, there are network supervisors.

- In this way, disciples can receive a practical remote wisdom education.
- Group study is far better than self-learning, but it is of key importance to keep off any disturbance from web. This is a basic discipline for Buddhists.
- Live web class or discussion is more powerful, but it is also important to keep devoted.

4. Concluding Remarks

It is inner consciousness that plays the dominant role in knowledge structure. The crucial issue lies in concentration. Concentration in the wrong direction can only scatter mind and add obstacle. To concentrate in the right direction, one needs to cultivate the wisdom culture say Buddhism.

Although KM bridges different minds in the world, over emphasis on IT can lead to knowledge flooding and intelligence degrading. Students taking notes had better concentration than modern ones relying on slide shows and web pages. Web can infuse everything called knowledge without any mind, dharma and even the basic discipline. Knowledge is no more important, but the culture behind defines the genus of a society.

The ultimate purpose of knowledge, or education, is far beyond. If knowledge leads to philosophy, then philosophy should eventually lead to mind dharma.

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