

**Where do we come from?  
What are we?  
Where are we going?**

2017/5/17

# **One Asia Foundation**

**The World Will Be United in the  
Near Future**



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# Purpose — To Contribute to the Establishment of Asian Community

**Three  
Principles of  
One Asia  
Foundation**

- ① **People of All Nationalities and Ethnicity are Welcome**
- ② **Complete Freedom of Thought and Religion**
- ③ **No Involvement in Politics**



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# Current Status of the Subsidized Course No.2

Region	Started	Prep	Region	Started	Prep	Region	Started	Prep
Japan	54	51	Malaysia	2	1	France		2
South Korea	66	23	Sri Lanka	1		Ireland	1	
China	89	30	India		4	Italy	1	
Hong Kong	4	3	Pakistan		1	Spain	1	
Macau		1	Bangladesh	1	1	Austria	1	
Taiwan	10	8	Laos	1	1	Russia	2	
North Korea		1	Bhutan		1	Ukraine	1	
Singapore	1	2	Kyrgyz	6		Poland	1	1
Thailand	4	4	Kazakhstan	3	2	Belarus		1
Mongolia	3	6	Turkmenistan		1	Lithuania	1	
Vietnam	5	2	Uzbekistan		2	Turkey	2	2
Myanmar		4	Tajikistan		4	Egypt		1
Nepal		2	Australia	2	1	Congo	1	
Philippines		3	USA	3	4			
Cambodia	5	4	Canada	2				
Indonesia	8	4	Mexico		1	<b>Sub Total</b>	<b>284</b>	<b>181</b>
East Timor	1		UK	1	2	<b>Total(47)</b>	<b>465</b>	<b>Univ.</b>



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# Where do we come from? What are we? Where are we going?

Do you want to hear the answers to the questions?

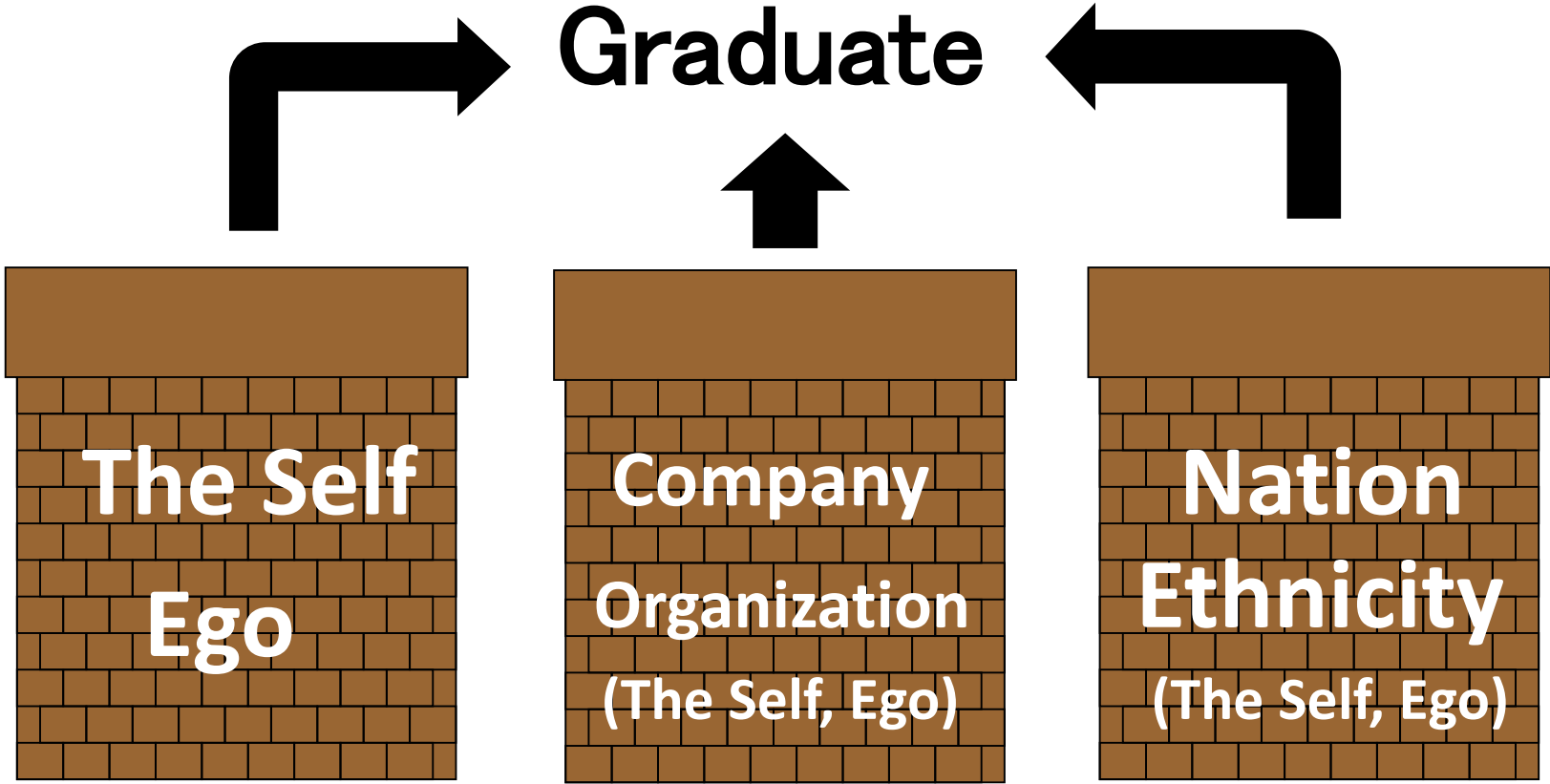
In order to reach the answers, we to unravel the fundamental questions of the humanity:

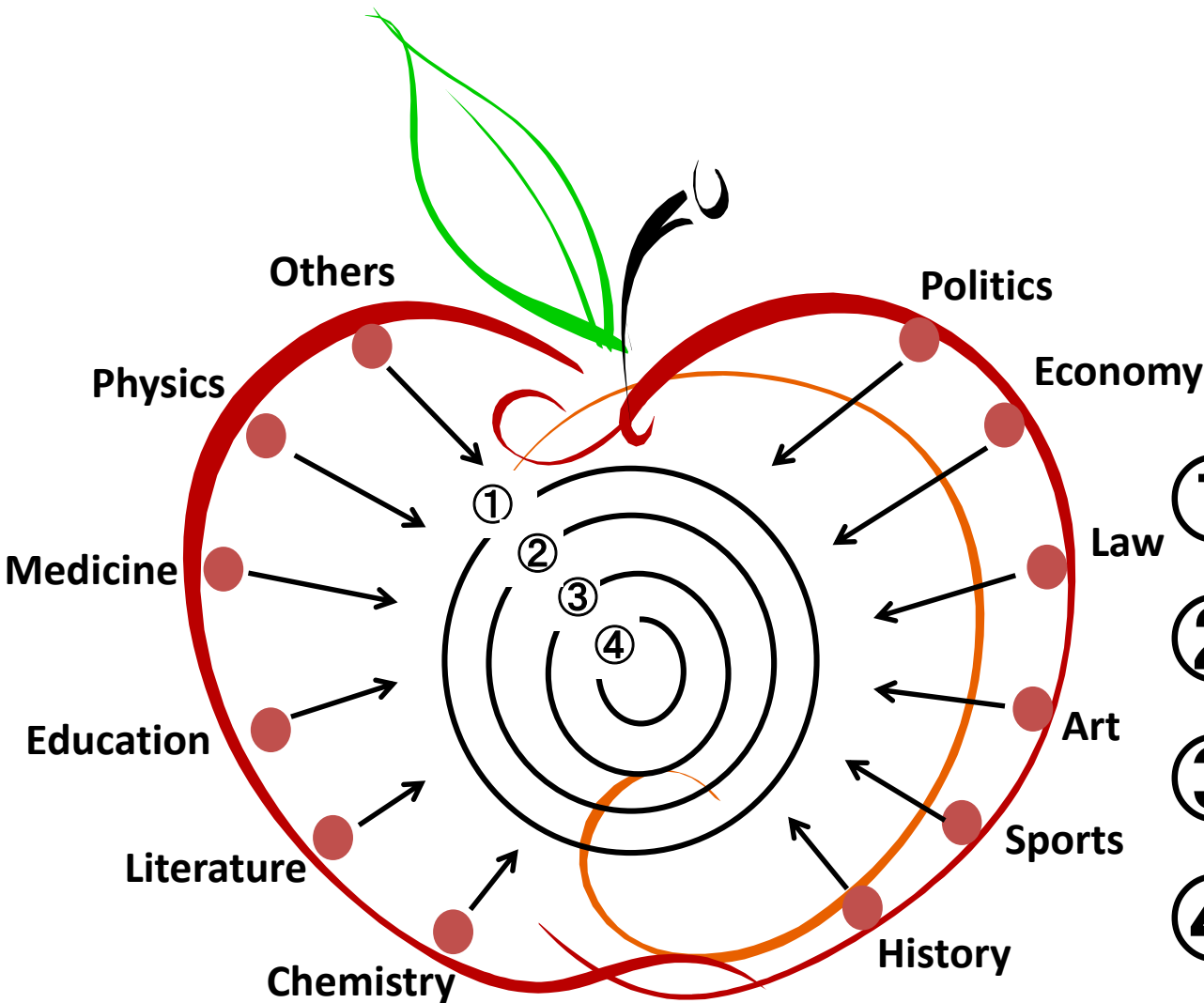
1. Self (Ego), 2. Human Beings, 3. Life, 4. The Ultimate Substance

The fundamental questions of humanity are shared as an universal and fundamental theme amongst the 7.3 Billion people on this planet regardless of Nationality, Ethnicity, Religion, Occupation.



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- ① The Self (Ego)
- ② A Human Being
- ③ Life\* (生sei, 命mei)
- ④ The Ultimate Substance



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\* Refer to 'Reference 6' for definition.

## “Know Thyself”

<b>Thales</b> (BC 624–BC 546) Greece (Miletus)	<ul style="list-style-type: none"><li>• The person listed on the top among Seven Sages of Greece</li><li>• The Pioneer of philosophy (Aristotle)</li><li>• “Know Thyself.”</li><li>• “The most difficult thing in life is to know myself.”</li></ul>
<b>M.T. Cicero</b> (BC 106 – BC 43) Italy (Arpinum)	“Philosophy has taught us, along with all the other thing it has taught us, what is most difficult: that we should know ourselves. There are such force and sense behind this principle that it was credited not to a man but to the Delphic god.” <i>“On the Laws”</i>
<b>M.E. De Montaigne</b> (1533–1592) France (Périgord)	“That advice to everyone, ‘to know themselves,’ should be of important effect, since the god of wisdom and light caused it to be written on the front of his temple, as comprehending all he had to advise us.” <i>“Essays”</i>
<b>J.J.Rousseau</b> (1712–1778) Switzerland (Geneva)	“Of all human sciences the most useful and most imperfect appears to me to be that of mankind: and I will venture to say, the single inscription on the Temple of Delphi contained a precept more difficult and more important than is to be found in all the huge volumes that moralists have ever written.” <i>“The origin of inequality”</i>
<b>Tenshin OKAKURA</b> (1862–1913) Japan	“‘Know thyself’ was the greatest secret spoken by the Delphic Oracle.” <i>“The ideals of the East”</i>





# Examples That Self Was Not Formed

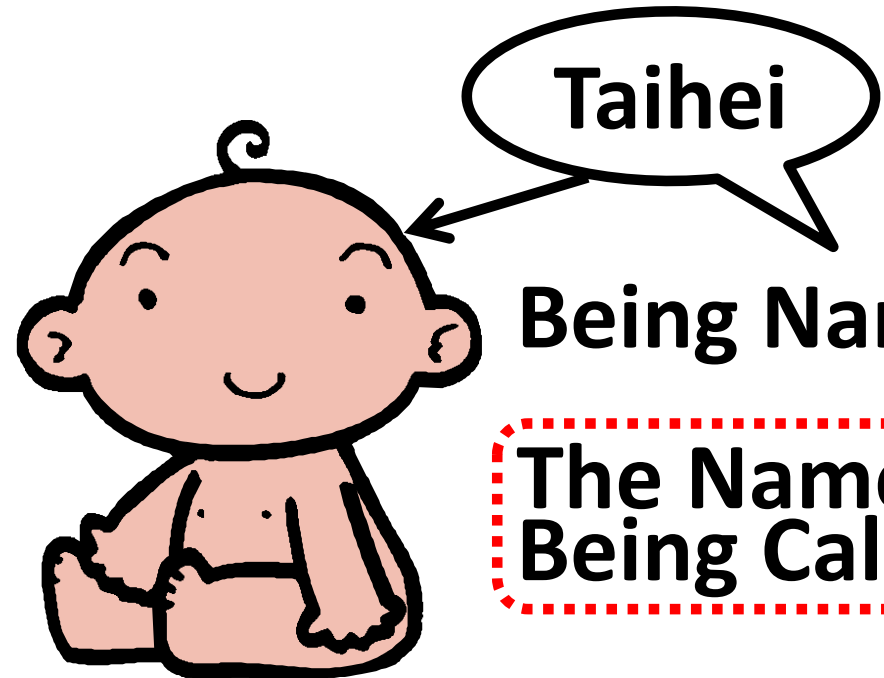
## ① Friedrich II (1194-1250)

Holy Roman Emperor, King of Sicily(1198)  
and Germany(1212)

## ② Kamala

A feral girl who was found and rescued by  
the Reverend Singh in Midnapore near  
Calcutta, India on the 17<sup>th</sup> October 1920.





Being Named

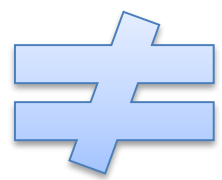
The Name Being Called

The Self (自己)

The Social Self (我己)

0~10 months old

Body



Ego

Ego (自我)



# René Descartes

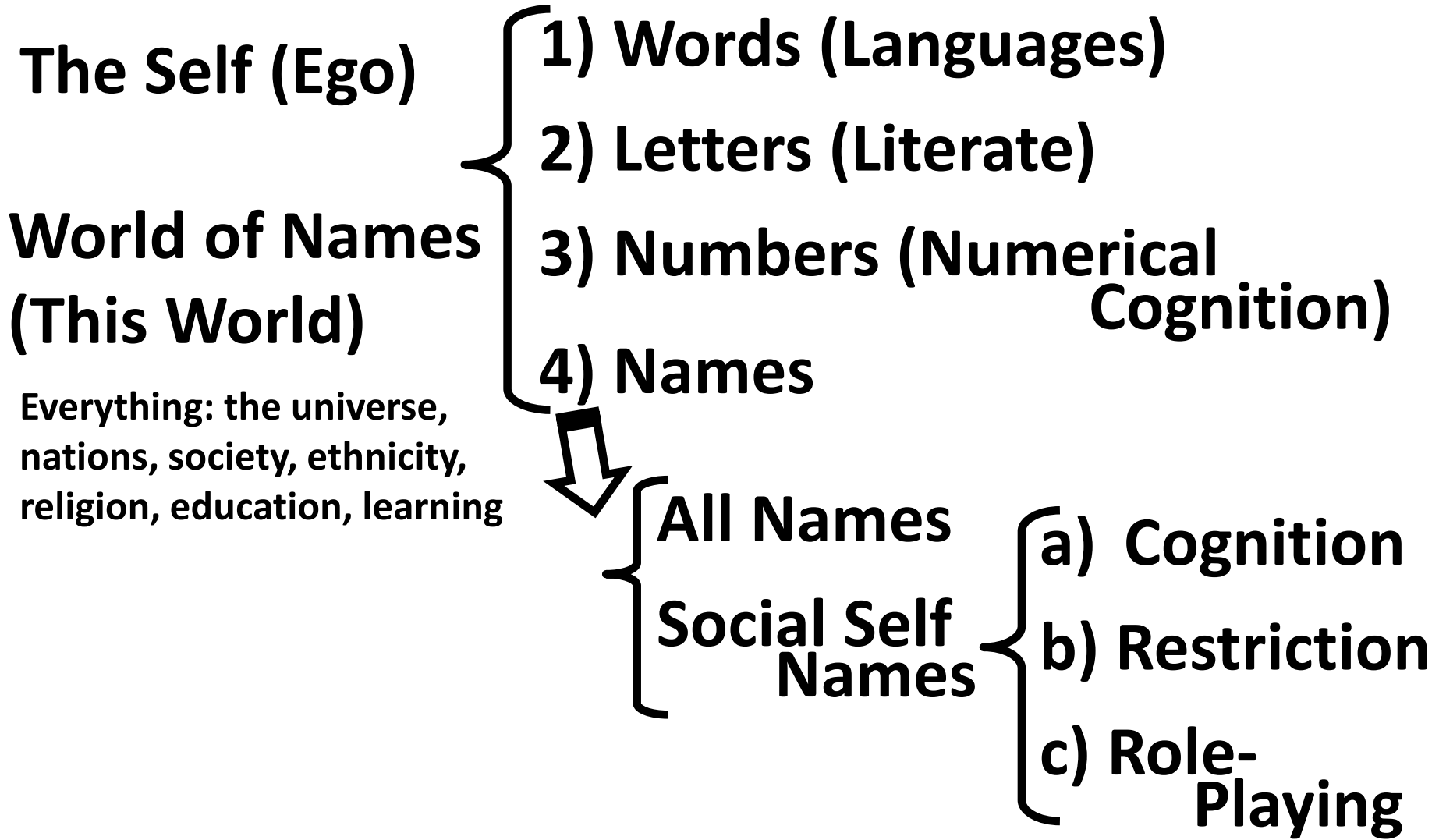
French (1596~1650)

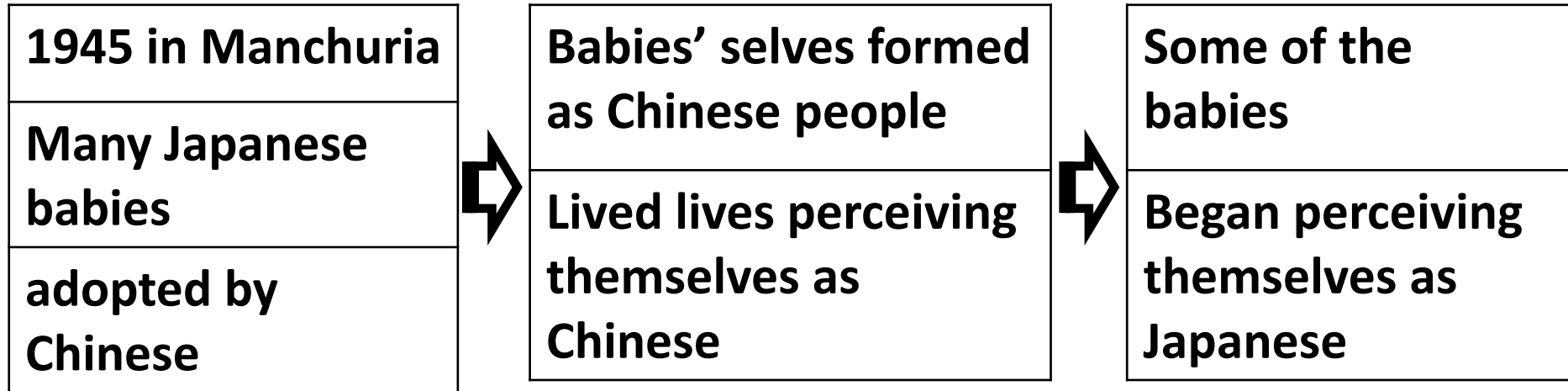
philosopher, mathematician, and scientist

**"I think, therefore I am"**



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- **Ego Formation Time and Environment are more significant than DNA**
- **Information about Ethnicity and Nationality Is Not Found in DNA**



# Examples showing the use of " What is a Human Being? "

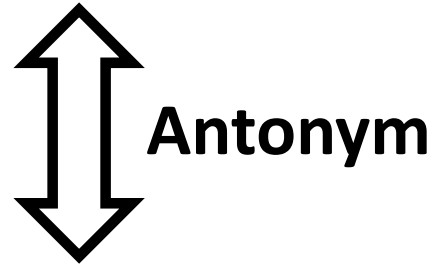
No.12

<b>Susumu TONEGAWA</b> Professor, Massachusetts Institute of Technology	"The ultimate purpose of research in Life Sciences is to find an explanation of what a human being is." ("Kyo-dai souritsu 100 shunen kinen" [The 100th Anniversary of the Establishment of Kyoto University], Kyoto Shimbun [The Kyoto Shimbun News], November 15th, 1996)
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<b>Takafumi Matsui</b> Assistant Professor, University of Tokyo	"Natural Science, Social Science, Philosophy, and even Literature have all the same perpetual thesis; 'what is a human being?'" ("Chikyu 46 okunen no kodoku" [The Earth: 4.6 Ga of Solitude], Tokuma Shoten, 2000)
<b>Hideo KOBAYASHI</b> Critic	"If there are a number of clear explanations of 'what a human being is,' then the answer is definitely not clear." ("Kobayashi Hideo taiwa shu" [Dialogues with Hideo Kobayashi], Kodansha, 2005)



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**Person (Human Being)** — General term to designate  
7.3 billion individuals



**The Self (Ego)** — One of 7.3 billion

**Physical Body ≠ The Self(Ego) ≠ Person  
(Human Being)**

**It is good that this world is not defined as one of person  
(human beings).**

**If it were one of person (human beings), there would be  
no hope of salvation in humanity's future.**



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# The Name/Self: Neither a Person (Human), Nor Born

The physical body of a baby was born. After birth, she was given a name. This name was repeatedly sent to the “seat of life\*” in her brain as a “name sound” (sound waves that are of a certain wavelength produced by people’s voices). They combined together and transformed into the self (ego) Thus, this baby acquired “name/self” identity, and the birthday of her physical body became that of her name/self. Then, when the child was five or six years old, she accepted her personal (human) name, and began behaving as a person (human). However, at a fundamental level, she was not in fact a person (human).

If one had looked into the true nature of this person (human), one would have observed that she was nothing more than a certain name that was completely different to her identity as a human. This name changed her physical body and brain, thus dominating it.

This world is not a world of human beings; it is a world of selves and ego-subjects that just accept person (human) names and act.

\* ‘Life’ used in this slide refers to ‘命’(mei).  
Refer to ‘Reference 6’ for definition.



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# Life\* and its “Core” (its Ultimate Substance)

The essence (form/function) that includes all phenomena in the universe cannot be named. However, if one were to attempt a definition, it would be “life.” It is the force driving all organisms. What made life be “life”? The name that transcends life is the ultimate name. This name “X” describes the very core of life. It is the “ultimate substance.”

Out of the thirty million types of organism in existence, Homo sapiens is the only species which can name things. This is because only the human body contains what can be called the “core body of life.” Each human body is called by a name (which is a part of life), and the self (into which the name transforms, after attaching to the “seat of life” in the body) is also directly connected to life.

To connect with this essential life, words cannot be used, letters cannot be written, and numbers cannot function. Names themselves cannot be given life. However, we can give life to a name: this is the mysterious ability that out of all living things only humans possess.

All things are named. All of these names, as well as the naming of words, letters, numbers, and names, are created by life. All names (as well as words, letters, numbers, and names) are manifestations of life: in other words, they are pieces of life’s ultimate substance.

\* ‘Life’ used in this slide refers to ‘*命*’ (mei).  
Refer to ‘Reference 6’ for definition.



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# “Nagare to yodomi”

## [Currency and stagnation]

Shozo OMORI  
(1921 - 1997) JAPAN

Once upon a time, a Chinese student came to visit the Oxford University. A professor guided him round the Campus. The student said to the professor after the tour, “You kindly showed me around the Colleges, Library and Dormitory but where is the Oxford University?”

Nâgasena is known as such a name but it is only a generally understood term and the substance which should be called by that name does not actually exist. This is the same as a so-called ‘carriage’ by which King Milinda came in does not have a substance.”

(“*Nagare to yodomi*” [Currency and stagnation],

Sangyo Tosho, 1981)



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## The Ultimate Substance

While the “truth” (in other words, “true seed” of being) and the “essence” (in other words, “essential form” of being) exist as one unit, the essential form is “life\*,” and the true seed is the “core of life.” The “true seed” makes life what it is, and the “ultimate substance” is the “name” that expresses the “true seed” of “life.”

## Names

Surface forms, surface designations.

“Names” follow, or are secondary to, the “true seed.”

“Names” are the opposite of the “true seed.” It is a wonderful thing that, in accordance with this “true seed,” “names” are given life, as if they are expressing the body of the “true seed” that all names indicate.

\* ‘Life’ used in this slide refers to ‘命’(mei).  
Refer to ‘Reference 6’ for definition.



# The Duty of the Self (Ego)

In this world of names, since names use names to investigate questions, in the end the answers obtained are only names as well.

These names are only surface names; they are imaginary things, and in the end they are provisional. In this provisional world of false things, everything—politics, economy, learning, religion and others—cannot be in a settled state. This is because if everything in this provisional world were properly settled, things would remain static and not advance to the next step, for instance, “childish people transforming into adult-like mature people” (maturation and realization as a person).

The duty assigned to the self is to elevate the body and brain, and finally progress to completion as a person by fusing with the true spirit (human spirit).

While the manifestation of each self’s name (which enters and uses the human body at whim) is a part of life, it also is assigned the role of representing the ultimate substance, even if one does not realize it.




- **Human beings are the only organisms that name all living things (including themselves, the namers).**

In accordance with the fusing and transformation of the “name sound” that has been given life\* by the mysterious ability of “naming” with which the brain is equipped, the formation of the self is set in motion. Several years later, an ego (name) is assimilated along with a “human” name, and, after going through this transition, the present “self/ego human” is formed.

- This world, the whole world, the more than seven billion currently existing human beings...

Everything—the universe, nations, states, cities, towns, societies, ethnicities, religions, education, learning and others—is created by these namers, “humans.” The things that are indispensable for this creation (formation) are all things that have been transformed into names, becoming “words, letters, numbers, and names.”

- There is no example in all the phenomena in the universe that strays from this rule.

\* ‘Life’ used in this slide refers to ‘’ (mei).  
Refer to ‘Reference 6’ for definition.



# Wars after World War II

World War II	September 1939–September 1945	62 million deaths
Korean War	June 1950–July 1953	4 million deaths
Vietnam War	December 1960–April 1975	8 million deaths
War in Afghanistan	December 1979–2001	150 thousand deaths
Invasion of Afghanistan	October 2001–Present	50 thousand deaths
Gulf War	January 1991–February 1991	30 thousand deaths
Iraq War	March 2003–December 2011	30 thousand deaths
IS (Islamic State) War	June 2014–Present	
Atrocities of the Pol Pot Regime	1975–1979	3 million deaths



# Arthur Koestler (1905 ~ 1983)

Hungarian British Novelist, Essayist, Journalist

If I were asked to name the most important date in the history and prehistory of the human race, I would answer without hesitation, 6 August 1945. The reason is simple. From the dawn of consciousness until 6 August 1945, man had to live with the prospect of his death as an individual; since the day when the first atomic bomb outshone the sun over Hiroshima, mankind as a whole has had to live with the prospect of its extinction as a species.

After the dropping of the atomic bomb on Hiroshima on August 6th, the era of Christ (A.D.) ended; this day should be called PH 0 (Post Hiroshima).

The eternally recurring wars and holocausts within the human race form the central characteristic of trouble for human beings.



# Arnold J. Toynbee

(1889~1975)

British Philosopher of history.

Regardless, humanity will probably at some point or later destroy itself in a worldwide nuclear war. Over-coming self-centeredness—this is the “key” to peace. Until this “key” is in our hands, the future survival of the human race is suspect.

## The Number of Nuclear Warheads in Each Country

America	9,400	Pakistan	90
Russia	13,000	India	80
France	300	Israel	80
China	250	North Korea	10
England	185	23,395 in Total	

(Reference) Global Military Expenses in 2013

(Stockholm International Peace Research Institute of Sweden)

1 trillion 747 billion dollars (145.6 billion dollars per month) (4.8 billion dollars a day)



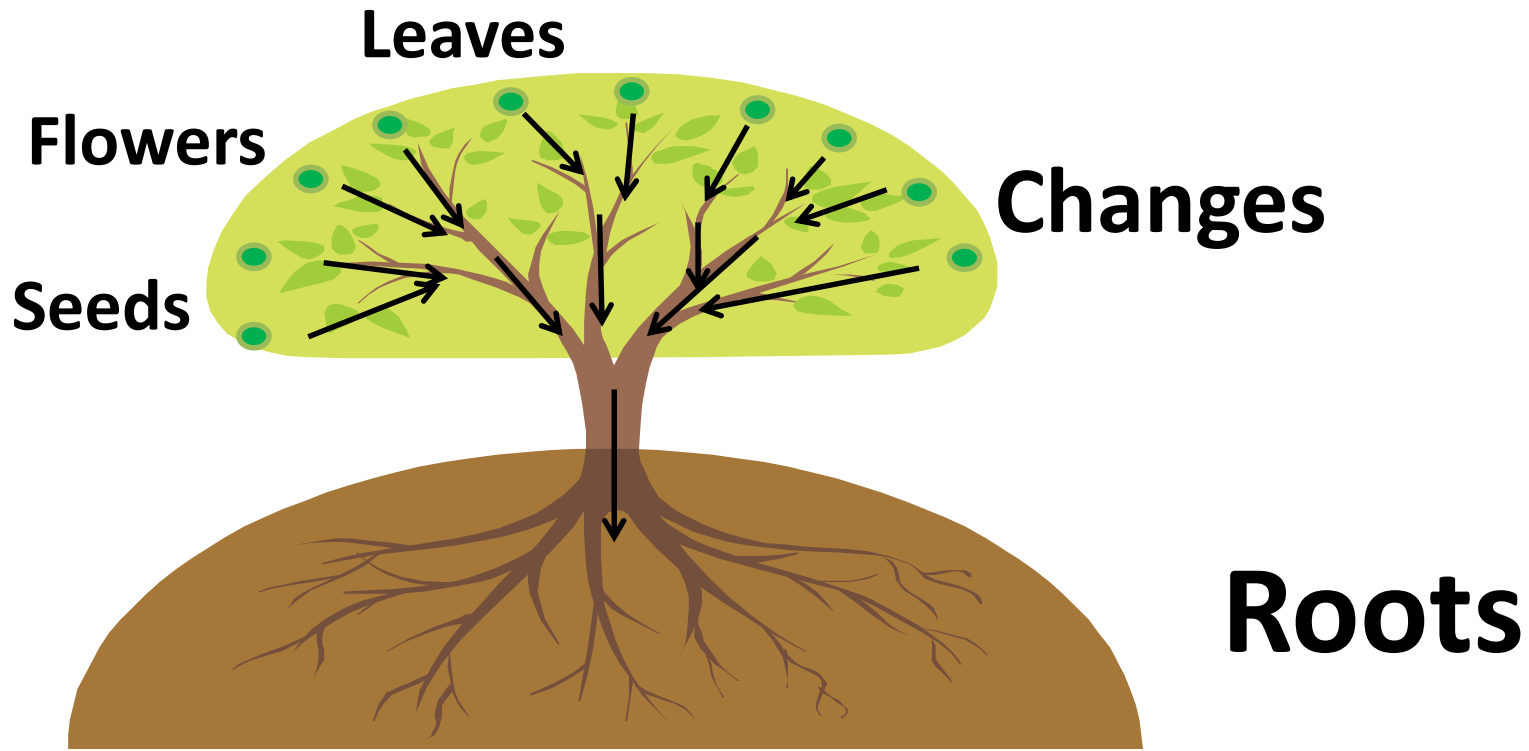
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# The Problems of Economic Wars

- (1) Money freely circulates throughout the world. Consequently, the values of such commodities as energy resources, iron and steel fluctuate widely. Countries' exchange rates also fluctuate wildly, so much that they destroy a country's economy.
- (2) Few successful companies and many failed companies have arisen in the world due to free economic competition. As a result, the lives of many working people are unstable.
- (3) Disparities are widening under the current economic system.
- (4) Commercialism has entered even the fields of education and medical care.
- (5) There is a lack of stable jobs for the youth.

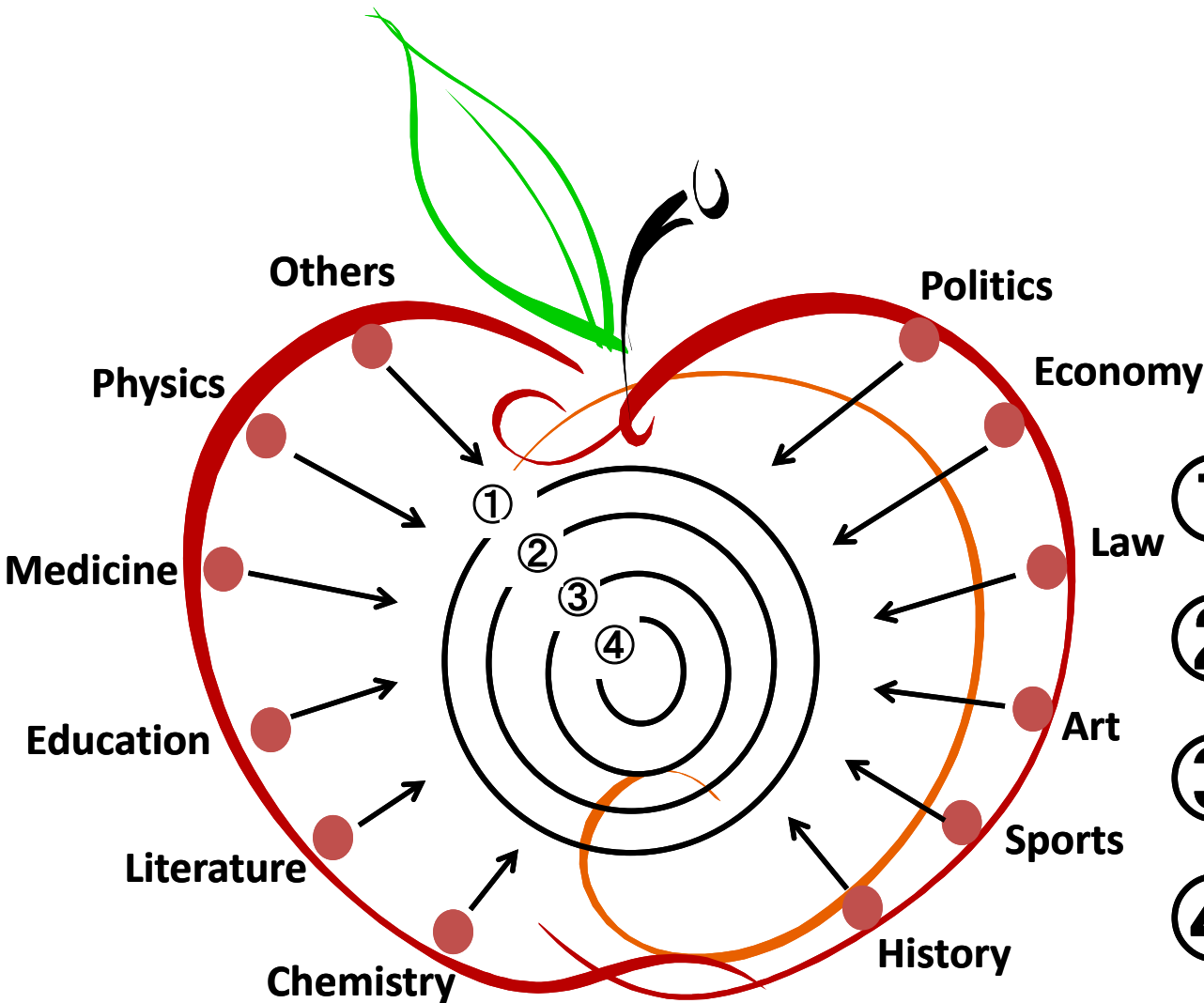




## Essence

It can be perceived as the continuous bearer that is the fundamental aspect for changing conditions. Something which exists based on this.





- ① The Self (Ego)
- ② A Human Being
- ③ Life\* (生sei, 命mei)
- ④ The Ultimate Substance



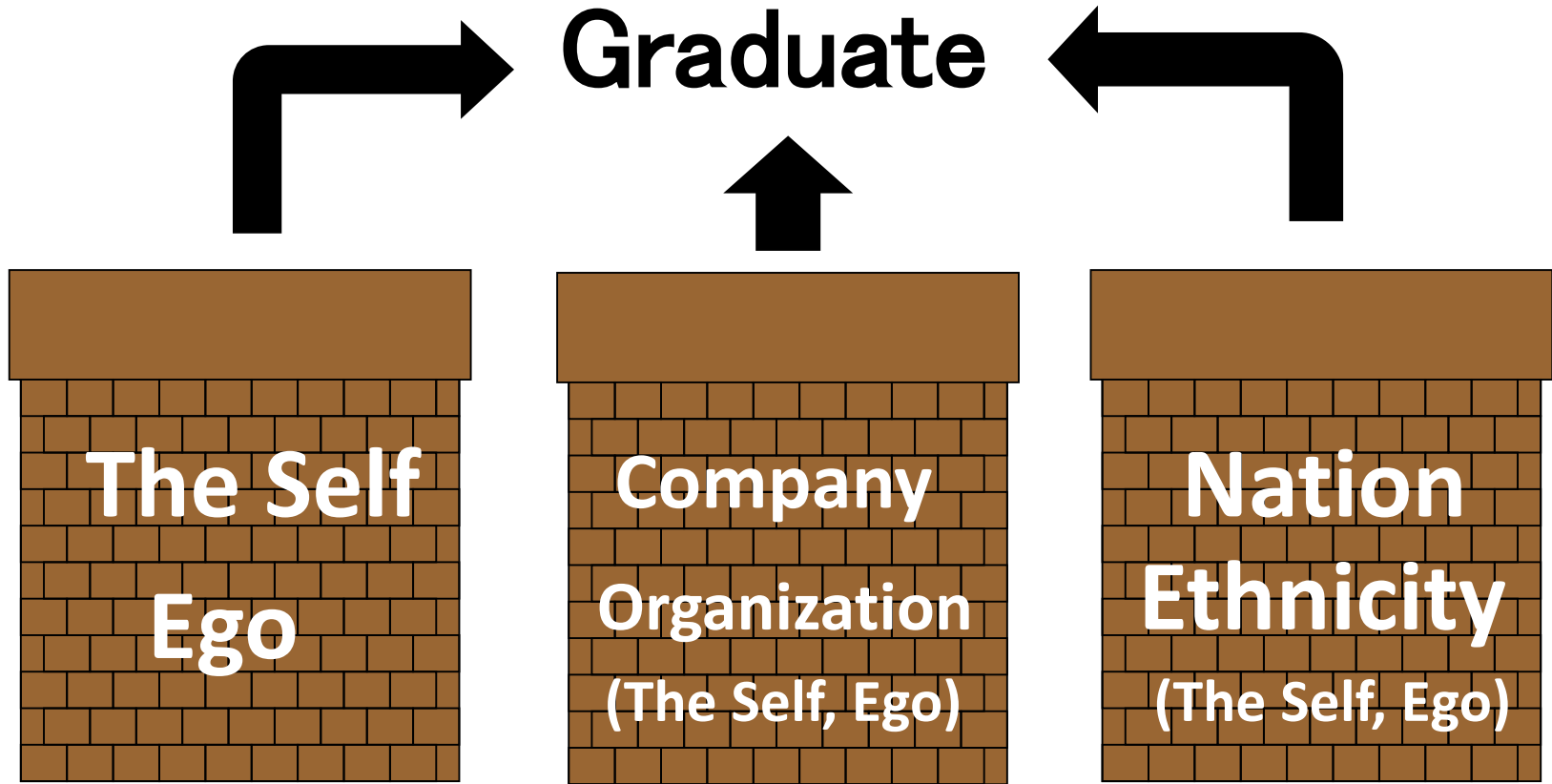
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\* Refer to 'Reference 6' for definition.

# Examples showing the use of " What is a Human Being? "

<p><b>Susumu TONEGAWA</b> Professor, Massachusetts Institute of Technology</p>	<p>"The ultimate purpose of research in Life Sciences is to find an explanation of what a human being is." ("Kyo-dai souritsu 100 shunen kinen" [The 100th Anniversary of the Establishment of Kyoto University], Kyoto Shimbun [The Kyoto Shimbun News], November 15th, 1996)</p>
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# Important Points

- (1) We must not give up and continue research in the four issues.
- (2) We must continue to hold onto the hope that we can overcome the three walls and, above all, the ego.

How can we overcome our egos?

- (1) For this to happen, we first have to examine the four themes. Then we should not give up, but keep going.
- (2) It is important that we hold on to the hope that we can overcome the three walls or, to put it simply, the wall of the ego.



# Life\* (Energy, Atmosphere, Waves)

No.29

- Life is the essence of all things in the universe.
- The physical body is the physical core of life.
- The ego: the changer of names, child of humanity, the representative of the essence
- Language, writing, numbers, and names are the agents of life change.

Waves of the ego: (1) thoughts, notions; (2) language; (3) behavior

<+Waves>

<-Waves>

In Good Spirits High Energy	Active Strong-minded	Bright (Light)	Sick Low Energy	Passive Weak-minded	Dim (Darkness)
Peace	Creation	Harmony	War	Transgression	Attack
Fun Laughter Contentment	Joy Relaxation Peace of Mind	Delight Satisfaction	Unfairness Dissatisfaction Criticism Worry	Difficulty Pain Envy Isolation Anxiety	Sadness Suffering Anger Self pride Emptiness

\* 'Life' used in this slide refers to '命'(mei).  
Refer to 'Reference 6' for definition.



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# Names for the Self

In Daijiten, the words watakushi, ore, ware, go, boku, jibun, and so on, which are used as personal pronouns (the first person), are listed as names for the self. Furthermore, in Daijigen, onore and ware (oneself) are listed as antonyms for hito (human). Hito is a general term for 7.3 billion people.

“Jiko/jiga” (the self/oneself) is one of these 7.3 billion. Hito and “jiko/jiga” are antonyms. Names for humans and names for the self are opposites. Today the usage of the two has been flipped around.

If one considers this, the word kojiri (written with a Chinese character that means “individual” and the character for hito) should not exist in the first place. However, the flow of history has come to us today as if an individual can exist as a hito. Hideo Kobayashi appears to have realized this contradiction.





# 【Shi (私)】 24913 (Daikanwa)

- |   |  |
|---|--|
| <p>(1) Rice plant.</p> <p>(2) I (watakushi).</p> <p>A) Oneself (jibun).<br/>One's self (jiko).</p> <p>B) One's things.</p> <p>C) Private. The opposite of public.</p> <p>D) Unfair. Partial.</p> <p>E) Bad. Wicked.</p> <p>F) One's desires. Selfish desires.</p> <p>G) Impurity.</p> <p>H) Something hidden. A secret.</p> | <p>(3) To use for personal purposes.</p> <p>A) To make one's own.</p> <p>B) To seek one's own interests.</p> <p>C) To be partial. To be unfair.</p> <p>D) To commit evil.</p> <p>(4) Secretly.</p> <p>A) By oneself.<br/>Within one's heart-mind.</p> <p>B) In private. In secret.</p> <p>(5) Urine. To urinate. To indulge.</p> <p>(6) Adultery.</p> <p>(7) A hidden place for a man and woman.</p> |
|---|--|

## 「He is just big I」 (Randomuhausu Eiwa Daijiten (Random House English-Japanese Dictionary) (Shōgakkan))

Ego no katamari da. (Lit., "is just a pile of ego.")

(Someone who is too self-centered, someone who indiscriminately uses the word "I." )



# How were the Fundamental Questions Answered?

The answers to the questions I have shared with you today were given approximately fifty years ago in Japan, from 1957 to 1969. The person who provided them died in June 2010, at the age of 96. He obtained the answers through his encounters with many people. He does not have a name. On the grounds that these answers cannot be transmitted if one has a name, this person abandoned all self-centeredness as an individual and spent about a half-century sharing these answers.

In 1997, I met this person, and we had many discussions over the course of about 13 years. Today, these answers are needed so I have shared them with you. A hand-made two-volume book exists that describes how this persona arrived at his answers, as well as the subjects he studied. It is written using many old Japanese characters and is difficult to decipher. However, I will present these two volumes to people proficient in Japanese who are interested and would truly appreciate them.



# How were the Fundamental Questions Answered?

Since everyone here is intelligent, I think you all understand why I discussed what I did today. However, what must be done for the realization of the title of my presentation – “Before Long, the World Will Be One”?

We must all graduate from the self(ego). Will this ever happen?

While it is necessary to live in the moment, we must also have the hope that the time will come in the future when we will all truly become “human beings”.

What I have elucidated today is not 100% accurate or is devoid of flaws. This is because in this world, names talk using names. However, each ego that acts as the ruler of the world is the other side of the functioning of the essence that is the true spirit (human spirit). Therefore, as something that will probably lead to the eventual realization of each person, I believe what I discussed today to be adequate for sustaining my hope.



# Range of “Asia” — The Whole Region in Asia

## Diversity of Asia

- ①Multiracial    ②Multilingual    ③Multicultural
- ④Multi-religious

**Asian Community → A Natural Forest**



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# “The Eagle’s Quest”

Written by Fred Alan Wolf  
(PhD in theoretical physics)

“I remembered the famous story of Captain Cook visiting the Hawaiian Islands. When Cook and crew came ashore, they had to leave their ship floating several hundreds of feet distant from the shallow shoreline. Cook pointed the ship out to the native Hawaiians. They didn’t see it. In fact, even when Cook rowed back out to the sailing ship with some of the natives, those natives still failed to see it. They didn’t see it until they nearly had their noses pressing against its sides.

Why? Because they didn’t believe that any ships could be built like the giant sailing ship. They had never seen a ship that big before, and so why believe in something that you have never experienced in your life?”

(“The eagle's quest”, TouchStone Books, 1992, trans. Motohiko Ozawa, Tokuma Shoten, June 30th, 1999)



# “Kojin to shakai”

Reference 3

## [The individual and society]

Hideo KOBAYASHI  
(1902-1983) Japan

“If the sociological method that tries to investigate humans completely from the outside is properly and thoroughly applied, it will be clearly seen that the individual cannot be found anywhere. Even though I recognize this, I still use the word “I.” I think we should once again think about the fact we are forced to use it. If, every time the word “I” is uttered, we try to think about the world that is directly experienced by this I, we would no longer be able to doubt that a different way of thinking – no, a completely contradictory way of thinking - is necessary. It’s about seeing what this is like. Even if we dream of unity through compromise between society and the individual, without doing this, we will never awaken.”

(Hideo Kobayashi, “*Kojin to shakai*” [The individual and society], Chūbu Nippon shinbun [Central Japan newspaper], January 13th, 1961)



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# Person and Human Being

Originally, the definition of “人間”(nin-gen/human being) is the society. The misuse of this wording may have arisen in the Meiji Era, when there were influences from the Western culture.

The Meiji Government requested Fumihiko Otsuki for the compilation of the character dictionary. In 1891 (Meiji Era 24) the “言海”(gen-kai) was completed.

In the the “言海”(gen-kai), the section regarding “人間”(nin-gen/human being) was marked as the following:

- ① “世間”(seken/public), “世ノ中”(yononaka/world), “社会”(shakai/society)
- ② Misused as a slang “人”, “人”(hito/person)

Up until now, the word “human being” has been accidently misused in replacement for “people”.

Currently, in Japan and Korea the misused definition is being used, however in China the original definition is still being used.



# Person and Self (Title)

Today, the words watakushi, ore, ware, go, boku, jibun and so on (in English the equivalent being “I”), which are described as personal pronouns (the first person).

Also, in English the “I” has been positioned as a Personal Pronoun.

However, the origin of this is referring to the self, and not the person.

In 1920 (Taisho Era), according to Kazutoshi Ueda in the compiled “Daijigen” the correct definition is written as the title/naming of the self.





# What is Life (生命, seimei)?

生命(seimei) is directly translated into English as 'Life'.

- Consists of two Japanese characters/kanji: '生' and '命'

'生'(sei): life, to live, to exist, to grow

- Visible part of life in all organisms = can be visually observed
- Death is inextricable = all organisms must die in the end

'命'(mei): life, existence, destiny, fate, state of living

- Cannot be visually observed = activity of all energy
- Not limited only to organisms but also universe and all phenomena

