

Historical Right, Historical Responsibility and Historians

Pai Chihwei

Associate Researcher,
Buddhist Institute of True Enlightenment
Electrical Engineering,
National Taiwan University of Science and Technology

Tsai Lichen

Researcher,
Buddhist Institute of True Enlightenment
MBA,
Tunghai University

Abstract

Although it is extremely important, the scope of historian is a topic that very few people explore in historiography. Using historical right as the characteristic, this article defines the scope of historian. Among many different definitions on the content of historical right, this article thinks the right to manifest the knowledge and value of some facts, which are selected among various facts, is the historical right of historian.

The occurrence of historical right is under the truth that all facts that a historian encounters are huge and countless. With limited capability, one should select only some of all facts, but not all, and record them. This article brings up a different view on the topic about “the historian managing the official document to help the governing of a country” and thinks the historical right defined by the author and the governmental power of an official historian are completely different; furthermore, it will hinder the execution of historical right. With this view, this article clearly defines the content of historical right and makes the real characteristic of historian clear.

Historical responsibility exists according to the existence of historical right. With the historical right, a historian should take the responsibility for the history which he manifests. The historical responsibility is not given to a historian by anyone; it is a definite phenomenon generated by the continuous operation of the “grand unified” cause-and-effect rule in the dharma-realm. The execution of historical right by a historian is in fact to write the rules in his mind; it is the historical right of a historian.

Generally there are three layers for the grand unified historical responsibility: The first is the precepts of personal conduct; the second is the unique and grand unified cause-and-effect rule; the highest layer is the root of cause-and-effect rule—the eighth consciousness Tathagatagarbha. All three layers are the historical responsibility that should not be violated when a historian performs his historical right.

According to the characteristic of historical right, this article finds both news reporters and media reporters are the historians who conform to the characteristic of historical right. Furthermore, everyone and even all sentient beings of ten dharma-realms are the historians too. It is because every sentient being of ten dharma-realms is the subject of history; everyone has the historical right to write the rules with one's body, speech and mind, and take the historical responsibility; therefore the ten dharma-realms are built. Among the ten dharma-realms, the sages and saints of four noble dharma-ways are the true historians. The sentient beings of the left six ordinary karmic ways are false historians. This is a reduced scope of historian.

Keywords: historian, historical right, historical responsibility, writing the rules, seven noble precepts, five supernatural powers, five kinds of mastery, grand unification, distortion of the facts, ritual teaching, Tathagatagarbha, two different criteria, balance of power, news reporter, media, theory of public opinion