
SOCIAL SCIENCE AND HUMANITIES

Manuscript info:

Received September 18, 2018., Accepted October 16, 2018., Published October 30, 2018.

BELT AND ROAD INITIATIVE: A SPIRIT OF CHINESE CULTURAL THOUGHT

Muhammad Asif,

Phd Candidate School of Journalism and Communication,
Anhui Normal University, Wuhu China

Email: asifanu@hotmail.com,

Yang Bo Ling, Prof.

School of Journalism and Communication, Anhui Normal University
bly68820@163.com



<http://dx.doi.org/10.26739/2573-5616-2018-10-2-5>

Abstract: China is going to establish a world's biggest economic platform that is known as Belt and Road Initiative. It will connect the world and Win-Win is a slogan of mutual cooperation, respect and community of common destiny. It will expand perfect harmony by ancient Chinese philosophy. The "harmony" is a harmonious relationship between a self and its object. This relationship could be spread through the aspect of harmonious coexistence among the people of BRI nations and their social environment.

Keywords: Belt and Road Initiative, Chinese Philosophy, Harmony, Win-Win Theory.

Recommended citation: Muhammad Asif, Prof. Yang Bo Ling. BELT AND ROAD INITIATIVE: A SPIRIT OF CHINESE CULTURAL THOUGHT. 9-10 American Journal of Research P. 40-53 (2018).

1. Introduction

Belt and Road Initiative is a Chain in which China hopeful to create for viable development and global integration. This would embrace Chinese cultural thought that will be particularly helpful to face contemporary challenges in the natural world. When Belt and Road Initiative (BRI) viewed with cultural thought of Confucian, Daoist, and Buddhist it would transform the entire project into fully collaborative undertaking. Their philosophy presents the main spirit of Chinese traditional culture. They were great teacher and their ideas can play a vital role to connect BRI as a spiritual compass. In Chinese cultural thoughts Confucianism and Daoism is original while Buddhism was introduced from India that is relatively different from the former in thought, beliefs, and tradition.

Their harmony is a mainstream in the development that is successfully integrated and became the one pillar of thought. Therefore, Chinese culture is consisting on three religious thoughts and ties with Confucianism at the center supported by Daoism and Buddhism. Today, 21st century the world has desired of peace and harmony, universal brotherhood, compassion, and love. Their thoughts will be helpful to promote harmony and humanity among the BRI countries.

1. Belt and Road Initiative

Belt and Road Initiative is a mega project that announced by Chinese President Xi, which connect will play a vital role among all countries and enhanced trade and economic cooperation in the region. Through BRI will boost people-to-people contact and infrastructure being more improve in the whole region, and 69 countries have become the part of BRI projects. Therefore, understanding between various countries will create peace and harmony as a result trade will growth automatically. It will bring prosperity and remove poverty in other words BRI spreading a message of “Peace, Harmony and Prosperity” (1).

President Xi delivered a speech during 18th Shanghai Cooperation Organization (SCO) and said china looking to prosperity, peaceful coexistence and win-win cooperation, china perused entire world for peace and prosperity and encourage all countries to participate with china to maintain global stability and peace to make better life style and build “a community with a shared future for mankind”. He further described the following strategies for prosperity and peace; seeking common ground, Because of cultural bonds and people to people exchange forget the closer ties and combating “the three evils” separatism, terrorism and extremism for maintained the “Shanghai Spirit”.

Xi said “We should promote open and inclusive cooperation for win-win outcomes. We should reject self-centered, short-sighted and closed-door policies. We should uphold WTO rules and support the multilateral trading system so as to build an open world economy”. He further added that now the world had denied the mentality of “confrontation between blocs” and “Cold War” (2).

2. Harmony and Chinese Thought

“Harmony” is the most significant character in Chinese that is written with the character 和 (*hé*) and the Chinese thought of harmony is forms of an organic system (Kecheng, 2012). Thought of harmony can be interpreted as an ideological concept of conscientiousness, concordance, peacefulness, and gentleness (Zhizhen, 2008). In ancient China Thought of harmony is extremely rich and a blend of the Confucianism, Taoism, and Buddhism. It is contained the harmony among human, nature, and society.

3.1 Confucius thought

Confucius is a great ancient Chinese philosopher. He was known as Kong Fuzi in Latin, which meant a Great Master Kong. Kong Qiu was his given name and he lived from (551 to 479 BCE) in the time of disruption with the downfall of the Zhou dynasty. This period was known as “Spring and Autumn” (circa 770–476 BCE) following of (Warring States) in 221 BCE when China became united. In that age, various schools of thought raised to learn how to face and solve the problems. In an anthology can find the key concept of Confucius sayings in the shape of dialogues in the Analects with his followers. The ancient Zhou sages represented himself as a ‘transmitter’ of wisdom, in certainty he was also an innovator. His character as ‘transmitter’ of the classical canon through help to compile, and five classics of Poetry edit and comment, Rites, History, Changes, Spring, and Autumn Annals was extremely momentous providing in form of Chinese culture thought. In fourth century of BCE Confucianism was more advanced, by Mencius (Meng Ke) and later by Xunzi. The Chinese philosophy of peaceful development can be viewed with his concern of peace and unity in today’s world (Dellios & Ferguson 2013, p.82).

Confucius, in particular, promotes looking for harmony *he er bu tong* (和而不同) (Analects 13.23). The Analects says that “of the functions of li, harmonization is the most precious. Harmony is the beautiful way of the sage-kings” (Analects 1.12). Confucian objects to attain harmony and maintain their countless positions between Heaven and Earth (Thirteen Classics with Commentaries 1985: 1625). In Confucian the Guodian Chu Bamboo Strips make *he* a high virtue, text of *Wu Xing* 五行 and gives an explanation that “when the five virtues are practiced in harmony, it is called Virtue; when the four virtues are practiced in harmony, it is called Goodness. Goodness is the way of humanity. Virtue is the Heavenly way” (LIU Zhao 2003: 69). Human superiority has these “five virtues”, rightness, wisdom, sageliness and ritualized propriety (ren 仁, yi 義, li 禮, zhi 智, sheng 聖). There harmony practiced in the First “four virtues” and one is refer to humanity. Including sageliness when all virtues are practiced harmoniously these virtues becomes one with Heaven. Furthermore text explains “human excellence and rightness generate ritualized propriety; it is the harmonization of the four virtues” (LIU Zhao 2003: 71). It also describes “sageliness generates wisdom, ritualized propriety and yue (music); it is the harmonization of the five virtues. Harmony results in happiness; happiness results in Virtue. When Virtue prevails, the nation prospers” (LIU Zhao 2003: 71). For instance, if a person practices of moral rightness, wisdom and human excellence, it would be not good if he will not follow the rules of propriety. There needs to be proper practicing of these virtues.

When a person practices harmoniously of human excellence, wisdom, ritualized propriety and moral rightness, then a person can accomplish human goodness. The harmony will lead to happiness and prosperity as the final Virtue among all the BRI countries.

Tu Wei Ming's discuss in his article 'the value of the human in classical Confucian thought' that how human's values are the central discussion in the Confucius teachings that itself gives thought in the Analects. The Analects are the Way (tao) a root metaphor in the Confucian classic. In learning life becomes the central pursuit to understand and lead the Way to get more knowledge but also a way to be truly human. The study of poetry is also a positive and necessary mean to make internally life events and characteristics of one's particular community for communicating in a civilized world (Weiming 1985).

Tu argues in his article 'the moral universal from the perspectives of East Asian thought' that Confucian humanism begins with true knowledge of the self and self-cultivation. This self-knowledge will turn out perfectly oneself and transforming of the self act upon. The idea of self-knowledge and cultivation in the Confucian humanism has been deep-rooted of East Asians. In Confucianism four virtues and human being is an essential part of moral senses that is recognized in terminology of four basic human 'feelings'. These are following: 1- shame and dislike 2- commiseration 3- right and wrong 4- deference and compliance. These four human 'feelings' perfectly cultivated of four virtues and develop into a foundation of humanism. According to Tu, moral universality is twofold importance. In first part with a self-perfecting potential, fundamentally all humans are moral. In second part all humans are certainly biological, social and psychological. All humans should get knowledge to realize them to overcome their confines and to turn their attention of self-development (Weiming 1985). The new silk roads of the present century carry the physical promise of development, but it is the ideational component that seeks to be cultivated. Chinese elites are well equipped with a Confucian tradition that can progress the cause of Harmony and humanity as a key element of silk roads development. The massive expenditures and herculean engineering feats find a welcome mat amongst local communities.

3.2 Daoism

Daoism (Taoism) is more attuned to nature like a teacher that how to seek the ground reality of life and in 'cosmic order' of wider human. Laozi (or Lao Tzu, Old Master) expressed his deception and disappointment with Confucian by portraying riding an ox away from an artificial human world. He teaches the new generation and tried to draw attention of power brokers on his advice and lead back china to civilisational norms.

He gains a certain kind of immortality and devoted to write his thoughts in written forms. Laozi revived and made China spiritually active, and encoding the wisdom of a culture almost lost to its generation.

His also known with the name of the Daodejing (Tao Te Ching) this is a Book and it means the Way and Its Power. The word Power has also other meanings and this word also translates (de/te) as virtue that is connected with (the Way) of Dao. The dao is a nameless and eternal approached through an attitude of non-action or (*wuwei*). As stated by the Daodejing (1.37): ‘the way never acts (*wuwei*) yet nothing is left undone’. Zhuangzi (Chuang Tzu, 369–286 BCE) is a Daoist philosopher who furthermore explains the nature of the Dao with numerous examples in different perspectives to see the importance of situations. He used a simple story to illustrate a spiritual lesson he was a butterfly in dream and at waking time he did not know in dream he was a man or butterfly, or the other way round (The Zhuangzi, ch. 2).

He is the most important concept in the Daoist text *Dao De Jing* 道德經 in which “various sounds *he* with one another (*yin sheng xiang he* 音聲相和)” is relationship with others, namely “that being and non-being produce one another, the difficult and the easy complete one another, the long and the short contrast with one another, and the high and the low attract one another” (Dao De Jing 2). In between the two pairs have contrast and a creative tension. The sounds between the one hand and the other pairs suggest that the sound of *he* implies with an equally complete relationship. That is further explain that “the myriad things carry *yin* and embrace *yang*, and achieve harmony *he* through the dynamic *qi* (“energy”)” (Dao De Jing 42). In the whole world everything is affect by *yin* and *yang*, and harmonized the world with the vitality of the *qi*, and the state of a baby is a natural and vital harmony (*he zhizhi ye* 和之至也) (Dao De Jing 55).

In the Zhuangzi 莊子 uses *he* to explain the process of universe. As an example, the part of Qi Wu Lun 齊物論 describes “there is small *he* when there is little wind and it is great *he* when there is strong wind” (Chen 1984: 33). He further explains that the natural symphony and the sound of harmony that are generating through a variety of objects in the world. In the Zhuangzi *he* is an exercise of human agency that is closely associated with the idea of *wu wei* 無為 or non- action and it does not mean doing nothing, it means to harmonizes with the world.

The Zhuangzi describes that “the sage harmonizes (*he*) the ‘yes’ and the ‘no’ and stays by the Heavenly pivot. This is called walking on two tracks” (Chen 1984: 62) it holds the virtue to promote harmony in order to run smooth world, to walk on two tracks are harmonizing various forces in the world (*hao he er wu jian* 好和而惡姦) (Chen 1984: 630).

Harmonization and *he* both are good ways to situate and preserve oneself. The Daoist sage Guangchengzi 廣成子 is quoted (In the Section of *Zai You* 在宥) to advise the first Chinese ruler HUANG Di 黃帝 to “take care of yourself cautiously and things will thrive on their own” (Chen 1984, 279). After that Guangchengzi describes that “I hold the One to stay in harmony. Therefore, even though I have lived twelve hundred years, my body is still in good shape” (Chen 1984: 279). Here “The One” is translated a word (*yi* 一) and in the Daoist literature *Yi* frequently describes like “Dao” to state that “I hold the One to stay in harmony” and said “I follow the Dao to stay in harmony.” *Yi* interpreted of simplicity. Here “the One” follow the instruction of right way to “take care of yourself cautiously and things will thrive on their own,” it is a strong suggestion of *wu wei*, and it would be realistic to suppose that “One” implies the idea of *wu wei*. According to this interpretation we can find the idea of *wu wei* is to maintain harmony in the world.

Harmonizing with Heaven is called Heavenly happiness (Chen 1984: 340). The Zhuangzi, GUO Xiang 郭象 in classical Commentary (252–312) writes, “[the sage] can follow the path of Heaven and is responsive to people. Therefore he can harmonize with Heaven to the utmost and harmonize with people to the greatest” (Twenty-two Masters 1986: 44). The CHENG Xuanying 成玄英 on the same paragraph another classical Commentator of the Zhuangzi, writes, “*jun* 均 means making even, and *tiao* 調 means making smooth. In addition, [the sage] interacts with the world without a fixed will; *he* uses his influence in evening out and going along with everything; and he is identified with everything in the world. Therefore, he harmonizes with people.” Therefore the Zhuangzi harmony is mainly deal with the world and the Daoist sage is selfless and follows the flow of the world. It is clear that the Zhuangzi philosophy of *he* or harmonization is a guiding philosophy for the enlightened.

3.2.1 The concept of the heart-mind, (Xīn, 心)

In Chinese, there is one-word *xīn* 心 telling both heart and mind and so the translation of *xīn* 心 into English has been a topic of scholarly debate. Some scholars use this word for respect the fact is that *xīn* points to two different English words combine heart and mind into one word ‘heart-mind,’ and some others have chosen to translate *xīn* as ‘heart’ and sometimes as ‘mind’, its depend on the context. So, what is a heart-mind and how does it function? In the early Daoist thought, the heart-mind considered the central part of the human body, “the unifying element of the organism.”

Metaphorically we can say that the heart-mind is the “ruler” of the whole body and as a result the function of the heart-mind influences the function of the whole human being. The heart-mind of every human being there is an authentic self. The authentic self is connected with virtue (de) that is a gift for people from Heaven and received by birth. But the heart-mind is a seat of all mental activity and it is the “location of consciousness.” With time and via the contact with the outside world (learning social norms, learning a language, going through traumatic experiences, etc.), and the human heart-mind becomes filled like a container.

For a Daoist sage, being ethical the order of the world and harmony means respecting as it is by itself it means that being attuned to the natural course of all things and not causing the disturbance. In order to “follow the Way (dao) and the ‘own course’ (ziran)” of the world one needs to full contact with Dao, it can be only ensured by having an empty heart-mind. The state of the internal void (wu) is connected with everything and everybody. The heart-mind is not empty is a state in which one makes a differentiation between things, classifying and evaluating them as different or separate from one another. For making difference between things one needs to know the criteria by which to differentiate. In other words that one needs the knowledge of names and forms. So an empty heart-mind shall the first knowledge of empty heart-mind, therefore empty of differentiations and evaluations. A person with an empty heart-mind shall see all things and oneself, simply as beings which are all present, one Dao. This is able to see in the Zhuangzi story about the carpenter and the great tree. In this story, the tree serves as a being with an empty heart-mind and it addresses the carpenter in the following words: “you and I are both beings – is either of us in a position to classified and evaluate the other?”

3.3 Buddhism

Buddhism is a third great teaching of philosophy in traditional Chinese culture. Buddhism adopted as the ruling imperial ideology and its message was non-violence and respect of all beings. It actually came from India and it was not in Chinese origin. (Ferguson & Dellios 2017, p. 87). Shakyamuni Buddha was extremely intelligent. Buddha helps us to understand that what keeps us between the worldly and the spiritual. The key is to “let go” and the “worldly” such deep thoughts and dimensions can more advance, without truly letting go of the wandering thoughts and discriminating attachments. Our minds are the worldly realm not in the spiritual realm and worldly knowledge cannot help us to get enlightenment. Buddha studied for twelve years and finally he had to let go. The Great Master Hui-Neng in China is the sixth patriarch of Zen Buddhism. Even when he was illiterate and had never gone to school or read a book that time he was able to reach fully enlighten.

When read the passage of fifth patriarch he fully awakened, the Great Master Hui-Neng moving his thought through this passage “our mindfulness is freed of attachments”, and fully enlightened with meaning of this passage. He understood the value of letting go through his discriminating and wandering thoughts. “Letting go” is a key of enlighten.

According to the Platform Sutra, Great Master Hui-Neng spoke through the following statements. “How marvelous, our self-nature was originally pure!” in this statement he expressed that our self-nature is true and original nature. The Chinese thought also expressed that “human nature was originally good and kind”, through nature original human mind was always pure not pollute. “How marvelous, our self-nature cannot be kindled or extinguished!” this statement shows that there is no concept of birth or death. “How marvelous, our self-nature is able to embody all!” In the Avatamsaka Sutra, Buddha expressed that “all beings have the same perfect wisdom and virtue as Buddha”. According to Buddha our self-nature embodies the good fortune, perfect wisdom, abilities and virtues. Master Hui-Neng established the importance of “letting go”. If we will not let go of discriminating thoughts and their attachments, then we will be just ordinary. We must realize that “all beings originally were Buddha”. According to Buddhism when our self-nature is pure and we should close the gap between the spiritually rich and the poor. Buddha and the Great Master Hui-Neng acts if we could really understand, we can gain wisdom and richness that facilitate us to achieve great virtues and capabilities. In reality to regain confidence and the virtues of our self-nature Buddha makes it easy through learn his teaching (Kung 2007).

Buddhism is an outstanding a tradition- of peace, harmony, and Humanism. The master aimed to develop a new kind of free man and purpose of working out his own future with confidence on one’s own self. But today we’re suffering from an exhaustion of spirit egoism, which makes the idea of a world society difficult to achieve. Buddhism has a cherished that is an association with peace and a state of mind. Today, 21st century the world is in dire need of peace and harmony, universal brotherhood, love, and compassion. International humanitarianism, non-violence, and World peace are a primary need of today. Such a thought-effort will lead to universal peace.

1. Win-Win’ Dialogue

When seeking ethical guidance and helping others, these elements can be harmonized in Chinese philosophy in BRI thinking. The Chinese culture of thought Confucian, Daoist and Buddhism make the possible idea of one civilization. This idea is dependent on mutuality and ‘infinite game’ dynamics.

(Win–Win) is a game theory a part of the language in this studies strategically players interact to achieve their ideal results, throughout history can find the insight (Ross 2016), in the field of study game theory formalized during the mid-twentieth century (von von Neumann & Morgenstern 1944; and Nash 1950). In beginning game theory was dependence on mathematical modeling but later on refined it and broadly (Ross 2016) with applications to politics, economics and also in the field of social sciences. Thomas D. Schelling was an economist and won the Noble Prize in Economics in 2005 and became a strategist in the nuclear age. He recognized to boost our understanding of conflict and cooperation through the game-theory analysis (Nobel Media AB 2014). He did through a cognitive approach ‘theory of interdependent decisions’ (Schelling 1980 [1960]). According to this theory decision makers neither be independent and nor they work in isolation, who play together in complete silence and without knowing each other, even individually they are completely in isolation, then must they will reach some meeting of the mind (Schelling 1988 [1960], p.163).

This game theory can apply in the real life situation and relationships and not only to get positive outcomes through negative ways. Same principal can apply, whether it raises, commerce or global politics. Zero-sum game is a game theory where each participant will gain or lose, (that is purely competitive) in non-zero sum games both sides can lose or win. To James P. Carse, he takes the situation as a symbol of ‘game like’ into psychology and philosophy, there he suggests first a finite game and the next one is infinite. ‘A finite game playing for winning’, Carse (1986, p. 3) from the beginning, ‘an infinite game playing for continuing’. A finite games like chess, debates, sports, education, and war represented fixed rules and boundaries, their aim is to win. While an infinite game is ‘horizontal’ and there are no boundaries, it is dynamic and continuous. An infinite game could not play with a finite one. infinite players play like a finite game and they regard their gain or lose in moments of continuing play. (Carse 1986, p. 7). Infinite games are (win-win) or (lose-lose) as the players are interdependent, either they succeed or fail together as Roger T. Ames (2007) explains. He gives an example, ‘a mother determined the relationship with her son they can manage everything even in difficult situation and might they can live together in present’. it is a finite game in which ‘success and prosperity having the same interest and boundaries of mother and her son’ (Ames 2007, Para 8).

Infinite games near to transmit the Chinese cultural thoughts through ‘win– win’ cooperation. The West’s focal point is on individual ‘one’ whether Chinese thought moves to a mutual relationship of ‘two’. The Confucian concept of *ren* is a character of a person (humaneness, benevolence) and this character made up for two (*er*, 二), so two people.

The quality of humaneness and benevolence makes us human without experience of interacting another one. So that's why the Confucian *rites* (*li*) are more certified than social *ritual* and *li* represents the behavior towards others (Dellios & Ferguson 2013, p. 109). Regarding others attitude in Confucianism is also related to Shu (reciprocity) that which things you don't want for yourself, don't do for others (The Analects 15:23). This is not a self-sacrificing or not self-referential attitude but in most cases using one's judgment to evaluate in another's perspective. Confucians have autonomy in the values of respect but within a relational context, co-humanity and empathy are cultivated (Chan 2000).

Non-interference with non-action (*wuwei*) in the Daoist teaching arises an awareness and cooperation within the 'win-win' statement that is allow for spontaneity (*ziran*) in one's responsibility to the other. In fact, what you would not want for yourself not doing unto others, and allowing *wuwei* to nourish *ziran*, this is a process that jointly productive which is greater part than in some parts of it. From a Chinese philosophical perspective 'win-win' is cultural embeddedness that makes living philosophy. In term of international relations there is need to think and build a trust of 'mutual respect and benefit' than a diplomatic veils to pursuit for the national self-interest. There is no national interest in Confucian teaching but there have mutual interest. What about opponent? In the Analects (4:18, 18:1, 19:10) offer suggestions of remonstrance (*jian*). As Mattice (2014, pp. 79–80) describes, he is carefully present the reasons of opposition and earnest that are involved in structure of the relationship, and in question points out the problem. The Confucian philosopher, Xunzi, there is a difference between cooperative and contentiousness argument, first one is for own sake and the other one follow for a common concern (Cua in Mattice, pp. 33–34). Common interests and reciprocity in sense of Confucianism does not negate effects difference argument. In sense of Chinese, harmony comprise like a dynamic force. When a non-zero-sum game, remain accountable to allow the 'losers' to play a make sure role in the 'winners'. There is a *yin-yang* dialectics of harmony, there one side needs to other to maintains the system. Even they are different but still one element contains to the other one. There is a dynamic interactive nature and it shows that *yin* is not better than *yang* in the lack of hierarchy.

As a substitute, yin-yang is symbol of harmonized structure of cosmos in form of unified and dynamic. Chinese intellectual and religious history has served like a heuristic mechanism to formulate a logical world view. (Wang n.d.)

The features of Confucianism defining the hierarchy of (the 'prism' through often viewed), that relates with the concept of *yin-yang* that is essential to Chinese philosophy.

Confucianism and Daoism in teaching both are distinctive; there is more complex in Confucian thought but common with Daoism. Confucianism connected with ritual while Both value of non-interference, and it is acourse towards spontaneity. There are different stages in Confucius life such as:

He set his heart on learning, At the stage of fifteen. He knows where he stands At the stage of thirty. He had no doubts At the stage of forty. He knows the will of Heaven and 'life's purpose' At the age of fifty. His ears were attuned, and moral sense was well-developed At the stage of sixty. Without breaking rules he follows his heart's desire At the stage of seventy. (The Analects 2: 4)

Non-interference with non-action (wuwei) suggests that one may act without imposing one's will. An infinite game the harmony had a touch of modality and distinctive in which desires have a particular goal. In war has various means such as the art of deception. When conducting a finite game said by Sunzi there have a relationship between one level to another (The Art of War, ch. 2: 'Waging War'). A finite game is a plan and grand strategy in which military and battles operations not survive in isolation that can continue peace come before war. This is a finite game case within infinite game.

This image of the infinite harmonious interfusion of jewels is analogous to the universe according to Huayan Buddhism. The Huayan master Fazang (1963) states, "Because [entities] come into existence through causation, they surely have no nature of their own" (p. 416). This doctrine is referred to as interdependence or the doctrine of interdependent arising. Francis Cook (1977), explaining the worldview of Huayan that is stated, "The point of the doctrine of interdependence is that things exist only in interdependence, for things do not exist in their own right. In Buddhism, this manner of existence is called 'emptiness' (Sanskrit sunyata)" (p. 15). Buddhist conceives of entities as an empty of self-existence. Everything exists in relation to all other things, which means that something existing outside of a causal nexus is grossly mistaken from the Buddhist perspective. To make it clear, Cook (1977) speaks of intercausality in his description and said, "inter-causality involves the interpenetration of one thing with another" (p. 68).

In the universe, at all times each entity is simultaneously conditioning and being conditioned through all other entities. Indra's net provides a good analogy here through the mutual reflection of jewels. One jewel contains in itself an infinite amount of jewels in its reflection and also contained the reflection of all other jewels, every entity in the world is influenced through all others and also its influence on them.

The result of this mutual interpenetration is a universe that is continuously changing. Everything is interconnected and every action that occurs in the world affects everything else that results in all entities being in continuous change. Everything exists within a process, rather than a static being. Cook (1977) states, "The web of inter-conditionality is...infinite in scope. For this reason, there is no point anywhere which is exempt from this process of change, and nothing anywhere which lasts in one form for two moments in a row" (p. 40). There is an infinite amount of past and present activities that form of every event is new. The world is continuously moving into novelty since everything in it and always affecting everything else.

Discussion

In field of an infinite game with Confucius thought BRI has an opportunity to turn Eurasia to the site of the geopolitical between empires of the early 20th century. BRI will not only provide a source for carrying of goods and other materials, but also will transfer of social customs, language, and beliefs among other countries. People to people contact would raise their philosophy that will develop and expand a term of self-cultivation as well as others, in perspective of economic benefits, cultural and environmental awareness. As Confucius taught there is need to encourage and sustainable approach "not to impose on others what you yourself do not desire", BRI has the potential of cultural cultivation and a deep understanding for development on mutual bases, there work still lies ahead. There is need to be engaged at every stage for inclusive growth and social relations (Dellios & Ferguson, 2017). The BRI philosophy of the Confucian sage emphasized to build harmony in the world through transforming society. Harmony is a significant strategy that gathered the whole world under an umbrella and enables to understand the issues and provide a peaceful solution to create a harmonious world.

A Daoist sage is the cultivation of inner emptiness (*wu*) the sage transcends the human condition and his heart-mind is empty of that makes us human. The detachment and transcendence of the human condition do not make the sage unable of developing close bonds with other human beings. "Who can be together in their very not being together, do things for one another by not doing things for one another?" The Daoist sage acts by not acting (*wu wei*) and he can be together by not being together, do things for one another by not doing things for one another.

The expression of (*wu wei*) that is translated as ‘*non-doing*’ or ‘*non-acting*’ contains the Chinese word of *wu*, that is the meaning of emptiness. So *wu wei* also can translate like ‘*acting from emptiness*,’ ‘*acting with an empty heart-mind*.’ The concept of *wu wei* echoes in what the protagonist says his words can be paraphrased in the following way: Who can create togetherness with other people and act with an empty heart-mind? Who can do things for one another and do from the inner emptiness? The Daoist sage gives an answer that it has been established that the competencies essential to building close relationships. It will attract a real community of common destiny whose civilizational credentials would rely on its relationship with the human world whereas Daoist harmony, particularly in the Zhuangzi, is primarily between humanity and the natural world. The Daoist sage is selfless and follows the flow of the world.

With Buddhism’s contribution, the entire Belt and Road network will embrace many distinctive and integrated of interrelated cultures. Today, 21st century the world is a desire need of peace and harmony, universal brotherhood, love and compassion.

International humanitarianism, non-violence, and World peace are a primary need of today Confucius, Daoist and Buddhist thought method when comes to the environment and society it will help to solve the problems and Such their thoughts-effort will lead to universal peace and harmony. As BRI progresses China needs to keenly engage in this knowledge. BRI in future with Confucian, Daoist and Buddhist patterns of thought will resemble in multicultural and better aligned.

References

1. In Chinese, (‘zi’ or ‘tzu’) in the older Wade-Giles transliteration system is honorific it mean ‘master’.
2. “德之行五，和謂之德，四行和謂之善，善，人道也。德，天道也。”
3. “仁義，禮所由生也，四行之所和也。”The Wu Xing text of the Mawangdui Silk Manuscripts reads “human excellence and rightness generate li and yue(仁義，禮樂所由生也).”
4. “聖，知禮樂之所由生也，五行之和也。和則樂，樂則有德，有德則邦家舉。”
6. In Analects 15.32, Confucius point out here that may be a person cannot always follow the rules of *li*: “[If one] is intelligent enough to acquire something, ren enough to keep it, and earnest enough in handling it, but does not act by the rules of *li*, that is still not good.” For conflicts between various values and discussion of possible tensions, see Li 2006.
7. Mencius 1970, The Works of Mencius, Legge, J. trans., Dover Publications, New York., ‘szu-tuan’ (four beginnings or feelings).
8. “夫順天所以應人也，故天和至而人和盡也。”
9. “均，平也。調，順也。且應感無心，方之影響，均平萬有，大順物情，而混絢同塵，故與人和也。”In Collected Annotations of the Zhuangzi 莊子集釋, on the Tian Dao Chapter (<http://www.sinica.edu.tw/ftms-bin/ftmsw3>).
10. Möller (2006a): 30; Mair (1994): 378; Geaney (2012): 12; Cline (2008): 338.
11. Also written as ‘heart/mind’ or ‘heart (mind).’
12. Mair (2014).
13. Möller (2006a): 30.
14. Ibidem; Robinet (1997): 14.

15. Machek (2015b): 22; Slingerland (2003): 176.
16. Slingerland (2003): 189–190.
17. Möller (2006b): 38.
18. Blakeley (2008): 320.
19. For an exhaustive discussion of the heart-mind as a container in the Zhuangzi – but also in the early Chinese thought in general – see, for example, Slingerland (2003).
20. Möller (2006a): 116–118; Lee (2014): 44–45.
21. Möller (2006a): 117 (*italics mine*)
22. *Ibidem*: 119–120; Møllgaard (2007): 108; Lee (2014): 44–45.
23. Zhuangzi (2009): Chapter Two 2:31, Chapter Seven 7:0.
24. Wang (2000): 353–354.
25. Dull (2012): 226–227; Geaney (2012): 13. Notice that the knowledge of names and forms is a different kind of knowledge than the knowledge of Dao which is nameless and formless. For a more detailed discussion of this difference (but in the context of Laozi), see Yijie (2015): 156.
26. Slingerland (2003): 175, 186, 188; Blakeley (2008): 318. An interesting passage exemplifying the sage’s staying clear of this sort of knowledge can be found in Zhuangzi (2009): Chapter Two 2:38.
27. Zhuangzi (2009): Chapter Four 4:17.s
28. Zhuangzi (2009): Chapter Six 6:44, 6:45.s