Serial Books of Jiaolong Culture

The Life of Dedication

---the starting point of the return of civilizations

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A brief of Introduction of Professor Zhang Jiankun

Prof. Zhang Jiankun, born in 1953, is a native of Gangu County of Tianshui City, Gansu Province. In 1982, he graduated from the Chemistry Department of Lanzhou University with a bachelor's degree. In 1988, he graduated from the Department of Material Science of Lanzhou University with a master's degree. He had been teaching in Tianshui Normal University until his retirement. For many years, he has been engaged in researching into the Return Culture (Jiaolong Culture).

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Statement

In view of the widespread reprint of the serial books of Jiaolong Culture (the Return Culture), the Editorial Board of this serial books has made the following statement:

The copyrights of the serial books are limitless and free. However, some reprinted books in circulation are too expensive, which has caused some negative effects in society. For this reason, we sincerely hope those who reprint our books had better not pursue fat profits so as not to have negative influences, for our serial books are free of charge, which shows the spirit of selfless dedication advocated by us. Additionally, the Editorial Board of the serial books shows our sincere gratitude to people who reprint our serial books but only charge the cost.

The Editorial Board of Jiaolong Culture (the Return Culture)

A Brief Introduction on Jiaolong Culture

Jiaolong Culture, also called the Return Culture, is a kind of origin-tracing culture. She covers the traditional cultures of Confucianism, Buddhism and Taoism as well as every field of philosophy, social sciences and natural sciences. Combined with social sciences and natural sciences, Jiaolong Culture, from the perspective of evolution and return, deals with the different levels of the world as a whole, and researches into the unknown and advanced law of deeper levels and different worlds. Starting with purifying people's mind and perfecting their personality, Jiaolong Culture ends with increasing people's wisdom and sublimating their state as her purpose. Jiaolong Culture covers the following fields:

1. the dividing theory on the three world levels;
2. the human compositional theory of "hardware" and "software";
3. research into the mutual transformations of matter, energy and information;
4. the theory on returning to naturalness;
5. the theories on cosmic evolutions and the origin of mankind;
6. research into human physiological and psychological phenomena;
7. the theory on the life of dedication
8. research into human society and its fluctuations and developments;
9. the linkage between traditional cultures and modern sciences;
10. the theory on religions and phenomena;
11. research into the fundamental law in the matter world;
12. research into human cognitive theories and thought patterns.

Part I：Popular Edition

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Foreword

Standing under the canopy of heaven, gazing at the deep, vast starry sky, too many people like me have asked such questions: What is a human life? What is the human life for? With different wisdom and levels, people have different answers, thus living a purely different life. Some are happy while others are sad. Some are worthy while others are petty. Why? As *the Shurangama Sutra* says, "**It accords with living beings' minds and responds to their capacity to know.**" Since time immemorial, by practice, countless sages, saints and worthies have concluded that the true value of a human life lies in selfless dedication. So it is with Jiaolong Culture. Greatly benefited from Jiaolong Culture, I hereby say something about her and hope everyone can embark on this carrier of selfless dedication and sail into a bright future.

Jiaolong Culture was founded by Professor Zhang Jiankun, the teacher. Through his innate cognitive capacity and hard work, the teacher combined his modern scientific knowledge with what he has enlightened, and founded Jiaolong Culture. Jiaolong Culture, named after Jiaolong Lingshan, appeared in the world as the times demand. Jiaolong Lingshan (*the Vulture Peak*), is known for her unique topographical features. For many years, Professor Zhang, the teacher, has devoted himself to researching Jiaolong Culture in Jiaolong Lingshan. He lives a simple life. Selfless dedication is the major content in his outlook on the world, life and values. Thanks to his selfless dedication and persistent efforts, Jiaolong Lingshan has been turned into a modern paradise. With admiration, people from all over the world come to study Jiaolong Culture to purify their mind, perfect their personality, develop their wisdom and sublimate their state. Jiaolong Lingshan and Jiaolong Culture brighten the world and help people go out of difficulty and step foot on the well-lit Great Way.

As the basic step in studying Jiaolong Culture, selfless dedication has created a hubbub-free modern Shangri-la, where sibling-like ties will be unconsciously developed between people from all over the world once they come to Jiaolong Lingshan. They practice a dedicatory life and live carefree. In Jiaolong Lingshan, the Four Frees is carried out. That is, admission, board, lodging and natural recoveries are free of charge. There is no stench of money here. Jiaolong Lingshan embodies all of the good and beautiful things of humankind. That's why so many people have come to Lingshan from far and wide to pursue the true value of life. Now you may wan to know the operating mode in Lingshan. This operation is based on selfless dedication. In fact, behind the "Four Frees" are many nameless dedicators, givers, contributors and donators who devote themselves in various forms in Jiaolong Lingshan. They pay their own expenses. How so? With their suffering removed, their mind purified, their personality perfected, their wisdom increased and their state sublimated, they have been moved and made good turns. With a grateful heart, most dedicatees have become dedicators.

Having lived a simple life for many years, Professor Zhang, the teacher, has endured what others can't endure and has given away what others can't give away. You may disbelieve it because you haven't seen it. As an eyewitness, I came, I saw and I have been conquered! Across the globe, are there any other people like Professor Zhang, the teacher?! Between heaven and earth, are there any places like Jiaolong Lingshan?! Undoubtedly, no one can do this unless he has reached the source. Professor Zhang, the teacher, tutor by action, teaches by example and dedicates by life. Though he contributes daily, he is in the uni-appearance condition, all being thus.

In 1999, Jiaolong Lingshan held two seminars on Jiaolong Culture, during which time, Professor Zhang, the teacher gave lectures on "the life of dedication". He said, "Selfless

dedication is the mark of human high-level civilization. Building up a dedicatory life is the wish of sages, saints and worthies at all times and in all countries. It is also the common goal for humanity to pursue. Through the lens of science and law, Jiaolong Culture has decoded and guided people to live a dedicatory life. Only in this way can people start their return journey from their different levels and worlds." This year, Professor Zhang, the teacher has been invited to lecture in Xiangjiang on the fine traditional Chinese cultures of Confucianism, Buddhism and Taoism as well as Jiaolong Culture. He elaborated for eight days. In between, he always spared no effort to offer succinct and ultimate explanations and advice to people with questions. Through his lectures, he inspired too many people to establish a right outlook on the world, life and values so that they can wipe out their selfish mentality, carry forward the wisdom life of sages, saints and worthies and lead a devotional life. Thus, people will finish their return journey from the "hardware" civilization to the "software" civilization.

Devoted to propagating the theories of sages, saints and worthies, the teacher has also left large quantities of teachings. Limited by my ability and the length of this book, articles chosen here are only a few. To my relief, small as a dewdrop is, it can reflect the seven colors, and so can these articles. When reading them, I can feel my mind field being irrigated and purified by fresh spring. Having studied Jiaolong Culture systematically, I have known that Jiaolong Culture as well as the fine traditional cultures of Confucianism, Buddhism and Taoism can be traced to the same origin. They guide people how to transform from an ordinary person to a good person, to a superior person and to a sagely person. From deep down, a broad, well-lit road has extended, upward and further. I wish every reader can share this feeling.

In endless cycles, it is hard to possess a human body, but we have one. It is hard to be born in a civilized land, but we have been in one. It is hard to hear about Buddhist teachings, but we have heard it. It is hard to meet with the wise and virtuous teacher, but we have met him. With all favorable conditions ready, why not seize this rare opportunity. Though untalented, I still boldly make this "foreword" to open my heart. Time and tide waits for no man. May people who have affinities read this book, cherish this life and seize the day.

I sincerely hope people can cultivate the mind method of Confucius so that they can reveal their bright virtue and rest in the utmost goodness. I sincerely hope people can turn to Lao Tzu's wisdom so that they can return to the root and attain the Great Way. I sincerely hope people can understand their mind and see their nature, and cultivate the six paramitas and myriad practices so that they can achieve Shakyamuni Buddha's wonderful mind of nirvana. As a Jiaolong Culture enthusiast, I wish people can adopt a modest and scientific attitude, study the teachings and theories of sages, saints and worthies so as to embark on the returning ship.

The Great Way is beyond words and thoughts. However, without an enlightened teacher's guide, we are unlikely to know the Great Way, let alone certify to it. For this reason, many sages, saints and worthies have descended the world and left teachings and theories to show the Way. Too much I've been taught and there are still more to serve. I firmly believe that this book can bring you endless Dharma bliss. With this book, you will melt into the mighty torrents of dedication, enjoy dedication and ultimately tally with the inconceivable supreme horizon.

Come to Lingshan to learn Jiaolong Culture!

Come to Lingshan to develop your right energy!

Come to Lingshan to enjoy the life of dedication!

Li Cuihong at Jiaolong Lingshan

Words for the Second Edition

The value of a human life lies in dedication. I've experienced and verified it by my life. Only through dedication can people purify their mind and perfect their personality. Only through dedication can people develop their wisdom and sublimate their state. Only through dedication can people break through their destiny. Only through dedication can people rewrite the program of their life. Only through dedication can people alter the orbit of their life. Only through dedication can people lead a transcendental life. Only through dedication can people enjoy enduring happiness. Only through dedication can people enter the non-dual state and get eternal liberation. To everyone, dedication is the only road to liberation advocated by sages, saints and worthies at all times and in all countries.

Ultimately, people only have one way out, that is, dedication. Dedication is also the right direction in which mankind develops. Dedication is the great wisdom revealed by sages, saints and worthies since ancient times. It is also the earnest teachings of Buddhas and Bodhisattvas. The reason why sages are sages is that they have been selfless dedicators since time immemorial ago. Through dedication they benefit both themselves and others, thus having their level elevated and entering a higher state.

People in the world all want to benefit themselves but they always get self-benefited through egoism, which only cause harm to them. They don't know the best way to get self-benefited is altruism, that is, dedication. Therefore, from time without beginning, they have been in the cycle of sufferings and afflictions and cannot escape, their levels demoted and their wisdom becoming less and less. They have been imprisoned by the concept of self-interest just like silkworms stuck in the cocoon made by them. They will never get liberated but sink lower and lower, thus entering a horrible vicious cycle. Then how do they upgrade their level and state? How do they jump out of the vicious cycle of sufferings and afflictions? This is what this book reveals--establish a life of thorough and ultimate dedication.

Among the serial books on Jiaolong Culture, the easiest and most popular book is just this one: *The life of Dedication*. Since it was published, this book has been highly praised and widely loved by readers. The reason is that, in this book, some very profound principles are explained in easy words. In this second edition, some new articles and chapters have been added. Newly added contents are those after the chapter "*Cultivate the Mind and Foster the Nature by Living a Dedicatory life"*. Please enjoy them.

The newly added chapters deal with the mechanism and principles of a dedicatory life. Thus, readers will easily grasp the key to implementing a dedicatory life without wasting time. With its mechanism, its theoretical guidance and concrete operating methods in it, this book can guide readers easily to awaken to the value of life, practice selfless dedication and lead a dedicatory life as soon as possible.

Time flies fast but our life runs short. We sincerely hope that all readers can get benefited from this book and can step foot onto the lofty horizon of the life of dedication……

The Editorial Board of Jiaolong Culture (Return Culture)

Part One: Popular Edition

Get to Know the Life of Dedication

---Extracts from Talks at the Symposium in XinJiang

First, I, on behalf of all people from Lingshan, express our heartfelt thanks for the warm welcome and meticulous care from you! (*Loud applause*) I had thought it was very cold in Urumqi and persuaded them to wear cotton padded trousers and jackets as well as thick woolen sweaters. It seems not to be as cold as we expected. The weather is almost the same as that in Tianshui. Maybe it is warm just because we have a warm heart inside, so the outside world has become "warm" as well. On the train, we said jokingly that Lingshaners (*people who cultivate themselves in Jiaolong Lingshan*) always go from their cool place to a hotter place in summer while go from their warm place to a colder place in winter (*The climate is cool in summer and warm in winter in Jiaolong Lingshan*). It is the first time that most of us have come to Xinjiang. With the train entering Xingjiang, a vast Gobi desert spread before our eyes. Seeing the boundless Gobi desert, some people felt bleak and desolate. However, I felt cheerful and comfortable. It is so vast! It seems you have been to Tianshui. Tianshui has nice weather and it's especially good in forest area. However, there are many hills and mountains, so the field vision isn't like that in Xinjiang. As our train entered Hami area, the Gobi desert was still endless, but it has displayed a delightful view. Upon Urumqi, with so many smiling faces appearing and through wordless communication, we feel much refreshed and delighted.

Just now, Mr. Shi read the letter from Mr. Yang, a retired cadre from Nankai University. I got to know him at a conference held in Tianjin and told him something about Lingshan. Later, he came to Lingshan in person. He told me that he felt much perplexed when I introduced Lingshan's Four Frees at the conference. He told me he didn't believe the Four Frees at that time. I told Mr. Yang what he reacted then was very common and it corresponded with people's habitual mentality. To see is to believe. He decided to go to Lingshan to make a personal investigation. With some foreign students studying in Nankai University, he came to Lingshan, where they stayed for some days and they believed it was true. This old professor was a warm-hearted and helpful person. Though in his seventies, he loved to work on the construction site, saying that he wanted to experience what labor really was. He labored there for many days. Before leaving, this old professor insisted on giving away his woolen sweater and trousers. I told him not to do so. If he donated his clothes, we would worry about him. But he insisted on giving away his sweaters and trousers. I even asked him not to make trouble for me. But he insisted on doing so, saying, "I must donate something to show my good will." At last, after many attempts, I stopped him from donating his clothes. The trip to Lingshan touched this old professor deeply. Later, he wrote many poems to express his deep love for Lingshan. The letter read by Mr. Shi was written by this old retired professor.

◎When expressed in their talks, Lingshan Spirit and the connotations of Jiaolong Culture will have a stronger appeal and more persuasion than from us or other Lingshan frequenters. There are two famous lines of Prof. Yang as follows. "Educate people to cleanse their mind." "The value of life lies in dedication." Our talks about Jiaolong Culture mainly focused on his

understanding of the life of dedication. Having returned to Tianjin, Mr. Yang has realized the value and meaning of a human life exist in dedication. People who have visited Lingshan are from all different walks of life and vary from ordinary citizens to intellectuals such as old cadres and old professors. They share a common viewpoint that the most appealing thing is the spirit of selfless dedication, for is can effectively arouse people's conscience.

Then a question has arisen: has everyone in Jiaolong Lingshan reached the state of selfless dedication? I have talked about this question many times. In Jiaolong Culture, selfless dedication is both a goal and a spirit advocated by Jiaolong Lingshan. It's hard to answer if everyone has reached standard of selfless dedication. As I have said many times, I still have the desire for fame and profit. If I say I have made no dedication, it doesn't agree with the fact. However, to tell the truth, I don't think I am a selfless dedicator because it is hard for people to be a selfless dedicator. Everyone dedicates but is different in scope, degree and nature etc. Take loving one's children for example. It's a duty for citizens to love their children but it is also a kind dedication from another angle. Dedication has scope and quantity but "selfless dedication" has a new implication and is very heavy for ordinary people to bear. So I have said many times that we haven't arrived at the level and horizon of selfless dedication. It is still a slogan to motivate people.

Lingshan has left people a good impression. People always think Lingshan Spirit is selfless dedication. It's very good to spread Lingshan Spirit. However, this kind of praise seems too much for people working in Lingshan. In a sense, we are only propagating selfless dedication. So it is an illusion for people to think that all of us working personnel are selfless dedicators. There is a saying, "Don't give publicity to family scandals." Today I'll give publicity to family scandals at home (*Hahaha……*)" The purpose to let family scandals known is to correct them. We should encourage everyone to build a life of selfless dedication. Specifically speaking, selfless dedication should be demonstrated by us working personnel in Lingshan. In this respect, we working personnel should set an example and make greater achievements. If we can't do it well, we are just seeking fame by deceiving the public.

Then how can we achieve dedication and even selfless dedication? If we use dedication as a means of putting on a show or for something else, we will be hypocrites and even be accused of conspired plots. Any hypocritical shows won't last long.They are doomed to fail in the long run. However, the spirit of dedication in Lingshan is and should be a natural outflow and a spontaneous rise from the depths of people's heart. Then how can we can we make our selfless dedication flow out naturally? First, we should have an insightful understanding of dedication. We must know where the motive power of our selfless dedication lies. In other words, why should we practice selfless dedication? We must have the motive power.

Once a visitor told me he didn't believe there was selfless dedication in Lingshan and the selfless dedication was unreal and deceptive. I think what he said is outspoken and can spur us on further. Why? What if this person should ask you why you make selfless dedication? How will you answer this question? Maybe you will say you have communist thought but most people don't have such a faith. They may think what you are doing is not practical. Therefore, you must solve the cognitive problem. In other words, you must find the driving force for your selfless dedication. Only in this way can you become a true selfless dedicator.

On Lunar December 8th, I gave a lecture on Shakyamuni Buddha's selflessly dedicatory life. Shakyamuni Buddha attained enlightenment under the Bodhi tree. Then what did he enlighten under the tree? Part of what he enlightened was living a dedicatory life. So throughout his life, Shakyamuni Buddha promoted building up a dedicatory life, and this was

the embodiment of his enlightenment. In his eyes, the fundamental value and meaning of a human life lies in selfless dedication. In his theories and teachings, many sutras such as *Mahaprajna Paramita Sutra, the Dharma Flower Sutra, the Flower Adornment Sutra, the Diamond Surtra, the Heart Sutra*, *the Shurangama Sutra* as well as the widely distributed *the Amita Sutra*, are involved with the topic of the dedicatory life.

According to Buddhist theories, when people know the fact that "**the five skandhas are all empty**", they will have reached a very deep level. Having known the five skandhas, that is, form, feeling, thinking, activity and consciousness are all empty, how should people embody this truth in their life? People should have selfless dedication carried out in their daily words and actions. In other words, they should live a life of selfless dedication, which was what Shakyamuni Buddha enlightened under the Bodhi tree. It is also the precious legacy he left to humankind. Through his combination of knowledge and actions, Shakyamuni Buddha set an example to humankind by living a selflessly dedicatory life.

Concerning selfless dedication, people will ask, "Why should we need selfless dedication?" All the sages, saints and worthies including Shakyamuni Buddha have studied this question and its reasons. It is the same with Jiaolong Culture. Besides, Jiaolong Culture has put forward the dividing theory on world levels to deepen this topic. The universe has three levels: the information world, the energy world and the matter world. Different worlds correspond with different conditions and attributes. We live in the matter world, which exhibits its fundamental law. For example, people in the matter world have greedy desires, selfish minds and impure thoughts, which tally with the conditions and attributes of the matter world. The purpose of our advocating the dedicatory life is to promote us from the matter world onto the energy world, and then from the energy world onto the information world. Without the spirit dedication, we're unlikely to complete our upward transformations between the worlds and their conditions and attributes. Living a life of selfless dedication is a must for such transformations.

◎ To promote a person's conditions and attributes from a low state to a higher state, it is necessary for this person to get equipped with the life of selfless dedication. Otherwise, such transformations of horizons, conditions and attributes wouldn't happen. The reason is that a certain state or horizon decides a certain attribute and a certain attribute decides a certain condition. In Buddhism, Bodhisattvas should practice "the six paramitas". The first is giving or donation, which embodies the spirit of dedication. Giving consists of the the giving of money, of dharma and of fearlessness. Giving away money is to donate wealth or other materials to others. Giving away dharma means donating one's ideas or wisdom to others. The donation of fearlessness refers to helping others rid themselves of terror, depression, worries and so on. Whatever and whichever they are, the three kinds of donation share the same purpose and feature: dedication. The so-called dedication is to offer service to others and regard this service as a source of enjoyment in life. Besides, selfless dedication is the natural outflow from a noble state and the symbol of one's wisdom and civilization. In a word, selfless dedication is a required quality for people to complete their transformations between different world levels. It is also the motive power for people to practice selfless dedication.

Besides, concerning the relationship of "software" and "hardware" in Jiaolong Culture, it is necessary for people to get equipped with a dedicatory life, because the orderliness of "software" and "hardware" is the natural outcome of practicing selfless dedication. Each human person is made up of "software" and "hardware". It has two types of attribute or two developing tendencies. One is to follow the Periodic and Cyclic Law of the matter world and

take in matter and energy so that he can meet the demands made by this “hardware” and can keep his dissipative “hardware” running. In this direction, we will be naturally equipped with such instinctive properties as competition, covet, robbery and snatch etc. These instinctive properties are shown in the human nature as a kind of inferior “evilness”. Besides, such instinctive behavior as competition, covet, robbery and snatch etc, will surely input into the “software” chaotic and “poisoned” signals, which will make our “software” greatly disordered. This developing tendency will increase the ratio of the matter property in our human nature. If so, we will find it difficult to return to the energy level from the matter level and finally to the information level. Just like a rocket loaded with many negative burdens, we’ll be too heavy to be sent up into space. Meanwhile, we’ll consume more energy.

Then what is another developing tendency? The second tendency is to develop the orderliness of our “software”. In other words, we should try to have our “software” well ordered and open our “bright virtue” of our original nature so that our innate efficacious light of wisdom will display itself. At this time, we’ll understand the mind is and see the nature, thus returning to the source. The high orderliness of the “software” embodies the attributes of nature, that is, selflessness, desirelessness, inaction and naturalness. The high orderliness of the “software” also embodies the original nature of the evolutionary original source, that is, selflessness, desirelessness, inaction and naturalness. The original nature is a kind of high-level “goodness” in the human nature. To make our “software” highly ordered, we must fight against our habitual mentality controlled by our instinct. Exactly speaking, we must overcome our instinctive behavior such as competition, covet, robbery and snatch etc as well as our greedy desires, selfish minds and impure thoughts. This course of fighting our instincts is just the course to purify our mind, perfect our personality, sublimate our state and develop our wisdom. The ancients called this course “cultivation, tempering and refinement”. Through this self-perfection, we will input some good, ordered signals into our “software”, which certainly give us some good, ordered feedback. This good feedback can make our “poisoned” “software” more and more orderly day after day. In this way, our innate original nature will recover daily. Then some day, all of a sudden, we will amazingly find our innate efficacious light of wisdom revealed.

This course of revealing the original nature, tell it straight, is the course to defeat our greedy desires, selfish minds and impure thoughts. It is also the course to fight with our egoism in order to make our “software” well ordered. When we engage ourselves in overcoming our greedy desires, selfish minds and impure thoughts, we have to turn to dedication. Reversely, only through dedication can we show that we’re fighting against our instincts. Thus, with our original nature revealed some day, what we do in life will be nothing but selfless dedication.

Just now we talked about the necessity for people to live a selflessly dedicatory life in terms of the transformations of different worlds and the orderliness of human “software” and “hardware”. Meanwhile, I also showed that the value of a human life lies in dedication. Then let’s think about a problem. If we didn’t live a dedicatory life, what life would we lead? Will we lead a happy life or just a painful one? Sages, saints and worthies at all times and in all countries have answered this question. A life of selfless dedication is the happiest life and those selfless dedicators are the happiest people. Reversely speaking, People living a greedy and selfish life will be the painful ones.

Suppose there is a person living in an environment full of various greedy desires, fierce competitions and ruthless struggles. This person can earn lots of money and get his various personal demands met, but this person can’t get true peace and ease. Why? The reason is that whenever this person recalls his “gains”, shadows of these gains will put this person in

constant fear and alarm. The other day, I have said that if a thief has stolen something, he won't have an easy conscience, even if the thief meets some of his greedy desires. As a Chinese saying goes, "A man who never violates his conscience is not afraid of a knock at his door at midnight." For people of honesty and integrity, they never feel alarmed when there are knocks at their door at midnight, for they have a clear conscience and of course have a good, sound sleep. They have no pressure and anxiety.

However, to a thief, things are different. Having stolen something, a thief will be in constant alarm and fear because he has a guilty conscience. Once there are some rustlings of change, say, some knocks on the door at night, he will fly into a panic. With such an alarmed heart, can he have a sound sleep at night? Of course he can't! Now please think what a life he lives, a happy one or a painful one? Indeed, he has got some "contentment", but this contentment is accompanied with constant alarm and fear. To people who have embezzled public funds, they likely have rich materials and lead a high life, but they never have a clear conscience and live in constant alarm and fear. Any rustlings of change can put them into a panic or flight. Therefore, it is impossible for these people to live an easy life.

When I use such cases to explain some principles, some people may say, "Mr. Zhang, maybe you are wrong. Nowadays, things have changed. Those embezzlers and bribe-takers don't feel conscience-stricken. They live in great comfort and luxury." I told them it is impossible. If these people still have an easy conscience, they are morally degenerate and really need "taking pity on". They are much too ignorant and deluded. People should know that in nature and human society exist objective laws that never change at man's will. Lao Tzu said, "**The Way of heaven is to exhaust excesses and make up for defiencies**" He also said, "**Loose as the heaven's net is, yet nothing can slip through."** Through the lens of deeper law, people with heavy greed and stupidity really need to be taken pity on. Just because there are so many greedy and stupid people, there will be a greater need for us to construct a good environment and atmosphere to rouse their conscience. It is for lack of such a good environment and atmosphere that they have their conscience lost. These transgressors even have many reasons to commit crimes and even have an easy conscience. Just like pigs in the pigsty, they never think they are dirty and pitiful. But to us people, pigs are really dirty and pitiful. Just because pigs don't know they are dirty and pitiful, they feel fairly comfortable and easy. If you want them to move to a clean place, they won't appreciate your kindness. They may say, "Why? Let me be! I love it!" Pigs have no wisdom. They never know they are at a low level. They don't think they live a wretched and poor life. We think they are stupid because we are at a high level. It is only a feeling people have from a high level.

Now please think. "What is suffering and what is happiness?" To pigs, living in a pigsty with stools and urines is nice and delightful. But to people, it is really horrible. If a person is forced to live in such a dirty place, his suffering will be beyond words. However, to pigs, it is their ideal place to live in. The reason seems simple, but it has a very deep philosophical principle. As is shown by the examples, suffering and happiness are just people's different impressions based on their different experiences. People of different levels and states will have different impressions on the same object, event or situation.

The example of pigs and people seems to be extreme. Let's take Lei Feng for example. Lei Feng differs greatly from those embezzlers and bribe-takers. Lei Feng took great delight in serving the people. However, those embezzlers and bribe takers think it enjoyable to embezzle public funds and lead a corrupt life. Is it happy to embezzle public money and live high? Different people have different views. In the eyes of transgressors, it can bring them both

material pleasure and psychological contentment, which proves that they are able and have power. But in the eyes of citizens, they are sheer criminals.

Some people think that happiness lies in great wealth and a luxury life. This view is caused by their greedy desires, selfish minds and impure thoughts, which are the low-level properties of people's human nature. Other people think their happiness lies in high social positions and power which are marks of a person's happiness and success. To ordinary people, this view is very common and normal. However, to Shakyamuni Buddha, wealth and high positions were not the source of happiness. In his opinion, being a king was even the source of suffering. The happiness he sought is different from what we pursue. That was the reason why he tried every means to leave home to cultivate the Way. But his royal families couldn't understand his behavior at all and nor can his subjects. In the end, Prince Siddhartha had no choice but to leave secretly to devote his life to cultivation and refinement.

Then what did Prince Siddhartha enlighten under the Bodhi tree? His enlightenment wasn't a sudden process but a long one. In his former lives, he found birth, aging, illness and death in a human life were nothing but suffering. However, to ordinary people, the suffering of birth, aging, illness and death was natural law, which couldn't be surpassed. We still think so now. In our eyes, birth, aging, illness and death are not suffering but natural law. Why do we have such an impression and knowledge? It is because we live in the matter level and state. If we can have our level and state elevated and then look back, we'll find that our life is filled with various sufferings and agonies, just as we find that pigs live a painful life. However, pigs may not think so. They consider it natural to be slaughtered each year. Their ancestors have lived such a life too. Pigs have a very short life, compared with that of humans.

Even if we humans can have a 100-year lifespan, our life is still very short, compared with that of other high-level beings or faced with law in the matter, energy and information worlds. What Shakyamuni Buddha enlightened is that people's life is both "bitter and short". It is full of birth, aging, illness, death and other kinds of suffering. A human life is really "both short and bitter". Now during this "bitter and short" life journey, what life outlook should we adopt in order to make this "bitter but short" life valuable and meaningful? The answer is to live a life of selfless dedication. Having been well used to our present living conditions, people think that birth, aging, illness and death in life are natural law. This view shows our level and horizon. Living in the same low level and state, we all think it is true and normal.

Everything in the matter world has a lifespan. A human lifespan usually is less than 100 years old. The sun still has a lifespan but it is a bit longer. It is said that the sun is in its middle age now and it will die in several billion years away. The earth has a lifespan too. So do rocks on the earth. In conclusion, all things in the matter world have a lifespan but each lifespan differs in length. Even all the matter worlds as a whole have a lifespan too. Seen from different world levels (*matter, energy and information*), all the matter worlds as a whole have both evolutions and returns, because each origin naturally leads to a termination. In *Natural Dialectics*, Engles said, "When there is a birt, there will be a death." The level we can perceive represent the level we possess. At the level we live now, selfless dedication and a dedicatory life are always viewed as a joke. It's very natural for people to disbelieve in selfless dedication. It's a normal mentality nowadays. In the eyes of ordinary people, Jiaolong Lingshan and Jiaolong Culture are something hard to apprehend. However, once understood and accepted, Jiaolong Lingshan and Jiaolong Culture will have a strong appeal to them.

Concerning dedication and its standards, opinions vary greatly. To ordinary people, they find it hard to understand the spirit of dedication and the Four Frees in Jiaolong Lingshan,

because the spirit of dedication and the Four Frees pose a striking contrast with the profit-seeking status quo. However, to Shakyamuni Buddha and Avolokitashvara Bodhisattva, the so-called selfless dedication in Jiaolong Lingshan is not at all selfless dedication. In their eyes, such standards and qualities are necessary for people to possess. To sages, saints and worthies with a high level and state, it is a pure joke to regard what is necessary as selfless dedication. They also have their own selfless dedication.

Take Shakyamuni Buddha for example. He used his words and actions to show us the definition of selfless dedication. To pursue the truth, he renounced his throne, his riches and his beautiful wife. Having attained Buddhahood, he still personally begged for food from door to door. He stuck to explaining sutras and spoke Dharma for many years. He had large numbers of disciples but he charged them no tuition. All of his lectures and speeches were free, and people from different castes were equally admitted. He never had grievances and complaints but always showed kindness and compassion to everyone. He selflessly devoted his life to all living beings. This is Shakyamuni Buddha's selfless dedication. He used his concrete words and actions to interpret what selfless dedication was to the world. So from their high level and horizon, they may think the dedication carried out in Jiaolong Lingshan is fake and unqualified, or they just think our dedication is too low in level. Why? It is because we are still attached to an ego in our dedication". In other words, we still have some expectation or some purpose in our dedication. This is the fundamental difference. In practicing selfless dedication, the sages, saints and worthies have no mark of the dedicator, the dedicatee and the things dedicated. Ordinary people think this is unreal, for selfless dedication in Lingshan is beyond their cognitive scope. They certainly think our selfless dedication is spurious.

Then how can we build up a dedicatory life? A dedicatory life requires a high level, knowledge and aspiration. Without a high level, knowledge and aspiration, people will lack the driving force to dedicate themselves. Without the driving force, people are unlikely to live a dedicatory life. "Why should we practice selfless dedication?" This is a major problem we must solve. Just now I made an analogy of the levels of humans and pigs. When we think pigs are poor and pitiful, we are at a higher level and state. If we admire someone else, we are surely lower than the person, or we've been degraded. Only people with a high state think those with a low state are pitiful, stupid and inferior.

So we should first know what level we are at in the universe. Without knowing this, it's impossible for us to get to know deep-level laws, which will have a negative effect on our driving force in dedication. As I put it just now, the world consists of three levels and we human beings live only at the matter level. Besides, there are still other levels of energy and information. The matter level and the energy level are polar worlds and are subject to the Law of Period and Cycle. The information level is different from the levels of matter and energy; it belongs to non-polar world and goes beyond the Law of Period and Cycle.

In Buddhism there is a term called "nirvana". What is nirvana? Speaking from condition, nirvana is neither existence nor annihilation. That is, it is in nonliving and undying condition. Speaking from attribute, the attribute of nirvana is the human innate original nature. With your Buddha-nature appearing, you will possess the condition of no-leakage nirvana. Inversely speaking, having the condition of the leakless nirvana, your Buddha-nature will naturally reveal itself. Lao Tzu required cultivators to "**cultivate virtue to tally with the Way and follow the Way only**". Then what are the attributes of their corresponding with the Way? The attributes are selflessness, desirelessness, inaction and naturalness. Speaking from the human nature, cultivators of the Way should first reach a selfless and desireless state. Only with such a

selfless and desireless state can they reveal the attributes of inaction and naturalness, with which, cultivators will tally with and attain the Way.

In Confucianism, people should first "**brighten their bright virtue and rest in the utmost goodness.**" The process to "**brighten the bright virtue**" equals the process of "**cultivating virtue to tally with the Way**". The bright virtue refers to the Buddha-nature in Buddhism. "**To brighten the bright virtue**" means to have the cultivator's Buddha-nature revealed, that is, to become a Buddha. With the bright virtue revealed, cultivators will "**rest in the utmost goodness**". What does it mean? To Taoists cultivators who have tallied with the Way by cultivating virtue, they should display their selflessness and desirelessness in daily life. To Buddhist cultivators who have understood their mind and seen their nature as well as reached nirvana and become a Buddha, they should naturally flow out their kindness and compassion. Those ancient sages insightfully understood the truths of the universe. With such an insightful understanding, they had a common life outlook to lead a selflessly dedicatory life. As ordinary people, we are left far behind from those sages and worthies. So we must lose no time to emulate them.

When learning from Shakyamuni Buddha, we should learn his perfected personality, his omnipresent mercy, his dedicative spirit and his full wisdom. In learning, you should grasp the spirit and shouldn't copy them slavishly so that you can keep your own individuality. For example, we needn't go begging just because he did so. If so, you just stubbornly stick to old ways in the face of changed circumstances. In his times, it was common to go begging but at present, it won't work to do so. We should know sages' spirit. Having known their mind and become a Buddha, having tallied with the Way by cultivating virtue, and having brightened their bright virtue, these sages practiced selfless dedication in daily life. Selfless dedication has been the major content in their personality and spirit. They taught us to be kind, compassionate, joyful and giving, to contribute to but not compete with others and rest in the utmost goodness. In short, we should grasp the spirit. Though there are large numbers of classics, the spirit of them is to establish a life of dedication.

◎ Just know, we talked about happiness and suffering. Actually, happiness and suffering are only different feelings in the level and state people perceive. Objectively, are there really happiness and suffering? It depends on people's levels, states and horizons. Seen from a deep level, there aren't, because by people's cognitive condition with desire, they can only know the "peripheries" of things, that is, the appearances of things. People can't know their real essence. Form, feeling, thinking, formation and consciousness are all empty. This is the conclusion drawn through the "desireless" cognitive condition, the second cognitive channel people have. This deep-level conclusion is both a deep understanding and profound law which has its profound scientific principle. However, modern people haven't extracted and known it. What Jiaolong Culture does is explore the truths and principles concluded by ancient sages, saints and worthies, decode them, and express them in popular Chinese so that modern people can easily understand them and rediscover their values.

At present we should grasp the meaning of happiness and suffering. Happiness and suffering are people's different feelings based on different levels and states. Having known this, when we back at what we have gone through, we will know what real happiness and real suffering are. Let's draw another analogy. Chinese people used to think that more sons mean more blessings. Then do more sons really bring about more blessings? It seems not. To every mother, their ten-month pregnancy and delivery are nothing to enjoy. Shakyamuni Buddha said birth, aging, illness and death are four basic sufferings for every person. To mothers, raising children brings her additional hardships. With children growing, mothers will worry about their

safety, health, education, their job, their future family and so on. A mother's concerns and cares about her children still linger on even when she is dying. At this level and knowledge, having more children doesn't mean more happiness but more sufferings. If people regard this concept as a spiritual pursuit, they will certainly feel happy and content, even if they labor hard for them daily. Different levels and states bring people different feelings and understandings towards happiness and suffering which are not fixed but changeable.

Some people do well in extorting money and they think the more, the happier. However, to other people, wealth may be a burden. There is a story goes like this. A man had accumulated lots of riches but he always worried about it. He constantly thought burglars would rob him of his money, so he had no appetite in the day and couldn't sleep in the night. One night he couldn't fall asleep. He thought something on his quilt made him awake. He turned on the light and found a hair on it. The man became very angry and put the blame on the servant for his staying awake. The servant didn't clean the quilt well so that a hair on the quilt pricked him and made him awake. Was the servant really to blame for his master's sleep problem? Certainly not! It was the rich miser's worrying about his money that resulted in his sleep problem. His money made him so sensitive that even a hair could have a bad effect on him. It's really absurd. From this story, we can see that money brought this miser great agonies.

The agonies money brought this old miser didn't stop here. When he became old, he had new worries. He became worried about how to divide his money among his sons. What if there should be an uneven distribution? After the division of his money among his sons, the old miser had new worries again. What if his sons couldn't safeguard their property? What if the sons lavishly spend his money? The rich miser never stopped his worries and cares about his wealth. His wealth really brought him no peace. When he hoarded his riches, he toiled from dawn to dusk and suffered untold hardships. To save money, he suffered various distresses. But his riches brought him no peace even when he was on his deathbed.

Please think about it. What did his riches bring him, happiness or suffering? Seen from a higher level and state, his wealth brought this miser no happiness but torturous agonies throughout his life. Had he not extorted so much wealth, perhaps he wouldn't have had so many agonies. But he had and suffered torturously. Actually, this rich miser's suffering and agonies came from his lack of dedication. Without the wisdom of a dedicatory life, people won't realize their wealth was the source of their sufferings and agonies. Just like pigs in the dirty pigsty, they never think they are in sufferings and agonies. Just for this reason, they suffer throughout their life and can't get enlightened even at their deathbed. Too many people spend their whole life coveting and fighting for wealth and rack their brains to satisfy their greedy desires, selfish minds and impure thoughts. Unfortunately, they don't know the value and have the wisdom of a dedicatory life. As a result, they will waste their quota as a human being and end up being at a low level and state. It's really pitiful and pathetic.

When at a low level and state, people won't realize the happiness brought about by a dedicatory life and the carefree mood coming from a liberated mind. In their narrow and low-level mindset, people are unlikely to see through the false appearances and put down their possessions. Therefore, they always think that the life of dedication is unpractical and even ridiculous. What they fear most is that their personal interests get damaged. Some people say, "I have no money and what can I dedicate to others?" The life of dedication is a frame of mind. It can't be confined to donating riches or properties. There are tangible and intangible dedications. Such idea of dedication still belongs to something at a low level. Seen from a high level, dedication is unconditional, which is a natural outflow when people reach a certain level.

Just as the sun emits light and water moistens things, they are natural actions with selflessness. The life of dedication should start from people's understanding and then make them slowly get used to it and finally let the life of dedication become their habit, tradition and custom.

Another story goes like this. Once, there was a poor couple who was so poor that they had only one pair of trousers to wear. But they decided to give it away to one of Shakyamuni Buddha's disciples. At the beginning, this disciple didn't accept it. But, thinking of creating affinities with and planting blessings for living beings, he accepted this offering, for the poor couple had no other possessions to donate. And later, he specially told Shakyamuni Buddha and the king about this meaningful offering. Moved by the spirit, the king immediately had people deliver some clothes and cloth to the couple. In Buddhism, stories on causal retributions are used to inspire and encourage people to build up a dedicatory life. This Buddhist story guides people to show their spirit of dedication at any time. This dedicative spirit should be unconditional. If everyone could offer unconditional devotions to others, everyone would be a benefit recipient. If so, there would be no poor people. On the other hand, this story shows that if poor people can make sincere offerings to others, society and its citizens won't let them have no trousers to wear. The key lies in whether you can make true dedications or not.

In communications, some people have such a concern: "What if others don't make dedications or donations?" This is a selfish concern. The life of dedication works for everyone. It's not aimed at a certain person or a certain group. If everyone can overcome his selfish mentality, these concerns and worries will be melted in dedications and contributions offered to you by others. With your cognitive condition raised and your level and state elevated, you won't have such a doubt or a mentality. Without such a psychological barrier, you will be duty-bound and not turn back in your dedications and contributions. Then you'll find you haven't lost much but gained more. First, you will get a clear conscience, an elevated level and state and perfected personality. Second, you will have high-level enjoyment gained by selfless dedication. Shakyamuni Buddha had no pains at all because he didn't have any psychological barriers and disorders. He had a much higher level and horizon than ours. We can't imagine his high-level spiritual enjoyment. He understood the existence of different worlds and the transformative law. He stood loftier and knew deeper. So what he got is his full mental and physical liberation.

◎When King Shuddhodana arranged accommodations for the Buddha and his disciples, the old king didn't want his son, the former crowned prince to beg food in the streets. It was a great disgrace to King Shuddhodana, king of the country. However, the Buddha and his disciples didn't think so. They thought it was not the crowned prince but the Buddha who begged food. The Buddha had no discriminating mind to distinguish between nobleness and humbleness. He didn't suffer from any ideas of fame and profit either. This just shows that happiness and suffering are just different feelings from the perceivers' different levels and states. They are empty and false. To King Shuddhodana, the notions of fame and profit were true and real. So it was hard for him to endure that his princes went begging. However, to the Buddha, it was natural and delightful to go begging.

So what is happiness and what is suffering? People of different levels and states have different feelings. People with a purified mind and perfected personality will find it natural and happy to serve and benefit others. To them, practicing selfless dedication is not a burden or suffering but happiness and enjoyment. However, in the view of ordinary people, it is a disgrace for a crowned prince to go begging. But, from the Buddha's level and horizon, feelings

such as disgrace or suffering didn't exist at all. He didn't have such psychological disorders and shackles which would cause the feeling of suffering. He had gone beyond those low levels and states. Therefore, to Shakyamuni Buddha, begging is neither a burden nor something hard to endure. It is a natural state of liberated mind.

With times changing, people's feelings and understandings have different contents. Then how can we understand and transform the different feelings of happiness and suffering? How can we transform the painful feelings that ordinary people have into joyful feelings that high-level people experience and make them feel happy? For example, people's opinions vary about selfless dedication and altruism. To facilitate these transformations, we must fully know the transformations between different worlds. We must have our "software" well ordered so that we can get our mind, personality and wisdom upgraded to a higher level. Only in this way can we clearly and scientifically understand the life of dedication and build up a dedicatory life. Only in this way can the life of dedication display endless levels and stairs before us. Ascending along this dedicative ladder is the fundamental mark of human evolutions and the right direction for human progress. Rising along the ladder of selfless dedication, people will have the conditions and attributes leading to a higher level and state.

The high-level horizon is marked with noble morality and full wisdom. The mark of noble morality, full wisdom and perfected personality is to establish the life of dedication and practice selfless dedication. As to self-enlightenment, the basic enlightenment is still to set up a dedicatory life. Then what is enlightening others? Enlightening others refers to teaching others to know the value of selfless dedication and practice a dedicatory life. Then how can people achieve full wisdom? What's about full wisdom? The full wisdom is to know that the supreme value of a human life exists in selfless dedication and leading a dedicatory life. So, we can say that the mark of a life of full wisdom is first to realize and then completely embody the value of a dedicatory life in daily life.

The topic I explained just now is about the value and meaning of everyone's life. So everyone should understand it, digest it and practice it in life. Only when you understand the truth of life can you live a valuable and meaningful life. Just as we did at the railway station last night, everyone felt joyful and delighted. It seemed that we were siblings who hadn't seen each other for a long time. The feelings after we communicated were so precious and priceless. Can such precious feelings and experiences be exchanged with money or measured by money? Of course not! If we could be immersed in such good feelings of mutual understanding in our whole life, how wonderful our life would be! With everyone devoted themselves to each other, understanding each other and communicating with each other, it is both a kind of spiritual enjoyment and an embodiment of a high-level civilization.

Suppose we live a well-off life, say, enjoying good food, expensive clothes and a well-furnished house. However, we often quarrel with our spouse at home, have clashes with others at work and constantly fear that we will be robbed of our belongings in the streets. Every day we live in constant fear and distress. If so, can we say we live a happy life? As we all want to satisfy our greedy desires and selfish minds and put it into action, all of us will live a nervous and stressing life. Then which life is a happy one and which life is a painful one? We don't know the answer because we don't have time to look into this problem. We just habitually live a life driven by our instincts. Our life is just the stage to display and show off our instincts. It seems that we have forgotten or never known the pleasure and enjoyment of a life of dedication.

As to quarrels between couples, in the final analysis, it's still a matter of a dedicatory life.

The cause of their quarrels is none other than money. For example, a wife may complain that her husband doesn't offer her mother pocket money while a husband may think his mother-in-law has got too much money from his wife. Or the brother-in-law has spent more money or something else. In short, all the reasons and excuses are just greedy desires. If both sides can devote themselves to each others' family members, there won't be quarrels any more. Now, let's look further into this matter. Where do our pains, agonies and grief come? All of them come from the fact that we don't know and practice a life of dedication. If everyone led a dedicatory life, human society would become the "Pure land of Ultimate Bliss". Then how can we build up the "Pure land of Ultimate Bliss"? First of all, we should purify our mind. With a purified mind and perfected personality, we will no longer covet more, snatch more and fight for more. If so, the earth will be a pure land. Then, establishing a life of dedication is just the fundamental practice to construct a "Land of Ultimate Bliss" on the earth.

Everyone here seems to yearn for Lingshan. Then what do you expect in Lingshan? If Lingshan doesn't have something unique or something higher than other places, say, the spirit of dedication, it won't have a strong appeal to people. The reason why Lingshan holds such a strong appeal to people is that her working personnel take the lead in dedication. Mr. Yang, the elder gentleman, has written many poems to sing the praises of Lingshan, but the fundamental thing he has praised is Lingshan's spirit of dedication. It is Lingshan's spirit of dedication that holds a strong appeal to people from all over the world. What Lingshan has is just the spirit of dedication. Outside of it, we have none. Others have qigong which we don't have. Others show their supernatural power, which we don't have either. Some people say, "Now that you have neither qigong nor supernatural power, what does Lingshan have on earth?" As to this question, I've told those working personnel who are to attend conferences outside how to deal with this matter. If others still ask what qigong we practice, tell them it is called "Qigong of Selfless Dedication". To people who have supernatural power, if they don't practice selfless dedication, they as well as their "functions" are still at a very low level.

◎Lingshan advocates selfless dedication and encourage people to establish a dedicatory life. We don't want to seek "functions"(*supernatural powers, spiritual penetrations and so on*). But if you can really practice selfless dedication, you'll possess the "functions" of selfless dedication, which belong to a type of "advanced function" and are hard for people to possess. This kind of "function" covers all other functions. If you get this kind of "function" by practicing selfless dedication, you can achieve it by inaction. Those cultivating skills of Confucianism, Buddhism and Taoism are just a means for cultivators to arrive at the conditions and attributes of selfless dedication. The purpose of all those cultivating skills is to achieve the conditions and attributes of selfless dedication. The function that Buddhist, Taoist and Confucian skills have is the same in cultivation and their final purpose is to help the cultivators to be equipped with the conditions and attributes of selfless dedication. For example, the purpose of "precepts, samadhi and wisdom" in Buddhism is finally to transform a cultivator into a selfless dedicator in life. By upholding the Buddhist precepts, cultivators will get samadhi, which is to aid cultivators to wipe out their greedy desires. When cultivators remain unmoved in face of various temptations, they will possess true samadhi power. Only through samadhi can cultivators overcome various disturbances and interferences. Then they will get through the information channels and gain full wisdom. Inversely speaking, with full wisdom, cultivators will clearly know the value of a dedicatory life. The reason why people don't have wisdom now is that their greed, anger and stupidity have covered their original nature of wisdom. Being stupid and deluded, people will never know the value and nobleness of a dedicatory life. From this angle, we can see that the

life of dedication is the key to dispelling the mists of our ignorance and opening the gate of wisdom. So all the cultivating approaches and skills we turn to are just what to aid us in reaching the destination. For example, to reach Urumqi, people can either ride a horse, or travel by car, or go there by train or by plane. Though means of transport are different but their destination is the same. Leading a dedicatory life is the attribute of the final destination while others are just cultivating means and skills to help cultivators to reach such target attribute.

◎ Although we're far away from the level and horizon of selfless dedication, we should advance toward this destination. Through self-perfection, we should lessen our selfish minds to seek fame and fortune day by day. It's not true to say that the working personnel in Lingshan including me don't have greedy desires, selfish minds and impure thoughts. However, when people can have their greedy desires, selfish minds and impure thoughts reduced but not increased or inflated, they are engaged in "cultivation and refinement". The ancients said so. Certainly, some people have sharp enlightening power and can achieve sudden enlightenment. If they can suddenly reach such a high level, it will be wonderful. I hope there are more such people. But in this age we are in, such people are only a very few.

◎ The sole aim of this trip in such a cold winter to Xinjiang is to communicate with everyone here about the philosophical principles of the life of dedication. I sincerely hope everyone will have a deep understanding of it and can bravely lead a dedicatory life. Learning and practicing a dedicatory life have a far-reaching meaning. It can better and save mankind. We should first rescue people's mind. With their mind bettered and saved, people's body and mind will naturally be bettered and saved. So people will have a healthy mind and body. Without a healthy mind, there wouldn't be a healthy body. Only by living a dedicatory life can you, not others, have yourself bettered and saved.

◎ **……** Some people with "functions" always say something mysterious and scary. "Just give you a glimpse, and I will know something wrong with your……" I think their words defy reason. Just by a glimpse, can those so-called "masters" remove greedy desires and impure thoughts from people? Of course they cannot! Some "masters" even said that they could rid people of their karmic obstacles. This is a sheer lie. Karmic obstacles must be cleared off by people themselves. If they could remove people's karmic obstacles, the law of causation wouldn't exist. If so, they've gone against natural law. People can save themselves only by self-cultivation and self-tempering. The purpose of this trip is to propagate the life of dedication and selfless dedication. By practicing selfless dedication and leading a dedicatory life we can achieve mental and physical health, thus saving ourselves. Let's stop here today.

Mr. Shi: *Professor Zhang, the teacher, has given us a wonderful lecture on the life of dedication. The concluding part is particularly wonderful, which is full of his weighty and earnest teachings and advice. Each of us should bear in mind our teacher's instructions, investigate them and bravely practice them in life. It is of vital importance. Please consider such questions: Why does Professor Zhang, the teacher, explain to us the life of dedication? Where do the philosophical principles lie? We should try our best to understand their deep principles and purports.*

Talks at the Symposium on Returning to Naturalness

(Extracts)

Mr. Jin: *The Four Frees is carried out in Lingshan. There are free admissions, meals, free recoveries and free accommodations. It's very rare nationwide. Some people here in Xinjiang have been to Lingshan. We will talk about it this afternoon. That's all about my remarks. (People applaud.)*

……

Mr. Jin: *I have a question on eating vegetarian food. Do people eat vegetarian food naturally or just to meet certain needs people are determined not to eat meat?*

Prof. Zhang: Both. Through a series of operations, people will naturally return to naturalness, to a period when people didn't eat meat. When returning to their original condition, people will naturally abstain from meat. Evolution is in the downstream direction, which happens from vegetarians to meat-eaters. Returning goes upstream, which happens from meat-eaters to vegetarians.

Mr. Jin: *Is going veggie one of the demonstrations of people's returning to naturalness?*

Prof. Zhang: Yes! The theme of the symposium on Jiaolong Culture this year focuses on returning to naturalness. One of the topics is going veggie. Going veggie has something to do with physiology, medicine, psychology, ecological balance and civilization etc.

Prof. Liu: *Yes!*

Prof. Zhang: Vegetarianism concerns many social problems, which have been ignored by modern people. In fact, many ancient sages, saints and worthies knew these problems well. Later, the religious circle has occupied this scientific subject. For this reason, this scientific subject concerning vegetarian food seems to be covered with an air of mystery or superstition to intellectuals and people from other walks of life. It's really a misunderstanding. People should study the relationship between the macro social phenomena and their micro-motives. Both ecological civilization and spiritual civilization are concerned with micro-motives. If the basic micro-motives such as greedy, snatching, grabbing and fighting minds aren't got rid of, then those social problems such as clashes, wars, diseases and the like won't be rooted out.

◎ If you explain to others that a certain person has suffered from gas poisoning, people will understand it easily. However, people who don't know chemistry won't understand it if you explain the reason why a certain person gets gas poisoning. For example, the CO poisoning happens because CO has destroyed the haemoglobin's oxygen-supplying function, or because CO and Fe ions have a strong unity, or because CO molecules have a strong coordinating capability, or because oxygen atoms in CO molecules provide C atoms with a pair of electrons and so on. People never know and care about the micro-motives. They just know the macro result is that someone has got a CO poisoning. Likewise, a war is a means to achieve political and economic purposes or an expression of class clashes. Macroscopically, this explanation can be easily accepted by the public. However, this explanation is controversial when explained microscopically by Buddhist theories. A Buddhist Chan master

wrote a poem, in which two verses go as follows,

"**If you want to know why there are wars and armies in the world, please listen to the howling of animals in the butchers' house at midnight when they are butchered.**"

Why are there wars and armies in the world? Buddhists think that wars and armies have something to do with killing animals. Do they? If wars and armies have something to do with butchering animals, this must be explained microscopically. From this viewpoint, Buddhists try to justify the fact that animals and humans can interact and respond to each other at the levels of matter, energy and messages. There are deep level correlations between them. As is explained just now, gas poisoning has something to do with the coordinating bonds inside the CO molecules. It is easy for people to know the fact that someone has a gas poisoning. However, people who don't know chemistry won't understand it if you tell them that the gas poisoning is caused by the coordination of carbon monoxide and iron atoms.

In fact, this misunderstanding comes from people's different knowledge levels and depths. One is macroscopic effects and the other is microscopic causes. It is easy for people to make sense of the macroscopic effects, but it is hard for them to understand those deep-level microscopic causes and motives. Those microscopic causes and motives can be understood only when people reach those deep levels. These Buddhist theories are too profound for people to connect robberies, conflicts, plunders and wars with eating meat. Thus, only a few people can understand this. It is a level when the gas poisoning is explained as the carbon monoxide poisoning. It is a deeper level when the gas poisoning is explained by the coordination compound produced by CO and Fe ions. It will be a lot deeper when the gas poisoning is explained from the tracks of CO molecules. Each CO molecule has three bonds. One of the bonds is formed by a pair of electrons provided by O atoms alone, which causes one end of the C atom to be slightly negatively charged, thus causing CO to be highly coordinating as well as poisonous. If it is expressed thus, few people can understand it.

Prof. Liu: *It's true.*

Prof. Zhang: Which explanation is right? It depends on the level you stand at. Each level has its respective law. When people take in too much carbon monoxide, the oxygen-supplying ability of the haemoglobins in blood will be destroyed. With oxygen-supplying ability destroyed, the brains and myocardium will be in desperate need of oxygen. The final result is people's death from lack of oxygen. Death is the effect but not the cause.

◎ Each macroscopic phenomenon has its microscopic causes, of which explanations differ from level to level. Macroscopically, snatches, robberies, conflicts, plunders and even wars have their own political, economic and military factors and motives. However, to find the microscopic motives, analyses must be started with the relationship between human instincts and their original nature. Then the properties of the law exhibited by human instincts and their original nature must be analyzed. Speaking from the angle people can understand, wars are caused by people's instinctive indulgences or by their greedy desires, selfish minds and impure thoughts. If we look deeper into people's indulgences in their instincts, we will find that these unchecked instinctive indulgences are spurred by their "software", that is, people's poisoned or disordered "software". Now, this is connected with the fact that people's superior "software" has been overlapped by animals' inferior "software" as a result of eating meat. Based on these causes, Buddhists connect wars with killing animals and eating meat. The explanation is the same with that of the CO poisoning. It depends on the level you are at. For instance, the ecological civilization advocated by Prof. Liu is also an explanation from another level.

◎ When it comes to an ecological civilization, the first analysis should be focused on a

psychological civilization. With a well developed psychological civilization, there will be a balanced ecological civilization. With a balanced ecological civilization, a high level human civilization will come into being. In a psychological civilization, an important matter is how to treat other life forms. All life forms naturally appear in the course of natural evolution, each having its certainty. All of them should be treated well and equally. In this aspect, we humans don't behave in a civilized way. People think it's normal to slaughter animals because animals are born as people's food. "Why do animals exist if we don't eat them?" This is a common mentality many people have. People will think it cruel when they see a tiger eat humans. From this point of view, tigers also think humans are born as tigers' food. Otherwise, what do humans live for? What should we do born as humans in the world? What are the roles we people play in the world? When suffering disasters, people will blame nature for various unreasonable reasons. Why doesn't God give us rain? God should have given us more breezes! …… People should have a deep understanding of ecological civilization and then firmly establish an ecological civilization.

Prof. Liu: *What you explained just now is contents of a psychological civilization. Next is about returning. Solar energy is first absorbed by plants and then was taken in by herbivores. It is a chain when the energy is passed from plants to herbivores. The herbivores are eaten by carnivores, and so does the passing of energy. Then humans eat carnivores to take in energy. Now we humans need to return to naturalness and directly take in the cosmic energy. Humans can achieve this condition through cultivation and refinement. If so, we humans need to go back, to return to naturalness.*

Prof. Zhang: Yes, return to naturalness.

Prof. Liu: *As a result of unchecked inflation of human desires, the whole ecology has been destroyed. Were people to live like Americans, who consume too much resource, it would be impossible for the earth to support them, even if there were ten earths. We should pursue the way of life described in Jiaolong Culture. First, we should stand at a higher level, so we will have a deeper understanding of Jiaolong Culture. Thus, we will naturally alter our own way of life and accept what Jiaolong Culture has advocated. Concerning the levels explained by Prof. Zhang, the teacher, personally I think everyone should find the level he or she corresponds with. For example, some people think it wonderful to be an emperor while others think it nice to be a president. In fact, it is not so. Otherwise, why the Buddha abandoned the throne to cultivate and refine himself! Only through cultivation, tempering and refinement could he combined himself with the cosmos and directly absorb the cosmic energy, thus achieving the oneness between him and nature. However, too many people can't give up their worldly pursuits so they have no way to advance. When you go to Jiaolong Lingshan, you should rinse yourself of your mundane thoughts. If so, you will naturally get trough with the cosmos. Lingshan has strong geo-energy. Once connected, people's many diseases will naturally disappear. This is what I have understood about Jiaolong Lingshan. Next, let's have free talks.*

Prof. Zhang: Prof. Liu's understanding makes much sense. Having broken away from nature, some of our natural functions have retrograded. Therefore, our living scopes will be reduced and our limitations will be more and more. Take people's eating meat for example. With their means to take in energy more and more indirect, they have been farther away from nature. Thus, they can't well adapt to nature and their living circle will become smaller and smaller. Nowadays, some people have developed into eating monkey's brains. It's horrible. As people eat such "ready products", their natural functions will have fallen into disuse, and their digestive and absorptive system as well as their disease-resistant function will retrograde. So they can't live in harmony with nature. The ancients advised people should "achieve the oneness with nature". With people being farther away from nature, varieties of disasters have

been lurking in them.

Once, when chatting with some doctors, I said that they should use less medication but try to mobilize the functions of natural recovery in human body. Frequent uses of drugs and antibiotics will damage and even destroy the natural functions of human bodily organs, thus reducing the human power of resistance. The final result is that humans kill themselves. Therefore, people should understand nature, accept the outstanding viewpoints of ancient sages and worthies and return to naturalness. In Traditional Chinese Medicine, returning to naturalness and "the oneness between man and nature" are theoretically focused on. The principles of returning to naturalness are very deep. If people advance in this direction, I'm afraid their road will become narrower and narrower, and they will even enter a dead end.

According to modern medicine, outside force (*drugs*) is used to cure patients of their diseases. In this way, they have ignored the self preventive force by fortifying internal functions. Without mobilizing the natural functions in human body to prevent and resist diseases, people, objectively, inhibit and retrograde the natural functions of human bodily organs. This is not beneficial to people's natural recovery. Humans are natural products of nature. Natural law equips people with their natural functions. To intensify these natural functions, people should keep up their ability to adapt to natural environments. People should know that the condition of "the oneness between man and nature" is the most scientific living method. People have great potential. Concerning this, many specialists and scholars present here have made many tests and investigations. Those human body researchers have witnessed many supernatural cases and phenomena. Their final purpose is to have people know something of the world.

◎ Now the way of our living form is only to pursue the way of matter form. Actually, apart from the matter form, there still exist worlds of the energy form and the information form. They are more advanced existing forms. So man should develop more advanced living forms and ways of life. All those varieties of living forms and ways of existence are objective existences which are independent from our consciousness. Believe it or not, they are just being there, having nothing to do with your knowledge and views. Sooner or later, humankind will get to know them. Scientists are inevitably to research into the levels of energy and information. At present, human research mainly focuses on the matter level. They haven't known the natural restrictions over the ecological balance. With the ecological balance destroyed, how can mankind build up an ecological civilization? The destruction of the ecological balance has started from a destroyed psychological balance, which is the fundamental destruction to human survival. It is from the destruction of human psychological balance that mankind has been on their suicidal way. With their unbridled instincts and inflated greedy desires, mankind has been stuck in the vicious whirlpool which has carried mankind farther away from nature.

To modern people, those theories founded by ancient sages, saints and worthies to retrieve our psychological balance seem outdated, backward and even superstitious. Modern people seem to have overlooked those wise and insightful understanding of the ancients. People's psychological imbalances will surely lead to ecological destructions, which cannot bring about an ecological civilization. Mankind should know that they are only a molecule in nature and their existing position in nature. They shouldn't tame and transform nature but only comply with nature. Without knowing their position in nature, mankind still lives blindly. They think they have conquered nature. In fact, when they think they have conquered nature, nature seems to have conquered them too. Material civilization seems good and wonderful. For example, so many skyscrapers with all automatic management seem advanced. Actually, people have made cages for them. They have flown into and been living in them. Ultimately,

when mankind needs to solve their way out, they will find that the so-called material civilization is nothing but the barrier in the way to a higher civilization and wisdom.

Mr. Liu: *To modern people, it seems to be superstitious that many religions preach no killing animals. However, from the angle of the ecology, the concept of no killing animals objectively offers us some chances to protect ecology and environment. People willfully kill others and arbitrarily take away their lives, which will ultimately destroy the whole ecological environment. If so, even humans cannot survive. We should get to know "No killing animals" scientifically.*

Prof. Zhang: We should get to know vegetarianism scientifically. Some ancient sages, saints and worthies attached great importance to eating vegetarian food and made lots of research in this aspect. I have read some materials which were written by some biologists and medical scientists, not by religious people. Having researched physiologically, pathologically and functionally, these biologists and medicine specialists think that eating vegetarian food is a lot better than eating meaty food. Biologically, human teeth and digestive system are born to eat vegetables. Pathologically, many diseases come from eating meat and deteriorate because of eating meat. From the functions of organs, eating meat has caused the natural functions of human organs to retrograde. Speaking from human society and natural environment, eating meat has caused great harm to human spiritual civilization and the ecological balance.

…… Athletes feeding on meat have less stamina than that of vegetarian athletes. We can get some evidence and inspiration from the animal world. In the animal world, large herbivores, such as cattle, have great stamina. Although tigers are ferocious, they have poor stamina. Here the famous story of Wu Song's killing a tiger has come to my mind. The tiger has bad endurance because it eats meat. So as its momentum passed, the tiger had difficulty maintaining its power. In fact, we can find lives of carnivorous animals are very delicate while those of herbivorous animals are particularly tenacious. There are many examples can inspire people to return to naturalness. Just now Prof. Liu said people can return to naturalness through practicing qigong. *Bigu* (*Abstaining from grains*) is one of the naturalness-returning phenomena. Did you (*Prof. Liu*) attend the conference in Tianjing?

Prof. Liu: *No. I didn't.*

Prof. Zhang: At the conference held in Tianjing, there was a nun who said she had been in *Bigu* condition for 9 years.

Prof. Liu: *For 9 years?*

Mr. Zhang: The part of *Baihui* acupuncture point in her skull has sunk very deep. At the conference she introduced her experience of abstention from grains and communicated her experience to many *Bigu* practitioners. What was more impressive was Professor Ma from Nankai University who introduced his experience of abstention from grains to me. It was convincing. These cases are good notes to returning to naturalness advocated by Jiaolong Culture.

Mr. Jin: *Pre-liberation in Lanzhou, there was a lady called Yang Mei who didn't eat food for 9 years and news reporters kept track of her condition then.*

Prof. Zhang: Professor Ma's *Bigu* experience is scientific. He's a physiology professor, so his experience is more convincing. He told us the whole experience of his abstention from grains. Physiologically, it is impossible for people not to eat for several years and even for months. The reason is that people will consume their fat if they go without food. Consuming fat will lead to Urine ketosis， which will cause the patient to get poisoned and die. This notion is modern scientific knowledge. People can't overcome symptoms. But these *bigu* facts are lying before us and we should face up to reality. Professor Ma told us that, in the first two and three

weeks, he really had some physiological and pathological symptoms of Urine ketosis, but he remained psychologically calm and normal. He thought he could get through. Having got through, his Baihui acupuncture point got opened and he got connected suddenly. He felt an energy current entering through his Baihui acupuncture point. Having entered, the energy gushed through the upper Dantian, middle Diantian and the lower Diantian. The energy seemed to have circulated in the whole body from the three elixir fields and he felt energetic. The nun who hasn't eaten food for 9 years can still carry water herself. When Prof. Ma is on *bigu*, he still goes to work and makes his research. He is still energetic and full of go.

Returning to naturalness in Jiaolong Culture consists of two types. One is taking in energy and the other is connecting the information channels. At first, mankind was not like us today. They were not so primitive and background as to eat raw food and drink blood. Nor did they behave like those Peking apemen, who were not modern humans. If you want to know something about ancient people, you should know something about the origin of mankind. The true origin of mankind wasn't completely what is described in *the Origin of Species* by Charles Darwin. Man originated not by evolution but by "grafting" onto some apes. What about the evolutions? The so-called evolutions only refer to the adapting processes of human "hardware" to the environments. Some parts of the adapting processes were discovered by Darwin and were called "evolutions". Man's "software" cannot be evolved but only be "engrafted". It is similar to plant grafting. In the "software" grafting, it is DNA structures of messages that is engrafted.

Now modern science has touched genetic codes. DNA is also the basic hardware in the "hardware" of a life. Based on its own "software" (*the message structure*), DNA constitutes the "hardware" of life codes. The "software" refers to the programs that cause the codes to unfold and manifest themselves. What has been grafted is not the "hardware" but the "software". With the "software" grafted, the "hardware" will start to evolve in order to adapt itself to its environment. Only in this way can "evolution" take place. Those monkeys today still make no difference from their ancestors millions of years ago. Without instructions given by the "software", it is impossible for the "hardware" to get changed or evolved. So we must know the composition of a human being. Besides, we must know that when man develops their "hardware" civilization (*material civilization*), they must watch their "software" civilization.

The true meaning of human existence and returning to naturalness lie in establishing their "software" civilization. The true "evolution" and the true way out for mankind lie in establishing their "software" civilization. If people can know the relationship between the "software and hardware", they will consciously build up their psychological balance. Thus, macroscopically, they start to build up the ecological balance. If people eat everything as they do today, more and more animals and plants will get damaged and destroyed. Eventually, the living environment and nature for mankind to live in will be destroyed. It is reported that the seas neighboring those costal provinces have no fish. Many animal and plant species have become extinct. Therefore, Jiaolong Culture has tried her best to call on people to return to naturalness and encourage people to regard vegetarianism as the breach to return to naturalness. In addition, Jiaolong Culture encourages people to regard purifying people's mind and perfecting their personality as the basic practice for their "software" to return to naturalness.

Any naturally developed system mustn't be destroyed. It goes against nature to have them destroyed. So in the course of reestablishing a new balance, nature will make reactions and adjustments to human activities. These reactions and adjustments often make mankind painful. In popular words, they are called punishments from nature. Lao Tzu warned us early: "**The**

way of heaven is to exhaust excesses and make up for deficiencies."

◎ Then how do contentions, robberies, clashes and even wars happen? Macroscopically speaking, such phenomena can be grouped into the scope of the ecological imbalance. Microscopically, they are caused by people's greedy desires, selfish minds and impure thoughts. Among human greedy desires, the desire to eat meat can input "poisoned" signals into the "software", thus making the "software" chaotic. The disordered "software" will make people stupid and deluded. So people will foolishly indulge in their various instincts. As a consequence, their original nature will be covered. Their original nature covered, human greedy desires, selfish minds and impure thoughts will become so sharpened and strengthened that people's divine light and wisdom of their original nature will be buried deep. In this way, a vicious circle will have been created. Although buried deep, the divine light of wisdom of people's original nature is still being there. It hasn't been missing but is only temporarily shrouded and hidden. The role Jiaolong Culture plays is to guide people to ponder over these laws so that they can know that both psychology and ecology should be well balanced. Besides, she also guides people to know the true value and meaning of a human life lies in selfless dedication. Knowing these, people will begin to build up a way of living mode where nature and man is properly combined. In this way, they can live a better life which tallies with natural law.

Returning to naturalness doesn't mean that people should retrograde to the primitive society. Long, long ago, Lao Tzu pointed out the evolutionary pattern of human society. He said, "**With Dao lost, there comes virtue. With virtue lost, there comes benevolence. With benevolence lost, there comes righteousness. With righteousness lost, there comes etiquette.**" As to what comes after the loss of etiquette, Lao Tzu didn't say. We have lost etiquette for long. So it is high time that mankind returned now. What we should return to is a higher level of civilization. It's not a primitive and background state. In the order, we should first return to the level of etiquette. To return to this level, we should fight back those animal-like instincts inside us so that we have etiquettes and good manners. Then we will return to the levels of benevolence and righteousness. We will continue to return to the levels of Dao and De (the Way and virtue). At this point, we will correspond with Dao (the Way) through cultivating our virtues. In this way, we will have achieved the unity of nature and man.

"The unity of nature and man" is both a philosophical principle and a condition of civilization. One of the concrete applications of "unity of nature and man" is the way of absorbing energy. If man can develop the "unity of nature and man" to such a degree as to directly absorb and exploit various energies and make everyone mobilize and recover this potential, then mankind will gain greater freedom and happiness. Thus, man's competitions, covets, robberies, conflicts and even wars will lose their bases to happen. People's greedy desires and selfish minds come from their instincts. These instincts come from their needs to take in energies driven by the Periodic and Cyclic Law. With the "unity of nature and man" achieved, we will easily and freely take in more energies in nature and get through the information level. At this time, those competitions, covets, robberies, conflicts and even wars will naturally vanish. Only in this way can human peace and civilization be established eternally. Otherwise, people's inflated greedy desires will give people no peace.

Resources in nature are limited but human greedy desires are endless. With one desire met, another greater desire will arise. With times developing, productive forces have developed as well. However, the development of productive forces seems never to catch up with that of human desires. Having a bike, man wants a car; with a car got, man needs a plane;

with a plane secured, man desires for a spaceship; with a spaceship in possession, man reaches for the moon; with the moon in hand, man is on the way to conquering the Galaxy…… man's desires are insatiable and won't get satisfied.

When people's greedy desires haven't yet reached a certain level, people will produce a sense of content. When this level is met, people's sense of content will be swallowed by another greater desire. For this reason, if people don't purify their mind, increase their wisdom, and cultivate their virtues to tally with the Way, their greedy desires will become more intensified. To satisfy these greedy desires, the whole human race will ever live in the painful spirals of contending and fighting against each other, let alone to say there is only one earth and only one moon. How can you contend with others? In nature, any unnatural happenings will inevitably leave traces in the environment. Meanwhile, handling and removing these traces will pay heavily. With endless greedy desires, people fight for the limited natural resources, which will unavoidably lead to cruel plunders among people and create vicious cycles of greedy desires. Thus, mankind will bring upon themselves endless pains.

……Eventually mankind will exploit the solar energy. How can people develop the solar energy? Is it direct or indirect? The fundamental solution for mankind is to directly use the energies in nature. How can people escape from the maelstrom of pains and the sea of suffering? The ecological civilization advocated by Prof. Liu should be established. This again returns to the contents in Jiaolong Culture. By purifying their mind, perfecting their personality, increasing their wisdom and returning to naturalness, people should establish the psychological balance and civilization. And then the ecological balance and civilization will be established. The fundamental purpose of the serial books written by Prof. Liu on ecological civilization is the same with that of Jiaolong Culture.

Prof. Liu: *Mr. Zhang's remarks have a far-reaching and profound meaning. If the influence of Jiaolong Culture reaches the whole world, the worldwide ecological civilization will have its basis in China because China is basically an agricultural country. We have been on the way to an industrial country but now we are on the way to an information one. But it seems that the western industrial and information society can't solve those basic problems. So we must do something with the basis. Culturally speaking, we should spread fine TCC (Traditional Chinese Culture) and meanwhile absorb some of their advanced experience of the industrial and information countries. Nowadays, coal, oil and natural gas are fossil fuels. What if they run out? Those fossil fuels were transformed from solar energy. It's said that coal was turned into by plants and oil by animal remains. What if these energies are to be used up? So man should try to extract energy directly from the sun. If so, problems with the way of life still haven't been solved. Even an information society still can't get rid of such problem as polarity. Now, Jiaolong Culture has set an outstanding example to us Chinese as well as the whole world. The Four Frees in Lingshan is a great start. It seems not to be similar to those utopias. Jiaolong Lingshan is fundamentally different form those utopias. Now we should blaze a new trail for the whole world.*

◎ **Prof. Liu:** *let's go on with the last topic. Why should we encourage people not to kill animals? In terms of the ecological balance, we have the same status with animals. In the eyes of heaven, we all are beings. So humans can't kill and even mistreat animals and plants. If so, there will be an ecological balance. This is not just what preached in Buddhism or some other religions. It has something connected with modern science. Mr. Zhang, a university chemistry professor, has shown many views without using those accepted terms. You will understand it if you read this article named the Relationship between Man and Heaven. It is related to a certain national major topic for research, but only a few people can understand it. So we should let more people know the ecological civilization by spreading Jiaolong Culture. It is simple and people can easily accept it.*

Prof. Zhang: Direct.

Prof. Liu: *Yes, very direct. Why should we support Jiaolong Culture? It is because Jiaolong Culture shares the same spiritual essence with ours. What Mr. Zhang, the teacher, teaches is to meet people's accepting ability. More importantly, it is not that kind of superstitious stuff. Do you know what people call those western sciences? Those western sciences are called "charmless" sciences. In other words, these sciences have lost their charms to people. They are too dry and dogmatic. If they were to be charming, they must have pursuit or faith. So a new culture or civilization is in demand. Jiaolong Culture possesses both. Through meaningful stories as well as his vivid and lively explanations, Mr. Zhang, the teacher, has brought out profound philosophical principles. Mr. Zhang, the teacher, can have the same principle expressed by many metaphors and examples as well as from many levels and perspectives. Just now he explained the topic in terms of chemistry. If you can't understand it, please reflect on the contents later and you'll understand it. Some words and expressions used by Mr. Zhang, the teacher, should be understood metaphorically, esp. some terms from modern sciences. The same spirit can be explained from another level or angle. It is conducive to qigong lovers as well. Take Hui Neng, the Sixth Patriarch for example. Illiterate as he was, he achieved sudden enlightenment and transformed China's Buddhism. He didn't need to read Buddhist classics, but the Dharma door he created has been very popular home and abroad. In addition to Prof. Zhang's lively lectures, there are still other advantages. For example, more and more people from home and abroad come to Tianshui to pay homage to Emperor Fuxu. Meanwhile, Tianshui is also a beautiful place. So it is of great significance for Xinjiang to connect with Jiaolong Culture. ……*

Tianshui, Lanzhou and Urumchi are cities on the Silk Road, now part of today's Eurasia land Bridge. It starts in the east from Lianyungang of Jiangsu Province, PRC and ends in Rotterdam Holland in the west. The Silk Road runs through Northwest China, which is the poorest part of China. If we can do this job well, we'll turn the poorest area into the earliest area in the world to become the test area. This has a great significance because the ecological civilization can benefit the whole human race. Actually, the ecological civilization is to save the whole human race. Thus, the role of traditional Chinese culture will be better manifested. But now we must learn Jiaolong Culture well.

Western sciences have been "lacking charm". That is, they have less attraction to people now. They have been far away from people because they cause people to become more and more mechanical. In a sense, science has become a tool to destroy the ecological balance. Then, we should develop and bring out something that care more about people's inner heart and harmonize people's relationship. Meanwhile we shall take in some useful elements of west sciences. In this way, we can open a new horizon. Although not all of us can finish the journey we have begun here, we still can pave the road for future learners.

Prof. Zhang: Lay the foundation!

Prof. Liu: *Yes, lay the foundation! Even if so, it still makes us proud, isn't it? ……*

Prof. Zhang: Now, as we can see, the understanding achieved by Prof, Liu is linked to the theories in Jiaolong Culture. Now the world is in great need of people like Prof. Liu, who can popularize and distribute his advanced knowledge among people. When introduced to and understood by people, a doctrine can benefit mankind. With one's doctrine benefiting mankind, in ordinary people's words, you'll have boundless merits and virtues!

Prof. Liu: *Yes! Right! Right!*

Prof. Zhang: Many expressions in traditional Chinese cultures, if translated in simple language and compared with those in modern sciences, have similar and identical meanings.

……Contents of Traditional Chinese Culture, particularly those on ethics and morals, should be added to the textbooks of middle and primary schools. Special attention should be

paid to the education from primary schools. This is of vital importance to setting up psychological and ecological civilizations. Our government has called on people to learn from Comrade Lei Feng and educated people with Communist morals. Besides, our government has vigorously implemented "serving the people". The concept of serving the people is wonderful and has a very deep meaning. However, before carrying out these wonderful concepts, a theoretical problem must be solved. Why should we learn from Lei Feng or get educated with Communist morals? Why should we serve the people? In other words, what is the strong point to do so, or what is the lasting motive force? If the problem of their motive force cannot be solved, it is hard for people to last in their operations.

……Corruption and degeneration, hated by the whole society, belong to the category of uncivilized psychology and ecology. Why should people take bribes and become corrupt? In terms of Jiaolong Culture, because these people don't have a purified mind and perfected personality, their unbridled instincts lead to the bad results of grafting, corruption and degeneration. People's instincts are embodied by their greedy desires, selfish minds and impure thoughts. They must be checked and cleansed of by their understanding of psychological civilization. Legal means cannot dam the stream of people's greedy desires because legal means cannot stop up their "source". The root cause is that legal means are external deterrent and cannot cure people's mind. Without a purified mind and perfected personality, people can still exploit loopholes in laws to satisfy their greedy desires. So it is necessary to cure the mind with the "mind". It is of vital significance to cleanse the mind. It is hard for law and other legal means to cope with people with a psychological barbarianism. A psychological barbarianism leads to more and more laws and regulations. What is worse, the effects are not so good. Just as Lao Tzu said, "**With more laws, there will be more robbers and thieves.**" Without a purified mind and perfected personality, human society will have no peace. In order to rid human society of these evils, people should be treated both internally and externally. The treatment of people's mind should be specially focused on. Others are just concrete symptoms.

Just now you (*referring to Prof. Liu*) mentioned the Four Frees in Lingshan. In Lingshan, the admission tickets, meals, accommodations and natural recoveries are free. Then please tell me, what does the Four Frees embody? At the beginning, everyone was worried about whether the Four Frees could be carried out and last long. However, this policy has been carried out for 9 years. It works perfectly. Through the lens of Jiaolong Culture, the innate divine light and wisdom of people's original nature has just been covered but hasn't been cleared away. It has only been buried. Once awakened, it will come up. Were there no one to wake it up, the original nature will fall fast asleep. If so, people would indulge in their instinctive behaviors, "enjoy" their various greedy desires, selfish minds and impure thoughts and give them their full play. Driven by their greedy desires, people will commit malfeasance, among which are embezzlements and corruptions.

What role does the Four Frees play in Lingshan? The Four Frees is very specific and can directly educate people and have a great influence on people mentality. The Four Frees is a loud call to rouse people's original nature and conscience which have been dormant for so long a time. In Lingshan, having a meal, you will find dedicators. At work, you will find dedicators. Everywhere you can find dedicators. In the atmosphere of mutual dedication, each dormant conscience will be awakened, no matter how deep the sleep is! Jiaolong Culture is playing the role to rouse people's original nature. '

Mr. Jin: *In the beginning, man is good by nature. Though his nature is the same, their habits make*

them different from each other.

Prof. Zhang: Man is good by nature. People's innnate original nature has been covered by their acquired instincts. Only through purifying their mind and overcoming their greedy desires can people reveal their original nature. The Four Frees embodies the spirit of dedication. Moved and inspired by the Lingshaners' spirit of selfless dedication, people who don't have a purified mind and bettered personality will immediately feel the return of their original nature and their conscience. No one there asks you to make contributions. They are always busy doing work. It seems they never have time to waste. Seeing everyone around you is busy devoting themselves to others with great enthusiasm, you are naturally affected and join in the torrent of selfless dedication. In fact, everything in Lingshan including the food such as rice, flour, oil, and other necessities such as quilts, towels etc, are donated by Lignshaners. Surrounded by true dedicators, your inner good and beautiful one will come to life.

Human society needs more wake-up theories and practices to awaken the human nature hidden in the depths of people's heart. I think, such theories and their practices will last and the longer, the better. Let more people's original nature come back to life and have their mind purified. Let more people know the purports of Jiaolong Culture and they will return to naturalness. This will become a starting point for the whole human race to return to naturalness. From this view, Jiaolong Culture and Lingshan Spirit is the highlight of human civilization. She is a culture as well as a spirit to purify, perfect and increase human civilizations.

At the meeting held this morning were read a letter and some poems written by Mr. Yang, the elder gentleman. They showed the inner voices hidden in the depths of the heart of many Lingshaners. Under that environment, everyone can embody the true mental outlook of Jiaolong Lingshan and display the purports of Jiaolong Culture. These effects are too great and too wonderful. If everyone can know Jiaolong Culture and Lingshan Spirit, and has their mind purified, the ecological civilization will be established quickly.

Prof. Liu: Yes! Right! Yes! Right! You and the personnel will be included in future books.

Prof. Zhang: Concerning the Lingshan Spirit and the purport of Jiaolong Culture, even those working personnel haven't understood as deep as you!

Prof. Liu: Ah! (*Showing his reverence and awe*)

Prof. Zhang: They really don't have such a deep understanding as you do. They haven't stood at such a height, because some working personnel haven't realized that they are working for mankind. They only know they are working for themselves or for Jiaolong Lingshan.

Prof. Liu: *Yes! Right! Yes! Right!*

Prof. Zhang: The worth and significance of Lingshan's cause and work are not in rewards, money or fame. If you have a secure life and have the knowledge in this aspect, you can participate in this cause and let people bathe and get nurtured in this civilization. This is just where your life worth lies. We never pursue fame and profit. Nor shall we desire fame and profit. However, if you are, from a high level, willing to join in it, you can still find much pleasure in it, though you may suffer from less money. If Jiaolong Culture and your serial books on ecological civilization can propel social progress and promote human civilizations, it itself is the worth and significance of your life as well as the rewards for your contributions to society. We shouldn't measure all the worth and significance by money! Our starting point to do something shouldn't be placed on money or other material rewards! Just as Lao Tzu said, "**They place themselves behind but find themselves ahead; they always ignore themselves but find themselves well protected. Just because of their selflessness, their selfishness can be fulfilled.**" Lao Tzu thought people should make more contributions to others, society and the world. They should

not care more about themselves. With people mutually devoted to each other, you'll also become the target that others dedicate themselves to.

Dharma master Xuanzang of Tang Dynasty didn't want to become a high monk or an eminent translator when he started his journey to India to acquire Buddhist scriptures. He just wanted to know the source of Buddhist scriptures and those original Buddhist texts. Because translating and circulating Buddhist texts were limited to many conditions, some had missing parts, some translations were not so authentic, and some had contradictions etc. The purpose of Dharma master Xuanzang was to acquire authentic Buddhist scriptures so as to educate and transform people. So he made the journey west at the cost of his life. He had no greedy desires and selfish motives, but his historical contributions will be remembered for ever. Even the "side product" of his journey, a book called *Great Tang Records on the Western Regions*, has become rare and valuable historical documents. People researching into Jiaolong Culture and the ecological civilization will have deep and far-reaching worth and significance, no matter who they are. At present, don't seek anything rewarding but make efforts to do the research work to make more contributions to others, society and humankind. What you have done will naturally display its worth and significance.

When Confucius was stranded in the bordering area between Chen State and Cai State, his disciples didn't understand it and began to doubt both Confucius himself and his doctrines. Confucius also tested his disciples, saying, "**Though neither rhinoceros nor tigers, we are still stuck in the wild. Why should we suffer this difficulty? Is it because the Way we have stuck to is wrong?**" Confucius asked his disciples whether his teachings were wrong. Among his disciples only Yan Yuan had the answer. He replied, "**My master's Way is too great to be contained by the world. Though the Way of my master hasn't been accepted, my master still tries to propagate and practice it all over the world. Though not contained, there is nothing wrong with my master and his teachings. Just because of not being contained, my master's superiority and greatness have been revealed.**" It means that Confucius' Way is so great that it goes beyond people's comprehending capacity. However, Confucius would neither alter nor lower the standards. Just because he didn't lower the standards even in adverse environments, Confucius' superiority and greatness have been shown. Had he changed and lowered his standards, everyone would understand it. Then where does his greatness lie? So it is reasonable for ordinary people not to understand some ahead-of-time and advanced theories. You (referring to Prof. Liu) have said that people still can't understand Jiaolong Culture, it's logical. We shouldn't slacken our research or renounce our pursuits just because others can't accept them. If so, it will be absolutely wrong. On the contrary, through our efforts, we should let people accept what we have done. Then the worth of ecological civilization, the connotations of Jiaolong Culture and the effects of our contributions to mankind will be demonstrated.

◎Concerning the conditions of Dao (the Way), there are several levels shown in Lao Tzu's accounts. "**Dao (The Way) is impalpable as well as intangible. Dao (The Way) is deep and dark. Within it there are images. Within it there are things. Within it there is essence."** Through his "desireless" cognitive channel, Lao Tzu experienced the conditions and attributes of Dao (the Way), which are beyond human languages. Dao (the Way) can't be described in languages, just as an old saying goes, "**Words and languages break the Way**". Once spoken out in a certain language, what you describe are not the conditions and attributes of the Way, because languages are used to describe things or objects at the matter level. Languages are even useless in describing things or objects at the levels of energy and information. Metaphorically, a flour sifter can't be used to sieve molecules. Examples are different but the principles are the

same. As another saying goes, "**Anything defined is off the point**". For example, if you describe this cup to other people, then your descriptions won't tally with this cup no matter how close your descriptions are to the cup. However, to those who have normal eyesight, they will know the conditions and attributes of this cup just by having a look. They don't need your descriptions. Now we don't have to say something difficult to imagine. We should deepen our understanding about something operable. Concerning something deeper, we leave them to those experts or some specialized cultivators to research and perceive. Nowadays, only men of insight and with preparations for unexpected eventualities have such concept of ecological civilization. However, such people are only a few. There are still some intellectuals who haven't had such a high understanding.

…… Once, I read an article in a newspaper. The story goes like this. There was a blackout in a skyscraper in an American city and in the lift were trapped many people. Having been saved, a person with Chinese origin said that the ancient Chinese were really great. The reason why he praised the ancient Chinese was that he thought of the Chinese character "活"(*It pronounces "huo" and means "live")* which means "water on the tongue". When trapped and feeling thirsty, he had a thorough understanding of the close relationship between life and water through the Chinese character "活". Even the invention of the Chinese character "活" was made by our ancestor after experiencing the feeling of being thirsty. Had there not been the experience of being thirsty, "being thirsty" wouldn't have been described through languages. This blackout incident in the lift tells people that the farther people have been away from nature, the more dangerous they will become and the less water there will be on their tongue. Suppose the whole New York City had a blackout for a week, what would the situation become? Then what if there were a blackout in America for a month? From this we can know that the higher the degree of industrial civilization is, the farther the industrial people will be away from nature. The farther people become away from nature, the fewer their means to cope with crises will be and the less their room for maneuver will be. If they are able to return to naturalness, say, return to the degree of *bigu*, abstention from grains, they won't have such a problem of going hungry, even though there is a starvation period for people hard to go through. If you can return to the degree of unity of nature and man, you will have a wonderful adaptation to natural environment. From this point of view, we can see returning to naturalness means widening the roads for people to survive. Thus, people's future will become more and more spacious.

What Prof. Liu said is very important. If western industrial civilization and its science and technology develop like today's speed, mankind will push itself to a dead end. Just now we gave a typical example of using medicine. If people don't return to naturalness, even if you are both mentally and physically healthy, you won't remain healthy for long, because others are unhealthy. With the whole human race uncivilized, how can you remain individually civilized? When a flu breaks out, its viruses as well as other bacteria such as various cocci and bacilli will prosper. These viruses and bacteria either developed or nurtured have become more and more powerful. And their drug resistance has become stronger and stronger. Should you suffer a sudden cold and get affected, the medicine wouldn't work on you, because the whole human race has been nurturing drug-fast bacteria and their drug resistibility. From these examples, we can see that it's our duty to return to naturalness and set up the ecological civilization. It concerns and affects everyone. In other words, we can say it's everyone's duty to return to naturalness.

Next we come to food and drink. If people eat like this, the consequence will be disastrous.

In restaurants there are various live animals such as snakes and so forth. Some animals are rare and limited in number. People absolutely can't raise so many animals as those killed and eaten in restaurants with in a day. If people live that way, can mankind survive from generation to generation? According to the present hunting and fishing capacity, it won't take long before fishes in oceans and animals on land will become extinct. Besides, humans have destroyed icebergs, the atmosphere and the ozone layer. Are these natural disasters or man-made calamities? They are man-made calamities caused by people's greedy desires and unpurified minds. These pollutions and destructions are marks of human barbarism. Therefore, Jiaolong Culture has put forward returning to naturalness. It's not regression but progression. Returning to naturalness will civilize humanity, help them dispel the mists of ignorance and escape from the sea of suffering. Therefore, this topic on ecological civilization is of vital significance.

…… Through transmitting Jiaolong Culture, we hope everyone can know the significance of returning to naturalness as well as establishing an ecological civilization. Although we pay our own expenses when going out to attend various conferences or exchanges, we working personnel still strive to attend these exchanging activities. When going out, they still dedicate themselves to giving lectures and exchanging with others at their own expenses. In Lingshan, they're still engaged in various dedicative activities. From the view of the cash economy, these are financial burdens for them because they have no means to earn money. This journey to Xinjiang is also thus. Please think, is it worthwhile doing so? Based on a view of the cash economy, there is no point in doing so indeed, because their behavior has no commodity value. However, they have their social value. They spread the knowledge of Jiaolong Culture and circulate the concept of returning to naturalness. They let people know how to purify their mind, perfect their personality and practice returning to naturalness. Now, our major task is to know and practice returning to naturalness. The ecological civilization is still included in the scope of returning to naturalness. This is their social value. Doing this job well means greater contributions to human society.

◎ To establish the life of dedication, there should be one generation or several generations who must work hard. If you don't have such a far-sighted and soaring ambition, you will be unfit to join in this cause. If you do join in this cause, you mustn't profit at other people's expense. You just take a loss and even suffer great losses. There are still some working personnel who have quitted after a period. You cannot say they're not right when they can't advance any further.

Prof. Liu: *They can't go any further at a certain stage.*

Prof. Zhang: Their understanding only stops at that stage and so does their dedicative work. They can't adapt themselves to the further demands.

Prof. Liu: *Right! Right!*

Prof. Zhang: If everyone can get to know and understand the life of dedication advocated in Jiaolong Culture, and have it established in their life, our society will become more and more beautiful. For this age-old value and meaning, a new civilization must be established.

Prof. Liu: *To improve their ideological states.*

Prof. Zhang: This new civilization must have traditional cultures (*including religious cultures*) and sciences combined. The civilization in the next century is the link of traditional cultures and sciences. Certainly this link is not mechanically piecing together.

Prof. Liu: *Right!*

Prof. Zhang: As is known to all, Einstein once said, "**Science without religion is lame and religion without science is blind.**" With times advancing to the present age, people should study

traditional cultures, including those scientific laws in religious cultures. However, the contents in traditional religious cultures are hard for people to accept. So their scientific connotations and those deep-level principles in the religious cultures must be rediscovered, decoded and tapped. Meanwhile, people should realize the limitations of modern sciences as well. Besides, the developing direction of sciences should be correctly guided. People should treat sciences scientifically. They should not alienate and rigidify sciences and develop sciences superstitiously. If a doctrine or theory is made to become absolute, a formality or a superstition, the life of this doctrine or theory is bound to come to an end. If science is made absolute, a formality or a superstition, science is bound to become a religion.

Prof. Liu: Yes, a new religion, a new superstition.

……

For example, there is a person who feels ill. When in Lingshan, this person becomes well and is moved deeply. He cares about nothing when ill. Later, having recovered, his various thoughts for fame and profit will come back again. The reason is that, when dying, this person thought it useless to seek fame and profit. Is my explanation right? At this very moment, people are easy to connect with the cosmos. Once connected, their diseases will be removed and they are cured of. Having recovered, people will return to normal again, seeking either fame or profit, or just both.

Prof. Zhang: Something instinctive.

Prof. Liu: *Let us explain this through the relationship between the left brain and the right brain. The left brain is responsible for human activities concerned with fame and profit while the right brain is with the cosmos. When people cut off their consciousness for fame and profit, their right brain will get connected. Having been connected, people's mind and body will be in healthy condition. When people become healthy, they will surely pursue fame and money, which will naturally disconnect the right brain and the cosmos. The reasons here are related to physiology. As Prof. Zhang, the teacher, said just now, if people don't reach that civilized mental state, the ecological civilization is unlikely to be set up. So we must promote the psychological civilization first, which is the basis for the ecological civilization. Without a psychological civilization, the ecological civilization is only empty words. Then how can we have people come to a higher level? In the past, people could reach the level through cultivating their virtues. When they cultivated their virtues to a certain degree, they would become oneness with nature. This is called having achieved "the unity of nature and man". In actual fact, when they cultivated virtues, they most likely had their left brain closed. ……*

Prof. Zhang: At the conference on human body science, all of us saw in our own eyes that Mr. XX shook some tablets out of a medicine bottle. We saw it and thought that was true. However, to those who haven't seen it with their own eyes, it is hard for them to believe. Even if spoken to, they won't really believe it. Some people engaged in natural science think it impossible to happen because they think it violates this law or that theorem and so on. You see, those who engage in natural science don't respect facts. They have violated science.

Prof. Liu: *They use this frame of science to measure that one.*

Prof. Zhang: Concerning the fact that it violates this law or that principle, such people are too superstitious about what they have learned and made their knowledge absolutism. Why? It is because any scientific law or principle is used to describe facts on a certain level. However, people cannot mechanically stop at a certain level of knowledge because behind laws there is still the law of laws. What we have known are only laws on the matter level. There are still laws on the levels of energy and information. Besides, laws of different levels can interact with and respond to each other. We only know that matter has the blocking at the matter level, but we don't know that, under certain functions of some information structures, matter can be turned

into energy and again reverted into matter. What is the reason for shaking the medicinal tablets out of the bottle without opening it? It goes as follows. Those medicinal tablets are first energized and taken out of the bottle because energy can't get blocked by matter. Then those energized medicinal tablets are to be reverted again to material medicinal tablets outside the bottle. The whole process is operated by means of information structures. If these phenomena are said to have violated some accepted scientific laws, these phenomena are finished by some laws that "science" hasn't discovered yet. If accepting these facts violates modern scientific laws, then not accepting these facts will violate the future scientific laws. Rigidity is a kind of "disaster" in people's understanding. It is called a disaster of "worldly knowledge of sophistry". When we object to superstition, we'd better not fall into a second superstition.

Are those ancient religious cultures all superstitions? Absolutely not! For instance, in Buddhism, there is a Buddhist sutra which describes the whole process of changes from a fertilized ovum to a fully developed fetus. The account is similar to the results got by researchers in modern embryology. You may wonder how they discovered and knew these facts. To know some advanced knowledge in traditional cultures, we should first widen our cognitive channels and adopt a scientific attitude to the crystallized part of traditional cultures.

The research method in modern science is to regard researcher as the subject and objects of study as the object. This kind of research method completely separates the subject and the object from each other. This research method of subject-object separation is only applicable at the level of matter. It doesn't work at the levels of energy and information. With subject and object separated, people can't know the original existing condition. When Lao Tzu studied things at the levels of energy and information, he didn't use the "desirous" cognitive method and condition which ordinary people use. What he used is a kind of "desireless" cognitive method and condition. The reason is that through the "desirous" cognitive method and condition, people only know something superficial and peripheral, while, through the "desireless" cognitive method and condition, people will know something essential and ultimate. These are about cognitive channels and research methods. They should be based on the fusion of subject and object and on the unity of subjectivity and objectivity. Besides, their subjective consciousness and objects of study should be in perfect unison. The method Mrs. XX used is just this method of subject-object combination. So she could not only communicate with the object of study, she could also interact to and exchange with the object of study.

Prof. Liu: *She had that boiled peanut reverted again to a raw peanut, which produced buds later. It is hard for people to understand this.* ……

Prof. Zhang: Man should return to naturalness and achieve the unity of nature and man. Having reached such condition where man and nature have become one, do people compete or fight with others? No, they don't! At that time, nature is you and you are nature. After you have been one with nature, everything will be you and you will be everything. Will you still want to destroy the ecology? From this perspective, when you destroy the ecology, you are destroying your own life. For this reason, we should appeal loudly to people to return to naturalness and care for the ecological civilization.

◎ When a professor from Beijing came to Lingshan, he was so exited that he burst into tears. The first day he arrived in Lingshan, he was deeply moved. He said, "Nowhere can people find a place like Lingshan in China." It was really delighted tears flowing from his inner heart. If Jiaolong Culture can be popularized, it will greatly benefit human society. If more and more people can take the lead to learn and practice Jiaolong Culture, it will be wonderful.

As you can see, in such cold weather, we have come to Xinjiang to spread Jiaolong

Culture. It will be good if Jiaolong Culture and Lingshan Spirit can be popularized in Xinjiang.

…… I've said this cause is a cause of dedication. What is hard for people to do is devote themselves to others, not to take from others and not to seek personal gains. It will be harder for people to devote themselves long because we can't do it by ourselves. Therefore, people in the world find it hard to understand and believe it.

Prof. Liu: *As we all can see, they squeezed in this room in Beijing. We also lived this way, two in a room. Prof. Zhang, the teacher, was very simple in life.*

Mr. Jin: It really gave them a hard time. They cooked meals themselves.

Mr. Shi: Prof. Zhang, the teacher, as well as other working personnel all paid their own expenses. Their expenses can't be reimbursed in Lingshan. The distinctive characteristic of Jiaolong Culture is selfless dedication. No matter how much the cost is, we are willing to. We're willing to dedicate ourselves. We're happy because of our dedication to others. The more we contribute to others, the more delighted we will become. Dedication is equal to happiness! Dedication is pleasure!

Prof. Zhang: Just now Prof. Liu said that this cause is not a small cause but a great one which is concerned with the future of humanity.

Prof. Liu: *The cause is a new civilization!*

Prof. Zhang: Right! It is a new civilization. This new civilization shall be established on lots of people's spirit of dedication. When people are devoted to setting up this new civilization, their happiness and pleasure are also in it. Today, Prof. Liu has given a good explanation.

Mr. Jin: *Today, Prof. Liu really gave a wonderful speech. It's very good. There is a book called* ***Revolution of the Left Hand: to Develop the Right Brain.*** *The book encourages people to use their left hand to do things such as writing with left hand, eating with left hand and so on. Why do they do so? The purpose is to develop the right brain. (People laugh.) Shut the left brain and get rid of those greedy desires, and people's right brain will be developed.*

Prof. Zhang: …… We should be both cautious and bold in our exploration and research. Otherwise, some progress concerned with human civilizations will be delayed just for man-made factors. The delays will do great damage to mankind. For example, unaware of the importance of ecological balances, people recklessly cut down trees, disastrously reclaim wasteland, ruinously hunt animals and wantonly slaughter creatures. There are still many other blind activities, which are surely to bring humankind endless troubles in the future. Now we should act in accordance with natural law and try our best to make contributions to human civilization. Just as many little drops of water can make an ocean, our small deeds will also make a great contribution to the development of human civilization.

…… Just now, you made a vivid description, saying "turn off" the left brain. Certainly it's a mechanical way of expression. The key factor is not in outside but inside. People should make efforts to turn off their "entries" which allows greedy desires, selfish minds and impure thoughts to enter. The ancients called this process "cultivation, tempering and refinement". When people don't know dedication is demanded by natural law, their dedications won't last long and become a formality and finally become an empty slogan. In the world, many outstanding theories can't give their full play, just because they haven't had their operability well developed. Without good operability, there will be no motive power. Only by basing themselves on the knowledge of deep-level laws can theories and doctrines be well established, have sustainable motive power and last long. For example, the government calls on people to "learn from Lei Feng" and "serve the people heart and soul". It is very good. However, those advocates cannot set good examples because they have heavy greedy desires, take bribes, stretch laws, and lead a corrupt life. The deeper reason is that they haven't realized the deep-level laws and

can't establish proper outlooks on the world and life. As a result, for lack of good examples, their propaganda holds no appeal to people and can't last long.

In the view of Jiaolong Culture, actions speak louder than words. Unlike people present at the conference here, who are mainly university professors and higher intellectuals, people in Lingshan seem not to be well educated. However, they have a pure mind and a dedicated spirit. Their pure mind and dedicated spirit come from their direct understanding of the dialectical relationship of cause and effect as well as their ahead-of-time pursuits after they have known the natural laws. Their deep understanding of the causal restrictions and some deep-level laws come not from systematical study of theories but from daily experiences as well as direct revelations in nature. Witnessing those direct revelations of the original nature and objective laws, they have had a profound understanding and led a dedicated life. As a consequence, voluntary work in Lingshan demonstrates a kind of noble mindset. There is no such pursuit of fame or profit. Those working personnel in Lingshan have neither rewards nor salaries. Some veteran dedicators in Lingshan can bear various insults, some even getting retaliated.

◎ This is both state and understanding. This is both education and influence. With a good guide and a positive environment, everyone can naturally get their mind purified and their personality perfected by correcting their faults. Lingshan is just such a melting and shaping furnace to purify people's mind and perfect their personality. Lingshan is also an ideal place for people to return to naturalness. The reason why Lingshan (*the Efficacious Mountain*) has efficacious energy is that there are a large number of selfless dedicators in Lingshan. With people's mindset of selfless dedication set up, they will naturally create within themselves a well ordered energy field and information field. People's thoughts and ideas can change and alter their energy field and information field. When you stay in a well ordered field, your focuses of infection and diseases will naturally get adjusted. In the past, the ancients said, "**The Buddha's radiance universally shines**" It refers to the Buddha's well ordered information field and energy field. The Buddha has the highest level and condition. The Buddha is the title for people with perfected personality, full wisdom and complete morality. "Universally Shines" means the omnipresence of Buddha's highly ordered information field and energy field. This is one layer of the meaning of this famous motto: "**The Buddha's radiance universally shines**". Its second layer is that, illuminated by the Buddha's radiance, people will get awakened from their confusion. The key to their voluntary cultivation still needs further spiritual encouragement and the opening of their wisdom. If a place in Urumqi can establish Lingshan Spirit, the place will naturally have the effects to cure people of their diseases and purify their mind.

◎ Why your diseases can be cured of when you purify your mind by the Fourteen Don'ts of Lingshan? The reason is that in Lingshan, you stay in a highly ordered energy field and information field outside while there is a self-adjusting operation inside. With the two forces joined, wonderfully unexpected effects will come about. Once mankind has Lingshan Spirit, the information field and energy field of mankind will make a great difference. The fields will greatly influence human living environment. All are subject to law and all can interact with and respond to each other. Why should we maintain the life of dedication? Exaggeratingly speaking, people's good thoughts and ideas will create a kind of good order and law for humanity. The ancients said, "**An idea can eradicate a thousand-year suffering.**" People's good thoughts and ideas can create a good atmosphere, which is called the energy field and information field.

Prof. Liu: The other day, I attended a conference in Yantai City, Shandong Province, where I met a scientist who wrote a book named *Matter·Consciousness·Field*. The book is said to have been highly praised in a letter written by Qian Xuesen, the most famous Chinese physicist, saying this book has

opened a new horizon for philosophy. He has matter and consciousness unified and calls it the field. He thinks that the whole universe has a field, which is omnipresent. What's more, the field is not just matter and energy. So Mr. Zhang, the teacher, said that changes of information will affect the whole universe. They are correlated to each other. Just take curing of diseases for example. Western doctors only treat parts of the patient. However, once in Lingshan, with the patient's field changed, there is no need to specifically treat a certain part or a certain disease. You will be connected with the universe and supplied with energy. The patient will be well adjusted both physically and mentally as a whole.

Prof. Zhang: When people can learn Jiaolong Culture and Lingshan Spirit and carry them out in daily life, they will naturally experience the effects of natural recovery which lead to their mental and physical health. If every area creates such effects and has them joined, then immeasurable contributions will be made to human society. Thanks to this natural recovery, those working personnel in Lingshan can spare lots of medical expenses each year.

……Either a culture or a theoretical system, if only fabricated at desk, will have no life force. In the long river of history, such cultures or theoretical systems are unlikely be recognized and popularized. Certainly they can't evoke a strong echo in people. Why do Confucianism, Buddhism and Taoism have an enduring appeal to people? It is because their theoretical systems were not fabricated by Confucius, Shakyamuni Buddha and Lao Tzu. The theoretical systems embody the conditions and attributes of natural law known by these great sages through their "desireless" cognitive channels. As a result, these theoretical systems are truths beyond space and time and hold an enduring appeal to mankind.

It is a pressing matter for people to purify their mind, perfect their personality and build up an ecological civilization, which people haven't realized. They still think it is not an urgent matter but a casual and unhurried one. Until now some people still occupied themselves with supernatural powers, functions, spiritual penetrations or something else. It's not time for them to pursue those things. They haven't realized that supernatural power, spiritual penetrations and functions etc, are not the Great Way but only petty techniques. Without a purified mind, perfected personality and added wisdom, people won't get liberated even if they have the same spiritual penetrations and functions as the Monkey King's does. The reason is that spiritual penetrations and functions cannot get people sublimated.

Prof. Liu: *Spiritual penetrations and functions can't solve the fundamental problems of humanity.*

Prof. Zhang: Yes, they can't solve human fundamental problems. Suppose you have the supernatural power of passing through the wall. It will be worse if you don't have a purified mind and perfected personality. The supernatural power of going through a wall will fuel you to do misdeeds. The problem man faces is not about spiritual penetrations but how to return to naturalness, how to bring the original nature back to life, and how to build up a dedicatory life. Then do people need spiritual penetrations and functions? To people having rigid thinking, supernatural powers or functions can be used as an eye-opener and let people know that there exist conditions and properties of other worlds. Shown some of this, people should be directed to seek how to return to naturalness and how to build up a dedicatory life. Without a dedicatory life, it is no good having supernatural powers or functions.

There was a Taoist from Laoshan Mountain who had the function to pass through the wall. But when trying to do something evil, he bumped his head and got a bump on his forehead. It is said that a person in India got stuck when he was passing through a wall. At first, his performance worked when he wanted to broaden people's horizon. Later, he began to show off his techniques, which, in Prof. Liu's words, equaled turning off his special function. When he had no impure thoughts in his performance, he would be in a state where matter, energy and

information could be mutually transformed. Once with a mind to show off, he “destroyed” the highly ordered structures of mutual transforming condition, so a blocking condition arose. In other words, an impure idea prevented the mutual transformations between matter, energy and information from taking place. There would be blocking between matter and energy. Essentially speaking, people’s selfish thoughts and ideas have “upset” the highly ordered condition of information structures. Therefore, without a highly purified mind and perfected personality, supernatural powers, spiritual penetrations and functions will harm people because their thoughts for fame and profit will cause blocking in the mutual switching between matter, energy and information. So Lao Tzu advised people to cultivate virtue to tally with the Way. To tally the Way means that people should display the attributes of the Way, that is, selflessness, desirelessness, inaction and naturalness.

…… human civilization is being challenged. Should people indulge in their greedy desires to go corrupt or should they purify their mind to return to naturalness? Should they satisfy their greedy desires to bring themselves destruction or should they overcome their egoism to practice selfless dedication? So the mission to rescue human civilization is very urgent.

Mr. Shi: …… *There are many people who have been to Lingshan and deeply moved. Many people said such words, “Lingshan has saved my soul!” There is an old cadre, who was a leader in favor of ultra-left wing in the Cultural Revolution and persecuted many people. Once, he had an opportunity to visit Lingshan, where he met with Jiaolong Culture and realized his sins and offenses. He had felt extremely guilty. He said he must find those people persecuted and harmed by him and apologized to them. What’s more, he would give them some money as a financial compensation. Those who suffered from prosecutions said they had forgiven him for a long time. However, this old cadre insisted on doing so, saying, “I must apologize to them. If not, I will have a guilty conscience for ever.” He told others he has been studying Jiaolong Culture and has known that those evil deeds he did will have his “software” “poisoned”. The “poisoned software” will lead him to suffer from karmic retributions, which will undermine his mental and physical health. He said, the law of cause and effect is an important scope in Marxist philosophy. Some old cadres said that their trip to Lingshan was the turning point in their life. Their words sounded very sincere. How can a trip to Lingshan have become a turning point in their life? If you can think over their words, you will find these words are from the bottom of their heart..*

It’s very good for us to study Jiaolong Culture in Xinjiang. As Prof. Zhang, the teacher, said, “If everyone can practice selfless dedication, how wonderful human society will be!” With nobody scrambling with each other, the world will become a pure land. There will be no need to have burglar-proof doors, security locks and safes etc. There will be no need for policemen, courts and judges, public security agencies etc. If those funds and materials for public security could be put into carrying out the Fourteen Don’ts to purify people’s mind and perfect their personality, or educate them to improve their spiritual civilization, it would be wonderful. And these things seem not play such a role.

Some people may say, can this Jiaolong Culture make any contributions to the construction of the two civilizations? It is obvious for Jiaolong Culture to contribute to spiritual civilization, because people’s level has been improved. Can Jiaolong Culture contribute to material civilization? From the angle of material civilization, is it a contribution when less money is used to make theft-proof doors? Is it a contribution when there is less expenditure in police, courtrooms and public security agencies? Therefore, Jiaolong Culture is beneficial to everybody, every family, every country and the whole humankind. If people just flow with their greedy desires, they will go from bad to worse. At present, people don’t have a sufficient understanding about this matter. People don’t care about what condition human society live in. It is very urgent to found a high civilization for humankind. Everyone should have a sense of missions.

Mental and Physical Health and Returning to Naturalness

---Excerpts from the talks at the symposium in Urumqi

These two days many people have told me that people present at this symposium are from all walks of life. Unlike those previous symposiums, people present were almost from the same trade. It was easy for me to make the speeches because the topics were not so varied. Today, people present are from various trades of society. This has presented me a hard problem. From last night, I have thought about how to give my speech today, for I have to meet the needs from all sides. So I will try my best to satisfy the needs of all people who come either for natural recoveries, to explore theories, to care about Lingshan or just to listen to my speech out of curiosity. I will try my best to make people at all levels satisfied.

The first problem I'll explain is about the mental and physical health of humanity.

The matter of mental and physical health of the whole human race is concerned with each person. It is a frequent topic in daily life. When we talk about whether a person is healthy or not, we often refer to the physical health. For example, "How about your illness?" or "Do you feel any better?" From the viewpoint of Chinese traditional cultures, physical health belongs to the category of body. In traditional Chinese cultures, health consists of two parts: one is the health of people's mind and the other is that of the body. It is often said that people should be healthy in both mind and body, that is, mentally and physically healthy. Then how can people achieve mental and physical health? In the research, Jiaolong Culture has found an effective way to convey, in modern words, the relationship and their internal patterns between the mind and the body explained by the ancients.

First, we must know the "makeup" of a human person. What does a human person consist of? Without knowing it, mankind will never achieve their mental and physical health. This is of vital importance to humankind and demands a prompt solution. Why are modern people infested with so many diseases? And the development of medicines is far from meeting the demands of patients to relieve of their pains and suffering. With one disease still uncured, another disease has already come into being. Mankind hasn't found a cure for AIDS, a new kind of disease has already arisen. Seen from the macroscopic perspective, human health has been led by the nose by various diseases and man is rushed off their feet all day trying to treating these diseases. According to the studies made by Jiaolong Culture, even if there are more advanced medical facilities and better hygienic conditions, people still find it hard to shake off the troubles caused by diseases. Nor will they achieve their mental and physical health. The unhealthy mind and body has brought people heavy burdens.

Yesterday, I attended a small meeting at which Prof Liu, who has been researching a topic about ecological civilization, introduced the ecological civilization to us. Some of his

viewpoints about the ecological civilization coincide with some viewpoints in Jiaolong Culture. Now we should do the research from every aspect. We should study and explain the mechanism of the mental and physical health from both the angle of modern sciences and the traditional Chinese cultures. Meanwhile we should integrate these cultures of different systems with each other from different angles to achieve the mental and physical health of mankind.

To achieve the mental and physical health, we should first know the makeup of a human being. Then how can we describe the components of a human being? By turning to computer terms, Jiaolong Culture describes the makeup of a human being as follows. Each human being is made up of two parts. One part is called the “software” and the other is called “hardware”. Such terms as information, energy, matter, “software” and “hardware” are borrowed from modern sciences. These terms should be correspondingly comprehended in a different way from their original meanings in modern sciences. Yesterday we also mentioned this matter. We’d better not rigidly adhere to some nouns and their definitions. To communicate with modern people, modern words and expressions must be used. If not, we can’t communicate with them. So we turn to modern words and concepts to express our views.

However, on the other side, when such nouns and concepts in modern sciences cannot convey what is being described accurately, we shouldn’t rigidly adhere to their definitions and meanings in modern sciences. For example, when we say a man is composed of the “software” and “hardware”, we cannot mechanically understand that man and computer are the same. As we all know, the computer is a kind of man-made apparatus. Its software is designed and its hardware is made by human people. However, human brain, which is greatly different from a computer’s, shouldn’t be understood mechanically. Inspired by the computer’s software and hardware, man’s “software” and “hardware” has been figuratively brought out. A computer needs the driver which is software to work by. As we know, human brain cells are far better than the most advanced computer in the world. It is said that a human person has 100 billion brain cells, which equals 100 billion computers stalled in a person’s brain. Please think. If there were so many computers in the human head, don’t they need some “software” to coordinate them? Without highly harmonized and unified “software”, can they work? So there must be some “software”. Otherwise, so many “computers” are unlikely to work so harmoniously. This shows that each human being must have its coordinating “software”.

The “hardware” of a human being is easy to understand. The systems in our body including nervous system, digestive system, respiratory system, and circulatory system etc, belong to human “hardware”, which I won’t give an elaborate account. Next I will give another example. DNA, the carrier of our genetic codes, is the “hardware” of genetic system. Why does a boy not have a beard when he was born but he has one when he develops to a certain age? It means that in his genetic “hardware” there are coded messages carried and hidden to grow a beard. These coded messages will display themselves when their programs are activated. Then these messages will display their corresponding shapes and properties.

Then how does this “a certain age” come about? What has controlled this program? The display of a certain program is controlled by the “software”. Each program needs some corresponding “software” to stipulate it, drive it and operate it. A human person is a living entity composed of the human “software” and “hardware”. When human “software” and “hardware” organically combined, it will highly harmoniously operate and function. This is a human being with life. This is also the makeup of a human being. Let’s look at an example in medical science. Take a patient with heart disease for example. By a stethoscope or an electrocardiogram, a doctor can know whether a person have a heart disease or not. Why does a person’s heart

have diseases? In terms of medical science, a doctor is sure to find some reasons. However, not all the people with the same reason suffer from the heart disease. Why should Tom but not John suffer?! These problems can't be settled just from human "hardware". The fundamental causes are in the "software". When there are some defects in the coded messages carried in the DNA, corresponding diseases will be displayed in the corresponding stage. This is clear in modern medical science. And then why is it so? Why do these defects appear in the DNA? We can't find the reason in the "hardware". It is in the "software."

Now let's come to the mental and physical health. How can we achieve the mental and physical health? If we don't know the makeup of a person and the relationship between human "software" and "hardware', we will have no way to operate and have a healthy mind and body. We have talked about this problem with some doctors. While treating a certain illness, modern doctors start with the "hardware". When an illness is found in some part, they will prescribe the right medicine to treat the illness. They won't care about how the illness has come about or still look for reasons in the "hardware". If doctors treat illnesses only from the "hardware", they will surely treat the head when the head aches and treat the foot when the foot hurts. Sometimes, when the headache is cured of, the patient's shoulder hurts. With the shoulder cured of, his leg aches again. There are few people without illnesses. Faced with so many diseases, if we only treat the "hardware", we will never know their true causes.

Then how will we prevent diseases from happening? It's hard to prevent diseases from happening if we only guard against them from the "hardware". To guard against diseases, we must start with the "software". If something is wrong with a computer's software, the computer won't work even if the computer's hardware is precisely made or of top-quality. Similarly, when a person's "software" has gone wrong, this person will be useless even if this person has a wonderful body. Let's take a not-so-precise example of a vegetable with a disordered cerebral thinking in hospital. However, all the systems of this vegetable's "hardware" work well. How can the vegetable's thinking in the brain become disordered? The reason still lies in the "software". From this we can see that if a person's "software" has been disordered or disabled, this person's "hardware" will lose its existing worth. That is, this person will lose the basis for a normal life to survive on. Even with a broken arm, a broken leg or a blind eye, a person can still display his life worth if he or she still has well ordered "software". From the above mentioned examples, we can better know the relationship between human "software" and "hardware". The "software" is the root while the "hardware" is display. The "software" is content while the "hardware" is form. The "hardware" embodies the "software".

So to achieve mental and physical health, we should first make our "software" healthy. Exactly speaking, we should make the "software" well ordered. In popular words, we should make our "software" regular. It is still hard for some people to understand the well ordered "software". To make it easy to understand, let's use healthy "software". Whether a person has healthy "software" or not can be clearly shown through his "hardware". Healthy "software" will lead to healthy "hardware". With both healthy "software" and "hardware", people will have no disease. Macroscopically, this is people's mental and physical health.

With unhealthy "software", functional diseases will appear in human "hardware" sooner or later, even if their "hardware" is well taken care of. It is only half measures to rely on tonics and health food to preserve the "hardware". Any health care without focusing on the "software" has an opposite effect. Sometimes it will do no good but harm to people. In view of this, Jiaolong Culture has put forward the concept of healthy "software" so that people can build up mental and physical health. In modern language, people should have a healthy mind. The mind here

doesn't refer to the heart in our chest. The mind used frequently by the ancients really corresponds with the "software" in Jiaolong Culture. Some people here may have been to Jiaolong Lingshan and may know natural recoveries there. In Lingshan, the "hardware" and "software" of sick people get treated at the same time. It is usual practices in modern medical science and hospitals to treat patients from the "hardware". Modern doctors prescribe the corresponding medications according to patients' symptoms.

Then how can patients get treated from their "software"? Diseases in "software" mean that the "software" has been poisoned or badly disordered. In other words, the "software" has been input "poisoned" signals or piled up by some disordered programs. Some diseases are caused by the feedbacks of people's thinking, words and actions by means of thinking activities in their cerebral nerve center. This is the function of the mind explained by the ancients. The ancients called these phenomena "creations of the mind". Therefore, the "software" treatment is to treat the mind by the mind.

In Jiaolong Culture, one of the operations for the sick people's "software" to get naturally recovered is to sweep away their mistakes and purify their mind. Purifying the mind is now called making the "software" ordered. Then how can we make our "software" ordered? This needs self operation. We must input benign signals into our "software" and meanwhile eradicate those "poisoned" impure signals. Through inputting well ordered operating programs, we can bring our poisoned "software" back to normal. With the "software" well ordered, its goings will automatically adjust the focuses of infection in the "hardware", thus improving and curing the "hardware" of its various diseases. Then how should people operate themselves? In Jiaolong Lingshan, there are three procedures to cure sick people of their diseases.

The first procedure is to return and trace back to the source.

Everything in the world must have its operating procedure. Without operating procedures, everything cannot happen. The so-called operating procedures of the "software" are difficult for people to know and accept. Besides, the concept of the natural recovery of people's "software" in Jiaolong Culture is also hard to understand. Certainly it is natural and normal. To return and trace back to the source, we must establish a mindset to return to seek the root and find the source. Popularly speaking, people should return and trace back to find their root and source, that is, their ancestry. This expression is easy for people, including both illiterates and intellectuals, to understand and practice. We should explore the source of everything and return to it. Man is a "thing" among the "myriad things" in the world, so we should first know the origin of man. In seeking the root and finding the ancestry, we must have such questions as what our ancestry is. This question can immediately trigger the matter of the origin of man. How did man originate? Who were man's ancestors? How did they evolve into man?

Man is not only the product in the cosmic evolution. It is also a special life phenomenon appearing naturally. Certainly, man is also the characteristic of all life phenomena in nature. Returning and tracing back to the source is to explore how life began. Life has undergone from inorganic realm to organic realm and to the appearance of the living body. The characteristic of life on the earth is that they all are made up of "software" and "hardware" and their "hardware" is made of matter. When going further in returning and tracing back to the source, we should explore the origin of matter, which will touch the matter of how the universe began, that is, the origin of the matter world.

The disease-curing procedures in returning and tracing back to the source are that, by thinking and reasoning in seeking their root and finding their source, people will input a kind of ordered "signals" into their "software", and connect the ordered energy field and information

field in the great cosmos. Through the returning and source-tracing operations, people can straighten out the relationship between insiders and outsiders so that they can mediate the disordered, chaotic condition of the “software” and “hardware” to achieve the effects of natural recovery. This kind of returning and source-tracing operation is just the course of returning to naturalness and “unity between nature and man”, as was called by the ancients. Seeking the root and finding the ancestry is a popular expression of returning and tracing back to the source. We hope that everyone can understand this disease-curing method of natural recovery. We also hope this natural recovery can become a DIY method for everyone to operate. Only by understanding the method can you do it yourself. Only by DIY can you get benefited from this natural recovery. We sincerely hope everyone can practice this method of natural recovery and publicize it. Through publicizing this disease-curing method of natural recovery, the ecological civilization propagated by Professor Liu will be realized.

Jiaolong Culture is Return Culture. Return Culture actually contains some contents such as the origin of man, the origin of life, the origin of the cosmos etc. in modern science. Even if people return to the origin of man, of life and of the cosmos, they still haven’t returned to the root. How does matter come? Seen from the theory of Big Bang, all the matter came from the explosion of a very, very tiny “singularity”. Suppose this theory is right, then how did that “singularity” come? Then we will again come to the subject of multi-levels of the world. The world has many levels with different conditions of matter, energy and information. When returning and tracing back to the source, we still need to go back from different levels and worlds of matter→ energy→ information. People should know that the return of mankind is a steady and progressive course, which includes the following steps for people to operate. The first step is to seek their root and find their ancestry. The second step is to explore the origin of man, life and the cosmos. And the final step is the returns of the worlds of matter, energy and information. From these we can have a whole view of the returning and tracing back to the source.

Why must we plant such a concept of seeking root and finding ancestry as well as returning and tracing back to the source in our mind? Why must people operate in this way? This is called the input of “software”. To achieve the “software’s” natural recovery, people must first input ordered signals into their “software”. The condition of “unity of nature and man” called by the ancients really exists. It can connect energies and information of different levels. As I just said, the root source of the matter world is in the energy world. The root source of the energy world is in the information world. So we should return and trace back to the information world.

We must establish in our brain a concept to seek the root, find the ancestry and trace back to the source. Let’s use a tree to analogize the return. We should first return from the leaves to small twigs, then from small twigs to branches, then to the stem and then to the root. The deeper we return in levels, the better ordered our “software” will become. Another analogy is of a person cherishing his parents and grandparents. It’s also a return but a shallow one. When people think of the love, care, upbringing and education from their parents and grandparents, they are inputting some well ordered information into their “software”, which is beneficial to their mental and physical health. However, when people daydream or worry about their children’s future or fancy how they will win promotions and get rich, they are certainly not returning and tracing back to the source. They certainly can’t get feedbacks from ordered information. The deeper people return to the source, the higher the degree of their ordered information will be, and the healthier their mind and body will become. When people return

from seeking the root and finding the ancestry to the origin of man, to the origin of the cosmos, to the origin of the energy world and then to the source of information where the evolution begins, they have sequentially gone through all the return stages in their journey back to the source. They actually have got the effective means to get through the energies and messages of different levels. This is the first procedure of natural recovery in Jiaolong Culture.

The second procedure is to sweep away mistakes, purify the mind and perfect the personality.

The concrete operations are to spot and correct one's errors against the Fourteen Don'ts, code of conduct in Jiaolong Lingshan. People must do a deep soul-searching for their mistakes in the fourteen aspects. Mistakes and errors listed in the Fourteen Don'ts are against natural law which is called the innate Great Way by the ancients must be profoundly understood and completely rooted out. Mistakes and errors are mainly shown in the following fourteen aspects, such as being unfilial to parents, practicing promiscuity, squandering things, going corrupt, cheating or robbing others, trapping or harming others, smoking, gambling and taking drugs, abusing, lying to or beating others, harboring deviant views and libeling the virtuous people, being malevolent and unrighteous, killing or taking away other's life, offering superstitious sacrifices, disrespecting sages and worthies as well as cursing ancestry etc.

Are the mistakes and errors in these fourteen aspects based on ethics? No, they aren't! The Fourteen Don'ts in Jiaolong Lingshan to purify the mind are not based on concept of ethics but on the relationship between human "software" and "hardware" as well as on natural laws. Concerning the mistakes and errors in the 14 aspects, each kind of error is forbidden by natural laws, which I won't elaborate on here. If interested, you can refer to other materials after the meeting. Here I only talk about the reasons why people mustn't rebel against their parents. As code of conduct, it is a time-honored tradition for people to show filial devotion to their parents. However, people often regard it as a concept of ethics. People don't know it is the natural law that demands people show filial devotion to their parents. If it were only considered in ethics, some people would say, "I don't want to show filial devotion to my parents. Can you punish me?" If so, we just say they are not good citizens. They can't get punished because they don't break the law. Only people who have caused grave consequences are punished by law. Therefore, nowadays, many people are not so filial to their parents. They haven't realized the scientific principles in filialilty. They just treat the matter from the viewpoints of law, morality and ethics. They never know that filial devotion to parents is demanded by objective laws, without which, people won't have a lasting motive power in their filiality to their parents. So people must be made to realize that rebelling against parents will cause mutual interferences in the information field and energy field between parents' and their children's. Their bad conduct will cause their "software" badly disordered, thus making their mind and body unhealthy.

Why does Jiaolong Culture advocate that filial devotion is the first above all the goodness? The first error in the Fourteen Don'ts is to be unfilial to one's parents. Being unfilial to parents will input into people's "software" too much "poisoned" information, which will greatly damage their mind and body. Therefore, for the sake of our mental and physical health, we must promote that people show filial piety to their parents, clear up their rebellious behavior and clean up their unfilial mind. Having removed the "poisoned signals" in their "software" caused by rebelling against parents, people's unhealthy body and mind will be cured of in natural recovery. There are many such cases in this aspect in Jiaolong Lingshan.

◎ The act of admitting faults and correcting them is inputting benign and ordered signals

into one's "software". When people have realized their faults, they will have already input benign and ordered messages into their "software". When they have decided to mend their ways, they will have input more benign and ordered messages. With these benign and ordered messages input, they will function automatically and have unexpected good effects on people. People who come to Linghshan for a natural recovery of their "software" are required to purify their mind by soul-searching according to the Fourteen Don'ts of Jiaolong Lingshan. The sick people come from various walks of life and have suffered from varieties of diseases. By purifying their unclean mind, the "poisoned" signals in their "software" will be purged, as if the "noises" on the tape have been removed. With "poisoned" signals purged, the "software" will have been cleaned up and become well ordered. With the well ordered "software", some diseases in the "hardware" will lose their nutrients and die off naturally. Only in this way can people have healthy "hardware". With well ordered "software", we will say they have a healthy "mind". With well ordered "hardware", we will say they have a healthy "hardware". With the combination of the well ordered "software" and "hardware", we will say these people are both "healthy in mind and body". This is the second operating procedure to guarantee people to have a healthy mind and body.

The third procedure is to establish the practice of a dedicatory life.

Jiaolong Lingshan and Jiaolong Culture have been advocating selfless dedication. In selfless dedication, those working personnel and researchers in Lingshan must first take the lead to practice selfless dedication. It's easy for people to dedicate themselves to others but it's not easy for them to engage in selfless dedication. The working personnel in Jiaolong Lignshan including me haven't reached the height of "selfless dedication", for "selflessness" is too high a standard. "Selflessness" is easy to speak but difficult to reach. It may be harder than climbing the sky, for "selflessness" is one of the attributes of the Great Way expounded by Lao Tzu. Only when one has the condition of the Way can this person possess the attribute of "selflessness". As a Chinese saying goes like this, "**Without a selfish mind, a human will turn god**". This shows selflessness is noble and hard to reach. In the eyes of Chinese, gods are typical of justness and selflessness. When a person is said to be a god or a goddess, this person must have been highly thought of by others. We haven't yet reached such a high degree, but we advocate and encourage people to seek selfless dedication.

Then in what aspects is Lingshan spirit of selfless dedication embodied? Lingshan spirit of selfless dedication is embodied in voluntarism. In every corner of Lingshan you can find people doing voluntary work, such as voluntary research, voluntary labor and management and so like. Even attending various conferences nationwide, the working personnel still pay their own expenses, no matter what conference it is. I don't mean that Jiaolong Lingshan can't afford those fares. I just mean that a spirit must be established to perfect people's "software" and simplize (*to make …simple*) the social trends and customs. This is beneficial to people's self-perfection and the advancement of the social spiritual civilization. Otherwise, without well ordered "software" and well established spirit of selfless dedication, your lectures and slogans will be empty words. It is winning fame by deceiving the public, which is an offence.

Just know Prof. Liu introduced the Four Frees in Jiaolong Lingshan. *(The Four Frees refers to free admission, free meals, free accommodation and free natural recoveries.)* The "Four Frees" carried out in Lingshan has caused a great stir among people and made them confused. A visitor from Xinjiang told me that she didn't believe it when people told her about the Four Frees in Jiaolong Lingshan. Later after she attended the symposium, she found it was indeed true. So excited was she that she burst into tears. She was deeply moved by the "Four Frees". It's

normal for people not to understand the Four Frees in Lingshan, for they have been used to living in a world of deceptions and frauds. Nowadays, it's normal mentality for people to satisfy their various greedy desires and personal considerations by means of snatching, robbing and fighting. It's no wonder that they cannot understand the "Four Frees" and the spirit of selfless dedication in Jiaolong Lingshan. If they could, it would startle me.

But the "Four Free" is absolutely true. There are many veteran dedicators in Lingshan. There are some old cadres who have been engaged in voluntary work and management. Many working personnel have dedicated their time, money and energy to Lingshan. It is a common scene there to see Lingshaners dedicate themselves in various forms. Until now there are some retired cadres who work in Lingshan but have meals at home. Some working personnel donate their own wheat, flour, vegetables and oil. Other working personnel insist on cooking meals in the staff canteen but they still pay their own board and lodging. There are still some people doing voluntary research and management work. These are facts. However, hearing these deeds, there are still people who disbelieve them. They may wonder why they should behave thus. Yesterday I gave a lecture on the driving force of selfless dedication. Without practice but empty preaching, there won't be so many good effects. The "Four Frees" having been carried out for 9 years, the Lingshaners have also devoted themselves for 9 years. Once, the management mode of the Four Frees caused well-meaning worries from people all over the country and so did I. But I told them not to worry about it because people have their own noble existing worth.

According to the research finds of Jiaolong Culture, people possess both the original nature and the instinct. The instinct refers to the spontaneous tendency of people's various greedy desires, selfish minds and impure thoughts. Human instinct is embodied by people's greed and selfishness. Then why must people produce those greedy desires, selfish minds and impure thoughts? The reason is that our human body is made of matter which is subject to the Periodic and Cyclic Law, a fundamental law in the matter world. This Periodic and Cyclic Law restricts everything in the matter world. To move our body, we have to take in energy. To take in energy there must be foods, for energy is contained in the form of physical foods in the matter world, so we need matter to provide energy. In this natural world, all life forms, from simple living organism to complex life forms, survive by taking in energy. This energy absorption can keep the human body living and cycling. In our human nature, this energy absorption is embodied by the spontaneous tendency of our greed and selfishness. This kind of spontaneous tendency is human instinct. Look at those newly-born babies. They have the instinct to grab things. They stuff into their mouth whatever they can grab. They hold things firm in their hands. They will cry if their things are taken away. This is the instinct. Human instinct is the manifestation of the Law of Period and Cycle of the matter world.

Besides instinct, people still have their original nature. People's original nature exhibits the efficacious light of wisdom, which is embodied by selflessness, desirelessness, compassion, goodness and other attributes. People's original nature is the attribute of the original source of the great cosmos exhibited in human nature. This original source belongs to the level of informatory condition and is a kind of attribute beyond the Periodic and Cyclic Law. In human nature, it is the efficacious light of wisdom which is goodness, benevolence, mercy and compassion. The ancients in China had a profound understanding in this respect. Mencius saw the good side of human nature, so he put forward the theory of "good nature of humanity". Xun Zi saw the instincts in people and thought human nature was evil, so he brought forward the theory of "evil nature of humanity".

Actually, through the lens of the natural evolution, man is the product in the evolution of the great cosmos. The great cosmic evolution begins from information to energy and then to matter. People's original nature displays the attributes of the information world while people's instinct embodies the attributes of the matter world. Therefore, each human person has both the original nature and the instinct. Usually, people's original nature is covered by their instinct. So people's original nature has been recessive while their instinct has been clearly visible.

Jiaolong Lingshan and Jiaolong Culture encourage people to purify their mind, perfect their personality and practice selfless dedication in order to contain human instinct and awaken their original nature. Practices of the "Four Frees" and selfless dedication in Jiaolong Lingshan are based on the innate good original nature people possess. Meanwhile they are also the concrete operations to restore human original nature. Knowing human original nature and its instinct scientifically, people will find inner impetus for the development of human civilization. Knowing this inner impetus, people will volunteer to work. Otherwise, their operations and practices will become rivers without a source and trees without a root. Therefore, when people don't know the inner mechanism of "learning from Lei Feng", people only know that it is good to learn from Lei Feng or it is good to possess communist morals. Then what if they don't learn from Lei Feng? What consequences will people receive if they don't learn from Lei Feng? For lack of scientific knowledge based on law, many good practices that are beneficial to society and individuals cannot go on. The fundamental task, motive and goal of selfless dedication we advocate are to make your "software" ordered. The value of a dedicatory life is also to well order your "software". The immediate benefit of having well ordered "software" is to make your "hardware" away from diseases or at least to have you recover from diseases naturally. Then the purpose to implement the Four Frees is not to please the public with some claptrap or have other intentions. We just hope that we will have a good atmosphere of selfless dedication to have our "software" ordered, our conscience awakened and our original nature returned.

In traditional Chinese cultures, it is said that "**The Way of the great learning is to brighten the bright virtue, befriend people and rest in the utmost goodness.**" What is "the bright virtue"? The bright virtue is the original nature we are talking about now. In Jiaolong Culture, the bright virtue refers to the well ordered "software", or say, the completely ordered "software". What does "brighten the bright virtue" mean? It means we should try to display our own "bright virtue" because our "bright virtue" hasn't been so bright and illustrious now. The bright virtue is just like a windowpane and will be dusty and dirty if it is not cleaned frequently. Now we have to clean it to make it bright again. This is called "to brighten the bright virtue". Cleaned, the glass will be bright and clear again. This bright glass is compared to the "bright virtue", analogically our original nature. Thus, our "bright virtue" will be displayed and our original nature restored.

Then what is the greatest learning? What is the ultimate goal of learning? The ancient sages told us the greatest learning is to "brighten the bright virtue". The final goal of all the learning and knowledge is to reveal our "bright virtue" so that we can hold down our instinct, overcome our greed and selfishness and restore our original nature. In this way, we can have our mind purified, our personality perfected, our morality and wisdom upgraded and our state sublimated. Buddhism tells us that everyone has the "Buddha nature". Then what is the Buddha nature? If shown in the human nature, it is the original nature with full wisdom and perfect morality. The Buddha nature and the bright virtue are the conditions and attributes of the highest state. Full wisdom, noble morality, perfected personality, elevated state and purified mind are the demonstrations of the Buddha nature and the bright virtue.

Lao Tzu required people to "cultivate virtue to tally with Dao (the Way)". Then what kind

of Dao (the Way) should people tally with? What are the attributes of the Dao (the Way)? The attributes of Dao (the Way) are selflessness, desirelessness, inaction and naturalness. To get rid of their greedy desires, selfish minds, impure thoughts and deliberate doings, people must cultivate virtue to tally with the Way. Deliberate doings here refer to the actions against law and attributes of nature to satisfy personal considerations. We should comply with nature, tally with heaven's Way and be united with heaven. Thus, we can fully display our original nature until we possess the conditions and attributes of the Way, i.e. selflessness, desirelessness, inaction and naturalness. This is the deep understanding of the original nature and its instinct of human nature from the perspective of the traditional Chinese cultures.

We should study and carry forward traditional cultures and let traditional cultures make greater contributions to human civilization. Based on the knowledge of human original nature and its instinct, Jiaolong Culture has advanced a series of demands to require aid people to overcome their greed and selfishness, purify their mind and better their personality so as to return to their original nature and have their "software" well ordered. In the famous Confucian classic *Great Learning*, there is an expression "to renew people", which means help others to overcome their greed and selfishness to become renewed people. For example, an unclean official becomes a clean and responsible civil servant and serve the people heart and soul. This is considered "to renew people". That is, bad people have been transformed into renewed ones. These renewed people still need renewing daily and monthly until they "reach the utmost goodness". This "utmost goodness" means the condition of perfect morality and full wisdom. Based on the attribute of the "utmost goodness" of human original nature, Jiaolong Lingshan has push forward the "Four Frees" and selfless dedication. Her purpose is to rouse people's original nature so as to help them enjoy mental and physical health.

This time, two people have come with me. One is Zhao Guobing, a retired cadre from a city bureau and the other is Li Yongchang. Both of them used to be cancer patients. Having arrived at Lingshan, they operated on their "software" as required and got cured miraculously. Not long time ago, a patient with lung cancer came to Lingshan. Before he came, he had been bedridden with lung cancer for a long time. His doctor in hospital thought he was unlikely to get cured and advised him to stay at home. So he was sent to Lingshan by his relatives. Having adopted the "software" natural recovery, this patient with lung cancer could even walk after a week. Later, he even joined in the voluntary work as a brick carrier. Now he is a normal person. These are real and reliable cases happening in Lingshan.

The cases show us that it is beneficial for people's mental and physical health if they can do as required by the Fourteen Don'ts. The operations on the "software" include admitting mistakes and errors, purifying the mind, perfecting the personality and a guarantee never to commit them again. Such operations on the "software" often have unexpected good effects on people's mental and physical health. Please don't misunderstand me. These cases don't mean Jiaolong Lingshan just only specialize in curing people of cancer or just a place to cure sickness. Some people haven't got recovered. A cancer patient from Xinjiang didn't get recovered. He has been dead. After his death, his son called me and showed his gratitude to Lingshan's working personnel for their good care for his father. The son also said his father felt no pain after he returned home from Lingshan and died calmly and peacefully.

To possess a healthy mind and body, people should first know their makeup and the relationship between their "software" and "hardware". Only a healthy "mind" can guarantee a healthy "body". Certainly it is necessary for people to take medicine and have injections. But only concentration on the "hardware" treatment such as taking medicines and having injections,

if not properly used, will lead to side effects. Sometimes, it can damage the body's natural resistance to disease, make bacteria become drug-fast, and result in the vicious circles between diseases and drugs. Nowadays in hospital the dosages used for patients have become larger and larger. If so, while treating the patients, we still develop and temper those bacteria, making bacteria stronger and stronger in resisting drugs while the patients' natural immunity has been weaker and weaker. Therefore, to return to naturalness, man should perfect from their "software" so as to booster their various functions in their "hardware". In this way, people's "software" will be more and more orderly and the functions of their "hardware" will be more and more powerful. This will lay a solid foundation for people's mental and physical health. If people paid little heed to their mental health but only focused on medicinal treatment and physical care, in the long run, they will have potential danger, for they only treat outward symptoms without treating the root causes.

As the forerunner to operate on people's "software" to achieve natural recovery, Jiaolong Lingshan has attracted wide attention from people from all walks of life, especially those medical personnel. Why does Jiaolong Lingshan have so wonderful healing effects on people? People who don't have knowledge in this respect will find it hard to understand it. As is shown in Jiaolong Culture, with well ordered "software", everyone is a transmitter source of the benign and orderly energy field and information field. The quality of one's energy field and information field has something to do with the orderliness of one's "software". If a person has highly ordered "software", surrounding him or her will be a time and space with wonderfully healing power. People with such power can still communicate with you by stimulating and responding to your energy and information, even though they are seated there, speechless. Staying with such people, your mind and body will get adjusted and mobilized to undergo a natural recovery. You perhaps can't understand what I said and may think it is too deep and abstruse but it is really facts. However, external causes become operative through internal causes. To achieve this, you must be able to receive and respond to such information field and energy field.

Why does Jiaolong Lingshan have such wonderful effects in natural recovery? This question is the very answer to the problem why Jiaolong Lingshan encourages people to purify their mind, perfect their personality and practice selfless dedication. The unique topographical phenomena come from the powerful, well ordered energy field and information field created by countless dedicators' purified mind, perfected personality and selfless dedication. In such an environment, you'll be moved by people's selfless mindset, caring words and devoted heart. These are only tangible feelings. Wherever and whenever you go, you will experience such cleansing words and selfless actions. Such words and actions are natural outflow of their true feelings, which can influence people unconsciously. This is just your one-side experiences. On the other hand, when you do as required by the healing procedures in Lingshan, the grand energy field and information field in Lingshan will automatically repair, adjust and improve your damaged "software".

Now let's look back and consider it as a whole. The reason why Jiaolong Lingshan propagates selfless dedication, implements the Four Frees and carries out the Fourteen Don'ts is to create an atmosphere for people, society and humanity to get reminded of the significance to purify their mind so that they can have ordered "software". Meanwhile, through concrete operations, all people can achieve mental and physical health and their level and state will be elevated. Thus, the future of mankind will become beautiful and wonderful.

When reading the picture album of Jiaolong Lingshan, you will see a photo showing many voluntary laborers, including an 80-year-old earth-ramming old man and some 3-year-

old brick-carrying children. The photo was taken when people constructed Taiji Terrace. Each day there would be many people working voluntarily there. The past Taiji Terrace was very small. Because it is the place for people to pay homage to the human ancestry, Taiji Terrace was enlarged by ramming earth layer by layer. The earth needed was carried on back sack after sack, just as the ancients built the city wall. Every day, more people would join in the voluntary work happily, contributing one share of their strength. One day when a tourist saw the laboring scene of those workers with great enthusiasm, he was deeply moved. Later, he told me he felt ashamed when he saw those volunteers. Another time, some people from other provinces visited Lingshan. Having finished their meals, they asked how much they should pay for the food. One of the working personnel told those visitors, “Lingshan is the ancient home to everyone. When at home, do we need to pay for meals?” Hearing this, one of the visitors immediately said, “How mistaken I am! Lingshan is the place to seek the root and recognize the ancestry. We should be filial to and show devotion to our ancestry.” In Lingshan, visitors have never been charged for their accommodations. Though living a simple life, the Lingshaners show a kind of feelings as if they were brothers and sisters.

People come to Lingshan to seek root and enjoy vegetarian meals. When you charge them for meals, they certainly pay for their meals. If so, will their trip to Lingshan make any difference to them? They will have no chance to purify their mind. Some even doubt whether those working personnel in Lingshan have personal motives. If so, Lingshan Spirit and the connotation of Jiaolong Culture will come to nothing. With everything free, Lingshan naturally moves and appeals to more people. Of course, people come to Lingshan not for the free vegetarian food but for Lingshan Spirit and Jiaolong Culture. Everyone must, through their sincere devotion, let visitors feel at home. Lingshan should be made an ideal place for people to purify their mind and perfect their personality. Every working personnel must let people know that the working personnel of Lingshan are not profit-seekers but selfless dedicators to take the lead in serving the people. In this way people will willingly safeguard the existing worth of Lingshan. As a consequence, a beneficial cycle of “one for all and all for one” will come into being. Actually, hearing meals are free in Lingshan, those visiting people strive to donate their money and materials, feeling delighted in their heart.

Please think. What does this simple matter show us? It shows that everyone has the innate divine light of wisdom, everyone has the good original nature and good will, and everyone hopes to have a mental and physical health. It also shows that the Four Frees and selfless dedication in Jiaolong Lingshan have brought people spiritual pleasure and played an active role in purifying their mind and constructing a spiritual civilization. Indeed, Lingshan Spirit of selfless dedication and the Four Frees have moved and transformed batches of visitors. Too many people have been inspired by Jiaolong Culture and Jiaolong Lingshan and have got awakened from their mists of ignorance. Some have realized their faults. Others have turned a new leaf. Lingshan has become a great Way-place that cultivators long for. Every day, there are siblings coming to Lingshan from all over the country, hopeful and delightful. And every day, there are siblings returning from Lingshan fruitfully but cannot bear to part. Those reluctant farewells are always unforgettable and sentimental.

Just now I mentioned Li Yongchang, who, with four other Henanese, donated about eighty cotton quilts. (*Later, they consigned the quilts by railway to Tianshui Railway Station and chartered a van and delivered the quilts to Lingshan.*) When the working personnel gave them the freight and other fares, they refused to accept the money. Instead, they thought the working personnel didn’t regard them as siblings of the Ancient Home but as visitors. Not only did they

not accept the freight and fares, they also donated a lot of money to Lingshan again. This spirit of mutual dedication is really moving.

Jiaolong Lingshan has been built on selfless dedication. Whoever returns to Lingshan will be the master, for Jiaolong Lingshan is home to everyone and is built by everyone. People call Jiaolong Lingshan the Ancient Home of Lingshan, where all people are brothers and sisters. Those working personnel are siblings who look after the Ancient Home. Many people worry about how Lingshan can maintain this undertaking. Based on the spirit of "The world is for everyone", Jiaolong Lingshan has been turned into the Ancient Home of Lingshan, a pure land for everyone to seek their root, recognize their ancestry and purify their mind.

Jiaolong Lingshan is really a place to practice selfless dedication as well as seek the root and recognize the ancestry. In Jiaolong Lingshan, people will get educated, transformed, and awakened so that they can join in the rank of dedication. Only in the rank of dedication can people embody their life worth and live a happy life. Bathing in an atmosphere of selfless dedication and in a loving and caring environment, your "software" will naturally enter into a kind of beneficial cycle and become more and more ordered. If you live in an environment full of various competitions, covets, snatches and even wars, your "software" will go into a vicious circle and become more and more disordered. And finally, you will lose the value as a human person. With the "software" disordered and a vicious circle formed, various diseases and ailments will break out in the "hardware". Having studied human mental and physical health, Jiaolong Lingshan and Jiaolong Culture have put forward the theory and practice to purify the mind, perfect the personality and practice selfless dedication so that more and more people can know and enjoy the worth and happiness of a dedicatory life.

Mr. Yang Yizhong, a retired cadre from Nankai University, came to Lingshan in his seventies to join in voluntary work and study in order to experience Lingshan Spirit and Jiaolong Culture. Having spent two weeks, he deeply understood Lingshan Spirit and Jiaolong Culture. Upon leaving, he insisted on donating his sweaters and woolen tights. Having returned home, he wrote to me to express his reflections. He thinks "voluntary labor and selfless dedication is a natural but effective healing means to purify people's mind, perfect their personality and cure of their mental and physical sickness. This pioneering work of Lingshaners is worth studying, following and popularizing among humanity, for this kind of means is a revolution for mankind to overcome their egoism and defeat diseases."

Just now Prof. Liu said that a new civilization should be established. This new civilization should be an organic combination of the essences of traditional cultures and modern scientific cultures. In this new cultural system, the life of dedication should be viewed as the highest worth and enjoyment. And the knowledge of returning to naturalness and the unity between nature and man should be treated as scientific concepts of this new civilization. Only in this way can we humanity have a way out. A psychological and ecological balance established between man and nature is the mark of a new civilization. Jiaolong Culture is developed just to establish the psychological and ecological balance in humanity and nature.

The psychological imbalance of humanity and the ecological imbalance of nature are the fundamental reasons to threaten human mental and physical health. The subject of research made by Prof. Liu is just about ecological civilization. Without a psychological balance of humanity and an ecological balance of nature, there won't be an ecological civilization. This is my first topic--- mental and physical health and how to achieve mental and physical health.

The matter of mental and physical health discussed just now is based on Jiaolong Culture, which involves contents of both traditional cultures and modern sciences. As the

combined product of traditional cultures and modern sciences, the characteristic of Jiaolong Culture is advanced, comprehensive, interdisciplinary and frontier. Therefore, she is worth studying, investigating and exploring by personalities from all walks of life. Last year when I attended a conference in Beijing, I came across a professor who thought that studies like those of Jiaolong Culture are bound to become a new civilization in the next century (*the 21st century*) because, in his opinion, Jiaolong Culture has the characteristics of this new civilization. For example, one of the characteristics of this new civilization, in his view, is to try to make the traditional cultures become scientific conclusions and patterns. Traditional Cultures, exactly speaking, are chiefly represented by Confucianism, Buddhism and Taoism. Certainly, there are still other cultures. When it comes to Confucianism, Buddhism and Taoism, some people always hold a wrong attitude toward them. There are still people even regard them as superstitious as soon as they hear of them. These people can't scientifically treat cultures Confucianism, Buddhism and Taoism. They just simply and roughly classify them as "religious superstition". In fact, this is a kind of new "superstitious" concept. It is a kind of view based on ignorance. Such kind of concept and view should be turned gradually, for they have been formed for a long time.

Let's look at several examples in Buddhist sutras. In a Buddhist sutra there are accounts about embryology. The accounts deal with the development of a fetus from a fertilized ovum to its birth. There are many descriptions concerning natural science in Buddhist sutras. For example, Shakyamuni Buddha said there were thousands of worms in a cup of water. In his time people would think it unbelievable. Some even regarded it as "nonsense" when hearing it. "How is it possible that there are a thousand worms in a cup of water?" Now through the lens of bacteriology, it is easy to accept the saying. About two thousands years ago, Shakyamuni Buddha talked about the three great thousand world systems, the infinite void, the boundless universe and so on. These expositions have been verified by modern astrology.

Let's look at some examples in *Dao De Jing*. Modern cosmologists say that the cosmos arose from nothingness. However, about two thousand years ago, in *Dao De Jing,* it reads, "**All things under heaven arise from existence while the existence comes from nothingness.**" "**The Way begets one and one begets two. Two begets three and three begets the ten thousand things.**" The two concise expressions describe the cosmic evolution from different angles. Many modern scientists greatly admire Lao Tzu for his advanced knowledge about the cosmos. Lao Tzu's *Dao De Jing* has been widely read in the west. Many scientists and Noble Prize winners praise highly Confucian teachings, thinking the future society should turn to Confucian thought for advice.

Jiaolong Culture has carried forward the spirit of the fine traditional cultures, has extracted the essences and scientific laws from Confucianism, Buddhism and Taoism, and has them scientifically integrated with modern sciences. Einstein once said, "Science without religion is lame and religion without science is blind." As a great scientist, Einstein has touched the new civilization. We can say the new civilization in the 21st century is the integration between natural sciences and traditional cultures as well as ethics and morals. Starting with purifying their mind and perfecting their personality, Jiaolong Culture is intended to sublimate people's state and increase their wisdom. In the eyes of Jiaolong Culture, all human cultures, including natural sciences, should play a positive role in upgrade people's morality and increase their wisdom. If cultures cannot purify people's mind, perfect their personality and increase their wisdom, those cultures will be valueless or even evil ones. Only when a human civilization develops to sublimate people's states, upgrade people's levels and

transform people's conditions can this civilization touch the subject of human way out.

Next we come to the significance of the researches made by Jiaolong Culture, the matter of human psychological balance and how to achieve the psychological balance of humanity. We have handled the matter of human mental and physical health. Why don't we have a healthy mind and body? It is the very result of psychological imbalance! People's psychology is a series of very complex mental activity. However, no matter how complex they are, these mental activities are controlled by various laws and patterns. These laws and patterns are the results from nothing but human original nature and its instincts. Only when we know the changing patterns of our psychology can we achieve a psychological balance, that is, a balanced mindset. An unbalanced mindset (*psychological imbalance*) is the source of all maladies in human society. For example, one of your colleagues has got promoted to a higher post, say, the unit chief but you haven't. You will have a psychological imbalance. You will feel hard done by. Both of you are of the same talent, age, diplomas and qualifications and you are even better than this colleague. Why must he get promoted?! Why not me?! You can't help it: you have an imbalanced mindset. However, when Bill Clinton was elected as US President, did you have a psychological imbalance? You didn't. You have neither pressure nor stress because the matter had nothing to do with you.

As for your boss, he will have an easy and balanced mindset for your not being promoted. He has various reasons for it. If you got promoted, he would feel imbalanced in the mind. This imbalanced mindset will cause mutual suffering and meanwhile bring about various bad consequences. Here is another example. When someone criticizes you face to face, you will feel annoyed. If someone uses the same words to remark you behind and you don't know it, you will feel unperturbed and even completely at ease. These examples are easy to understand but the philosophical principles hidden behind them are something concerning psychological balance. Having a psychological balance or a balanced mindset, people will get liberated and free from no worries and cares.

Then how can people build a psychological balance? Must people turn idiot or become muddle-headed? Of course not! It's not an insensate psychological balance such as earth, rocks or bricks have but a mindset of a high level and horizon which are noble, detached and civilized. However, a psychological balance can't be established only by some words but through much practice on laws and patterns. Just yesterday, a visitor told me she still had mental instability when thinking about the time she was mistreated by her mother-in-law. I explained to her some reasons and means on how to build up a balanced mindset and she felt good after the talk. Why did she have a mental instability? It was certainly the result from her instinctive greedy desires and idle thoughts, as each of us has. Not knowing these laws and patterns, people will feel imbalanced in their mind especially when their greedy desires, selfish minds and impure thoughts haven't been satisfied. Then how can people build a psychological balance? It lies in the life of dedication on which my lecture was yesterday. People should realize the worth and significance of building up a dedicatory life. Only when people realize the laws and patterns of a dedicatory life can they have a really balanced mindset. Otherwise, people won't have one.

To achieve a psychological balance, people must overcome and their instinctive greedy desires and idle thoughts so that their divine light of wisdom display its might and they can realize its life by living a dedicatory life. The fundamental worth and meaning of a human life is "dedication", which shows the attribute of nature. Without dedication, a human life is far from worthwhile and meaningful, let alone to be a happy one. Yesterday I took a thief for

example. A thief who has stolen something valuable seems to get a “profit” but he feels restless and fearful in mind. Why so? The reason is that his instincts drive him to satisfy his demands made by his greedy desires. But human original nature and its attributes of nature check and contain people’s indulgence of their instincts. So in the struggles between the original nature and his instincts, the thief feels anxious, stressed and restless.

A man who never violates his conscience is not afraid of a knock at his door at midnight --- a good conscience is a soft pillow. Because of the unmet greedy desires, the thief will never feel peaceful and at ease in his heart. He of course can’t sleep well and always get disturbed and frightened by harmless knocks or footsteps. He always wonders whether the police are searching for him or not. These are embodiments of an imbalanced mindset. Is it a happy or a painful one? The thief does get some “profit” and feel satisfied temporarily. But meanwhile it brings mental suffering too. Worse still, his misdeeds have lots of “poisonous” signals inputted into his “software”, which will surely display themselves in his “hardware” in the form of obstacles or diseases. So the psychological imbalance to pursue material comforts can bring people a unhealthy mind and body. The negative effects it has on people are far greater than the positive ones. What’s more, the mental suffering one suffers is beyond words and it can’t also be compensated by the “profit” he has got.

Here I still want to emphasize the working mechanism of our “software”. Look at that video camera. The working mechanism of our “software” is similar to that of a video camera’s but ours is more precise and more automatic. Our “software” can record whatever we do, including our words, actions and anything. Even our mental activities cannot escape from it. People think that studies in this respect are only deceptions because they know nothing about this. Actually, they are not deceptions at all. In this respect, there are too many cases. I won’t give more examples because of the limited time. Then how to balance people’s mindset? To do so, people should know some laws and patterns of deeper levels. People should set up a goal to have their “software” well ordered. However, the well ordered “software” must be based on a well balanced mindset. However, people can’t have a well balanced mindset at their first attempt. Everyone needs a long struggle against their self (*the ego*), that is, their greedy desires, selfish minds and impure thoughts. People who can’t defeat their self (*the ego*) are unlikely to achieve a balanced mindset. Without a balanced mindset, people will suffer endless pains and distresses. People who don’t know natural laws and attributes won’t be noble and civilized people, let alone to have a balanced mindset.

Please think. All those vile practices in history were caused by people with an ill-balanced mindset who couldn’t defeat their self. Why did Hitler wage the Second World War? He had psychological imbalances and desired to invade and plunder other countries so that he could dominate the world. All of his words and actions were caused by his unmet greedy desires and impure thoughts as well as his unbalanced mentality. Why does a couple quarrel? Let’s analyze it. Their quarrel comes either from their unsatisfied selfish demands or an imbalanced mentality loaded with heavy greedy desire. Look around us and we will see various security doors and windows, guards, police, courts of law, armies, countries and organizations of the United Nations etc. What are they? They are precautionary means and facilities to guard against people. Why are people against each other? It is because people have been indulging in their instincts to meet their respective instinctive needs. They have been used in contentions, robberies, covets, snatches, plunders and wars with each other. Without these precautionary measures, the world will be in chaos and disorder.

Large quantities of wealth, resources and human power have been consumed in mutual

contentions, robberies, covets, snatches, plunders and wars. The root cause of these snatches and robberies is due to people's psychological imbalances, namely, their unbalanced mindset. Were people to have a little balanced state of mind, they would feel that nature has given humans adequate resources and endless delights. But due to their psychological imbalances, inequality between the rich and the poor has been caused, which inevitably worsens the imbalanced situation. As a result, everyone scrambles with others and lives in the sea of pains. People with a heavy burden live in jostles, deceptions, snatches with one another. They fail to live up to the favorable conditions offered by nature. In this way, people not only waste large quantities of human power, energy and wealth, they but also have lost their civilization, nobleness and elegance. Through studying and circulating Jaiolong Culture, people should know the significance of building up a balanced mindset to make contributions to human material and spiritual civilizations.

Yesterday, Mr. Shi gave a wonderful speech. In his speech, he said someone asked him, "What effects can Jiaolong Culture have on human material civilization?" He didn't answer them directly. He gave them an example. Should everyone lead a dedicatory life, great deals of steel and metal wouldn't be used to make security doors and windows or various safes. Nor would so many resources be wasted in making guns, fighter planes, battleships and air carriers etc. Nor would there be so many security guards, police or other military facilities necessary. Let's think about it. If people should live as planned by Jiaolong Culture, large quantities of human power and materials would be spared and saved. Wouldn't it be great contributions to human material civilization? If people had psychological balances, large amounts of energies, wealth and materials would be used for the construction of spiritual civilization. In this way, we would have more energy and wisdom to push forward human civilization to a higher level.

Therefore, the life of dedication advocated by us is a worthier way of life. The life of dedication is a necessary condition for mankind to enter a higher level of world. So it is very important for people to have psychological balances if they should realize the suffering and disasters caused by their psychological imbalances. Maybe you've have heard of something about class struggles. Why should struggles break out between classes? Why does the exploiting class exploit the exploited? The reason is that the exploiting class needs to meet their greedy desires, selfish minds and impure thoughts. Greedy desires and selfishness have spurred and fuelled their psychological imbalances.

Why do people have to embezzle public funds or take bribes? It is also the result of psychological imbalances. They take advantage of their power to appropriate public properties and funds to satisfy their instinctive greedy desires, selfish minds and impure thoughts. Why do couples quarrel? The basic reason still lies in their imbalanced states of mind. If they are equipped with the concept of selfless dedication, they will naturally have psychological balances and get what they want by mutual devotions. If everyone can devote to each other, everyone will be the target for other dedicators. If everyone vies with others, a vicious circle of competition will appear. As a result, people compete with other people, families struggle with other families, countries fight with other countries. In this way, the whole human race has contended into such a competitive situation now: suffering people, restless families, inharmonious countries and chaotic human society. Look at the endless array of advanced weapons: guided missiles, rockets, nuclear bombs etc. All those frontier science and cutting-edging technology have been applied to meeting the demands of struggles and wars. In age-old struggles, people have been so used to the fighting way of life that they even

don’t know there are still other ways of life and living modes. It seems as if humanity were born to compete and fight.

The life of dedication and the psychological balance advocated by Jaolong Culture are aimed at the whole human race not at a certain country or region. The goal of Jiaolong Culture is to guide the whole human race to have a true development and evolution by living a life of dedication. Otherwise, humanity would have no way out. Meet your greedy needs, you will surely harm others. Satisfy your selfish needs, you will incur losses to others. All tragedies and maladies in society result from people’s indulgence in their instincts. People’s psychological imbalances will lead to an ecological imbalance. To have psychological balances, we people should establish the life of dedication. Next we’ll come to the topic of the ecological imbalance.

At my lecture yesterday, I said Shakyamuni Buddha is still honored by modern people. His statues have been enshrined in every Buddhist monastery. Why do people still honor him? Let’s sweep away something religious or superstitious and find the true cause. The true cause is his spirit of selfless dedication and his concept to lead a dedicatory life. Ordinary people will strive for the post of a unit chief. However, to Shakyamuni Buddha, he had no greedy desires, selfish minds and impure thoughts. As the crowned prince, he renounced his future kingdom, which people couldn’t understand and accept. They didn’t have the level and horizon he possessed. He abandoned what we ordinary souls vigorously chase and pursue: great riches, high positions and beauties. He with determination walked the road to liberation and started his journey to seek the truth of a human life. As a thinker and philosopher, his insightful and profound knowledge is the pride of our human wisdom. As a great hero, he put forward the life of dedication that we people should learn and follow.

In his life, Shakyamuni Buddha explained sutras and spoke dharma for over 40 years, during which time, he enlightened, inspired, educated and transformed countless people but he never charged them no money. Modern people charge money or admission fees for their lectures or speeches. They even charge disciples money for apprenticeship. They have commercialized everything. They have violated the norms of a dedicatory life. Some ancient sages, saints and worthies set good examples for us in this aspect. Shakyamuni Buddha was one of them. With great learning and supreme wisdom, he still educated and crossed people by begging food from door to door. He transcended far beyond ordinary people’s mentality and was in a highly balanced state of mind. With no greedy desires, selfish minds and impure thoughts, he completely got liberated for a long time. His only life worth was to dedicate his wisdom and insightful understanding to others.

Once, a farmer criticized Shakyamuni Buddha for not personally plowing the land but only begging for food. Just like the farmer scolded Confucius for his being lazy and not distinguishing between crops. The Buddha told the farmer that the farmer plowed his earth field while he himself plowed his mind field. The farmer used his iron plow to till his land while the Buddha used his wisdom to cultivate his mind field. The mind field needs plowing as well. Actually, plowing the mind field is to construct a spiritual civilization while tilling the land is constructing a material civilization. With mind field uncultivated, humanity will remain ignorant and backward for ever. With human instincts going rampant, people will become ignorant and barbarian. If so, there is not a spiritual civilization at all. Without a spiritual civilization, human material civilization can’t be displayed. So without a well plowed mind field, the earth field can’t be well plowed either. Analogically, with an unpurified mind, people cannot live peacefully on their land. They may quarrel for their earth land today or fight for their greedy

desires tomorrow. The day after tomorrow, they may even be robbed of their property. In short, they won't live a happy life without a well cultivated mind field.

We continue with the psychological balance. Let's think. If people had a purified mind, perfected personality and sublimated state, would they need Shakyamuni Buddha to educate them? No, they wouldn't. If so, Shakyamuni Buddha didn't have to propagate the Buddha dharma by begging for food. In a sense, his begging for food is also a means for people to lead a dedicatory life. So we should advocate the life of selfless dedication so that everyone can devote themselves to others. Then there won't be any meaningless begging. This is the natural effects resulting from building a dedicatory life.

When Confucius went hungry in the border areas between State Chen and State Cai, even some of his disciples made complaints. However, Confucius kept a composed mind and remained carefree, for he had a balanced state of mind. Another example is about Yan Hui, one of the most outstanding disciples of Confucius. In *Analects*, it reads, "**(Yan Hui) lived in a slum. He had only a basket to serve food and a gourd ladle to scoop up water with. People all thought he lived a hard life but Yan Hui delighted himself in that life and never changed.**" Yan Hui led a poor life. Even Confucius gave a sigh for his poverty. All the townspeople thought Yan Hui had a hard time but Yan Hui didn't think so. He thought he lived a carefree and content life. Why did Yan Hui take great delight in his simple life? He was not just to put up with his life passively. Nor did he live a suffering life. He just lived naturally, delightful and carefree. The reason was that he had built a balanced state of mind based on a high level and horizon.

Yao and Shun are famous Chinese monarchs in history. The times of King Yao and King Shun are considered the ideal times by either kings and emperors or ordinary people in every dynasty. Here is a story. In the reign of King Yao, two high officials (*similar to today's provincial governors*) disputed and brought the dispute to the court in Linfen, capital of China in King Yao's times. Having seen that King Yao's living conditions were far worse than theirs, the two officials decided to drop the case against each other. Why? The simple life King Yao lived moved them. Unlike those later kings and emperors in great luxury, King Yao didn't live in luxury palaces and wear expensive clothes. King Yao didn't place himself high above the masses. He was really the public servant to serve the people. As king of a big country and busy with lots of state affairs daily, King Yao should live so simple a life, which deeply moved the two high officials. They thought, "What should we dispute with each other?" So when King Yao asked them if they had anything important, they both said they just missed the monarch and came to see him. So the dispute had blown over just because both sides had a balanced mindset, which came from King Yao's psychological balance. King Yao led by example and didn't live in luxury, which was the result of his balanced mindset. A balanced minset is a kind of noble horizon and cognitive condition. Thanks to King Yao's simple life, the two officials felt inferior for their greedy and selfish mind. Having realized this, they would be psychologically balanced. If everyone had a balanced mindset, there would no more scrambles, covets, snatches, plunders and wars.

Returns advocated by Jiaolong Culture don't guide people to go back to the primitive society where people lived a backward life, eating raw food and drinking blood etc. Instead, Jiaolong Culture guides people to return to their original nature, whose natural attributes are selflessness, desirelessness, inaction and naturalness. In short, Jiaolong Culture directs people to have their thought and mentality return to the divine light of wisdom. It is not regression but progression. People cannot return to the past primitive society even if they want to, because the development of social forms is advancing like a one-dimensional arrow.

It can't be reversed!

Though the original nature of people tends to become hidden and latent, it still reveals its divine light of wisdom occasionally. In the end, through internal and external factors, mankind must realize the disastrous results and harmfulness of their psychological imbalances. Meanwhile, they must realize the benefit psychological balances can bring to society and individuals. Then, those contradictions between individuals, countries as well as human society and nature will easily be solved. To conclude, the significance of Jiaolong Culture is to establish a psychological balance in humanity.

Besides the psychology balance, another balance is the ecological balance. We will come to it next. As we all know, with forests destroyed, good fields degraded, wild animals slaughtered and natural resources exploited and squandered, our ecology is by no means balanced. Now various environmental pollutions exist everywhere. In addition, drastic increase in human population has fuelled the deterioration of the whole ecological environment, which is bound to bring humanity disastrous results and potential crises. Just as Prof. Liu said, the Industrial Revolution has triggered these crises. The serious floods last year should be a warning for us people to realize the severe harmfulness caused by human destroying forests and vegetations. Some animal and plant species have died out due to human activities. Others are being endangered still due to human factors. With the drastic decrease in animals and plants, an ecological imbalance has risen to a new high. Never think that the extinction of one or two animal species has nothing to do with humankind. It really does! We live in the same biosphere with other biological species. In the biosphere on the earth, we humankind is only a kind of "life". This biosphere is a well-structured system, in which, the destruction of any species will negatively affect the whole situation.

Yesterday at the symposium I gave the example of the burst river embankment. The burst of the river embankment happened due to the dispose of pollutants from a chemical plant situated on the upper reaches. At first sight, they had no connections. How can the burst of a part of embankment be connected with the dispose of pollutants from a chemical plant? The story goes as follows. The direct cause of the embankment collapse is the death of the trees along the river embankment. The roots of the trees became rotten and the river water came in, thus destroying the embankment. Then how did the trees die? The trees died from the bites of a kind of insects, which multiplied just because their natural enemies died out. Then how did their natural enemies become extinct? They were poisoned to death by the pollutants discharged by the chemical plant situated on the upper reaches. Therefore, in this ecosystem, the final conclusion is that it was the plant that destroyed the river embankment. The purpose of the example I gave is to show that the ecosystem mustn't be destroyed. A bio-chain is a naturally formed system which can't be broken up. When you slaughter this species and cause them to die out, you have upset the biological balance. Humankind hasn't seen its macro effects yet. However, once we see them, it will be too late to repent.

The northwestern part of China used to be the birthplace of Chinese civilization with a good ecology. However, due to human destructive activities, the Northwest China has become large piece of desert and had wild scenery. It has become the backward region in China. In ancient times, this Xinjiang region was also very prosperous and thriving. There used to be many countries but now those countries only exist in ruins or in textbooks. The reason is that people destroyed the ecological balance. What we can see is the effects it caused. If we still harbor a psychological imbalance and continue to destroy our living environment to satisfy our partial and local interests and our own greedy desires, then the

ignorance and stupidity of humanity will destroy our living environment.

Environmental pollutions can destroy the environment which naturally develops, but the fundamental destruction is what happens to the ecological balance. As everyone can see, the so-called modern material civilization is first shown by destroying the environment, such as ruining natural conditions of wild life, ruining mineral resources etc. Besides, the drastic increase in human population has made humankind lose their natural living conditions and break away from nature. This is the fundamental destruction against the balance of the system. The disastrous results of this imbalance have caused the pollution of air, oceans and lands, the deterioration of climates and degeneration of the human nature. For instance, the destruction of ozone layer has been caused by industrial waste gas. As the ozone layer is destroyed, large numbers of rays will attack like unseen shells, which will directly threat the survival of the human race. The light consequence is that the rays just cause people to fall ill. Maybe some serious results will cause changes in conditions and properties of the human race. Some rays may strike someone and cause variations in them. Some people may grow horns on their heads while others may have tails. These are not frightening words just to cause alarm. As everyone can see, after the leak in Chernobyl Nuclear Power Plant, this nuclear pollution has caused deformations of many animals, including humans. Human psychological imbalance and the ecological imbalance it has caused will influence not only individuals and society but also the going in nature.

Human desires of non-natural properties are our psychological imbalances, which have caused many ecological imbalances. Now how can we operate to achieve psychological and ecological balances? At the Third Symposium on Jiaolong Culture, the slogan of “Returning to Naturalness” has been put forward. The slogan guides both man and nature to return to their original natural properties. That is, it will guide man and nature to return to their innate natural conditions. And it will guide people and society return to the existing way of life which corresponds with natural conditions and properties. Returning to naturalness means guiding people to go back to the conditions and properties of their psychological and ecological balances. Today I will explain some concrete operational steps.

The easiest and most direct operation to return to naturalness is eating vegetarian food and protecting the environment. Eating vegetarian food is the basic step for people, society and nature to return. It is also the basic operation to protect the ecological balance in animals. In returns, all people are required to eat vegetarian food because vegetarian food can correspond with human natural properties and can satisfy human needs for matter and energy. Besides, vegetarian food is beneficial to human psychological balances as well as ecological balances. Consequently, eating vegetarian food is beneficial to people’s mental and physical health as well as to human civilizations.

Returning is an inverse course, which will guide humankind to go back to their original condition. To achieve this, people should first start with eating vegetarian food. Thus, people will slowly restore their psychological and ecological balances. Only in this way can humankind regain their psychological and ecological balances, from which they can go back to deeper levels. Many experts and professors in medicine, physiology and pathology have made many studies in vegetarian and meaty foods and made many expositions. Besides, they have studied human physiological structures, nutrition in vegetarian and meaty foods, their influences on human mental and physical health and on society etc.

Take the human physiological structure as example. As we can see, human physiological structure is not naturally made for meaty food. The human digestive system,

from the teeth to the excretion of large intestine, is not the structure made for meaty food. Human teeth are flat which are similar to those of the herbivorous animals. Humans don't have sharp and protruding large teeth just as carnivorous animals do, say, tigers, leopards, cats etc. Humans have alkaline saliva which is like that of fruit eaters and herbivorous animals. This kind of saliva is easy to digest grains. The saliva of carnivorous animals is acid. Carnivorous animals have much more gastric acid than humans and non-carnivorous animals. Besides, unlike carnivorous animals with short intestines, humans have long intestines which are like those of non-carnivorous animals. These facts show that humans are naturally vegetarians because their physiological structures are not made for eating meat. The time for humans as vegetarians was much longer than that as meat-eaters. This can be proved by human physiological structures. In the beginning, humans didn't eat meat. Eating meat happened only in the very late period. The meat-eating history of humans isn't very long. Early humans maintained their life just feeding on the wild fruits, nuts, rootstocks etc. At that time, peaches, nuts and other wild fruits could be found everywhere. Humans could survive just feeding on them. People then were complete veggies and fruitarians. Just because of the innate factors and later long times of being vegetarians, the whole human race have developed such a set of vegetarian digestive system and its functions. During the vegetarian period, humans seldom fell ill. They didn't have so many diseases as we do today.

As veggies, humans were closely linked to nature. At that time, people still had some functions to directly exploit natural energies. They had a fairly balanced mindset so their diseases were very few. Even if they did have occasionally, they would get cured by using the self-adjusting functions of their "software". In natural condition, people were easy to get healed through self-adjustment. Later, people started to eat meat, which brought them various diseases. That Shennong tasted hundreds of medicinal herbs is the historical evidence of the fact that people then suffered various diseases. Not adapted to the meat-eating circumstances, humans suffered various diseases in their respective systems. Because the methods of stimulating the acupuncture points and dredging the main and collateral channels failed to cure them, people began to research medicine. Shennong was one of them.

Suppose the time when Shenong studied medicinal herbs happened 10000 years ago. Those humans of 10000 years ago were still living in natural condition. They were united with nature and followed nature. Because they had psychological balances, they had few disorders in the separate systems inside their body. As we can see, animals in the wild seldom suffer from diseases, if they live in the environment. So do humans. If people live in natural condition with a psychological balance, their power of resistance and self-adjusting functions will naturally prevent diseases from happening. The ancients said, "**Being tranquil, serene and empty, the vitality will fill. With the spirits guarding inside, how can illnesses take place?**" At that time, natural therapies prevailed. Man's going veggie, in the long run, can bring much benefit to their mental and physical health.

Since humans began to eat meat, their diseases have become more and more with each generation surpassing the previous one. So medicine has to be developed accordingly. In fact, eating meat has brought people heavy burdens of diseases. There are many materials concerning this and I won't elaborate here. Nowadays, there are too many dangers latent in meat. Various pollutants and toxins have been finally gathered in animals' body, which ultimately find their home in human body as the storehouse. These pollutants and toxins are the direct and indirect root causes of the diseases in respective systems in our body. Concerning this there are lots of materials and you can refer to them. Nowadays, those who

enjoy a long life are either vegetarians or living in natural condition. Going veggie and keeping human's natural properties and functions are very important chains in natural therapy and recovery. The reason why vegetarians have fewer diseases than meat eaters lies in here.

Jiaolong Culture is the return culture. First of all, we should know it is our own natural properties and structures that cause us to return to naturalness. To return to naturalness, we should first go veggie, in other words, eating vegetarian food. To a certain degree in this correct direction, we will have the human heavy burdens relieved or even removed. We have been eating animals for a long time, from larger animals such as pigs, beef cattle, sheep, chickens, ducks and fish to small insects such as ants, flies etc. Now, some even eat the cousins of humans --- the monkeys! They even eat monkey's brains alive, which is too horrible to look at! If it goes on like this, there is nothing they can't eat! If they are tired of eating monkeys, what will they eat next? Such extreme behavior as man's eating meat is bound to have their instincts completely unchecked, make their barbarism thoroughly shown and get their original nature wholly shrouded. At that time, humans will lose their fundamental properties which make them humans. They will be substitutes of carnivorous animals. A human is a balanced medium between the original nature and the instincts. If people's human instincts are wholly revealed and their original nature completely covered, humans will be carnivorous animals. If people's instincts are completely covered and their original nature wholly revealed, they will be noble beings with full wisdom and perfect morality. These "humans" are different from those balanced humans between the original nature and the instincts. If we must find words to describe them by man, they are "people" who have already transcended the level of us ordinary people.

Now we should advocate scientific food culture. Our food contents should correspond with the human physiological structure granted by nature. Only in this way can we humans establish our scientific food culture. Two thousand years ago, Lao Tzu said, **"Man follows earth. Earth follows heaven. Heaven follows the Way. And the Way is naturally thus.**" Only when we people follow nature and live natural can we live in a most scientific way. Based on the present human eating habits, we people ruinously hunt and slaughter animals. As the human population drastically increase, the population of other wild life has drastically decreased. This is not a scientific direction for humanity to follow. With so many animals as human food dying out, humanity has been on the way to self-destruction. This meat-eating way of life will finally lead to the ecological imbalance and even to people's mutual slaughter.

Having gone veggie, the direct good effects we get are fewer diseases and a healthier mind and body. Actually, vegetarian foods can completely meet all human physiological needs. Nutritionally speaking, various beans and nuts are of highly nutritional value. Whatever nutrients meaty food has can also be easily and directly gotten from grains and vegetables. There is no need to slaughter animals for food. The closer we humans get to nature, the more direct our human approaches will be in absorbing matter and energy from nature. The more indirect our human approaches become in absorbing matter and energy, the farther we will be away from nature. As a consequence, our viability will be less and less.

Now, more and more people have realized the benefits of vegetarian food. Nowadays, there are more and more people and restaurants that offer vegetarian food. As a doctor, Dr. Sun Yatsan also favored vegetarian food. He said, "**Vegetarian food is a wonderful approach to prolonging life, which has been a common sense among present scientists, health workers, physiologists and physicians……**" Elbert Einstein praised highly vegetarian food. He said, **"I think vegetarians will have changes in their dispositions and purification in their mind, which**

will benefit humanity." It is said that in Taiwan half of the population are vegetarians. In Japan, more and more Japanese begin to eat vegetarian diets. In western countries, the number of vegetarians and those who advocate vegetarians are larger than we expected.

I used to worry about whether veggie foods would affect athletes' performances and their results. Later I read an article which shows that the endurance of vegetarian athletes are a lot greater than those meat-eating athletes, according to a survey conducted by a set of foreign experts. Besides, the competitive results of those vegetarian athletes were very outstanding. It is the same with herbivorous animals in the animal circle. As we can see, the herbivorous animals such as horses, oxen, goats, elephants, gazelles and so on have greater endurance. They are very strong and healthy. They are long-lived as well. On the contrary, those carnivorous animals seem to be powerful but have very poor endurance.

The human structure itself is set not for meaty food but for vegetarian food. If you still want to be carnivorous, your naturally granted functions will be retrograded. If humans can only live on meat, their functions for eating and digest vegetarian food will naturally retrograde. When humans develop to such a degree that they can't live without meat, it will be hard for them to survive, because their digestive and absorptive functions as a veggie have partially or wholly been lost. Then, humanity will become farther from nature but they will have less and less freedom. Of course, the consequences will be horrible. When humans must eat meaty food for survival, they will have entered a very narrow lane, because the substitutes for meat are very limited. Animals are limited as well. Once vegetations are destroyed, how can animals survive? As animals are eaten up, what else can humans eat? So this meat-eating diet equals to suicide. Humanity will have no way out. So the first step in returning to naturalness is to go veggie. In other words, we should eat only vegetarian food.

When people return to the original nature, they will feel sick when smelling meat. Many people in Jiaolong Lingshan have returned to such a stage. They will feel sick when smelling meaty food. Having been vegans for many years, they have fewer diseases but a stronger and healthier body. Those working personnel in Lingshan are either veggies or vegans. Going veggie is one of the effective means in the natural recovery in Lingshan. Many working people in Lingshan haven't taken any medicine for eight years but they have few diseases. We cannot say it is not a contribution made by vegetarian food.

Several years ago, when I went to Tianjin to attend a conference, someone told me there was a "flesh body" in Xianghe County, Hebei Province. It goes like this. In Xianghe County, there was an old lady who lived for 87 years. She ate vegetarian food for 50 years. After her death, without using any anti-rot measures, her body has remained in good condition for 6 years. It still remains in good condition until now. The organisms in her body are still pervious to the light of a torch. She is said to have turned into the vajra (*diamond*) body which can't be destroyed. Some experts, professors and scholars from home and abroad are researching this phenomenon. In Beijing, we still talked about this rare incident with the old lady's grandson and other scholars. Being an ordinary peasant woman, how could she cultivate herself into such a vajra body which hasn't got rotten? Many newspapers at home and abroad have reported this incredible story. This newspaper is Hebei Daily. In its first edition the headline is about the "flesh body" of Xianghe County. How can we explain this "flesh body" phenomenon in Jiaolong Culture? This should be related to the psychological balance and the ecological balance. There were two necessary conditions for the wonder to take place. One is her being a vegan for fifty years. The other condition is her life creed of selfless dedication. Here I'll read out the five codes of conduct obeyed by this old lady Zhou

Fengchen.

"First, wherever one goes, one's mouth must correspond with the heart. The heart and the eyes must be put in the right place." This code shows us that wherever we go, we must be honest and never tell lies. We mustn't damage or harm other interests. Without doing misdeeds, our heart and eyes will be put in the right place.

"Second, when an unforeseen event happens, think more about others. Don't just care about one's own interests" This is the contents of a dedicatory life we've just talked about. Faced with unexpected happenings, we should first consider the interests of others. As Confucius said over two thousand years ago, "**Never impose what you don't desire on others.**"

"Third, when we receive the kindness of a drop of water from others, we must repay them with a fountain." This code of conduct shows that we should take less and give more. It also guides people to lead a dedicatory life. This is also the sagacious outlook on life and values with a balanced state of mind. It suits all people.

"Fourth, money and property are material things, which can't be brought along at birth and taken back at death. Never be attached to them too much." Though having no great learning, the old lady had deep philosophical principles expressed in simple language. With a purified mind and a sublimated horizon, this old lady subconsciously think that money shouldn't be valued too much. This is the natural outflow of her sublimated horizon and the demonstration of her balanced state of mind.

"Fifth, it is known when one does a good deed; it is also known when one does a bad deed. The ultimate result is that good is rewarded with good, and evil with evil." This code of conduct deals with the dialectical relationship of cause and effect. Dialectics deals with cause and effect, which is causal relationship. When people say that good is rewarded with good, and evil with evil, they are talking about the retributions of good and evils. When this old lady said it is known when one does a good deed, she taught us the connectivity of cause and effect. When she said the ultimate result is that good is rewarded with good, and evil with evil, she showed us the certainty of cause and effect. The law of causation is natural law in the universe.

With those superstitious personifications removed, as a natural law, cause and effect reveals itself everywhere. Lao Tzu once said, "**The Way of heaven is to exhaust excesses and to make up for deficiencies."** The Way of heaven here refers to natural laws. "**To exhaust excesses and to make up for deficiencies**" is the embodiments of law. The concrete retributions of good and evil are to be embodied through natural laws and social laws. For instance, the destruction of forests and vegetations will lead to soil erosions and floods, which will incur losses to people's lives and properties. These are called vengeances from nature or retributions, as people often say. Then how can nature take retaliatory actions? These retaliatory actions are made and worked by natural laws. We should view the good and evil retributions as the embodiments of natural and social laws. The old lady's five codes of conduct have embodied her purified mind and perfected personality. These five codes of conduct, pushed forward by this old lady, are both the evidence that she has achieved a psychological balance and a necessary approach for other people to achieve a psychological balance.

This old lady of Xianghe has established five codes of conduct for us to achieve a psychological balance. Faced with unexpected happenings, we should think more for others. We shouldn't be greedy for others' properties. We shouldn't harm others to benefit ourselves. We shouldn't take from others but contribute more. When people are equipped with such codes of conduct, they will naturally have a psychological balance. She looked on properties as material things, which can't be brought along at birth and can't be taken back at death. Her

words are the mark of the high horizon she has achieved. In addition, she had a firm belief in karmic retributions of cause and effect, which guaranteed her a solid psychological quality in purifying her mind and perfecting her personality. Having a firm belief in karmic retributions of cause and effect, people will leap from a stage where they daren't do evil to a higher stage where they unwillingly do misdeeds. They are unconsciously revealing their original nature.

There is a connection between a psychological balance and an ecological balance. If people have achieved a psychological balance, an ecological balance will surely be achieved. Without a psychological balance, there wouldn't be an ecological balance.

Besides, we should stop recklessly felling trees and disastrously reclaiming wasteland. Meanwhile, we should protect vegetations and forests from being destroyed. What's more, we should let the environment naturally recover and exist. There are still more active means such as closing hillsides, forestation and returning some cultivated land to woodland again in order to restore the destroyed environment. These measures will surely have forests and grasslands cover the earth again. If so, people will enjoy themselves in the beautifully natural environment and really return to the bosom of nature.

In addition, much attention should also be paid to other nature-destroying behavior such as excessive uses of pesticides and other chemical fertilizers. Life system consists of macro-life as well as micro-life. Micro-life refers to microorganisms, which are bacteria, viruses and so on. Any material life forms, either seen or unseen, have their balance in a certain time and space. Microorganisms such as bacteria and viruses are also in a mutually restricted course of equilibrium, which can't be destroyed freely. In the viewpoint of Jiaolong Culture, people should never use medicines freely or wantonly, because reckless uses of medicines will destroy their natural ecological balance inside their body. So we always encourage people to try their best to use their natural mechanism inside their body to recover their natural attributes. Moreover, we also encourage people to resort to natural therapies so as to regain their mental and physical health.

Extracts from Talks at the Symposium Held By Xinjiang Human Science Society

Mr. Jin: *This afternoon, both Professor Zhang Jiankun, the teacher, and the chairman of this executive council are to attend this symposium. Prof. Zhang, the teacher, arrived in Urumqi the night before. From yesterday on, he has ceaselessly given lectures and held meetings. So he is very busy. Today present at this meeting are experts, scholars, professors as well as other people in charge. Now let's invite Mr. Yang Junpeng, chairman of this executive council to say something. (People applaud.)*

Mr. Yang: *Today, the Human Science Society is holding this academic symposium concerning Jiaolong Culture. We feel greatly honored by the presence of Prof. Zhang, the founder of Jiaolong Culture, at the symposium and he will give a lecture. Prof. Zhang, the teacher, has done a deep research into TCC (traditional Chinese cultures). He has specialized in Jiaolong Culture, human body science, life science as well as the relationships between Jiaolong Culture and spiritual civilization and other aspects. In the morning, many people specialized in this field listened attentively to Prof. Zhang, the teacher's lecture and have been greatly inspired and encouraged. Now he is coming to give another lecture. Let's warmly welcome Prof. Zhang, the teacher!* (*People applaud.*)

I've read many materials about Jiaolong Culture and know that Prof. Zhang, the teacher's research covers a wide range of fields. People in Xinjiang Human Science Society only study something concrete while Prof. Zhang, the teacher, researches human body science and the unity between nature and man. He has studied them as a whole. Personally I think today's lectures will be instructive, esp. to the research work of the Human Science Society. The leaders of the Society, experts and professors were present at the lecture given by Prof. Zhang, the teacher, and felt greatly inspired, so they go on to join in the lecture now. After the lecture, there will be some minutes left for exchanging views with Prof. Zhang, the teacher. Now let's invite Prof. Zhang, the teacher to start the lecture. (*People applaud.*)

Prof. Zhang: Thank President Yang for providing this chance for me to give this lecture. When I attended a conference once, in Tianjin, Prof. Tan of Nankai University asked me whether such terms as "software, hardware, matter, energy, information" in Jiaolong culture correspond one by one with those in modern sciences. I told him that such terms are only loan nouns. They don't correspond with those in modern sciences one by one, but there are many similarities. Many nouns and concepts in modern sciences are also loan ones from other historical times. They only have added meanings and contents to the original ones. Take

“atom” for example. The word “atom” as a noun appeared in ancient Greece. However, the connation of “atom” we use today is different from those of “atom” used in ancient Greece. So it is just a loan word. When reading materials on Jiaolong Culture, we’d better not rigidly adhere to the usages of certain nouns but focus on the connation. Prof. Tan said, “I think such terms as information, energy, matter etc are different from those in physics. They don’t agree with each other. If they did, it would be hard for people to understand.” What he said was right.

Then does it work to create some new words? Yes. It does, but it will create more troubles to explain them as well. Even though more time can be devoted to explaining them, people still find it hard to have a clear idea about them. Just as Lao Tzu said, “**The Way that can be expressed is not he eternal Way.**” Once explained, it is not the Way experienced by Lao Tzu. The ancients also said, “**Words break the Way**”. It shows the limitations of language. Many things, especially those at the levels of energy and information, must be perceived by our own body. In research, our body should be used as both the subject and the object of study. Our body and the object of study should be in a unified state of the subject and object in the research. The unified research method of the subject and the object is hard to accept for people who are engaged in experimental sciences.

Modern experiments, whatever type they are, are made by means of apparatus. In such experiments, the perceiver and the world are separated. This type of experiment belongs to the subject-object separated research. Laws known to mankind concerning the matter world were acquired almost through this kind of subject-object separated cognitive condition. To study laws at the level of matter, it is applicable to adopt this subject-object separated research method, but to study laws of deeper levels such as the energy level and the information level, this research method of subject-object separation no longer works. Prof. Liu gave a suitable example of studying fundamental particles. It is said that some scientists have discovered that, in the study of microscopic particles, both the subjective operations and their thoughts can influence the microscopic object of study. Now mankind is approaching this point, that is, the subject-object united research method. The approaches and methods adopted by some ancient sages were different from this subject-object separated research method used by us modern people. They used a research method that unifies the subject and the object of study, that is, the subject-object united research method.

In the morning we talked about Lao Tzu and his great wisdom. Last year I attended an academic conference held by Lao Tzu Society and submitted an article named *Get to Know Lao Tzu’s thought*. How did Lao Tzu view the world and the cosmos thousands years ago? With very primitive tools, how did he come to the conclusions only known in some modern frontier sciences? Some of his conclusions are even more advanced and ahead-of-time than those known by modern scientists. Lao Tzu and his *Dao De Jing* are praised highly by Western people. There are indeed some advanced scientific theses in traditional cultures. In the past I didn’t contact traditional cultures. Later, to get some results in my research into Jiaolong Culture, I had to adopt some operating method, which led to some amazing discoveries. This research method requires that the perceiver go into a certain cognitive condition before he/she can know a certain law at a certain level. This process to reach such a cognitive condition is called “cultivation and refinement” by the ancients. Then how can we reach such a cognitive condition? To achieve this, we will unavoidably integrate with traditional cultures.

In my research into Jiaolong Culture, I came into contact with such traditional cultures as Confucianism, Buddhism, and Taoism. Originally I specialize in natural sciences. Having contacted traditional cultures, I’ve found many contents in traditional cultures are to expound

natural laws and phenomena and are closely related to natural sciences. This morning I explained in detail the developing process a fetus from a fertilized ovum to a full fetus recorded in a Buddhist sutra. The process basically tallies with the research results in modern embryology. Another thesis is that Shakyamuni Buddha told his students that in a cup of water there were thousands of "worms". There was no such concept as bacteria or viruses then. So Shakyamuni Buddha called such things "worms". "Thousands of" just mean "too many". Now through the lens of a microscope, we find this thesis is true.

In Buddhist sutras, macro objects are made up of "**motes of dust**", "**motes of dust**" is made up of "**dust bordering upon emptiness**". And "**Dust bordering upon emptiness**" comes directly from "emptiness". Lao Tzu said, "**All things under heaven come from existence while existence comes from nothingness.**" The conclusions that "dust bordering upon emptiness" comes from "emptiness" and that "existence" comes from "nothingness" are similar to the scientific conclusions drawn by modern scientists. Modern scientists think, through symmetry breaking, the ground state of the vacuum quantum field develops into the excited state and then produces microscopic particles. Now let's look back again and think: how did the ancients know these scientific facts in the matter world without any modern scientific research methods and aids? How could they achieve these results?

The ancients had a set of cognitive system which was completely different from ours. Their cognitive condition didn't depend on the five sense organs as we do. Lao Tzu described this cognitive condition incisively. **"Ever desiring, one can only see the peripheries. Ever desireless, one can see the essentials." "Without going outside, the sages can know the world. Without looking through the window, the sages can see the way of heaven." "The sages can know without travel."** These accounts show us a brand-new subject-object united cognitive method used by those sages. Lao Tzu also pointed out that "**the farther one goes, the less he knows**". This stresses the importance of this subject-object united cognitive method. Besides, Lao Tzu still told us, "**Learning relies on daily accumulation while cultivating the Way relies on daily subtraction.**" Learning is acquired by accumulating knowledge daily through the subject-object separated cognitive method. If you want to cultivate the "Way", in other words, the levels of energy and information or the law of laws, you mustn't rely on the reflections and perceptions by your sensory cognitive system.

On the contrary, you must shut down your cognitive system of the five sense organs and subtract the knowledge you have already piled up. Then to what degree do people subtract their stored things such as knowledge? "**Subtract and again subtract until there is nothing to do.**" Then people will "**reach the extreme void and keep to the deep tranquility**". To such a degree, people are using a new "desireless" cognitive condition. At this time, they will witness returning phenomena. **"Being various and multitudinous, they each return to their root."** They continue returning until they revert to life and they will know the law of laws. Then the next step follows. "**Having reverted to life is eternalness and knowing eternalness is brightness.**" Then they will have opened another cognitive system and cognitive condition. In my research of Jiaolong Culture, I have found that by using this subject-object united condition, the ancients had a deep and far-reaching understanding. Some of their knowledge cannot be known by the subject-object separated cognitive condition used by modern people.

Just like *Jingluo* doctrine (*the doctrine of channels and collaterals in human body*), through modern anatomy and other analytical methods, people can't see the systems of channels and collaterals in human body. However, Chinese have had knowledge about channels and collaterals for long. The knowledge has been passed down by our ancestors. With the doctrine

of channels and collaterals, people began to study and verify them. I once read a news report, someone saying they have verified the existence of channels and collaterals in human body. I wonder whether they have really verified it or not.

Prof. Peng: *Those reports are false.*

Prof. Zhang: There are still some similar reports. We won't say whether their "tests" are true or not first. At least acupuncture anesthesia is real and authentic. According to the doctrine of channels and collaterals, it is a fact that acupuncture anesthesia has been used to cure patients of their illnesses. If you say this doctrine doesn't work, they will have wronged the ancients. Then next comes the question how the ancients discovered the existence of channels and collaterals in human body. Modern scientists even cannot prove their existence. How did the ancients discover the existence of these channels and collaterals? How did the human vital energy circulate in our body through these channels and collaterals? According to the records from *Classic of Internal Medicine* to *Study of the Eight Extra Meridians* by Li Shizhen of Ming Dynasty, a reflective method of inward contemplation based on this subject-object united cognitive condition was used to observe the running of these channels and collaterals in human body. Besides, in Esoteric Buddhism there are terms such as qimai (*the pulse of energy*), bindu etc. which also come from human body research.

When our research becomes deeper and deeper, we will find the research method and cognitive channels used by the ancients were greatly different from ours. They acquired their knowledge through another set of cognitive channel. It is by studying human cognitive channels that Jiaolong Culture has known some laws of deeper levels in the universe. Many people asked me, "As a person specializing in natural science, how have you been engaged in research in this aspect?" There was a story about how I began research in this aspect. A university Physics professor of Lanzhou University paid a visit to Famen Monastery in Shaanxi Province. On his way back he stopped in Tianshui and told me the luminous sarira (*Buddha's relics*) he saw in Famen Monastery. He thought it was really an unbelievable thing but the phenomenon didn't seem false because many other people from different walks of life all witnessed the rare phenomenon. He wondered why the age-old dead and dry bones emit light and asked me what I thought about it. This incident had a great impact on me so I went to Famen Monastery specially to see the sarira. When I visited Famen Monastery, I was told that the Buddha's relics emitted light frequently and there were more photos about those light-emitting sarira. Thanks to the luminous Buddha's relics, the rare topographical features and the effects of natural recovery in Lingshan, I became more and more interested in traditional cultures. This was the chance for me to contact traditional cultures.

Having researched these rare phenomena for years, I have put forward a set of explanations. A Beijing scholar and others visited Lingshan and talked with me about the luminous sarira and the UFOs. I explained to them these phenomena through the theory of the three world levels, which Mr. Liu showed great interest in. In the research, we have discovered that there exist three levels of worlds, that is, three great worlds. By loaning modern scientific terms, the worlds are divided into the level of information, the level of energy and the level of matter. Through the perspective of Jiaolong Culture, the luminosity of Buddha's relics isn't that age-old bones emit light. Instead, it is a phenomenon of materialization of energy. It is that some energy from the energy world materializes in the matter world. The materialized energy displays itself in the form of light. Since it is an energy-materializing phenomenon, why are there many shapes and patterns such as Taiji Diagram and other regular shapes? This problem involves with information structures. Without information structures, the materialization

of energy would be irregular, straggly and random, thus causing shapeless patterns and designs. Those regular patterns and designs result from certain information structures, which just offer us evidence that the world consists of three different levels of information, energy and matter. (*Of course there are other verifications*). Before the appearance of the luminous sarira, we have already put forward the theory of three world levels. I said that if the theory is right, people will get through the level of energy and finally the level of information. With the levels of energy and information got through, they will reveal themselves in the matter world where we live.

Indeed there are levels of energy and information in the objective world. We humanity live in the matter world. Based on the theory of three great worlds, many problems can be easily solved. For instance, the phenomenon of UFOs is very simple from the lens of Jiaolong Culture. A UFO looks like a shining saucer, which is just the materialized form or shape. UFOs are the materialized shapes after they come out of the energy world by materializing themselves and appear in the matter world. You'll never catch up with them. It doesn't mean they have great speed to escape. It is because those UFOs energize themselves from matter and become invisible. You can't feel their existence even if you are standing in their energized field. All of sudden, they display themselves through energetic materialization and then we will feel their existence through our sense organs. This phenomenon can also be explained by Einstein's Mass-energy Equation. Actually, UFOs haven't flown away. They only transformed themselves from matter into energetic condition. UFOs can freely transform themselves and shuttle between the worlds of matter and energy because they have the special information structures to operate themselves.

Mutual exchanges and responses exist between messages (*pieces of information*), between information and the levels of energy and matter, as well as between the levels of energy and matter. The Theory on Three-world Levels is the base stone in Jiaolong Culture. By this theory, many natural phenomena, the connation of traditional cultures and other mysterious phenomena (*including religious phenomena*) can be explained clearly, and some can be easily solved. Now we should apply this theory to the research of human body science.

Next, we are to explore the human composition, the origin of man and their forming course from the evolution of the three worlds. As I explained this morning, a person is made up of "software" and "hardware". The terms are borrowed from computer science. By analogizing and contrasting the human brain and the CPU of a computer, the relationship between its "software" and "hardware" in a person has been found. So has the relationship between the original nature and its instincts. Further, the research also covers the development and evolution of mankind and society, which forms a whole from nature to humanities. Seen from the relationship between "software" and "hardware" in Jiaolong Culture, many hard problems will be solved and deciphered. Few years ago, when I attended a conference in Beijing, I talked about Jiaolong Culture with a retired chief editor of a major newspaper. He showed great interest in the relationship between "software" and "hardware". He said Jiaolong Culture was science! He told me he had a mystery solved by the relationship of "software" and "hardware".

He told me a strange happening took place in Qingyang Prefecture when he worked in Gansu Province. A man suddenly didn't recognize his wife and children for no reason. The man told other villagers he had neither a wife nor children. He wasn't the original person they knew. At that time the incident caused a sensation in society and he sent a clerk to investigate it. Later the story got confirmed: the happening was true. Hearing that he had a wife and children, the man would be very angry. Seeing a good family would break up, the villagers became very

worried. They invented a stratagem and tried to introduce the original “wife” as a girlfriend to this “patient” man. Luckily, the “patient” man accepted her and they formed a family again.

This old gentleman said that this happening had bewildered him for many years. Told by the chief editor of a major newspaper, it was unlikely to be an invented story. Just because it wasn’t invented, he had been puzzled by it for many years. Having known the relationship between human “software” and “hardware” from Jiaolong Culture, the retired editor became suddenly enlightened: the talk show in Channel 1 was replaced by another program from Channel 2. The “hardware” remained the same but the signals (*the message structures in the “software”*) had been completely changed. With the puzzling problem solved, the old gentleman delightfully went home.

What modern sciences have studied are some laws in the matter world. They haven’t touched on the laws in the energy and information worlds. Some scientists have touched on certain marginal phenomena and laws, but they haven’t delved into deep. Factually, electromagnetic wave belongs to part of the energy world too. The waviness of micro particles is the display of some marginal phenomena and laws in the energy world as well. The wave-particle dualism displays not only the granularity of matter but also the waviness of energy, which is obviously a marginal phenomenon. Waviness is only one form to display the law of the energy world. There are still many other forms of the law of the energy world, just like the various forms of matter in the matter world. For example, human is only one of matter forms. Besides, there are other matter forms such as animals, plants, the organic circle, the inorganic circle and so forth. All of them are the existing forms and conditions of matter in the matter world. In the energy world, there are still many levels of energy and various existing forms and conditions. So is the information world. There are also different information structures and existing conditions.

The relationship between human “software” and “hardware” can directly affect people’s mental and physical health, which I specially explained this morning. Having known the relationship between human “software” and “hardware” and human composition, we can enjoy mental and physical health through concrete operations. In terms of Jiaolong Culture, this is called “having the ‘software’ and ‘hardware’ highly ordered”. Modern medicine focuses more on illnesses in people’s “hardware” such as functional disorders or exact focuses of infections while TCM (*Traditional Chinese Medicine*) pays more attention to illnesses in people’s “software”. Of course, at that time, it was not called “software”. TCM studies the origin of an illness, from which they set about recovering a patient’s mental and physical health. Operations in TCM start from well ordering people’s “software”. Through purifying the patients’ mind, perfecting their personality, raising their spiritual state and sublimating their levels, patients will have a healthy mind and body. For this purpose, people must come into contact with the contents of ethics and morals. Having known the regularity of ethics and morals, people will have their impure and “poisonous” signals removed from their “software” so that they will have their “software” well ordered again. In this way, their illnesses will be cured of. Only by operating on the diseased “software” can people achieve their mental and physical health and completely rid themselves of the plaguing illnesses. If people only care about their “hardware” health and don’t know the true cause of diseases lies in “software”, people will be led by the nose by diseases. Thus, a vicious circle will appear. A doctor once told me that, dozens of years ago, the dose of 400,000 mm penicillin could cure of a disease. However, nowadays, the regular dose of penicillin is 1,800,000 for a cure, isn’t it?

Mr. Yang: *Yes, it is. It is 1,800,000.*

Prof. Zhang: Oh! It's horrible! If so, it will be very dangerous.

Starting from the "software", people should purify their mind, perfect their personality and well order their "software" in order to achieve mental and physical health. In treating patient people from their "software", Jiaolong Lingshan really is the precursor! Let this method of treating the "software" be known by everyone. Let the relationship between "software" and "hardware" be known by everyone. Let the relationship between the original nature and its instincts be spread in every side of society. If everyone can know this treating method and operate on their own, problems that have plagued humanity for ages will have been tackled at its source. The procedures in Jiaolong Lingshan's natural recovery are based on the following steps. First, return and trace back to the origin. Second, purify the mind by checking and sweeping away one's errors according to the Fourteen Don'ts. Third, maintain selfless dedication and build up a dedicatory life. The procedures must be practiced in daily life. Otherwise, they won't produce good effects. Just as I said yesterday, if everyone could practice Lingshan Spirit and implement the connotation of Jiaolong Culture in daily life, a well ordered energy field and information field can be created at any place. In such a field, people's symptoms will be lessened and even be cured of.

We must realize that ethics and moralities are rooted in deep scientific laws. So we must have modern scientific knowledge and traditional ethics and morals well combined so as to create a beneficial cycle. When ancient sages, saints and worthies put forward ethics and morals, they didn't preach ethics only for the sake of ethics. They regarded them as objective laws and standardized them. Lao Tzu, Shakyamuni Buddha, Confucius all knew profound laws. They didn't have all their enlightened laws completely expressed. They only showed some in language which were acceptable to their contemporaries. People often say Shakyamuni Buddha enlightened the Way under the Bodhi tree. Then what did he enlighten? Huge amounts of Buddhist scriptures describe the Way he enlightened, but what is in the sutras are only a few.

The 5000-character *Dao De Jing* never covers all the natural attributes and conditions known by Lao Tzu. Now, in this new age, we should integrate our fine traditional cultures with the modern sciences to establish a new cultural system, or a new civilization as Prof. Liu said. Only in this way can humanity get rid of a series of problems which have plagued them so long. All the operations in Jiaolong Lingshan including the Four Frees, selfless dedication etc, are essentially for this purpose. The good effects of these operations have made so many people become mentally and physically healthy. More importantly, these operations have shown the noble trend of a new civilization.

Whoever has been to Jiaolong Lingshan will know that the feelings and relationship between people there are different. People in Lingshan have formed a sibling like relationship between each other. People call this place "the Ancient Home of Lingshan". Jiaolong Lingshan is said to be the earliest place of origin for humankind. So when coming to Lingshan, people seem to have returned to their original home they have been separated from for a long time. At the Ancient Home of Lingshan, all people seem like siblings. Everyone can feel the loving care and close relationship between people as if they were members of the same family. Then how can the sibling-like feelings appear between pure strangers? It is caused by the spirit of selfless dedication. In a dedicative environment and a friendly atmosphere, people unconsciously return to their original nature and their conscience will naturally be revealed. The examples today can awaken people's conscience. In such a dedicative atmosphere, people's conscience will be uncontrollably aroused. From this point of view, Jiaolong Culture is beneficial to both the construction of spiritual civilization and our mental and physical health. If

everyone were pure in mind, good in character, full in wisdom and perfect in morality, then large quantities of manpower, materials and resources used for preventive purposes would be spared. This is also an indirect contribution to material civilization.

People's original nature hasn't been lost. The key is to resuscitate people's original nature and return to it. In traditional Chinese cultures, the fundamental mission is to help people return to their original nature. Just as Mencius said, "**The goal of learning is nothing but to find the escaped mind.**" It means that the basic task of learning is to find our lost mind. What is the lost mind? It is the mind of wisdom and morality. The ancients called it "good conscience". Shakyamuni Buddha required people to have kindness and compassion. By means of precepts, samadhi and wisdom as well as the six paramitas and myriad practices, people will return to the condition of full wisdom and morality. Lao Tzu advised that people cultivate virtue to tally with Dao (the Way). Thus, they can return to the selfless, desireless, inactive and natural condition. In Confucian classic *Great Learning*, people are advised to brighten their bright virtue, fraternize others and rest in the utmost goodness.

Sages of Confucianism, Buddhism and Taoism have realized the spontaneity of human instincts. From the relationship between human original nature and its instincts, the sages have seen the developing trend of humankind and known that, if people don't purify their mind but indulge in their instincts, they will march in the direction of degeneration. Along with their greedy desires, people will fall into the abyss. If people only meet their greedy desires for material pleasures, there will be no way out. This doesn't mean people should deny and abandon material benefits and pleasures. Material conditions are the basis in human life. It is people's instinct to pursue material benefits and pleasures, just as water naturally flows downward. Therefore,there is no need to encourage people to do so. People's instinctive actions must be checked and contained because human instincts arise and inflate spontaneously. Otherwise, having passed a certain degree, people will bring themselves disastrous consequences. For this reason, what has worried those sages and saints most are the degeneration of human nature and the worsening of social customs. Why? The reason is that wisdom and morality in human nature can't arise naturally but tend to become hidden and dormant.

Lao Tzu said, "**With Dao (the way) lost, there comes virtue. With virtue lost, there comes benevolence. With benevolence lost, there comes righteousness. With righteousness lost, there comes etiquette.**" With the Way gone, people have to cultivate virtue to make up for it. With virtue missing, people seem to be benevolent. Without benevolence, righteousness is very important to people. Righteousness unseen, mankind turns to etiquette to standardize them. Later, even etiquettes and rituals disappear among people. Nowadays, various laws are brought in to keep order. Now, even laws seem not to work well. There are people trying to exploit loopholes in laws. Some even snatch things in the broad daylight but no one dare interfere with them. Bribe takers and grafters are so shameless that they don't feel guilty and lead a corrupt life. People seem to have been carried away so far by the cash economy that they have lost their human nature. Some become horribly degenerated. Just because of this, returning to naturalness and purifying their mind are in urgent need. Only in this way can people be cured once and for all.

Speaking from human morality and codes of conduct, mankind has not progressed but retrograded. In Lao Tzu's view, mankind has lost the Way, virtue, benevolence, righteousness, and etiquette. Why? As everyone can see, we have been in the age of law. We haven't advanced at all. Today at a meeting, Prof. Liu mentioned the benefits the Industrial Revolution

has brought, which can't be denied. However, it has also brought a series of thorny problems that have constantly plagued mankind. Now, people have to face up to these thorny problems.

Jiaolong Lingshan has a great influence on people not through her long speeches and theories but through her down-to-earth practice and concrete operations. In the dedicating and purifying atmosphere of Jioalong Lingshan, people's values can be reshaped, their souls can be cleansed, and their levels can be sublimated. If this kind of dedicating and purifying spirit can be popularized, mankind will march in big strides toward the real civilization.

How can the life of dedication be built up? If people only shouted empty slogans, the life of dedication wouldn't be established. There must be a driving force. Yesterday a speech on the driving force of a dedicatory life was given. People's driving force should be built on the deep knowledge of different levels of worlds and levels. Besides, the driving force should be found from human rationality and wisdom. In different levels of worlds, only from a higher level can we know which level and state we live in. When living at a low level or state as we do now, it's hard for us to know the level or state we are in. Last time I gave an extreme example. When staying in the pigsty filled with wastes and urines, pigs never know they are in a dirty and low environment, because their wisdom and knowledge have restricted them. And the lowliness of pigs is a human feeling from a higher level or state. Then what kind of level or state do we live in? Let's make a bold assumption. Those high-level beings living in higher levels and horizons may hold the same view toward us that we are inferior and low just as we do towards pigs. The reasons are the same. It is really so from a higher level or horizon.

People's transformations between different levels and promotions of states call for a life of dedication. A life without dedication is meaningless and worthless. Without a dedicatory life, people's upward transformations and promotions won't happen. In addition, speaking from the relationship between human "software" and "hardware", without a dedicatory life, people are unlikely to have their "software" well ordered. Without well ordered "software", people unlikely return to the original nature. On the other hand, with disordered "software", people are unlikely to have a healthy mind and body, which is the demonstration of the "poisoned software". Therefore, we people should base our knowledge on the orderliness of the "software", the sublimations and the upward transformations from different levels, states and worlds. People must know how they live a meaningful and worthy life. Without correct knowledge, people's dedicatory life won't last long. The reason why the working personnel have been dedicating themselves in Jiaolong Lingshan for years is not due to their theoretical level but their practical experience. Many daily happenings there are instructive and inspiring, which can directly influence people. There everyone knows that if you don't contribute but just meet your own greedy desires, bad outcomes will inevitably fall on you.

All great doctrines and philosophical principles attach great importance to law of causation, and so do theories in various religions. The law of causation is also revealed in daily life. The well-known old lady of Xianghe, in Hebei Province, put forward five codes of conduct for people. The fifth goes like this: **"It is known when one does a good deed; it is also known when one does a bad deed. The ultimate result is that good is rewarded with good, and evil with evil."** In it is clearly shown the law of causation. Though the old lady of Xianghe was dead for over six years, her body doesn't rot. Instead, her body from time to time gives out rare fragrance. Her physical body has turned into something like glaze. It is a fact. Now Jiaolong Culture calls on everyone to get to know law of different levels, states and worlds. In addition, we encourage people to establish a dedicatory life. People seem not to get used to it. It is because we have been living in a low cognitive condition.

Starting from knowing different levels, states and laws, people build up a dedicatory life. This is the sign of human sublimation, the mark of a civilized human society and the ultimate way out for humanity. The driving force to build up a dedicatory life is neither to seek fame nor to pursue profits. A dedicatory life based on fame and profits is a sham one and cannot last long. Why did Shakyamuni Buddha renounce his throne to practice asceticism for 6 years in the snow-covered mountains? Why did he lead a dedicatory life? Why did he explain sutras and speak dharma for over 40 years? He was by no means a fool! Why was he so? The reason was that he had known some deep laws of the universe and the ultimate worth and meaning of a human life. So he advocated the life of dedication. Had he sought fame and wealth, he would have become a king and possessed both. He didn't do so.

It is by no means easy for every cultivator. In addition to those internal interfering factors which I don't elaborate here, there are lots of external interferences. Some tried to prevent him. Others framed him, slandered him and wrongly accused him. There are still people who even tried to kill him. Under such circumstances, however, he didn't flinch from any difficulty and nor did he renounce his ideal. The reason is that he knew there were higher levels and horizons awaiting him, which was loftier and more valuable life than those of ordinary people. What he sought is deeper and further than that we mortals seek. So he had a long endurance in his dedicatory life. He never blunted himself from something superstitious because he fully knew laws and truth of the great cosmos.

Now the great tide of cash economy is sweeping across the globe. Many phenomena of bad taste have appeared. Sadly, these ugly phenomena have taken place in all countries and peoples in the world. This is a necessary stage in human development. In the long river of human history, it is hard for people to know themselves if they don't undergo such a stage. If not, the truth that every extreme result in its return can't be shown. Now we humanity are walking with big strides in this extreme and we will return when reaching the peak. Jiaolong Culture is the retuning culture and calls on people to return to their original nature and to restore their divine light of wisdom. Jiaolong Culture can make people exhibit the true worth and meaning of their original nature.

The research of Jiaolong Culture covers many fields of natural sciences, such as the origins of man, life, and the cosmos. The three origins are also the riddles of contemporary science. The three origins were still within the range of the matter world and didn't break away from the matter world. They were only origins of different levels in the matter world. In the view of Jiaolong Culture, the matter world originated from the energy world and the energy world originated from the information world. When I read *Dao De Jing*, I discovered that Lao Tzu was a great philosopher, or exactly speaking, a great scientist. In *Dao De Jing*, Lao Tzu makes a clear division of these three different world levels. "**The Way begets one and one begets two. Two begets three and three begets the ten thousand things.**" "**The myriad things under heaven arise from existence, but existence arises from nothingness.**" Dao is also described by Lao Tzu to be **"impalpable and intangible", "so deep and so dark"** and **"exists before God"**. These descriptions incisively analyze the characteristics of different worlds and conditions. It's no wonder that many western scientists hold Lao Tzu in high esteem for his great discovery.

Therefore, we all hope that Jiaolong Culture should unite the essence of human traditional cultures with laws gained through modern scientific research and meanwhile embodies those deep laws enlightened by ancients. For this reason, traditional cultures should be made popularized, standardized and scientific while modern science should be made sagacious, humanized and ethical. There are differences between intelligence and wisdom.

Intelligence has something mechanical, technical and crafty while wisdom is characterized by morality, nobleness and divine light. So, the two should be united to found a new human civilization. Just as the eco-civilization put forward by Prof. Liu, it is also part of the new human civilization. Without a psychological balance, there wouldn't be an ecological balance. To found such an ecological civilization, our psychological balance and civilization among people should be first built. Only in this way can the ecological balance and civilization be founded. Other aspects of Jiaolong Culture will be talked about at another time. Let's stop here. (*People applaud.*)

Mr. Jin: *Ladies and gentlemen! The rest time is for exchanges with Prof. Zhang, the teacher. You can either raise questions or air your viewpoints. In the morning, Prof. Zhang, the teacher, gave us a lecture. Just now, he also gave an inspiring lecture. It's good to speak out our views.*

Prof. Peng: *Let me say something. I have contacted Jiaolong Culture for half a year. Jiaolong Culture has influenced me deeply. It is on my knowledge about human body science, in which Jiaolong Culture has made great strides. My impression is that Jiaolong Culture is far more advanced than qigong both theoretically and morally. Jiaolong Culture stands high in both spiritual and material civilizations and, meanwhile, is of a high theoretical and moral level. It's a great boost for me to study Jiaolong Culture. I'm also engaged in science, so it is a good chance for me to meet with Mr. Zhang, the teacher. I've found Prof. Zhang, the teacher has deeply researched into Do De Jing and Buddhist scriptures, in which I'm also interested. So we have much in common. I have several problems to explore with Prof. Zhang, the teacher. First, what has moved me in Jiaolong Culture is that everyone practices selfless dedication in Jiaolong Lingshan. Frankly speaking, Jiaolong Lingshan is not the first place to practice selfless dedication, which has been advocated many times in the past. Though there were different means, motives and purposes, Jiaolong Lingshan is by no means the first to initiate it. In history, there were many theories dealing with Utopian socialism, in which people also dedicated themselves to others, but these Utopians didn't last long. However, it is wonderful for Jiaolong Lingshan to practice selfless dedication for at least ten years, which is really great because it has stood the test of time. I think Jiaolong Lingshan will live long. As Prof. Zhang, the teacher said, dedication needs a driving force. I think the role the law of causation play should be one. Many ancient people paid much emphasis to cause and effect. It is said that in India there was a Catholic nun (Mother Teresa) who devoted her life to religion and charity. After her death, she was honored with a state funeral. This happened in1998. If people in need asked her for help, she would try her best to help them. She made great contributions to society and state. After her death, people from all over India spontaneously offered their condolences and later the government also joined and honored her with a state funeral. It was a special honor for an ordinary person. There were too many such people in ancient China, though they are scattered here and there in the historical documents. There are still some such people living in folk stories. The driving force of these people comes from the law of causation preached in religions.*

In Marxism there is still the law of causation. **……**

I acknowledge that Jiaolong Culture is more brilliant than Utopian socialism. Could you please tell us something about the brilliant driving force?

Prof. Zhang: Such a problem has been raised for many times by scholars, professors and experts from all trades. I have mentioned it in this material (*pointing to a paper released at the Symposium in Yantai, Shandong Province)*. In it a quote goes like this, "**The dialectical relationship of cause and effect is the fundamental relationship of all worlds.**" Never consider law of causation and karmic retributions as the patent of religions. Nor should they be viewed as something superstitious. They are deeper objective laws. Just as I explained this morning, everyone has his/her "software". However, unlike the computer's software that is passive and mechanical,

human “software” is an all-round and fully automatic “recorder” which can record all human words, thoughts and actions. Human “software” can also be compared to a video camera which can record all that people think and do. Video clips can be played and similarly “messages” in “software” can also be “drawn”. I give you an example which is well known in Lingshan. **……**

People’s thoughts and actions can be recorded and saved in their “software” and these messages can be drawn under special demands and conditions. These are deeper scientific laws gained from scientific experiments in which essentials can be got through deducting and reasoning phenomena and examples. Was the experiment done by Rutherford to confirm the existence of atomic nucleuses in one of those experiments in which the conclusion was drawn by speculations and conjectures? We just haven’t recognized these “laws and experiments” in the name of “science”. People should break through their cognitive barriers to research real and objective things. Otherwise, they couldn’t be true materialists. Some of them even have a rigid way of thinking and fall into another kind of “superstition”. Actually, most scientific laws we have realized are descriptive. For instance, Newton discovered that the greater the mass is, the greater the gravitational pull force will be. This can be explained through exchange gravitons. Why do more exchange gravitons cause greater gravitation? Why not are they on the contrary? This question has touched the law of laws. Too many things in modern science haven’t touched the law of laws. We’re still in descriptive cognition.

By listening to heartbeats through a stethoscope or seeing a disordered electrocardiogram, doctors can know whether a person has a heart disease or not. If asked why the patient has this disease in his heart, they will give you various reasons, such as anger, nervousness, stirred emotions, smoking, medications or other factors. However, the fact is that there are many people smoking or losing tempers, but they don’t have the heart disease. Why? This problem can’t be solved only based on the symptoms in the “hardware”. There are still other deeper correlations between “software” and “hardware”. The dialectical relationship of cause and effect is the basic relationship existing in all worlds, which here certainly include the worlds of matter, energy and information. Sagacious people at all times and in all countries have attached great importance to the law of causation and regard it as the fundamental law. A person who doesn’t know the law of causation isn’t a mature person. A theory that doesn’t elucidate the dialectical relationship of law of causation is not a mature theory.

Prof. Peng: *Can I understand thus: do the spirit, the motivating force and the origin of the selfless dedication in Jiaolong Culture come from the law of causation?*

Prof. Zhang: It is one of the major causes but there are still other ones. This law of causation is similar to national law. The criminal law forbids killing or harming other people so citizens mustn’t kill or harm other people. Were there no such criminal law, good people still wouldn’t kill or harm other people. This law of causation plays the role of deterrence. However, deterrence is just a passive factor. It can’t equip people with the spirit of selfless dedication. It works when you forbid people to kill other citizens. But if you want people to serve the people, it may not work. Am I right? There are still other causes in it.

Prof. Peng: *I absolutely agree to your explanation of the law of causation. I have known many about what you have said just now. In the pre-liberation, there was a farmer called Wang Shan in Northeastern China. This farmer by nature loved to devote himself to other people. Whoever fell ill and turned to Wang Shan, he would treat the sick people by “explaining the disease”. He would explain to the patient the causes of the disease. For example, the cause of a certain disease was due to the sick person’s rebellious acts to his parents or being unfilial to her mother-in-law or because the sick person*

mistreated her daughter-in-law etc. Wang Shan would clearly point out the causes of the illnesses, which often made the patients weep bitter tears of remorse and be determined to mend their way. I have seen many such cases. As you said just now, the law of causation is something similar to national law. It is a deterrent force against bad people. But to good people it doesn't work. Many things in religion, including what Prof. Zhang has presented just now, are objective laws. However, such laws haven't been confirmed until now. My second problem is whether the three worlds of the matter, energy and information you put forward are similar to the mutual transformations between matter and energy put forward by Elbert Einstein?

Prof. Zhang: Yes, they are.

Prof. Peng: *I wrote some articles and poems showing some similar viewpoints. First, I think the three worlds are overlapping. A physicist said that the world we live in is in fact a compound one of multiple worlds. Take this book as example. The book is a carrier of messages and it will give out light when it is burned. So we can say it is a carrier of energy. Actually, the three things, that is, the three worlds are overlapping. I am engaged in medicine research, including Jingluo, the main and collateral channels in the human body. Concerning the main and collateral channels, I've put forward a concept that Jingluo really is a non-material world which is overlapped under the material world we live in. So we'd better not look at them in a material eye. If you must study it that way, you can't know them. However, they can manifest themselves and their effects at times.*

Prof. Zhang: It is right! Yesterday I gave a lecture in which I elucidated the life of dedication and its reasons. Just now you have mentioned the law of causation and the driving force to build up a dedicatory life, for which I feel very much delighted. The law of causation does have a deterrent force but it is not active but passive.

Prof. Peng: *Right!*

Prof. Zhang: If there were only the law of causation, people wouldn't do evil deeds but they would never actively do good deeds. If so, can they last long in doing good deeds?! Lao Tzu said, "**I have three treasures: one is kindness, the second is frugality and the third is not daring to be the first under heaven.**" If people dare not scramble for Number One, they must have realized that the law of causation works in the world. Lao Tzu also said, "**The law of heaven is to decrease surpluses and increase inadequacies."** Just because they know the causative effects, they daren't act recklessly. This is the restrictiveness of causation. However, what is Lao Tzu's first treasure? What does kindness mean? The meaning of kindness is willingly to devote oneself to others and wish others to get happiness. So we should hope that everyone gets happiness and actively displays such a mindset.

Then how can we establish such a mindset of kindness? This mindset of kindness cannot be built on the deterrence of the law of causation but on the pursuit of a lofty level and horizon. It's not just words. This lofty ideal can't be built up within a very short time. They must have active and positive motives. Only with active and positive motives can people dedicate themselves spontaneously. Now we are at the level of ordinary people, so the knowledge of causative law and the display of karmic retributions are effective deterrents to us. If people don't know the law of causation and there is no deterrent force over people, people will stop at nothing in doing evil and with an easy conscience.

As the driving force of dedication, the deterrent force of the law of causation only plays a passive role. The active driving force is to let people know their positions at different levels of worlds. We humanity live in the matter world which doesn't have a high degree of orderliness. When the information world evolved into the energy world, some information has been energized and lost, so the proportion of the gross amount of information has been reduced.

When it evolved into the matter world, the proportion of the gross amount of information has been further decreased. Thus, through gradational evolutions, the attributes displayed by our pure information condition have become less and less and lower and lower.

Those ancient sages, saints and worthies focused mainly on cultivating and refined their "software". They tried to have their levels and states sublimated, so that they would ascend from the condition with smaller amounts of information and lower orderliness to one with larger amounts of information and higher orderliness. They would go on cultivating and refining their "software" until their "software" should be completely ordered. Thus, they finally had their levels and states upgraded as well as their morality and wisdom perfected. These procedures are positive factors to build up a dedicatory life. If there were only the deterrent force of the law of causation but without these active factors, the effects would be partial and limited.

Have we been learning from Shakyamuni Buddha? What did Shakyamuni Buddha enlighten under the Bodhi tree? Why did he have such a powerful driving force? I think the passive factor of the law of causation only played a start-up role. The positive and active role, I think, came from his insightful understanding of those various higher levels and horizons. Then how do we equip ourselves with an inexhaustible driving force in building up a dedicatory life? The means lies in that we must know the laws of different levels and pursue the noble horizons so that we can "evolve" our current conditions and properties in order to reach a higher living environment. Only in this way can people we have an inexhaustible driving force.

Thanks to the influences of Buddhism, notions of causal and karmic retributions are well known through household to household in China. Had there been knowledge about causal retributions before Buddhism was introduced into China? Yes, there had been! In *I Ching*, it reads, "**Families with accumulated goodness surely have surplus blessings while those with piled evils will surely have surplus disasters.**" This is the law of causation and its retributions but not so specially stressed as those in Buddhism. There are also similar expressions in *Lao Tzu* and *Zhuang Zi* but they are not so obviously pronounced.

In fact, causal relationship is just a passive and inactive driving force. The positive and active driving force should be the pursuit of those higher levels and horizons discovered by ancient sages and worthies. Let's have an analogy. Suppose there is a pig that should have two choices. One is to enjoy a luxury life in a five-star hotel. The other is to be a beggar as a human. If the pig could make the choice at the level of a human just like us, he'd rather be a human beggar than a rich pig. Why? It is because the levels are different between humans and pigs. Besides, there is still a matter of the sublimations between different levels and states as well as the upward transformations between different worlds. This is where the real driving force lies for us to build up a dedicatory life. With human society developing, humankind will realize these matters in the very near future. Scientists will also research into such matters. It is still early for us to spread them.

Utopianism is a revelation of human original nature. It directly and intuitively displays the good nature of humankind. But how should people practice Utopianism? Why did those former Utopians lose their driving force after they insisted on their operations for a period? The fundamental cause is that they ignore the factor of human instincts, i.e. the evil side of human nature. Human instincts play a destructive and restrictive role. Those former Utopians didn't know clearly the relationship between the original nature and its instincts. They didn't effectively check and suffocate people's instinctive indulgences into their greedy desires, selfish minds and impure thoughts. So they were unlikely to set up efficient operating methods to restore people's original nature. As a result, their efforts didn't last long.

To corrupt officials, the deterrent force of causal and karmic retributions doesn't work, so they can do whatever evils they want. In Buddhism, a saying goes like this, "**Bodhisattvas fear causes while ordinary people fear effects.**" It is a kind of deterrent force for us to fear bad retributions. Those sages, saints and worthies don't rely on such deterrents as motive force, because they have solved the problem at the root: they have elevated their levels and states. Their driving force doesn't come from the deterrents. To those old-timer dedicators, even without these theories, they can still have strong dedicative power in daily life, though they haven't studied them systematically. There are a kind of people who can neither speak out nor explain Buddhist sutras and theories, but they have an insightful understanding of the spirit of Buddhism. Huineng, the Sixth Patriarch, belongs to such people. Those old-timer dedicators in Jiaolong Lingshan can't speak out or explain these theories either.

Prof. Peng has researched deep into these problems, some of which have concerned with traditional cultures, certainly including some religious contents. Why are there many embodiments of deep levels in religions that modern people haven't known? Religious theories always personify those deep laws. The personifications of deep laws have the advantage that people can understand them easily, but they have disadvantages as well. For example, those personifications are easy to be treated as formalities or even superstitions. Take emulating Avalokitesvara Bodhisattva for example. In China, Avalokitesvara Bodhisattva is also called Guanshiyin Bodhisattva (*Bodhisattva who contemplates the sounds of the worlds*). Seeing the holy image of Guanshiyin Bodhisattva, we should immediately remind ourselves to learn her noble morality and compassionate spirit to unconditionally relieve the distressed and to sacrifice herself to benefit others. If so, we have really grasped the true conditions and attributes of Avalokitesvara Bodhisattva. However, it's hard for us to rationally understand the conditions and attributes of Avalokitesvara Bodhisattva. Therefore, Avalokitesvara Bodhisattva is personified as a "goddess", who embodies the abstract conditions and attributes of Avalokitesvara Bodhisattva to rescue people in difficulty on hearing their painful cries. In this way, it is easy for people to understand but they always fall into the selfish habit to turn to the "goddess" for blessings and protection. Worse still, some people have even gone further and become superstitious. **……**

Lao Tzu said, "**The Way of heaven is to exhaust excesses and make up for deficiencies. However, the Way of man is not so. It exhausts the deficient to offer to those who have excesses.**" This famous quote shows us that the properties of man and nature are different. At the beginning, Lao Tzu's teachings were not something religious. He used the then popular, scientific words and expressions to describe what he knew. Personally, I think, should Lao Tzu and Shakyamuni Buddha live now, they would use modern scientific terms or jargons to describe the laws they knew. They might have also used mathematical logic to describe what they had explored. It is necessary to describe laws in mathematical logic. However, describing laws in mathematical logic is only one of the means to describe laws.

An alternative means is to describe laws by uniting the subject and the object of study so that the researcher can directly experience and grasp the laws and patterns. Both Buddhist scriptures and *Dao De Jing* are such conclusions gained by this means. When Mrs. Sun studied the groundnut, she directly "blended" herself with the groundnut. She knew why some groundnut didn't germinate. She could even exchange ideas with them through direct informative communications with the groundnuts. By direct drawing information, she knew the causes why the groundnut didn't germinate. No descriptions were made of the communicative processes by mathematical logic because, by such a subject-object blended research method,

mathematical logic is of no use. People may find it hard to understand but we several people (*pointing to President Yang, Professor Liu and other several people present*) have seen with our own eyes the whole process of that experiment. We are sure the experiment is true. When she had a direct dialogue with the groundnut and other plants, all present felt it hard to understand and thought the experiment was too mysterious and incredible.

Strictly speaking, she didn't have a dialogue with the groundnut then. She blended herself into the groundnut. They were in a subject-object blended condition. Conveyances of information are done and shown by drawing something from the "character bank" in people's brain. If you are British, the language shown won't be Chinese. If you're Chinese, the language used won't be Russian. This is the self-organizing and self-harmonizing function of information. Through this self-organizing and self-harmonizing function of information, people can "draw" messages from their "software", then have them transformed and conveyed in what they can understand. Language is the most direct way of expression. In the experiment, the voice she heard was a transformed way of expression of informative communications and responses.

In her experiment, Mrs. Lin could communicate with the groundnuts. I wonder if you (*pointing to the scholars and professors present*) can make sense of it. President Yang, Professor Liu and I attended that conference and witnessed the whole process with our own eyes. Have you ever heard of such a unique experiment?

Mr. Jin and Prof. Peng: *Yes, we have. We have read some of her materials.*

Prof. Zhang: With sciences developing and human cognitive levels improving, these problems are sure to be researched and solved. Now these problems have been categorized into the field of human body science. The evolutions and developments of natural world and human society have their own patterns. A computer has its "software", so does a person. The developing pattern of the great cosmos belongs to its "software". The sun has its pattern of birth, growth, completion and death. This pattern can be viewed as its "software". I think this professor (*pointing to a physics professor*) can understand what I said easily. Many mysterious incidents or natural phenomena actually have their own inner patterns. We should never shut them down or say they are superstitious when we hear of something we haven't contacted before. If we do, we will fall into another kind of "superstition". We will be in a blind belief in those accepted concepts and knowledge we have had. In Buddhist scriptures, these prejudiced notions and knowledge are called "worldly knowledge and sophistry" and are listed as one of the "Eight Disasters". Is it not a disaster by in their accepted ideas? They will have no access to knowing deeper laws. Now what we should do is use the scientific, enlightening and analytical methods as a whole to open our views, widen our thought patterns and deepen our understanding.

The life of dedication must be based on two active factors. One is the well ordered "software". The other is the upward transformations of lower levels and elevations of lower states. Without these two factors as driving forces, all the efforts will be water without a source. Encouraged by an upward transformation as well as the well ordered "software" and a firm belief in causal retributions, we will have an active, spontaneous and lasting endurance in purifying our mind, perfecting our personality and sublimating our state.

Prof. Peng: *With a good wish, I have raised these questions. As I said just now, Jiaolong Culture has made a giant stride compared with qigong. Her task is not to guide people to practice qigong. The true task of Jiaolong Culture is to guide people to purify their mind, perfect their personality and purify society. So I hope Jiaolong Culture can go on forever. If so, the matter of driving force will appear. Without a driving force, people's operations are impulsive and temporary, just like those Utopians. In*

fact, each person has two sides. One is good and the other is evil. Stimulated by goodness, Utopian socialism would come into being. Utopian socialism didn't last long because there was no more driving force. So I sincerely hope that Jiaolong Culture can sublimate their driving force, be more systematic in operations and will be an inspiration for the communist construction…….

Secondly, in my opinion, though Jiaolong Lingshan, the birthplace of Jiaolong Culture, is a precious place, Jiaolong Culture should be widely transmitted and propagated. Jiaolong Lingshan has superb energy field and information field, where many patients have been improved and even cured of their diseases. Then my question is whether the good effects can be placed in other places. I think if there is a certain place where everyone practices selfless dedication, this place will be another Efficacious Mountain. It will have the effects of Lingshan. (People applaud) If it is so, it's not a Utopia.

Prof. Zhang: Yesterday I talked about this matter with Prof. Liu. If the researchers of Jiaolong Culture in Xinjiang and this Human Body Science Society can implement this spirit of dedication in daily life, a well ordered energy field and information field will appear here too. I sincerely hope that all humanity can have this kind of energy field and information field. Yesterday I also said that the reason why Jiaolong Lingshan (*the Efficacious Mountain of the Intertwining Dragons*) is so efficacious is that there are large numbers of selfless dedicators there. It is not other factors but these dedicators who contribute to the efficaciousness in Lingshan, the Efficacious Mountain.

As to the endurance you mentioned, it should be based on a scientific pattern. If there were only sheer preaches and lectures on religions, morals and ethics but without scientific practice, it won't work in the long run. In Lingshan, we have had such cases. Some people can't hold on when they pass a certain stage. For example, several people in Lingshan thought there was only selfless dedication but no rewards, and they left. How long people can hold on in selfless dedication depends on everyone present here. We must correctly understand and firmly support Jiaolong Culture and get her theories standardized and scientific. Otherwise, the positive driving force will disappear. This time we come to Xinjiang, though we pay the fare at our own expense, we still feel very happy. There was a professor who wanted to go to Lingshan and asked me if Lingshan would reimburse him for his traveling fares. (*The audience burst into laughter.*) His question baffled me! If we don't reimburse him for his traveling fares, it is we who invite him to visit Lingshan. If we reimburse him for his fares, there is no precedent in Lingshan. If we reimburse him for his traveling fares, what about the requirements from other professors? We can't do so because what Lingshan has advocated is selfless dedication. Furthermore, another reason is that all of us attend this symposium at our own expenses. In Lingshan the working personnel take the lead in selfless dedication. It is the working personnel who donate their money to publish the serial books and picture albums.

The Four Frees has been implemented for many years. There are still people who leave after their meals. At times, there are visitors having no return fares, the working personnel have to scrape together enough money for the fare. Often there are people who "deposit" their sick family members in Lingshan and leave. We working personnel have to set aside someone to look after them. Though there is great pressure, it still shows that people have confidence in us working personnel in Lingshan. They know Lingshan will surely send someone to attend to their sick members! Lingshan Spirit and Jiaolong Culture need understanding and support from everyone. Without people's understanding and support, Lingshan Spirit and Jiaolong Culture would die a natural death. If there are still people understanding and backing her, it shows that Jiaolong Culture has her reason and worth to exist in the world. In Jiaolong Culture, one of the theories deals with human original nature and its instincts. The instincts refer to

various human greedy desires, selfish minds and impure thoughts while the original nature refers to the divine light of wisdom and the attributes of selflessness and desirelessness. If people's original nature is there, I think we should let Jiaolong Culture live. If people can operate well based on the laws of the original nature and its instincts, the entrance to Jiaolong Lingshan will still open and roads to the Efficacious Mountains are still smooth**……**

Prof. Peng: *What can be expressed through languages, recorded through words and apprehended by people are relative truth. Just like taking photos, they won't be complete however hard you try. If you focus on the front, the back will be lost. Once it is taken, it won't be the original person.*

Prof. Zhang: Language is a means of communication. It only works in certain levels and ranges. For example, at the symposium here, by means of words and body languages together the gross amounts of information exchanged are large and rich. Now another example! Let's look at the cup. Following the direction my finger points at (*pointing to the cup*), everyone can see the cup and knows its color, size etc. If all these information is contained in a tape or an article according to the records, there is only an expression "Let's look at the cup" left. The specific shape, color and size of the cup can't be conveyed because other information has been lost.

As a saying goes, "Words and languages break the Way" Why? It is because some things can't be described by words and languages. Words and languages have their own limitations. Take this color for example (*pointing to a picture on the wall.*). What's this color? I can't exactly speak out the color. If you say it is a bit yellow but it is really a bit orange. In short, whatever words you use, you still can't express the color accurately. However, if all of us are not color blind, and when I point to the color, saying, "It's just this color", everyone will know the color just by giving it a glimpse. There is no need to express it through words and languages, which are useless here. So there are many deep horizons and conditions that can't be described by means of words and languages. When you arrive at the horizon where Lao Tzu lived in, you will know what Dao (the Way) really is. When you describe the Way by words and languages, the Way expressed by you won't be the original Way. Here is another question. How does color arise? Humans have cone cells and rod cells through which colors can be perceived. Were there not rod cells, we wouldn't perceive color. So we must realize that our senses have limitations. **……**

Prof. Peng: *In my opinion, in Lingshan, if people have the spirit of dedication, everyone can reach a high level and horizon. If people can serve others heart and soul, they will reach the standard. But it seems not enough; there should be wisdom. …… They should have wisdom. Without morality as a basis, it won't go. It would be a river without the source or a tree without the root. However, if you only stay at this level, it is not easy to advance any further.*

Prof. Zhang: The levels and horizons required will be higher and higher. What you said is right. As two sides, morality and wisdom are complementary.

Prof. Peng: …… *With a good wish, I hope Jiaolong Lingshan can carry on further. Then how can it be improved? Now that it has developed for so many years, it must have its own merits and patterns. Can we try to strengthen this kind of pattern? The Fourteen Don'ts and Do's are very good. I have discussed the matter about the root cause and the driving force. Why there are some people willingly operate themselves and reach a higher level. They, reversely, can offer some suggestions on the Fourteen Don'ts and Do's. There must be something concerning methods and people's operations.*

Prof. Zhang: As I have mentioned, there are different levels. To those who slaughter animals or rob people or other evildoers, we should try to persuade them out of doing evils through propagating goodness. Stopping doing evils is a level and propagating goodness is

another level.

…… Jiaolong Culture still studies such matters. What you talk about can be compared to doctors and masters among intellectuals, whose proportion is not large. At present, the chief task is to popularize the “nine-year compulsory education” among people. If there are more doctors, they will be good to our “popularizing the nine-year compulsory education”. This is what Prof. Peng’s originally means. When considering this matter, how should we do? If there are only a few such gifted researchers and experts, we are willing to exchange something deep with them. However, to common people, what they need to do is “popularize the nine-year compulsory education” so that their states will be sublimated generally. Were there only a few people, such lectures, symposiums or other cultural transmissions would be unnecessary.

Mr. Liu: *He is the authority in this field in Xinjiang. It’s hard for him to have such a chance to have a dialogue with others. Having such a wonderful discussion with you today is beneficial to him.*

Prof. Zhang; He has dug deep.

Prof. Li: *People of such an age tend to consider something deep. I’ve written some articles dealing with the cosmos, which have been published in the USA. However, compared with what Mr. Zhang, the teacher, has talked about, mine are still too shallow. One of my articles is called On the Multi-layers of the Universe. What we can see is the physical universe. There are still the social universe, the physiological universe, the psychological universe, the message universe, sub-micro-universe and so on. I have some problems and views and want to ask for advice from Mr. Zhang, the teacher. Mr. Zhang, the teacher, has put forward the three levels of worlds, that is, the matter level, the energy level and the information level. The matter level originates from the energy level and the energy level originates from the information level. Are there any other levels? In addition, the universe has infinite levels. For example, in ancient Greek philosophy, a line can be equally divided infinitely but nobody could verify the statement until an American high school student verified it. If lines can be infinitely equally divided, the size can also be infinitely equally divided. If the surface can be infinitely equally divided, the volume will be infinitely have layers. For this reason, this universe has infinite sub-layers.*

Prof. Liu: *When was your article published?*

Prof. Li: *In the 1980s. The Universe has infinite layers and each layer has its own shell. I think the universe has its shell. This is my question. Just like an atom, from electrons to atomic nucleus, there are also layer by layer.*

Prof. Zhang: The questions raised can mirror the level of a professor’s research. Can you still have other layers? The universe has infinite layers and each layer has its own shell. How should we look at this problem? The concept that the universe has layers comes from the concept of layers in our matter world. We people always have a mechanical understanding of these layers as circles of circles, which belong to the notion of sections and layers of macro objects. Besides, it has also been influenced by the stratifications in some traditional teachings. For example, In Taoist doctrines, there are scores of heavens. In Buddhism, the universe is divided into the Realm of Sensual Desire, the Form Realm, the Formless Realm and the Void Realm, which many people think are in layer by layer.

Jiaolong Culture also deals with layers of the universe but from the angle of conditions and attributes. First, we should give matter a definition. If not, some topics can’t be explained. In Jiaolong Culture, matter refers to the material that occupies space, has motion mass, and is composed of atoms, that constitutes the observable universe, and that is interconvertible with energy. The demarcation of matter in Jiaolong Culture is based on whether it has motion mass. Those that don’t have motion mass aren’t matter. Take photons as example. Photos don’t have

rest mass but have motion mass, so we put it in the category of matter. Whatever kind of existence it is, they are subject to this definition. Whatever has motion mass belongs to the sphere of matter. From micro particles that have motion mass to gigantic celestial bodies, they are still in the category of matter. No matter what it is, say, the solar system, the Galaxy, extragalactic system or metagalaxy, they are still in the matter world because they still have the properties of matter. In short, the definition of matter is based on its conditions and properties.

Then the demarcation of the energy world and the information world is still based on their conditions and properties, which are very hard to describe in languages we use. It is easy for us to understand the accounts of things in the matter world, because we live in it and can feel and see them. In the matter world, man is a kind of "matter". Language is a means used by people to exchange messages and describe the relationships between material things in the matter world. So, languages are products of the matter world and can only be used to describe the conditions and properties of the matter world. If you transcend the matter world, languages will lose this function. For example, if you say it looks like something, it is not.

Under these circumstances, negative expressions by languages or analogies are often used to describe the characteristics of what is beyond our thinking and level. To understand their conditions and properties, they must be expressed, although they can't be expressed or are hard to be expressed by languages. Thus, negative expressions are frequently adopted. For example, it is neither this nor that. Their conditions and properties can't still be known. So some strange analogies are used to describe and explain them, just as we described the particular color just now. It is very hard to describe the color. People still can't make sense of it even if it is expressed thoroughly by language. However, People will understand tacitly as soon as they can see it with their own eyes. It would be very good if people could experience it just as they drink water. People would naturally know the water's temperature.

Similarly, people would naturally know and tacitly understand it if they could experience it by themselves. However, most of us can't feel it by ourselves, so easy and popular examples have to be adopted to illustrate and explain them. For example, no one has seen the motions of electrons. Even if scientists have seen these motions, they still can't describe them. But to express these motions, people have created the waviness equation which is based on an analogy to that of electromagnetic wave. To express conditions and properties of different levels and horizons by analogy, cases from *The Journey to the West* are frequently used. Sun Wukong (*The Monkey King*), by driving a kind of somersault cloud, can cover 36 thousand miles with only a jump. Then what condition is this? This analogy is used to show one of the conditions in the energy level: things can travel at a high speed. In the energy world, there is no obstruction and resistance, unlike matter in the physical world. In the matter world, the forms and shapes of matter are obstructive and preventing, and humans can't gain that high speed. So this example is used to analogize a different world that Sun Wukong lives in.

However, the energy world is still subject to the Periodic and Cyclic Law. In the energy world, things are still subject to the restriction of number. Sun Wukong can cover 36 thousand miles with one somersault on his cloud. It is still a restricted and finite amount, for he still can't cover 37 thousand miles in a somersault. This is restriction. All with a definite number cannot become infinite. Numbers are also the embodiments which are subject to the Periodic and Cyclic Law.

The energy world is still subject to the Periodic and Cyclic Law. But the restrictive degree in the energy world is a great deal lesser than that in the matter world. We live in the matter world and restricted by various obstructions and resistances from matter forms. So it is

impossible for us to imagine the motional conditions in the energy world. We will never imagine Sun Wukong can travel 36 thousand miles in one somersault. But in the energy world, the transformations between energy and information can be done more easily than those between matter forms and shapes in the matter world. But in the information world, transformations between pure information structures or pure information conditions can be achieved more easily than those of the energy information structures in the energy world.

We humans are in a matter state of the energy information structure. Moreover, there are still the information structures in the energy state and the pure information structures in the information state. Information structures of different conditions have different properties and are subject to different laws. So there are great differences between the levels. In addition, the information structures of different levels have different reflections and restrictions in "thinking", so it is very difficult to understand one another. The similar case in *the Journey to the West* is that Sun Wukong never knows and imagines the size of Shakyamuni Buddha's palm.

Shakyamuni Buddha (*the Tathagata*) says to Sun Wukong, "With your 36-thousand-mile somersault cloud at a jump, can you jump out of my palm?" Using his thought pattern at his low level, Sun Wukong replies confidently, "Yes, I can!" He never knows what condition Sakyamuni Buddha is in. Neither does he know the meaning of the Buddha's words. Why? It is because conditions and properties are different in different levels and higher horizons can't be understood by those at lower states. Sun Wukong at the low level cannot know the conditions and attributes where Skakyamuni Buddha dwells in. The result is that Sun Wukong is still in the palm of Buddha, even though he has tried many somersaults to escape.

If we analogize Sun Wukong to the energy level, then Shakyamuni Buddha will be at the information level. The information level is subject to neither laws nor patterns. Nor are there any restrictions or limitations such as obstruction, resistance, numbers etc. Of course, it is impossible for Sun Wukong to jump out of the Buddha's palm. In Buddhism, there is a term called nirvana. What is nirvana? Nirvana means an existing way of life that is neither living nor dead. Actually, nirvana is used to describe the attributes of a world existing conditions.

Dao (The Way) discovered by Lao Tzu is also used to describe attributes of an existing condition, which are selflessness, desirelessness, inaction and naturalness. Nirvana also refers to the attributes of the condition that has broken away from the restrictions by the Periodic and Cyclic Law. In different conditions, there will be different levels and horizons.

As you (*Prof. Li*) put it just now, the world has many layers and each layer has its own shell. Your ideas are the branding marks of thoughts left by the 3-D space of the matter world we live in. This is because each action and each thought of us restricted by laws of the matter world. Even the languages we use and the thinking itself are still subject to the Periodic and Cyclic Law. Just now someone said there is a "vicious circle". Why can't people with customary thinking jump out of this vicious circle? It is because our thinking itself is restricted by the matter level and even what we think is still restricted by the laws of the matter world. As you said just now, people never think up any ideas outside of the "circle". Only when you have your levels and horizons upgraded can you know the things outside of the "circle". Never tell ants how vast and huge the Pacific Ocean is because ants never know it. Just as we stand on the coast at the sea level, we will never have a whole view of the Pacific Ocean. From space we can see that our earth is a small sphere. This is because we observe it from a higher horizon. If there were an ant in its nest to ponder about the earth, the ant would never know the existence of the earth however hard it racks its brains.

Therefore, concerning your problems on the infinite division of a line and whether the

universe has layers, in my view, it will be easy to figure them out, if we are placed in another kind of cognitive condition. If we prove it through mathematics, it is still a way of thinking. Dimensions and concepts of time and space we use to talk about multi-dimensional space are the attributes of the existing condition in the matter world. Not all the existing conditions of world levels can be described by such concepts, which are only applicable in describing the existing condition of the matter world. Furthermore, there are different existing conditions in different levels. It will be no use talking about time and space there! Without such attributes, there won't be such concepts. Just as I said just now, Sun Wukong knows nothing about the existing condition of Shakyamuni Buddha's hand. He uses the way of thinking of his own level to guess the conditions and attributes of another level. Consequently, he lost the bet! The ancients said, "Arhats don't know Bodhisattvas' horizons while Bodhisattvas don't know the Buddhas' horizons." It means such. Within the frame of our cognition, if we use our habitual thinking to guess the information world, we are using the finite to measure the infinite.

Prof. Liu and Prof. Peng: *This is called "attachment to appearances or marks".*

Mr. Zhang: Completely right! It is attachment to appearances or marks. People's thinking can't go beyond appearances or marks. However hard people think, they can never jump out of the "circle", thus forming a "vicious circle". When people think about either the size or layers of the universe, or whether the universe has edge or not, they are using a way of thinking that can't separate from the appearances or marks within the "circle". This is because our finite thinking attached to appearances or marks is just the reflections restricted by laws of the matter level, which cannot be separated from this restrictive "circle". If we cannot get rid of the "four appearances" (*i.e. appearances of a self, others, living beings and a life span*), the results we think up are still within the "circle". Therefore, we must raise our level. Handling matters at a higher level, we will understand the real meaning of the Confucian saying that "**When he was 50, Ju Boyu realized that he had been mistaken in his past 49 years.**" Views are different when people look from at the top of Mount Everest and from at the sea level. Horizons can be achieved through adjusting our mind and body. Reaching a certain condition, we can link up different levels by informatory exchanges and responses or increasing our wisdom by "drawing" from what is in store in our "software" so as to open our knowledge. To achieve such a horizon, we must know the two kinds of returning to nature. One is to return to nature in energy absorption and the other is in information channels. We each have such information channels.

Prof. Peng: *As to the problem I raised just now, how do the levels come? One method is to depend on theoretical accumulations or explorations. The other is on cultivation. As you have said, at a higher moral level, one will make a difference. People will have different views by watching the earth from on the earth and in space. Personally, I think cultivation is important. Cultivation and the propagation of Jiaolong Culture are in fact two dialectical sides.*

Prof. Zhang: Let's come to dealing with returning to nature! The course of returning to nature includes what you want to talk about. We shall return to nature.

◎Why must we return to nature? It doesn't require you to create something new, but let you recover your original nature, your innate bright virtue, your intrinsic Buddha nature, and your inborn moral attributes. The attributes lie in everyone's original nature but we haven't developed them. The purpose of our returning to nature is to go back to those original attributes and tap the potentials in our brains. Consequently, we will receive and handle messages coming from the levels of energy and information so that we can advance towards the "realm of freedom". If we can receive and handle various electromagnetism waves, it will

be wonderful! At such a level, our descriptions and conclusions on the universe are completely different from those made by logical thinking. At a conference in Shandong Province, someone brought me a book written by Prof. Ye Jun, who has put forward a kind of thinking named "extra-outstanding thinking". Now let's call it "extra-outstanding thinking"! This kind of extra-outstanding thinking is actually one of Lao Tzu's "desireless" cognitive conditions. Let's put it another way: what Shakyamuni Buddha used belongs to this extra-outstanding thinking. So did Lao Tzu. Confucius was not what you imagine. Confucius had his special means. From my view, he also had this extra-outstanding thinking. Confucius belonged to the type of superior man!

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Prof. Peng: …… *It is not enough only to practice goodness because cultivators should get enlightened and know the world. Doing goodness just lays the foundation. How to recognize the world relies on the internally seeking method not the externally seeking method. By the internally seeking method, cultivators can slowly purify their mind and get rid of their impure thoughts to reach the Way of "middle man". Then they should reach the horizon of nirvana. This is the way of "superior man".*

Prof. Zhang: From the angle of cultivation and refinement, Confucian theories are also extensive and profound. Buddhist procedures are "precepts, samadhi and wisdom". For Confucian disciples, "**The Way of the great learning is to brighten the bright virtue, befriend people and rest in the utmost goodness"**. The utmost goodness here refers to both the goodness that ordinary people practice and the perfect state of goodness including full wisdom and complete morality. "**Having known when to stop, people can become determined. Having been determined, people can become calm. Having gained calmness, people can become secure. Having been secure, people can become considerate. Having been considerate, people can gain."**

Buddhist cultivation of precepts, samadhi and wisdom begins with self-discipline. Through self-discipline, cultivators will become determined. With determination, cultivators will purify their mind and have wisdom. To open their wisdom, Confucian cultivators begin with fighting their material desires and rectify their mind. Then by achieving stability, calmness, peace and pondering, they will finally rest in the utmost goodness. The two sets of cultivating methods are of the same principle but are different in expressions because both of them have their own respective theoretical and language systems. Both Confucius and Shakyamuni Buddha had his own target people to teach and transform. They both had their own teaching and transforming methods. In different countries and different cultural traditions, the two great sages each created their independent teachings and theoretical systems, each functioning in their own way.

Confucius had many deep philosophical principles contained in his works of *I Ching*. Without the divine light of innate wisdom, he couldn't have written such famous works as *the Ten Wings*. In *the Doctrine of the Mean*, Confucian disciples set forth the penetrating and profound connotations of the Mean. Because Confucius' teachings and theories are aimed at putting human society in order, some of his wonderful and recondite philosophical principles have been hidden. If he hadn't had great wisdom, he wouldn't have made such great contributions to humanity. The gigantic wisdom possessed by Confucius hasn't been known by people. The following are some wise quotes to show his gigantic wisdom. **"Thoroughly investigate the principles and the nature and finally get to the destiny."** "**So empty and so void the suchness is! By nutralizing the both extremes, I can remove the polarity and achieve it.**" "**That yin and yang interchange is called Dao (the Way)." "Yi is thoughtless and inactive as well as still and motionless. Once stimulated, Yi can respond and penetrate the reasons of all under heaven.**" All of

these quotes are the evidence of Confucius' great wisdom.

When Confucius was in Song State, a local official called Sima Huankui threatened to kill Confucius. Confucius said, "**Heaven has bestowed virtue on me. What can Huankui do to me?**" The words meant that Sima Huankui couldn't' harm Confucius because Heaven had entrusted him the Way and virtue. When in the border area between Chen State and Cai State, Confucius and his disciples went hungry for seven days. Having been in difficulty for so long, some disciples began to make complaints. However, Confucius remained cool, calm and collected. He played the qin (*a kind of Chinese stringed musical instrument*) and sang songs. He told Zi Lu, "**Once stranded in adversity, superior men remain steadfast while petty people will abuse."** Confucius was very confident because he knew what his historical missions were.

Confucius knew his death in advance. Before his death, he said, "**Hetu Diagram won't appear from the Yellow River any more. Luoshu Book won't appear from Luohe River any more. Shall I have to leave the world?!**" He also said, "**Extreme is my decay! For a long time I haven't seen the Duke of Zhou in my dreams!**" "**Shall Taishan Mountain collapse? Shall the main girder break? Shall the sage wither?**" As expected, Confucius passed away seven days later. Usually, Confucius never talked about such topics as monsters, military feats, riots and rebellions as well as ghosts or spirits. The reason is that these topics and talks did no good to people he taught and transformed. Instead, such sensational topics and talks would have negative influences on social order. His mission was to teach people how to behave themselves according to benevolence, righteousness, etiquettes, wisdom and honesty. Besides, it was also his mission to plant such a concept of ethics into people's mind as filiality, fraternity, loyalty, honesty, etiquettes, righteousness, incorruptibility and a sense of disgrace. By means of these ethical norms, people can cultivate themselves, teach their families, make contributions to the country and transform the people worldwide. These are his historical missions.

Prof. Liu: *These missions belong to the worldly dharma.*

Prof. Peng: *But Confucius didn't elucidate world-transcending dharma.*

Mr. Zhang: Confucius didn't elucidate on those world-transcending theories. However, all the transcending dharma must be based on Confucian doctrines and teachings. If cultivators don't conduct themselves according to Confucian creeds, they will unlikely lay a solid foundation for their cultivations.

◎ You'd better not say so! The reason is that we'd better not use the standards made by this sage to standardize other sages. They each have their own inheritances and missions. Learners and cultivators mustn't reject, exclude and even attack each other. Just like a school, all subjects are necessary. In a school, both science subjects and subjects of arts are needed. Can you say science subjects are better than subjects of arts? There is no point to make such judgments and there is no need to do so. All the subjects are necessary in a school. The best situation is that students can have a comprehensive and all-round development. It is good for students with penetrating wisdom to be proficient in their respective field and well developed in other fields.

Like human society, there should be all trades. For instance, both carpenters and blacksmiths are needed. Can you say carpentry is a good job or blacksmith is a bad one? We'd better not do so. Besides, it is also unreasonable to demand that carpenters should master the skills of a blacksmith's while a blacksmith grasp the skills of a carpenter's. We can't do well in everything and each trade has its skills and its masters. We shouldn't make excessive demands on them. For example, we'd better not say, "Now that they were so great, they should know all." The doctrines and the theories of these sages, saints and worthies were decided by

the messages in their "software". Besides, it also had something to do with their historical conditions and missions. Why Shakyamuni Buddha didn't expound the principles of *I Ching* or Why Confucius didn't describe scenes of the Western Land of Ultimate Bliss? The reason is that they each had their respective historical missions. Expounding theories of other sages' was not their task and certainly there were not such programs and contents in their "software".

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Prof. Zhang: (*Turning to Prof. Li*) Just now you mentioned the problem about matter and antimatter as well as the universe and anti-universe. Whatever it is, matter or antimatter, they are still in the category of matter and in the matter world. They haven't gone beyond the level of matter yet. From the view of Jiaolong Culture, the information world has no polarity. When there is no polarity, it has two kinds of existing condition. One is called Wuji state and the other is called Taiji state. Both Wuji state and Taiji state are two existing conditions of non-polarity, i.e. the existing conditions of the information world. Once the non-polarity of the information world is upset, the two principles latent in Taiji state will come into being and become dominant. This can be described in diagrams and numbers. This is an account by the ancients. So we can say Confucius is extremely great. His greatness is not because he is a sage but because he has an insightful understanding of laws and patterns of the world. His knowledge is very profound.

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The energy world arises from the upset of the non-polarity of the information world. The process from the non-polar attributes of the information world to the polar attributes of the matter world is one from the world of non-polarity to the world of polarity. When energy materializes, the matter world appears. We are familiar with the polarity in the matter world. Lao Tzu said, **"Dao (The Way) begets one and one begets two.**" Here Dao (the Way) can be regarded as Wuji state, and the one as Taiji state. The conditions of Dao and one are of non-polarity. When one produces two, the polar world will come into being. Two stands for the situation to go into the polar condition. The whole is divided into two parts with two attributes. In Confucian terms, "**Taiji begets the two principles**". Though the descriptions are different in terms and words, their essential connotation is the same. In Buddhism, it develops from the Void to the Formless Realm, from the Formless Realm to the Form Realm, and from the Form Realm to the Realm of Sensuous Desire. All these expositions show us the different evolutionary stages and levels of different worlds. Some focus on the evolutionary conditions while others concentrate on the attributes of the evolutions of the different worlds.

In describing the course of the cosmic evolution, different cultures may use different terms, theories and languages, but the course, laws and patterns are similar and identical. The cosmos and anti-cosmos we talked about just now is what to represent the polar world. The matter world originates from the energy world. How does it originate? The matter world originates from the quasi-polar state of the energy world. The quasi-polar state is the compound of energy polar-state, from which the matter world with polarity evolves and develops.

Mr. Jin: *Let's stop here. Since yesterday morning, Mr. Zhang, the teacher, has made several lectures and speeches. He didn't have a good rest. He even had little time for lunch. Today, there are not so many speakers, but their connotations are very deep. They talked about the three world levels, how to purify the mind and society, the relationship between psychological civilization and ecological civilization, the dialectical relationship between cause and effect, and about problems on how to turn to naturalness and so on. These topics are both extensive and profound.*

Returning to Naturalness and the Perfection of Personality

---Extracts from Talks at the Symposium Held by Retired Cadres

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"Jiaolong", in Chinese, means the meeting and flowing together of two rivers. China Jiaolong Academy is located at the meeting place of two rivers, one coming down from Wujiagou and the other from the world famous historical sight: Maijishan Grottos. Traditionally, Chinese people regard a river as a dragon, so Chinese characters "Jiaolong" means "two meeting rivers". There used to be a monastery called Jiaolong Monastery in ancient times. On the mountain ridge which focuses itself on Wuji Terrace and Taiji Terrace are the ruins of another ancient monastery, Ling'an Monastery (*the Monastery of Efficacious Safety*). Perhaps Lingshan (*the Efficacious Mountain*) has got its name from this monastery in ancient times. Nowadays people call this place Jiaolong Lingshan. After the founding of new China, the village in the place was called Jiaolong Village and later renamed Jiahe Village. The reason why this culture has been named Jiaolong Culture is that we have researched some unique topographical phenomena in Jiaolong Monastery and Jiaolong Efficacious Mountain (*Jiaolong Lingshan*). As a result, it was named Jiaolong Culture. Besides, our research also includes some archaeological finds such as some cultural relics, ancient earthen jugs and other earthenware excavated. In research, we naturally have combined modern science with Chinese traditional cultures. Exactly speaking, we have combined human Eastern and Western cultures. Then we got these researches formed into a theoretical system and named it "Jiaolong Culture" after this unique and legendary place. This is the story of the title of Jiaolong Culture.

The characteristics of Jiaolong Culture are advanced, comprehensive, interdisciplinary, and marginal. It covers a fairly wide scope, ranging from social sciences to natural sciences, thus forming a theoretical system. As I said to Mr. Jiang, as a theoretical system, the distinguishing characteristic of Jiaolong Culture is practice. Practice and operate according to the requirements of Jiaolong Culture, good effects will be brought to society. The reason is that Jiaolong Culture required people to purify their mind, perfect their personality and increase their wisdom. For example, some people with ill behavior came to Lingshan, learned Jiaolong Culture, and realized their mistakes and errons. They began to sweep away their mistakes and

errors according to the Fourteen Don’ts to purify their mind. Moved and encouraged in the dedicating environment in Jiaolong Lingshan, people often easily spot their bad habits and behavior and correct them. However, it is not so easy for people to sweep away their bad habits, especially those deep-rooted ones.

Through large quantities of mind-purifying facts, Jiaolong Culture let people know that people are made up of “hardware” and “software”. By purifying their “software”, people should first know that it is law that requires people to purify their mind and perfect their personality. Having known the law, people will naturally practice it as required so as to have a healthy mind and body. Only in this way can they make the social customs and trends healthy and positive. Whichever it is, either natural sciences or social sciences, ultimately these theories should be implemented by people. If they can’t be implemented by people, even the best theories and teachings are only empty words and of little value. For this reason, the immediate effects of Jiaolong Culture are to let her theories serve the people in their practice and operation. If the theories of Jiaolong Culture are shelved, they are only empty words. Through concrete practice and operation, people can sublimate their state by purifying their mind and perfecting their personality. Why Jiaolong Culture has so great influences lies in her operability and practicality.

Yesterday, we talked about Lingshan Spirit. The spirit of Jiaolong Lingshan is selfless dedication, which can be embodied by the Four Frees. Selfless dedication can be fully embodied by the Four Frees. That is, admission is free, food is free, accommodation is free and natural recovery is free. The spirit of the Four Frees is easy to say but hard to practice. Without a theoretical system to back it, the practice of the Four Frees will be only a formality. Personally, I think the appearance of Jiaolong Culture has brought great benefits to both individuals and human society. Jiaolong Culture is sure to become more and more powerful. Why? The reason is that each person has both the original nature and the instincts. People haven’t yet had their good nature and their innate divine light of wisdom fully revealed. Jiaolong Culture requires people to check their instincts, contain their greed desires and fight their selfishness so as to reveal their good nature and their innate divine light of wisdom. In other words, we should reveal our spiritual civilization so that we can more effectively check our instincts and fight our egoism. This set of conscious actions is called “self-perfection”. The ancients called it “cultivation and refinement”, through which we will reach a natural state. This is the self-perfecting process of the “software”. It is really hard and arduous work.

I have said that the greatest human project is to have the “software” well ordered. It was very hard for man to land on the moon but we managed to make it. However, it is harder than landing on the moon for each person of human society to have their mind purified and their personality perfected so as to reach a noble horizon. Just because they are difficult to reach, they are worth seeking and pursuing. There are many good doctrines and theories intended for such a goal. If everyone can find values in a dedicatory life and regard it as their standpoint in life, then the largest and most formidable human project is sure to be completed. Since human society entered the period with words, sages, saints and worthies at all times and in all countries, from philosophers to thinkers and from religious people to statesmen as well as ordinary people, have devoted hard efforts and even life to completing this great project. Heritages left by peoples of remote antiquity, theories left by sages, saints and worthies as well as their practicing spirit have formed our human civilizations.

Let’s look at another example. *Classic of Mountains and Seas* records many ancient civilizations and the times of peace and prosperity during the reign of Yao and Shun. They all

were the full embodiments of ancient people's original nature. "The world of great harmony" characteristic of "virtue, compliance, benevolence, righteousness" are described in this legendary book, which people of all times have been expecting. Though people's material living standards were not well developed, they had noble mental outlook and wholesome physical and mental health. King Yao as well as the ordinary people lived in thatched cottages and ate simple food, but they led a high-quality life. Until now, we modern people are still longing for the times of Yao and Shun.

From some ancient documents preserved, we can see that mankind has experienced times of ecological balances and ecological civilizations. Evidence is this account as follows. "In the world of great harmony, male phoenixes chirped beautifully while female phoenixes danced to it". Such harmonious ecological scenes showed the noble mental outlook and character of ancient peoples. Even when it came to the times of Yao and Shun, the fine traditions and customs of peoples of remote antiquity still existed. This is why Yao and Shun, representatives of those times, have been honored as sagely kings and their reigning times have also been considered as ideal times which following generations have been longing for.

Yesterday, I told a story about King Yao. Today I'll tell a story about King Shun. When young, he was called Da Shun. After his mother died, his father remarried and his stepmother gave birth to a son later, so Da Shun had a brother. His stepmother was afraid Da Shun would compete for the family fortune with his younger brother, so she had tried to kill him. As is recorded in documents, the stepmother was very unkind to him. To kill Da Shun, this stepmother and his father asked Da Shun to dredge a well. After Da Shun went down the well, they immediately put a large rock on the well head to trap him to death. However, Da Shun managed to crawl out through a side hole in the well. By rights, Da Shun should harbor a resentful mind toward them. However, he still showed filial devotion to his father and stepmother.

Another time, after Da Shun climbed up to repair the cottage roof, they removed the ladder and set fire to the cottage to burn him. Luckily, Da Shun managed to escape again. Though they tried to kill him many times, Da Shun still remained filially devoted to them. In his opinion, even if his parents had faults, as a son, he shouldn't quarrel with them but use his filial mind to move them. To modern people, these stories sounded unbelievable and hard to accept. Da Shun seemed too stupid. This is the mentality of modern people, which shows their lack of virtue. The mindset of modern people seems really different from that of the ancients.

There is still another story about Da Shun. When King Yao was old, he tried to select a person with virtue and talent as the successor to his throne. He traveled nationwide to search for the future king. One day, he saw Da Shun driving two oxen to plow land. King Yao went up to the young man and asked, "Oh, young man! Which is better of your two oxen?" Da Shun felt dumbfounded for a moment and replied to King Yao, "Oh, my respectable elder, my two oxen are equally wonderful!" Hearing the words, King Yao left. After a while, Da Shun ran from behind and asked King Yao to wait for him. King Yao asked him what was the matter and Da Shun replied, "Just now when you asked which ox was better, I didn't tell you the truth in face of my two oxen because I didn't want to disappoint them. If I said the yellow ox was better, my black ox would feel terrible, and vice versa. So I had to tell you they were equally good. Now I must tell you the truth. Otherwise, I would let you down by deceiving you. To tell you the truth, my yellow ox has more strength and is better than the black one."

Small matter as it is, King Yao felt greatly moved and thought he needn't go any further. The young man was the right one he had been searching for. He cared even so much about

his cattle. He would surely care much about people. So he remembered the young man's name. Having returned, he summoned Da Shun and let him be in his court to mentor and temper him. Later, King Yao decided on Da Shun as his successor.

This story shows that there is a great difference in mindset between the ancients and modern people. Why do modern people still long for the times of Yao and Shun? It is because there was a harmonious relationship between people then. Since King Shun didn't offend his oxen, would he cheat the elder? He treated oxen as equally as people. Is it not the spirit of kindness and compassion? Is it not the mind of benevolence and love? With such noble mental attitude, can't we say Da Shun had a purified mind and perfected personality? Reversely, without a purified mind and perfected personality, can people have such noble and civilized conduct? Of course they can't! If you tell this story to people outside in the street, they would make a big laugh at you, saying "How stupid! Should you fear an ox? This person was so unscientific. Oxen can't know your words. You go so far as not to tell the truth!"

There are too many such "clever" people nowadays. These "clever" people never know the mental outlook and the character of people at that time. It is pathetic that modern people should regard their noble character as being stupid and backward. To them, these stories are jokes. Then please think about it. Based on the stories, are we modern people progressive or retrogressive? Actually, we have lost our human nature, downgraded our personality and polluted our mind. But unluckily, our "clever" craftiness and treachery seem to have increased. The purpose of my stories is let people know that all sages, saints and worthies have regarded purifying people's mind and perfecting their personality as the matter of prime importance.

Sages, saints and worthies at all times and in all countries, such as Lao Tzu, Shakyamuni Buddha, Confucius etc in the East and Socrates, Plato etc in the West, have shared similar mindset. They each have set an outstanding example for mankind through their deep thought, great wisdom, noble mental outlook and good personality. A story goes as follows about Socrates, the Confucius in the west. Socrates had a hot tempered and unreasonable wife. Once, Socrates was chatting with his guests when his wife flew into a rage. She began to curse him directly. Socrates had good cultivation and didn't care. Seeing this, his wife became so angrier that she poured a basin of water at Socrates in the face of the guests. Usually, ordinary people would reach the limit of their patience. However, Socrates was very humorous and comforted his dumbfounded guests, saying, "I've known earlier that following a burst of thunder there must be a storm." "A burst of thunder" refers to the curses of Socrates' wife and "a storm" refers to the pouring water. So an embarrassing situation passed easily by the sage's wisdom and humor. From the story we can see Socrates' assured manner and great personality. "Virtue is knowledge" is one of his famous words.

Still yesterday, I told the story about Confucius who still played the *qin* when he was hungry for seven days in the border area between Chen State and Cai State. Another model is Lao Tzu. He had great wisdom but remained unknown all his life. Even the famous *Dao De Jing* is a forced work by others, which really displays his characteristics of selflessness, desirelessness, inaction and naturalness. Here is a story about Shakyamuni Buddha.

There was a prostitute who wanted to ruin the group of monks. Every morning and every evening, she wandered about near their abode, by which she wanted others to abuse Shakyamuni Buddha. Later, she pretended to be pregnant by putting a wooden basin under her dress and came to the Jeta's Grove to abuse Shakyamuni Buddha. She yelled, "Look at what you have done! You have made me so wretched but you even have an easy conscience!" Due to her abuses and frame-ups, some disciples even believed her words. However,

Shakyamini Buddha remained silent and paid no heed to her. Seeing this, the prostitute continued with energy, saying “Siddhartha! What an evil deed you’ve done! It is known between you and me.” Shakyamuni Buddha said, “You’re right. It is known only between you and me.” Suddenly, there was a gust of wind and the wooden basin beneath her dress fell down on the ground with a bang. Now the whole truth came out. However, Shakyamuni Buddha would rather swallow the insults than hurt the prostitute. To modern people, the Buddha’s behavior seemed foolish. However, to the Buddha, doing so was the natural outflow of his kindness and compassion.

Later, those plotters against the Buddha came up with another plot. They put a prostitute’s body at the gate of the Jeta’s Grove, which created quite a stir in town. Shakyamuni Buddha told the monks to be patient and the truth would come out soon. Just as was expected, as a result of their dog-eat-dog internal conflict, those plotters spoke out the truth themselves. The prostitute who once abused Shakyamuni Buddha was to be punished by the king because she abused the Buddha. Hearing that, Shakyamuni Buddha still begged for leniency and mercy on her behalf. He thought the woman committed such a grave offense because she was too ignorant to know the principles. Shakyamuni Buddha even blamed himself because he didn’t teach her well. If the woman had had wisdom, she wouldn’t have made such offenses. Later, the prostitute was taken as a disciple by Shakyamuni Buddha. Moved by his personality and wisdom, this disciple cultivated herself hard and became a famous disciple.

There have been many great sages, saints and worthies at all times and in all countries. Their teachings and theories as well as their words and actions have been preserved to finish the greatest project to purify the mind and perfected the personality. One of them is the Communist Morals, including serving the people heart and soul advocated by us now. From generation to generation, these sages, saints and worthies, including statesmen, philosophers, thinkers, religious leaders, have made arduous efforts to finish this gigantic human project. Otherwise, their works, teachings or theories are unlikely to be passed down.

When attending a conference this year, we had the chance to visit a temple dedicated to Yue Fei, the famous national hero in the Song Dynasty. Outside the gate of Yue Fei Temple knelt four treacherous high officials, one of whom was named Zhang Jun. When hearing that Zhang Jun was a native of Tianshui, I felt greatly shocked, “How could Tianshui have had such a treacherous person?” I couldn’t believe my ears! However, another person confirmed the fact and told me Zhang Jun was a native of Qin’an County, one of the counties in Tianshui Prefecture. In fact, I have nothing to do with Zhang Jun. Though I am from Gangu County, another county under the administration of Tianshui Prefecture, I still felt uneasy. I wondered if there was some mistake in records. But a third representative confirmed the fact again, adding that Zhang Jun was a high official of Tianshui origin in the Southern Song Dynasty. I felt uncomfortable again. On the contrary, all of us took great pride in Yue Fei, the famous patriotic general who had noble personality. Really, Yue Fei was inferior to Qin Hui in official position, the Prime Minister. However, Qin Hui has gone down in history as a byword for infamy. Even his descendants didn’t want to take Qin Hui as their family ancestor.

From the view of Jiaolong Culture, people should purify their mind, perfect their personality and increase their wisdom. If not, their levels and states can’t be promoted. It is the most valuable aspiration for humanity to purify their mind, perfect their personality and practice selfless dedication. However, the prostitute and Qin Hui didn’t realize this point. Though having a high social position and a great literary talent, Qin Hui was still very stupid and ignorant. He was really an evildoer. There is another story that castigates Qin Hui for his evil deeds from the

perspective of Buddhist transmigrations and retributions.

Seeing Qin Hui on his deathbed, Earth Store Bodhisattva tried to save this stupid person, for he has an oath that he won't become a Buddha unless the hells are empty. He thought, "Now Qin Hui will surely fall into the hell, why not save him before he falls into it?" So Earth Store Bodhisattva called on Qin Hui and spoke Buddha-dharma to him. However, Qin Hui had created so many karmic offences that both his original nature and divine light of wisdom had tightly covered. As a result, Qin Hui didn't listen at all. Then Earth Store Bodhisattva tried to make him utter the word "Buddha" out of his mouth. If he could speak "Buddha", it meant that he still had the chance to be taken across. So Earth Store Bodhisattva tried a few means to guide him to utter "Buddha" but Qin Hui had no intention to say it. Finally, Earth Store Bodhisattva had no choice but to write the Chinese character "Fo (*Buddha in Chinese*)" on his palm and asked him what the character was. Now our Prime Minister was so infuriated, saying, "You look down upon me! As Number One in the imperial examination, can't I know this Chinese character?" With these words, he drove Earth Store Bodhisattva out of his house. Until his death he didn't utter the Chinese character "Fo". In other words, this prime minister didn't realize his problem at all. Earth Store Bodhisattva heaved a sigh, saying "Alas! This person has such heavy offensive karmas that all his divine light of wisdom has been lost. He is beyond redemption and has no choice but fall into the Uninterrupted Hell where he can't be freed for eons." Story as it is, it shows that people will become beasts once their greedy desires, selfish minds and impure thoughts have inflated to a certain degree. Qin Hui was one of those people who degenerated themselves to such a degree.

All must be implemented through perfecting one's personality. In such a materialist age, it is necessary for people to review the lofty horizon of such famous quotes as "Virtue is knowledge", and "Rest in the utmost goodness" etc.

When it comes to qigong, what people want is to build up a good physique, improve their health and prolong their life. But to realize such a good wish, it is not enough just to practice qigong. In terms of Taoism, cultivators practice nature qigong as well as life qigong. It is within the scope of nature qigong for cultivators to purify their mind, perfect their personality and increase their wisdom. When cultivators still focus on certain movements or postures, on reciting spells or on making certain hand signs, they need deepening their levels. There is a famous Taoist saying, "**Only applying one's skills to cultivating the life but not the nature, a cultivator will come to nothing in the end.**" In practicing qigong, many retired people have rich experience in knowledge and skills. They should better know the immediate and far-reaching significance of our demands of future generations to purify their mind and perfect their personality.

In Jiaolong Culture, people are taught not only ethically and morally but also from scientific laws. Take filiality for example. Why must people show filial devotion to their parents? It is required by traditional ethics and morality. In Confucianism, Being filial to one's parents is the first among people's good deeds. Do ethics and morals have a scientific theoretical basis? Yes, they do. Speaking from human "hardware", there are close genetic codes and hereditary genes between parents and their children. Though couples live together, their genetic codes are not closely related. As we can see, there are material exchanges between parents and children. For example, some people show their filial piety by filling the bowl of their parents with food or offering their parents timely support money. These filial deeds are essentially material exchanges, but behind these material exchanges, an unseen but important exchange is going on through their respective energy field and information field. Each person has an energy field

and information field, where various messages can be exchanged and responded silently.

As I once said, a person's filial devotion can't be judged by his/her material offerings to the parents. For example, a son or a daughter may serve their parents food but wear a sullen look, or may put down the bowl with a big noise, saying "Eat it!" stiffly. Can this son or daughter be a filial son or a devoted daughter? Of course they aren't! You can imagine the parents being in a bad mood. Maybe, such people still insist they have shown filial duties to their parents. National laws can do nothing with such people. Why? National laws unlikely stipulate the decibels of your voices when speaking to your parents. Nor can national laws set the standard for manners people have when talking with their parents. National laws seem useless to such people.

However, as your mindset changes, your energy field and information field will change correspondingly. When you communicate with your parents with malice, through your mindset, thought and psychology, your malice has filled your energy field and information field. Though silent, your parents can feel your mental changes through their own energy field and information field. I think elderly people here should have similar experiences. Parents can sense how their children get along with their life, although they haven't contacted for months or even years. At times, some faraway relatives can also sense that something is to happen.

Then how do such exchanges of messages take place? These message exchanges are done through their respective energy field and information field. It is not superstition but there is some science in it. We each have an energy field and information field by means of which we can communicate with those of others'. If you're a filial son or daughter, you'll emit and create a well ordered energy field and information field. Through exchanges and responses of messages in their respective energy field and information field, your parents can feel your filiality and then will become mentally and physically healthy. If you harbor a rebellious mental attitude, you will give out and create a chaotic energy field and information field which can interfere. Conversely, through their energy field and information field, your parents show their complaints against you, which likewise bring you a kind of disordered information field (*or disturbing messages or signals*). In the long run, such disturbing information field will produce a kind of "poisonous" phenomenon on the "software" of both sides. As a result, there will be "poisonous" signals or disorders in the "software". Such "poisonous" signals or disorders in the "software" will be demonstrated in people's "hardware" sooner or later, if they are not purged of or well ordered. It is only a matter of time. Why? The reason is that your energy field and information field are very close to those of your parents'. When in unison, they will be harmonious resonances. Conversely, when in disharmony, they will be disturbances, which will reduce and offset the energy and information of both sides.

From the research finds in Jiaolong Culture, we have found some internal laws existing in the ethics and morals of Chinese traditional cultures. These internal laws must be made known to people. In this way, people can not only standardize their behavior from national laws, ethics and morals, but they can also gain the driving force from the dialectical relationship of causality. Only when we realize these deep laws can our efforts and operations be persistent.

By studying and practicing Jiaolong Culture, we sincerely hope that everyone can scientifically understand the necessity to purify their mind and perfect their personality so as to make social customs and trends better. It is necessary for mankind to have law as a deterrent to standardize people's words and actions. But it is not enough only to rely on law. To make mankind well ordered, it is indispensable to have national laws, ethics and morals as well as faiths and beliefs. They are different links in the whole system and complementary parts in the

same mechanism. To build up a filial and fraternal environment, people must be taught and nurtured by fine cultures. Only when people fully know the connotations of fine traditional cultures, their operating laws and the dialectical relationship of causality will they build up a good and conscientious social operating mechanism.

What I have explained today is that the greatest human project is to highly order human "software". To achieve this goal, we must purify our mind and perfect our personality. We should know that Jiaolong Culture can bring benefits to individuals, society and the whole human race. From now on, each of us should play an exemplary role in purifying our mind and perfecting our personality so as to guide other people in society to promote their levels. The basic reason why Jiaolong Lingshan has attracted widespread attention from the world doesn't lie in her advanced theories or certain efficient operations but in the large numbers of selfless dedicators (*Lingshaners*) who have dedicated themselves in Lingshan year after year. There are many professors or experts who can put forward better theories. However, without those selfless dedicators and the exceptionally good environment they have created, we couldn't talk about Jiaolong Culture here now! The great favor the world have shown to Jiaolong Culture lies in their understanding and support of Lingshan's standpoint to purify their mind, perfect their personality, increase their wisdom and elevate their state. These contents advocated in Jiaolong Culture are just what the sages, saints and worthies at all times and in all countries have been advocating and devoting their time and energy to. Living in an age filled with various temptations, we should spare no effort to restore the essence of the traditional Chinese cultures, combine those shown in Jiaolong Culture with modern sciences, and study the internal laws. Having discovered the laws, we should guide people to operate so as to have their levels and states elevated. This is her ultimate goal. I'm to bring my talk to an end today. The rest time is for mutual exchanges.

Mr. Liu: *What Prof. Zhang, the teacher, lectured is really a systematic project. It will be better if a deeper exposition can be made.*

Prof. Zhang: You're right! Just now Mr. Jiang said it is a systematic project. Sure it is. Then how can mankind finish this systematic project? We have had such topic in our research. It should start with the relationship between human original nature and their instincts. In research, we have discovered that man has both "hardware" and "software". This "hardware" is restricted by the fundamental laws in the matter world. In our human nature, the properties of the fundamental laws in the matter world are embodied by our various greedy desires, selfish minds and impure thoughts, namely, our instinctive behaviors.

Yesterday, I took a baby for an example. A baby will cry if you take things away from its hand. Why? It's the instinctive display of the fundamental laws in the baby. Once brought into the matter world, a baby will necessarily take in material and energy so as to keep its organism functioning. Only in this way can it maintain this dissipative structure of its programmed course of life. As a result, in our properties, that is, our human nature, are embodied human greedy desires, selfish minds and impure thoughts, which is a spontaneous tendency everyone has. Out of human instincts, we each not only have greedy desires, selfish minds and impure thoughts, but we also are engaged in various competitions, robberies and snatches to get what we want. If these properties are pushed to extremes, our barbarity will be completely shown. Beasts don't have human original nature but only their brutish instincts. Wolves never feel ashamed when they snatch meat away from their mother's mouth because wolves don't have original nature but only instincts. Then where is their original nature? Their original nature has been lost. Chinese people often use the expression "be worse than a beast" to refer to an

extremely degenerated and corrupt person, for this person's divine light of wisdom has been wholly shrouded. With instincts left only, people will be no more humans.

People's divine light of the innate wisdom, also called the good conscience, has the attributes of information world, which is beyond the restrictions of the Periodic and Cyclic Law. A human is a balanced entity between the original nature and the instinct. If people lean towards the end of instinct, they will be on the way to barbarity. If people lean to the divine light of wisdom of the original nature, or in the direction of the information world, they will transcend the matter world and become sages and saints with full wisdom and noble morality. Then how do people complete this great project to well order their "software"? This is a vital subject for mankind to research and also the only way out for mankind. To highly order our "software", we should first purify our mind. The mind-purifying course is really a course to defeat our self (*ego*), to overcome our instincts and to consciously fight our greedy desires, selfish minds and impure thoughts.

The Buddhists have studied this deeply and called it **"having no marks of the self, others, living beings and a life**". Besides, people must achieve the emptiness of forms, feeling, thinking, activity and consciousness. This is the goal of their practice. **"All dharma has no self"**. It means that all things don't have an "ego (the self)". The ancient Chinese put forward "fight one's material desires". It means "fighting the selfishness". Selfishness is people's various selfish minds. Then what are the "selfish minds" and how do people root out their selfish minds?

People should know their "selfish minds" scientifically. In this way, people can practice removing those material or human desires in everyday life. It won't work to fight them just as a formality. When you are alert, they have gone. However, when you lower your guard, they will come again. We should know this pattern. To know this pattern, we should first know the relationship between the original nature and the instinct, the composition of human "software" and "hardware" as well as their properties. Having known their operating patterns, we will be able to conscientiously fight our various selfish minds.

In think no one in the world wants to inflate and indulge in their instincts only to get them degenerated. Instead, everyone tries to have their original nature sublimated to a high level. Jiaolong Culture encourages people to know this point theoretically, so they will have the driving force to practice and operate. Without such the conscientious driving force, people's practice and operation won't last long. Besides, we still have a passive driving force. What is the passive driving force? The passive driving force comes from our "software". Yesterday, I explained that this "software" is a kind of fully automatic and self-controlling video device. This video device is countless times more sophisticated than any video cameras we have seen. Our "software" can record all our words, thoughts and actions and save them in our "software". So we should be conscious of what we have recorded in our "software". It is of great importance to become aware of whether the recorded information and signals in our 'software" highly ordered or not. It will be good if we have good signals recorded and saved. However, it will be horrible for us to have "poisonous signals" recorded and saved, which will cause diseases in our "hardware". Worse still, with disordered and chaotic "software", our "software" will be downgraded to lower levels and be matched lower life forms in our future reorganizations. This is the dialectical relationship of causation. For example, if you aren't filial to your parents, take bribes, or live a degenerate life, you will surely have impure signals input into your "software". These impure signals, in their operating processes, will surely display themselves as physiological or functional disorders in your "hardware".

Jiaolong Culture attaches much importance to the relationship between people's

“software” and “hardware” Just now we talked about the active driving force to purify the “software”. Now we come to the passive driving force, which is a kind of restriction or a kind of deterrent force for people. Not knowing the internal law, people won’t believe in it and they will do whatever they want to, for there is no deterrent force on them. The combination of the former active force and the latter passive force will form the fundamental driving force to push the great human project to purify their mind, perfect their personality and sublimate their state. Only with the two driving forces joined can people have endurance in operation.

Mr. X: *Let’s invite Mr. Zhang, the teacher, to talk about the Buddhist “precepts, samadhi, wisdom” and their functions as well as problems in other aspects such as cultivation and refinements etc.*

Prof. Zhang: In Buddhist “precepts, samadhi and wisdom”, the precept means “stop”. There are many precepts but Buddhist fundamental precepts are the Five Precepts. They are no killing or harming sentient life, not taking what is not given, no sexual misconduct, no harmful speech, and no taking alcohol. If people can’t break the five precepts, this is called “holding the Five Precepts”. To hold the Five Precepts means to fight one’s instincts.

The first precept is “no killing or harming sentient life”. In modern words, this precept is conducive to maintaining an ecological balance and an ecological civilization. Buddhism encourages people not to kill other animals, because killing others will cause endless retributions of mutual killings. Besides, killing other sentient life is barbarous. Buddhists are forbidden to kill. The second precept is not taking what is not given. If you have a stealing habit, correct it and never steal things again. If you take things away from others without permission, you have broken your precept of no stealing. The reason for stealing is to meet your own greedy desires and selfishness. Don’t live off the toil of others. The third precept is no sexual misconduct. This precept demands that people should not engage in sexual relations with people outside of their own spouse. The fourth is no wrong speech. This precept demands that people not tell lies or talk nonsense. The fifth precept is not taking alcohol because alcohol or other spirits can make people confused and lose their senses. When people lose their senses, they can do whatever misdeeds they can. When you can observe the five precepts, you are fighting with yourself. In this way you can standardize yourself.

Further, you can achieve samadhi if you can stick to holding the five precepts. Here samadhi refers not just to the concentration in Chan meditations or practicing qigong, but it also refers to having an unaffected, detached mind under any circumstances. When you have no greedy desires, selfish minds or idle thoughts, have you achieved an unaffected, detached mind? The fundamental goal of cultivation and refinement is to purge of all those greedy desires, selfish minds and impure thoughts. Without those greedy desires, selfish minds and impure thoughts, a cultivator will be in samadhi at any time. When they purify their mind and perfect their personality to a certain degree, they will be free of greedy desires, selfish minds and impure thoughts. At this time, cultivators will have had very deep and strong samadhi power. As their samadhi power deepen and strengthen, their wisdom will be naturally opened one day. Analogically, it is like cleaning dirty glass. When the dirty glass is made clean, sunlight will penetrate it. Likewise, when a person is made pure in body and mind, his wisdom will penetrate and appear as if sunlight comes through the glass. At this time, his information channel will get through and free of obstructions.

Upholding the “precepts” is the process of fighting one’s self. By defeating the self, purifying the mind and perfecting the personality, cultivators will advance from precepts to samadhi. Then by increasing the wisdom and sublimated the level, cultivators will get their wisdom opened as their samadhi power deepens. With a purified mind, perfected personality

and well developed wisdom, their spirit of selfless dedication will naturally flow out. This is the largest spiritual penetration and function. Though having very large spiritual penetrations and functions, Sun Wukong (*the Monkey King*) still stays at a very low level because he has too many greedy desires. So he never knows the conditions of high levels and horizons. Conversely, seen from a higher level or horizon, Sun Wukong is stupid, ignorant and backward. Therefore, people will never know the conditions of a higher level or horizon unless they go personally to the scene.

For lack of wisdom, people do mistakes and even create serious offenses and sins. Wisdom results from a purified mind and perfected personality. With wisdom, people will have morality. With wisdom and morality, people won't make stupid mistakes. Now I will tell you a Buddhist story. In one of his former lives, Shakyamuni Buddha practiced the patience as a Patient Immortal. One day, Kaliraja and his concubines went outing in the forest where the Patient Immortal stayed. Out of curiosity, these concubines looked at the Patient Immortal, but Kaliraja thought the Patient Immortal was flirting with his women and was so angry that he had the Patient Immortal's limbs cut off. Then he asked, "Are you angry?"

"No, I'm not", replied the Patient Immortal.

"Are you really not angry or do you just pretend to be not angry?" Kaliraja asked again.

"I'm really not angry." the Patient Immortal replied.

When Kaliraja still wanted to cut off the Patient Immortal's ears and nose and to gouge out his eyes, the Patient Immortal said to him, "You're so stupid and pitiful! When I become a Buddha, I will take you across first." In the eyes of the "Patient Immortal", Kaliraja's cruelty and barbarity mirrored his stupidity and ignorance. It was so pitiful for Kaliraja to commit such a brutal crime. If he had cultivated precepts and had wisdom, he wouldn't have created such a grave offense. If you should ask Confucius, Lao Tzu or Shakyamuni Buddha to harm others, you wouldn't succeed. Having cultivated virtue to tally with the Way, they had wisdom and would never make errors and have faults. Certainly, they will never need mercy from others.

The other side of precepts, concentration and wisdom are greed, anger and stupidity. With heavier greedy desires, people will contend and fight more fiercely and get angrier towards their rivals. With mounting anger, people will have less divine light of wisdom. As a result, they will become stupider. Inversely, the stupider people are, the greedier they will become. Thus, a vicious circle will be formed and people will fall lower and lower.

A man: *Prof. Zhang, need people kill mosquitoes, bedbugs or flies? (Loud laughter and loud applause) Do rats and mice have to be killed? These animals, I dare say, are scourge of us people. If they are not destroyed, people will never become rich however hard they make efforts. They reproduce too many each year and have become more and more.*

Mr. Zhang: (*Mr. Zhang, the teacher laughs.*) Your problems can be solved from the angle of the ecological balance. Ecologically, we humans mustn't recklessly fell trees, disastrously reclaim wasteland, ruinously hunt animals and wantonly slaughter creatures. If people didn't destroy the ecological balance, say, people didn't break the balance between cats and rats, there would be no need for you to kill them. Ecology is an equilibrium itself, which has its own balancing restriction. Now there seems to be too many rats. Were there enough cats, rats would be limited to a certain number in the balancing range. People's uses of pesticides do harm. For example, they use rat poisons to poison rats but find many cats have been poisoned. (*People laugh.*)

In addition, flies and mosquitoes are links in the chain of the biological balance, aren't they? Should people not kill some birds and insects, they would limit the number of flies and

mosquitoes. With the ecological balance upset, can't flies and mosquitoes reproduce in large numbers? Restrictions by natural law are demonstrated through balances in ecology. Under restrictions of natural law, a balanced system is achieved. If one link of this balanced system is cut off, other links will suffer from the ensuing imbalance. There are too many such cases.

Any man-made inferences will upset the equilibrium because only naturally developed things will prevail. Nature can't be manipulated by man. Without any man-made forces, the earth moves naturally. Motions of the sun, the earth and the moon happen naturally. Luckily, man can't interfere with it. Otherwise, man would interfere with the motions of the sun, the earth and the moon. Troubles would surely be made. Wherever there are interferences, there would be destroyed ecological balances. Creatures such as flies and mosquitoes mentioned by you just now would be controlled and limited in proper numbers, if the ecological balances had not been upset by man's recklessly felling trees, ruinously hunting animals and wantonly slaughtering animals. The ecological balance wouldn't be destroyed.

Ecologically speaking, the problems you have raised are just retaliations from nature. You said there were many mosquitoes in your room. It is because you have broken the balance that restricts mosquitoes. Therefore, they come to suck your blood. (*People laugh.*) Man acts just that way. The serious autumn floods that year, in the final analysis, were the results from the man-made ecological imbalance. Large quantities of vegetations destroyed, rich soil will be washed away when it rains. With vegetations, rain water will seep in the ground because the surface layer acts as a reservoir.

In Japan, an agriculturist has put forward natural farming, in which deep plowing and chemical fertilizers are forbidden. I think this agriculturist has real foresight and wisdom. The present farming methods and skills have destroyed the ecological balance in nature. In the end, when problems arise, people only apply palliative remedies. Why do we put forward "returning to naturalness"? What would happen if people didn't return to naturalness? Without returning to naturalness, the road for human development will become narrower and narrower. The past slogan "Transform nature" must be replaced by "Comply with nature". Nature must be complied with. Once nature is forcibly transformed, the ecological balance will be upset. For example, dozens of years ago, under the "Reclaim land from lakes", many lakes and ponds were filled in order to create more farmland. But now, people are required to allow cultivated land to return to lakes. Why? People have realized the importance of returning to naturalness.

People's functioning also needs return to naturalness. People should return to their naturalness of self-perfection and self-recovery. They should strengthen their natural power of resistance. They'd better not turn to medications so as not to lose their natural functions. If people can bring their natural functions into full play, they will have less sickness. Those working personnel in JiaoLong Lingshan seldom take medicine. For example, Mr. Zhao, a former bureau chief, hasn't taken medicine for many years since he came to Lingshan. Occasionally, he may catch a cold but get naturally recovered soon. Thus, slowly he has brought his natural functions into full play. Once natural functions mobilized, they can defend their body from viruses and bacteria. Their white blood cell in the body can swallow the bacteria. Human body has these functions.

I have another example to tell you. A native ethnic group in Africa feed on nothing but a kind of sweet potato but they are very strong and can run quickly. How do they have such a strong body by eating so simple food? Some scientists began to research them. They found in their large intestines a kind of protein synthesized by a kind of bacterium similar to the root nodule bacteria in the soybean plant. This kind of bacterium can consolidate nitrogen. So the

native people still have a strong and healthy body only by feeding on the sweet potatoes.

If only modern people shouldn't have lost this function! If so, we could easily have a strong body. However, modern people are very particular about their food. As the food becomes more and more nutritious and meat is finely minced and cooked, some of their natural functions will become useless and be lost. People have consumed "protein meat" which has been synthesized and get ready by animals. With such well synthesized food, there is no need for some natural functions to exist. Slowly, these functions are naturally retrograding. Yesterday I said that animals on the earth are limited while people have increased in large numbers. What if people should eat up the limited animals one day? Then, with all their functions retrograded, where do they get their needed nutritional food? With their natural functions further retrograded, what if they couldn't digest wheat or rice? If so, will they have themselves harmed? As a consequence, people must return to naturalness in a quick pace. If they can return to naturalness, all the problems will be solved easily, including the ones you raised just now. The reason is that the law of heaven is to decrease surpluses and increase inadequacies.

A man: *Modern people eat everything, including those flying in the sky, running on the land and swimming in the sea. They can get lots of advice from nutritionists.*

Prof. Zhang: If you ask the boss of a snake restaurant what animal has the most nutrition, the boss of the snake restaurant will tell you that the most nutrition is found in snakes. Every restaurant boss will boast the animals they sell have the most nutrition. People almost have eaten everything. They even eat monkey's brains, giant salamanders, pangolin etc, which are rare and even horrible. However, people haven't yet realized the importance of building up an ecological civilization. Now we should try our best to make people know the importance of an ecological civilization. Otherwise, mankind will surely suffer from the punishment and retaliation from nature. Then it is too late for them to repent and reform. People won't know they have destroyed the vegetations until floods wash away their possessions. But, at that time, forests on the earth will have been completely destroyed. How many years will it take for a sapling to grow into a big tree? It takes scores of years and even hundreds of years for a sapling to grow into a big tree. It will be too late for mankind to regret and reform. The whole human race should act as a whole and vow not to waste natural resources and keep all natural ecologies in balance. It's never too late for people to mend their ways and return to naturalness. Without a purified mind and a well established civilization that is based on human good original nature and morality, it is impossible for mankind to have a psychological balance. People's inflated instincts are cruel and brutal, which surely lead to unchecked hunting, fishing and killing. So it is a must for mankind to build up a psychological balance first to have an ecological balance and civilization.

Let all of naturally developed creatures grow in a natural way. Let all kinds of creatures have their rights to live in their deserved existing space. Natural environment, animals, plants and humans should live in a balanced, well established ecological system. To have an ecological civilization, mankind should first correct their psychology that only man should be honored and meanwhile, establish a natural mental attitude and a moral civilization which are harmonious, complementary, equal and co-existing. To establish an ecological civilization, human psychological civilization should be built up first. Without a psychological civilization, it would be impossible to establish an ecological civilization.

Extracted Talks at the Symposium On Returning to Naturalness

……

As Mr. Shi said just now, having got the name from its unique birthplace, Jiaolong Culture is large in both cultural connotations and categories. Science is a kind of culture, so is art. Simply speaking, Jiaolong Culture is a culture that combines some contents of the fine traditional cultures with modern science cultures. Jiaolong Culture is something like an integration of religion and science mentioned by Einstein. In fact, many cultures including Confucianism, Buddhism and Taoism in China appear in the form of a religion but they were not at the beginning. They seemed more philosophy or a culture with certain thoughts than a religion. However, as a whole, they are still traditional cultures.

The culture of science and technology in the west, from the way of thinking, features analytical methods and has later developed into such a kind of culture as modern science. As a human civilization, modern science is now faced with new tests in this age. The science system of the west belongs to a kind of cultural system, in which many pitfalls have appeared. People have realized the limitations in this cultural system and this way of thinking. Some men of insight in the west have focused their eyes on the oriental traditional cultures hoping to find new ways out for humanity. They have tried to unite the oriental teachings of integral concepts with modern analytical science to explore a new civilization for the whole human race.

The research of Jiaolong Culture started with studying the unique topographical phenomena of Jiaolong Lingshan by following external clues to explore into the laws of deeper levels hidden in phenomena. In our research, we inevitably contact some contents about

traditional cultures. As the research deepens, we have found that, in traditional Chinese cultures, exactly in Confucianism, Buddhism and Taoism, there are many laws of scientific laws which haven't been realized by mankind yet. What's more, the ideological understandings of the sages in Confucianism, Buddhism and Taoism as well as their viewpoints towards the cosmos and nature, through the lens of natural science, are far too ahead and advanced. From time span, some of their understandings are a lot more ahead and advanced than that modern scientists have. From modern ideological views, we can say that those "old" theories have shown something ahead and advanced. Conversely speaking, some so-called ahead and advanced theories by us, through the lens of those "old' theories, seem rather vulgar and nearsighted. Therefore, one of the leading contents in Jioalong Culture is to inherit the essence of traditional cultures so as to use the outstanding and brilliant cultural heritages to serve us and future generations.

◎ This diagram (*referring to a diagram in a picture*) is close to *Diagram of Kan and Li's Intercourse* drawn by Zhou Dunyi, a famous philosopher of Neo-Confucianism in Song Dynasty. These white and black circles are similar to those in *the Diagram of Kan and Li's Intercourse* in the famous essay *Elaboration on Taiji Diagram* written by Zhou Dunyi. These circles are a kind of message structures which show exchanges and responses of energy in the matter world. As chemistry learners know, film is a kind of photosensitive material. To make it photosensitive, some energy must be needed. But to form such shapes, it is not enough to just to have some energy. In other words, to form such shapes, some message structures are still in need. Energy with no message structures only leads to random, chaotic and irregular shapes. So message structures are inevitable to form some meaningful shapes. Otherwise, there will only be some confused or disorderly things just like those building materials such as piles of bricks, tiles and sands lying on the ground, because they have no building message structures. Living in the matter world, positivists of the west sciences focus mainly on the matter world, that is, their objects of study are matter and its laws in the matter world. As a result, modern sciences mainly research laws in the matter world and haven't yet touched the energy world and the information world.

Based on Lao Tzu's knowledge, there are two types of cognition in Jiaolong Culture, that is, "desirous" cognition and "desireless" cognition. "Desirous" cognition really refers to the theory of reflection in modern cognition theory. This kind of cognition must be acquired by study and accumulation. Just as Lao Tzu said, "**Learning relies on daily accumulation**". Human knowledge of such kind comes from daily accumulations by working the five sense organs (*the eyes, ears, nose, tongue and body*). For instance, if people don't study geometry, they won't know geometric figures. Similarly, people never know some physics laws until they learn physics. However, Lao Tzu also said, "**Cultivating the Way relies on daily subtraction.**" This is contrary to the previous method. Different destinations call for different methods. To cultivate the Way, people must turn off their channels of "desirous" cognition so that they can turn on their channels of "desireless" cognition. If people don't turn off their channels of "desirous" cognition, they will unlikely turn on their channels of "desireless" cognition. This is one of the main marks of returning to naturalness. It is also the returning of human information channels.

In our view, Lao Tzu was both a philosopher and a great scientist. In his famous *Dao De Jing*, he advanced this category of Dao (the Way). All the scientific laws and principles in modern sciences are included by the attributes and category of Dao (the Way). Take Le Chatelier's Principle for example. I have many good reasons to say that this principle was discovered by Lao Tzu, our "great scientist", and the discovery was a lot earlier than that by the

French scientist. Besides, Lao Tzu's explanation is simpler and clearer. "**The Way of heaven is to exhaust excesses and make up for deficiencies.**" This is the principle on balance. Lao Tzu knew it earlier. **"Dao (The Way) begets one, one begets two and two begets three. Three begets the myriad things." "The myriad things under heaven come from existence while the existence comes from nothingness."**

In modern cosmology, this theorem that existence comes from nothingness raised by Lao Tzu hasn't been researched. Although vacuum activation theory has involved this aspect, it hasn't reached such a height that existence comes from nothingness. However, thousands of years ago, Lao Tzu knew those essentials. Lao Tzu not only knew the evolution of the universe, but he also had an insightful understanding of the attributes of cosmic evolutionary levels. Through the lens of Jiaolong Culture, Lao Tzu's conclusions and elucidations are scientifically incisive, deep and true. Concerning matter, energy and information, there are corresponding descriptions tallying with the levels of matter, energy and information in *Dao De Jing*. "**Being so impalpable and so intangible**" in *Dao De Jing* shows the balanced state reached between energy and matter. The descriptions of "**so deep and so dark**" and "**inside there are messages**" just show the balanced state between energy and information. Not having known the insightful understanding achieved by Lao Tzu, people unlikely know what Lao Tzu is talking about.

"**Blunt the sharpness, untie the tangles, harmonize with the light and unite with the dust.**" What does this mean? People always explain it from their own viewpoints, which are certainly mistaken, for they never reach Lao Tzu's horizon. Lao Tzu also says in *Dao De Jing*, "**View other countries as my own country and viewing other worlds as my own world.**" Using our familiar words and expressions, Lao Tzu describes a cognition theory. It is a kind of cognition based on blended subject and object. With subject and object blended together, we will break through the western way of understanding based on separated subject and object. Only in this way can we know the true color (essentials) of the world.

Lao Tzu's knowledge as well as that of Fuxi, Shakyamuni Buddha and Confucius, was acquired through a different cognitive system, which we call a different information channel or message channel. In *Dao De Jing*, Lao Tzu mentioned two types of cognitive channels. Lao Tzu said, "**Ever desiring, one can only see the peripheries**". Here "desiring" refers to our feelings and sensations gained through the five cognitive channels, i.e. the five sense organs. Because people's desires are acquired by stimulating these five sense organs, the ancients in China called them "desires". These sensations and perceptions gained through "desires" are acquired through human sense organs. Knowledge gained from our sensations and perceptions is within the scope of "desirous" cognition. By "desirous" cognition, we can only "**see the peripheries**". "Peripheries" refer to something peripheral and superficial but not essential and deep. The cognitive methods adopted in modern sciences belong to this kind of "desirous" cognition, through which the perceivers only know the "peripheries". Through their cognitive methods based on modern sciences, people only know laws of the matter world. They can't know the profound laws of the energy world and the information world.

Lao Tzu and other sages in ancient times observed the objective world through a "desireless" cognitive channel. In Lao Tzu's words, "**Ever desireless, one can see the essentials.**" Through this "desireless cognitive channel", people are able to know the real essence of themselves and the world. However, nobody has ever asked how Lao Tzu acquired his knowledge and drew these insightful conclusions. Lao Tzu said, **"Sages can know without travel, see without look and succeed without doing". "Without going outside, the sages can know the under-heaven. Without looking through the window, the sages can see the Way of heaven"**

Besides, he also said, **"The farther one goes, the less one knows."** These descriptions show people that Lao Tzu's cognitive methods and origins. Their cognitive methods are essentially different from ours. Just as Lao Tzu said, **"Cultivating the Way relies on daily subtraction."**

Then what is called Dao (the Way). In Lao Tzu's words, **"The Way that can be expressed is not the eternal Way"**. This shows that Lao Tzu's research into Dao (the Way) is so deep that it can't be described through words. Let's make an analogy to it (*pointing to a picture on the wall*). What's that color? You have no way to describe the color through words but you will know it by only giving it a look. To feel and perceive by the mind is also a kind of cognitive channel. From this angle, we can know that mankind still has alternative message channels. Knowing their "desireless" cognitive channels and their advanced knowledge, we will know the authenticity of their theories and doctrines. In some Buddhist classics made thousands years ago, there are accounts of the developmental stages of a fertilized egg. The accounts are similar to the research finds in modern embryology. How did the ancients know the development of the embryo? Similar cases in traditional cultures are too many to list. So we should consider those alternative cognitive channels the ancients adopted to know the world.

Having understood the mind and enlightened Dao (the Way), Shakyamuni Buddha said, "Everyone has the Buddha-nature." Lao Tzu also described the attribute of Dao (the Way) as selflessness, desirelessness, inaction and naturalness. In *Great Learning*, it reads, "**The Way of the great learning is to brighten the bright virtue, befriend people and rest in the utmost goodness.**" What is the "bright virtue"? The attribute of the "bright virtue" is the same thing as that of Dao and the Buddha-nature. Buddhists say everyone has the Buddha-nature. Confucians say everyone has the bright virtue. However, our bright virtue needs cleaning and brightening because our bright virtue has been covered with dirt and grimes. "Brightening the bright virtue" can be compared to "cleaning the dusty window glass". Having been cleaned, the dirty glass (*the covered bright virtue*) will be bright and clean again. Originally, everyone's Buddha-nature or "bright virtue" is bright and pure but ours are dusty, dirty and grimy as a result of the pollutions from our greed, anger and stupidity. If we can purge our "bright virtue" of those pollutions by cultivating precepts, samadhi and wisdom vigorously, our "bright virtue" will be displayed again on condition that we can reach the degree of selflessness, desirelessness, inaction and naturalness. Lao Tzu called this course "**cultivating virtue to tally with the Way**".

Why do people have to cultivate virtue to tally with the Way? The reason is that people have lost the attributes of the Way. Gradually, they have lost the Way, virtue, benevolence, righteousness and etiquette one by one. Having lost etiquette, people are to enter the age of law. Now every country is ruled by various laws. In this process, mankind is really not advancing but retreating. People have retreated from the condition of the Way into the condition of virtue; then they continue to retreat to the conditions of benevolence, righteousness, etiquette and law. Now people should trace back from the condition of law to that of etiquette, then from the condition of etiquette to the conditions of righteousness, benevolence and virtue. At this condition, people will tally with the Way by cultivating virtue. Having tallied with the Way, people will naturally display the attributes of the Way, that is, their "bright virtue" or "Buddha-nature".

Culturally speaking, the cultural systems of Confucianism, Buddhism and Taoism differ greatly but their essentials and the laws they know are identical. Jiaolong Culture thinks that human is made up of "hardware" and "software". The Periodic and Cyclic Law of the matter world is embodied by human "hardware", so it possesses the properties of the Periodic and Cyclic Law of the matter world. The properties require that a human body take in energy in the

form of matter to complete the running of a living life. Then the Periodic and Cyclic Law of birth, growth, completion and death will be inevitably demonstrated in people's human nature. They are just those greedy desires, selfish minds and impure thoughts. They are the properties of "hardware" of the matter world shown in human nature. Apart from humans, animals display these properties to the full. Even those monoplasts have instinctive reactions to foreign stimulations because of "an ego (*the self*)".

In Jiaolong Culture, the original nature and the instinct make up the human nature. Instinct refers to the properties displayed by the fundamental laws of the matter world in the human nature. It doesn't work for people only to have instincts. They still have the original nature. A human is a balanced entity between the original nature and its instincts. People's original nature exhibits the attributes of the information world which are above the Periodic and Cyclic Law. Both the matter world and the energy world are subject to the Periodic and Cyclic Law while the information world isn't. Evolution begins from information and comes down to energy and finally to matter. On the way of evolution, various "experiences and adventures" have left their marks and brands in our "software". Although we have been downgraded from the information level into the energy level and now into the matter level, the attributes of the information are still there in our "software". They are only temporarily shrouded by and hidden in the "dirt and grimes" gained on our evolutionary way.

A person is a balanced body between the original nature and the instinct. If either end of this balance leverage is tipped to, this person won't be the person we have talked about any more. If the original nature is completely lost, this person will inevitably lean to the end of the instinct. Human instinct is embodied by those various greedy desires, selfish minds and impure thoughts, that is, the evil side of man. On the other hand, the original nature is embodied by the divine light of wisdom, kindness, compassion and selfless dedication, i.e. the good side of man.

Mencius said the human nature was good while Xun Zi said the human nature was evil. Both their viewpoints are wrong because both of them only saw one side. Only with a scientific knowledge of human composition and its properties can people really understand the essentials and connotations of a human person. To people, if they have lost their original nature, there will be only barbarity left, which is horrible. However, if people, through cultivation and self-perfection, overcome their greedy desires, selfish minds and impure thoughts, they'll retain their original nature and surely become supermen with extraordinary mind, personality and horizon. Such people are completely different from the people we have known.

Some westerners say Shakyamuni Buddha is not a historical figure but an imaginary one fabricated by some religious people. These people measure the sea with an oyster shell---make an appraisal in the light of limited knowledge. Even racking their brains, they cannot understand why he renounced his high positions and great wealth. However, ordinary people surely have a try to compete for a small unit chief. So Shakyamuni Buddha's renouncing his throne really goes beyond their mentality. Actually, Shakyamuni Buddha had his instincts completely purified of and only his original nature retained. He is no longer the person as common people think of. He has transcended so far from the coordinate point at which the balance between the original nature and instincts is achieved as a human person.

Why do we advocate selfless dedication and the "Four Frees"? The reason is that we want people to return to naturalness. What kind of naturalness will people return to? People should return to their original natural condition which is the earliest condition from where the evolution started. Just like the water in the Yellow River, its original condition is the snow water from the Kunlun Mountains which is clear, pure and pollution-free. Then the Yellow River flows

its way through many large cities, such as Lanzhou, Yinchuan etc. Each city discharging polluted waters into it, the water in the Yellow River has been polluted so badly that people can't drink it when it reaches the sea in Shandong Province. Now our great cosmos has evolved to such a stage. Seen as a whole, mankind has to return. The most urgent thing in returning is that they must have their "software" highly ordered as soon as possible. The higher the orderliness of their "software" is, the faster their returning will be. The faster their original nature recovers, the higher their "software's" orderliness will become. In the end, they will have their mind purified, their personality perfected, and their state elevated. Thus, they'll get upgraded in levels.

…… The greatest project of mankind, also the most arduous, formidable project, is how to make people return to their original nature and how to order their "software". To achieve this goal, sages and saints at all times and in all countries have used up their strength and energy. They have created various theories and doctrines to complete this formidable and arduous work. Until now, the spiritual civilization we advocate is still for the sake of this great project.

How should the spiritual civilization be established? Nowadays, people don't have a psychological balance, how can there be an ecological balance? Certainly not! Without ecological and psychological balances, other human civilizations are unattainable. To achieve a psychological balance and civilization, purifying human mind and perfecting their personality are the basic operations. Getting human "software" highly ordered is the course for people to overcome their self and restore their original nature. It is also the course for people to return to naturalness. So from this point of view, Jiaolong Culture is a kind of return culture.

Under the sway of the cash economy, Human instincts have gone so rampant that they are carried to extremes. However, on their way to the extremes, summons from the bottom of their conscience to return can still be heard. In this profit-first age when materialism and human desires are overflowing everywhere, loud calls from the depth of human divine light of wisdom and original nature still demand such a return culture be established to guide people to go back to naturalness. Jiaolong Lingshan is just such a place for people to return to naturalness. Her operating methods and practice have been highly thought of by the majority of people. Out of a common wish, we've gathered in Urumqi to inquire into such matters and exchange ideas about it. Otherwise, we wouldn't get together here.

Mr. Shi: *The rest time is devoted to exchanging views.*

Journalist: I have been studying *Yi Jing (I Ching or Book of Changes*) for at least two years. From its text, it only deals with something about whole and broken lines, divinations and their explanations, but there are no theories about them. Why don't they have theories? A book I've just read says the reason why there are not theories is that the great flood submerged them. Thus, no theories have been left. So later generations can only use it. Would you please explain to us this in this respect?

Prof. Zhang: From your problem, I can see that a theory, in your opinion, is what is described systematically in words. In fact, in the innate Eight Trigrams created by Fuxi, yin and yang are complementary to each other. When the complementariness is united, it is Taiji Diagram drawn by later people. These diagrams and signs such as Taiji Diagram and the whole and broken lines in the Eight Trigrams contain extremely large amounts of information and describe all the polar things in the polar world. As the simplest mathematical expression, they highly abstract all the polar things in the polar world. The Eight Trigrams, that is, Qian(乾), Kan(坎), Gen(艮), Zhen(震), Xun(巽), Li(离), Kun(坤) and Dui(兑), are a set of theories itself. It covers more meanings than any theory expressed by words. So we can't say there are no theories. We just can't understand those profound theories.

As we mentioned just now, it is because we don't know Fuxi's insightful knowledge that we think there are no theories. Look at the yin-yang fish in the Taiji Diagram. It shows not only the starting point from which the polar world originates but also the mode through which the polar world evolves. Taiji Diagram ingeniously blends the conditions and attributes of the two principles and correctly expresses them, which is absolutely the crystallization of great wisdom. There are no languages or words that can express the perfect unity of conditions and attributes simultaneously. This unity of conditions and properties is also expressed through Tao (the Way) by Lao Tzu, the actual mark of thusness by Shakyamuni Buddha and Taiji by Confucians.

This wise and sagacious expression of the unity of conditions and attributes results from the enlightenment and knowledge of united subject and object, which cannot be expressed through languages or words. However, Fuxi, the great sage, expressed them by signs and diagrams, which really displayed his great wisdom. Taiji and the Eight Trigrams are the "unified field' of the conditions and attributes of the polar energy and matter worlds.

As it is shown in *I Ching--- the software of the great cosmos*, the ancient Chinese had already decoded the evolutionary and developing patterns of the great cosmos. Fuxi, the great sage, used simple signs and diagrams to bring out the fundamental laws and patterns existing in the universe. In the diagrams there is whatever you want. Aren't they theories?

Listener A: *They seem not like theories.*

Listener B: *The diagrams are so vivid and symbolic.*

Mr. Zhang: Only when mankind developed later did languages and scripts come into being. Languages and scripts are products appearing during the period of transition from the "software" civilization to the "hardware" civilization. It is because we humanity have lost the methods of information exchange and its knowledge, we have to resort to languages and scripts to convey information and knowledge.

◎ As we talked about just now, if you don't know what Lao Tzu's and Fuxi had known, you will never know their cognitive methods and message-conveying channels. We should discriminatively treat and understand different civilizations of different periods. Even if people have studied *I Ching* for several years, some even for twenty years or even throughout their whole life, they perhaps can't reach the horizon achieved by Fux. It's really wrong to say that *I Ching* has no theories. At first, there was no need to give explanations in language as we do today. Those signs and diagrams themselves are theories. Taiji Diagram itself abstracts of all things in the cosmos. Taiji Diagram appeared late. It was brought to the world during Northern Song Dynasty.

Had it existed before? Taiji Diagram did exist. But only a few people knew it. Later, to show his theory concerning the creation of the universe, Zhou Dunyi drew Taiji Diagram represented by the intercourse of Kan and Li. All philosophical principles such as the unity of opposites, mutual transformation, double negatives etc, are contained in Taiji Diagram. Taiji Diagram is consists of yin and yang. Within yin there is yang and within yang there is yin. Yin and yang undergo changes between each other. Expanding itself infinitely, the yang inside the yin will let the whole diagram turn into a pure and great yang. Likewise, extending itself unceasingly, the yin inside the yang can have the whole diagram transform into a pure and great yin.

Are these changes negations?! Are these changes from quantitative change to qualitative change?! Are these changes swaps?! Within Taiji Diagram there is the combination of yin and yang. Is it the unity of opposites?! Those broken and unbroken lines in *I Ching* and the Eight

Trigrams can explain and solve problems themselves. Those explanations have been left by sages to interpret the deep connotations of Fuxi's recondite messages. Study it step by step. Two years' time isn't enough at all. Maybe it takes a squared two years.

Prof. Li: *I've heard of "returning" earlier. People say that it is return to nature which, I think, has a shallow meaning. Two years ago, one of my two articles was published in the United States. The other article was missing. I don't know what's wrong with it. In that article, I mentions communism. As a Party member, I believe in communism. I firmly believe that communism is sure to be realized. One of my articles is named the light of Clone. In Marxism, it's said that there are not any differences at all in communism. Engles said that humans are half-beast and half-angel ……*

Prof. Zhang: In which book of Engles can this "half-beast and half-angel" be found?

Prof. Li: *I got it from a TV program but I haven't found out the source of the quote. The original words in the program are: "One half of a human is an angel and the other half is a beast."*

Prof. Zhang: From the view of Jiaolong Culture, this "angel" refers to the human "original nature" while the "beast" refers to human instinct. A human person is the very balanced body between the original nature and the instinct. No matter whose quote it is, it shows this speaker has an insight into human nature. It is a very vivid and clever expression. Speaking from properties, the angel stands for civilization, elegance and nobility. Speaking from existence, I wonder whether there is something concerning human composition or not.

In its *Dialectics of Nature*, Engles wrote the following words. "**Death is either the decomposition of the human body with nothing left besides those various chemical elements which consisting of the human body, or left some codes of life, that is, something more or less similar to the soul. These codes endure longer than both humans and the living organisms.**" This account is similar to the statement in Jiaolong Culture that a person consists of "software" and "hardware". The "software" is a kind of energy-information structure or a pure information structure. Such information structures will surely exist longer than the "hardware" of a matter structure.

Prof. Li: *Lao Tzu said,* "**He who dies but never perishes is eternally present**". *There are various explanations about this. Some think that great dedicators before death make them present for ever. Others think that with the flesh body preserved, people can "die but never perish". There is also a kind of view that the soul will exist and never disappear. In short, different people have different views on the matter. Lao Tzu put forward only one saying, but people have various explanations.*

Prof. Zhang: Your (*referring to Prof. Li*) explanation on the passage describing the World of Great Harmony in *the Book of Rites* really corresponds with the meaning in the classic. Yesterday, Prof. Peng mentioned the Utopian thought which sages in the west have also noticed. Karl Marx had it perfected as a theory.

We Chinese have lost too many classics of the Three Dynasties (*Xia Dynasty, Shang Dynasty and Zhou Dynasty*). Confucius selected only a part from the vast and numerous records and documents as the inheritance of Confucianism. As for those earlier records and documents, most have been missing. Last time when we paid a visit to the Yin Ruins, we read the records inscribed on the tortoise shells about Fuhao's achievements both in military campaigns and in homework as a wife such as assisting her husband, raising children and so on. It's a shame that most of those records and documents should have been lost. Besides, many advanced smelting and founding technology such as sword-making haven't been passed down. Many good things of Chinese cultures have been missing. Thanks to Confucius, some concerned sections among the vast records and documents have been sorted out and preserved.

Prof. Li: *Large quantities of historical records and documents have been destroyed again during*

the incident of burning books and burying Confucian scholars alive.

Prof. Zhang: That is also another big destruction. When you (*turning to Prof. Li*) talked about returning just now, you said that in communism all the differences will be eradicated. Personally I think the differences referred to by Marx are mainly those in politics and economy. What you said just now was very meaningful but you didn't go on with that. When humanity returns, all the differences are to be eradicated, including that in sex. This is really a complete returning, the state of non-polarity. Man and woman is also a pair of polarity, so the difference between them must be removed. In the non-polar information world, there exist two types of non-polarity. They are Wuji state and Taiji state. This is the viewpoint in Confucianism. In Buddhism, it is called Nirvana without leakage, a state of non-duality or the Dharma realm of one reality. In Taoism, Lao Tzu called it Dao (the Way), oneness or the *pu* state etc. Though different in names, they refer to the same thing.

In the Innate Eight Trigrams in *I Ching*, Fuxi uses "the central emptiness" to represent the state of non-polarity. This "central emptiness" is the very "*yi* state" in *I Ching*. "**Yi has Taiji**". "**Being thoughtless and inactive, *Yi* is still and unmoved. However, once stimulated, *Yi* can penetrate the principles under heaven.**" This centrally empty state of *Yi* is also called "Wuji" by Zhou Dunyi later. It shows the state of non-polarity represented by sign of "central emptiness". Taiji refers to the recessive condition of the state of non-polarity. In evolution, it is shown through Taiji Diagram. Taiji produces the two principles, the two principles produce the four sections and the four sections produce the eight trigrams. So the whole state of non-polarity has been upset and subdivided. While in the return, it begins with the matter world of polarity. The differences between man and woman you said just now are the two extremes of polarity in the matter world.

◎ The return I just talked about is a grand system, which begins with the return of the matter world and then to the energy world. The energy world is also a polar world. However, using terms familiar to us, the energy world has a longer periodic and cyclic duration than that in the matter world. People's returning journey ends up in the depolarized information world, the final destination. With all the differences removed, only depolarization remains. In other words, there aren't any polar characteristics in the information world.

Prof Li: *In my book the Light of Cloning sexual reproduction is dealt with. Sexual reproduction demands genetic factors. It is just these genetic factors that bear duplicity of "angel" and "beast". Why should Jehovah drive Adams and Eva out of Garden of Eden? He doesn't allow sexual reproduction to exist in the Eden. Of course this is the myth from the Bible. I think the technology of cloning itself is light. But people have used it to such a cruel degree. Then what should we do next? My second article is called the Light of humanity. To limit them, mankind has to return to naturalness. Returning to naturalness does not just cover humans. It should also cover the ecological balance, the reproduction of wildlife etc. Mankind should give up their spheres of influence. They should let the world restore their past harmonious scenes like those in the Eden. Once in that state, everything can be kept. If so, mankind won't develop to 9.5 or even 10. This is the light of humanity. There is only one correct way left to walk.*

Prof. Zhang: Professor Li, the limit you spoke of is very meaningful. In Jiaolong Culture, the evolution of the great cosmos originates from the information world and enters the energy world. From the energy world, the matter world will arise. Why should the three world levels be divided? The reason is that when reaching the matter world, the evolution of the great cosmos has reached its limit. The appearance of man in the matter world is final limit in the evolution. Some Western scholars have put forward the principle of human selection, which has indeed touched the mystery of the cosmic evolution. The evolution of man has undergone tens of

hundreds of years, or even longer. However, it is only an instant in the cosmic evolution. Just as your Biblical story shows, Adams and Eva have been driven out of the Garden of Eden. But we don't know how many years they had lived in Eden. We only know the time they were driven off. Compared with the time they lived in the Garden of Eden, this history of mankind is very, very short just like the blink of an eye.

Just now you spoke of natural numbers, among which 9 is the largest. When everything evolves from 0, 1, 2, 3, 4, 5, 6, 7, 8 to the degree of 9, its evolution will stop and will be surely on the way back. Just like a tree, it won't grow any higher when it reaches a certain height. Not only will it grow in height, the tree will decay inside and become empty. So does mankind. All in the matter world is subject to the birth, growth, completion and death of the Periodic and Cyclic Law. No one can escape from it. Even the matter world itself will die out. Just as Engles said, mankind will die out one day. This is really dialectical thought. This is the embodiment of the fundamental law in the matter world. No one can prevent this from happening. The earth is just a dust in the matter world and it has been undergoing various polar motions and changes. This is popular saying of "interchanges between sea and land". The present Himalayas used to be part of the ancient Mediterranean Sea. Now it has been on the rise. Where have the past high mountains been? We can't find them now. These are the cycles in the polar world.

When in an ecological balance, things are mutually constricted and interdependent in the chain. Now it is mankind who dominates the world and the earth. However, mankind seems not so wise in ruling the earth. It appears that human beings are more civilized than dinosaurs and seaweed, but actually they are not. In what does human weakness lie? It lies in their too much action. This is both their characteristic and their defect. From Peking Man to us, several hundred thousand years have passed. We can make it a little further. You said it has perhaps reached the degree of 8.5 but in my opinion, it may have surpassed 8.5, because, past a certain point, the development will go not in uniform motion but in accelerated motion.

Nowadays, the ecology has been greatly damaged. In the Tang Dynasty, there were many countries in today's Xinjiang region. It is only over one thousand years from the Tang Dynasty until the present time. However, on my way to Xinjiang, what I saw was nothing but endless Gobi desert. I don't think it had been such a scene in history. Although it had been destroyed in the Han and Tang Dynasties, they were not that serious. Just because people don't have a civilized mindset, such an imbalanced ecology has been caused.

The so-called the development of human civilization has pushed mankind to a horrible situation in eating and drinking. If human natural digestive functions have retrograded, people will be unable to digest rice or even other plant fibers. If there is no meat but only vegetarian food to eat, they can't adapt to the environment. It is because some human functions will retrograde and wither slowly when great changes happen to people's means to take in energy and food. If people can't defeat the ego in eating, but only satisfy their desires for materials and fine food, they will suffer appalling terrifying results brought by the modern dietary habits.

Jiaolong Culture has advocated returning to naturalness. The first step begins with not eating animals. Never be afraid that you're undernourished. This is a long-standing wrong concept. There is enough nutrition in plants which can meet human needs. Those working personnel in Jiaolong Lingshang never eat meat and their workload is full and heavy. However, they are still in healthy condition. So people can live well on vegetarian food. If we can return to naturalness through eating vegetarian food, we will try our best to reduce the dependence on food to take in energy until we can directly take in energy from nature.

Mankind is a whole and the earth is for us all. If mankind doesn't return to naturalness

really, they won't have a way out, for the earth is just not very large. Now mankind is indeed faced with many severe problems. With a psychological imbalance, they have damaged the ecology so badly. This will eventually cause them to fall into the pit of their own digging. Besides, without a purified mind, it is unpractical to meet people's demands by multiplying varieties of materials, because avarice knows no bounds. The better their conditions are, the less they will become satisfied and the greater their psychological imbalance will become. So it won't go only to satisfy people's insatiable material demands by multiplying and enriching material resources.

Times have changed, so has the slogan of "Enrich material resources". If people don't have their mind purified and their greedy desires overcome, the time of "rich material resources" will never come. Why? It is because human avarice has no limits. People's insatiable greed cannot be satisfied. In the morning, we still sang high praises of the times of Yao and Shun, but material resources at that time were not rich at all. Why are the times praised and longed for by people? Although lacking rich material resources then, people had a noble and lofty spiritual horizon. This is just the worth of the times of Yao and Shun. Their spiritual civilization is also the civilization we modern people should pursue and follow. If our society had a high spiritual civilization as that in the times of Yao and Shun, our material resources would indeed be very rich. Only when people have a civilized mental attitude can their spiritual outlook and social trend be improved. If so, mankind will get real spiritual enjoyment to the maximum, which can't be swapped by anything.

Nowadays, many Western countries have rich material resources. However, out of selfishness, they always bring cases to court of the United Nations and quarrel fiercely with each other. They always contend, struggle and even wage wars with each other. They possess rich resources and good living conditions. According to convention, rich material resources ought to will bring people peace and happiness. However, they haven't enjoyed peace and happiness. Why? They don't have a purified mind and wisdom, so they cannot enjoy their life even if they have "rich material resources". Maybe they will get more sufferings and greater pains. The second law of thermodynamics tells us that when you satisfy your material desires you will surely leave marks in the "environment". They are equal to each other. It is because the properties of nature are selflessness, desirelessness, inaction and naturalness. If people go against properties of nature and acts rashly, they will inevitably leave artificial "marks" on themselves, on society and on nature. With their mind unpurified and their desires unchecked, people inevitably pay heavily. Nowadays, with increased wealth, people accordingly have safety doors and safety windows installed in their house to guard against other people. Mankind has paid too much in defending themselves against others, enemy countries and natural disasters. Why do people pay so much cost? The reason is that people have left objective "marks" in satisfying their personal desires. In thermodynamics, they are effects left in people's irreversible processes.

Where does the value and meaning of a human life lie? The value of a human life is in dedication, which was subject of my first report in Xinjiang. If you don't know the value of a dedicatory life, you will never know what a human life is, what suffering is and what happiness is. You inevitably live a muddled life. In the eyes of Shakyamuni Buddha, it is a suffering to act as a king. However, in the eyes of ordinary people, it is a most welcome opportunity to be a section chief. People of different levels and states have different feelings and opinions. Suffering and happiness are only different subjective feelings. Feelings are different when at different levels.

Yesterday I gave an example. I've disliked meat since I was born. I will feel sick and run away covering my nose with my hands when smelling the odor of meat. If not, I would vomit. However, others would say, "Mr. Zhang, it's too pitiful of you. Is there any point in your life? You don't eat meat, and nor do you eat desserts. Then what do you live for?" (*Loud laughter*) These are opinions from two different levels. To some people, eating meat and drinking wine is the mark of good life. But to me, smelling the odor of meat will make me vomit.

Then what really is happiness and what is suffering? In fact, the so-called delicious and stinky smells are only different impressions people get after the information has been processed by the nervous centralis in the brains. If people's nervous treatment functions have been slightly altered, the stinky smell probably turns into a delicious smell. From this we can see people may have different feelings and impressions if they are at different levels. As a result, we should understand the real meaning and lofty value of the life of dedication. And then offer our dedication to others, society and nature. For people, only by leading a dedicatory life and returning to naturalness can they have true happiness.

Next I'll give another example. This color (*pointing to a wall paper*) is yellow in the eyes of any normal people. Suppose there is a person with yellow color-blindness here. This person won't think it is yellow. Please think about it. Who is right, the normal people or the yellow color-blind person? Owls don't have cone visual cells but only have rod visual cells. So in the eyes of owls, everything they see is grey and colorless. People have three kinds of cone cells and can see many colors. Then which is right, the colorful world or colorless world?

In fact, colors (*forms*), feelings, thoughts, activities and consciousness all are empty. All of them are not true. They are only feelings and impressions people get through their physiological function of eyesight. Once our physiological functions have been altered, the results we get are completely different. If we had one eye grown in front and the other at the back of the head, the world we see would be greatly different now. In other words, with our visual functions altered a bit, our descriptions of the world would be a lot different from those we now have.

Then is there objectiveness? Having known deep scientific laws, Shakyamuni Buddha concluded that the five skandhas (*color, feeling, cognition, formation and consciousness*) are empty. For example, someone says some part in his body aches. If there are no nerves in that part, can this person feel any pain? Without nerves, people would feel no pain even if they had running sores. Isn't this "pain or ache" a kind of feeling? Then what is the value and meaning of our life? It is also a kind of feeling in your knowing condition.

To those material-seekers, they seem to be happy when getting material comforts. But it isn't completely right. To get material gains, people have to scramble, fight and even plunder. You try to rob me of my money and I try to kill you for your wealth. The results of such competitive and fighting life are from various psychological imbalances among people. Maybe I take away your favorites or snatch others' bonus. In addition, what I have got is resentment and hatred from others. Once I have earned resentment and hatred, I will be worried and can't live in peace. I may be cursed or even get a beating on my way to work. If so, people won't feel happy and have a balanced mental attitude. Actually, having seized things from others, people bring themselves mental losses as well. The positive and negative effects are the same. Maybe the negative effects are even greater. Therefore, we can come to a sure conclusion that leading a dedicatory life is the happy road for mankind to return to naturalness.

Nowadays most families have enough food and clothing but there are still many couples in discord. When poor, these couples were able to go through thick and thin. Once rich, they

will act wildly in defiance of the laws and morals. Couples divorce easily. Why? The basic reason is that they don't have a purified mind and perfected personality. So they don't have wisdom and never know the true meaning and value of a human life. Having different values, some people deny the existence of Shakyamuni Buddha. The reason is that these people measure another's corn by one's own bushel. They judge others against their own value. People's levels, states and horizons differ greatly. So do their outlooks on life, the world and values. Not in the same level, state or horizon, people have no way to know their respective thoughts. So it's harder for them to understand the feelings and experiences of the sages.

Without unpurified mind, science will be developed abnormally. Human frontier science hasn't been applied to purifying their mind, perfecting their personality and increasing their wisdom so as to aid people in returning to the original nature. However, such frontier science has always been first used in contentions, wars or other military purposes. As to realizing communism, in terms of material, it is hard to reach the stage of rich material resources. If everyone has communist morality, it's easy for us to get rich material resources.

When all people lead a dedicatory life, they will contribute to one another. That is to say, if everyone is a dedicator, everyone will be the dedicatee and everyone will get benefited. On the contrary, when everyone vies with others, everyone will end up as the sufferer. If everyone inflates their instincts, people's greedy desires, selfish minds and impure thoughts will be more and more serious. If so, mankind won't have a promising future. The returning to naturalness mentioned just now means returning to our original nature. People should return in this way. Otherwise, mankind would have no way out. If "eradicating all the differences (*including tangible and intangible differences*)" can be achieved, or if there are no difference at all, we will have returned to the final destination.

Chief Editor A: *It was about several years ago that I first heard about Jiaolong Culture from Mr. Shi after he made a trip to Jiaolong Lingshan. Although I haven't been to Lingshan, I know, according Mr. Shi Tiantang, it is a pure land for people to purify their mind and perfect their personality. In Lingshan, a kind of management mode called the "Four Frees" is carried out. That is, admission, meals, accommodations and treating illnesses are free. People work, eat and study together and lead a dedicatory life. Nowhere in the world can find such a wonderful place. I have been greatly attracted by this place and have been expecting to visit it and experience this way of life. Besides, Mr. Shi Tiantang introduced to me the levels of the matter world, the energy world and the information world and their relationships, but he explained to me in a general way. Today, after I listened to Mr. Zhang, the teacher's lecture, I have been greatly inspired. I've been considering some problems in this respect but haven't reached such a depth. However, having listened to this lecture, I have been greatly benefited. This lecture is really an eye opener. Thank you very much. I'm very grateful to Mr. Zhang, the teacher, and the working personnel from Lingshan who have traveled so far to bring Xinjiang Jiaolong Culture.*

Chief Editor B: *Mr. Zhang, would you please explain to us the relationship between the worlds of matter, energy and information?*

A Lady: *Mr. Zhang, I have read some materials concerning the creation of the three worlds. Today, having listened attentively to your lecture, I have had a clearer idea of this theory. People with supernatural power can transmit information from thousands km away. Of course there are only a few such people. Have these people acquired such a power after they have undergone extra cultivation and refinement? Besides, I still have a question. If we want to cultivate and refine ourselves, should we start it in our daily life? If we go to Lingshan, how much benefit can we get in our returning to our original nature?*

Prof. Zhang: I will make an analogy to the relationship between the three worlds of matter,

energy and information. Before constructing a building, people should have a blueprint. According to this blueprint, people will get bricks, tiles, wood and stones prepared. How does this blueprint come? This blueprint comes from the mental constructs in the designer's brains. If we compare the finished building to the matter world, that blueprint will be the energy world, and the mental constructs in the designer's head will be the information world. Of course, these comparisons are not so well fit. These are only correspondences. It is easy to describe the matter world because each of us has five sense organs and can perceive the matter world directly. Just as I said yesterday, people who are not color blind can know the color of this picture easily and clearly. They don't need any explanation in language. However, if all the people present here are yellow color blind but only you are normal in perceiving all colors, you can't make this yellow color understood to all of us. However hard you try, you can't make us know the existence of this color yellow. Maybe you will say this color is brighter than this color but darker than that color and so on. You still can't make it clear. From this we should know that languages we use can only describe things in the matter world. That is, languages are only used to describe things which are perceived by our human sense organs.

Matter in Jiaolong Culture has its precise definition. It must have motional mass. That without motional mass is not the matter in Jaolong Culture. Light has "wave-particle dualism". It not only embodies granularity in the matter world but also exhibits waviness in the energy world. Waviness is one of the expressive forms in the energy world, just as the many expressive forms matter displays in the matter world. This cup is matter, and this piece of paper is also matter. So are photos, humans and so on. All these are matter's different expressive forms.

When researching them as a whole, we should first know that the Periodic and Cyclic Law is the fundamental law of the matter world. The energy world is also a polar world and subject to the Periodic and Cyclic Law, but has less restriction than the matter world. The information world is a depolarized world where there are no extremes and polarity. It's a world with no differences. The information world goes beyond the Periodic and Cyclic Law. This is the fundamental difference. If we really want to know the energy world and the information world, this set of our cognitive system will be given up, so will our languages. They are useless then.

Someone may say, "You can't make it clear, so you fabricate it." Absolutely not! Over 2500 years ago, Yin Xi asked Lao Tzu, "What is Dao (the Way)? Lao Tzu said, "**Dao (The Way) that can be expressed is not the eternal Dao (Way).**" If the Way is expressed through languages, it won't be the Way he has awakened to. This is called "**Words break the Way**". Have we been talking about epistemology from the beginning? There are too many things which cannot be understood through our present mentality and knowledge, but they do exist.

Through the diffraction experiment we can prove that the motion of electrons is possessed of waviness. It is called matter-wave. However, how do electrons move? If it is described through Shroginger Equation, only a few who know the equation can understand. Otherwise, the movements of electrons can't be expressed. They can't introduce it to other people because electronic movements can't be personified to other people. They are too abstract for people to perceive. When Einstein was asked to explain the Theory of Relativity, he gave the analogies of a girl and a furnace. It shows personification is a direct way for people to understand something abstract or hard to imagine. Look at this cup: "What is its color?" If we must describe it, we will say it is silvery white. It is not bad because we have turned to the color of silver to describe the cup. Then if they still ask, "What's the color of silver?" Can you answer them the color of silver is silvery white? Of course we can't. As a result, we can see the

function of a language plays a role of communication which is for mutual analogy, mutual comparison and mutual stipulation based on commonly accepted notions. They will be of no use beyond a certain degree.

Then how can we understand and explain the energy world? Personified examples are the easiest and direct means for people to understand. Yesterday we made an example from *the Journey to the West*. When Sun Wukong (*the Monkey King*) is in the Mountain of Flowers and Fruit, he is in the matter world. When he covers 36000 miles at a single somersault, displays his 72 transformations, and soars in clouds and rides mists, these are personified accounts of the energy world. Though he can cover 36000 miles with only a single jump in his somersault cloud, he still can't reach 37000 miles. So there is still a number limit to him. Because of the limit of numbers and quantity, he is still subject to the Periodic and Cyclic Law.

So when talking about the dimensional space, with concepts or ideas, you haven't broken away from the marks and brands of the matter world. You are still within the circle. By thinking, you only think about what are inside the circle. You can't know what are outside the circle. There is no way to think. If you still think, you will enter into the vicious circle. So when in the energy world, Sun Wukong thinks he is powerful and invincible and no one can defeat him. He uses his finite energy state to measure and speculate the infinite information state. Certainly he cannot imagine how large the size of Shakyamuni Buddha's palm is. He never knows that Shakyamuni Buddha's world is depolarized, numberless and infinite. If you have a number to measure, it means you still have a polar scope or range. Shakyamuni Buddha's hand stands for depolarization, which has no polarity. Therefore, Sun Wukong cannot escape from the Buddha's palm even though he has tried several somersaults each of which can cover thirty-six thousand miles. He has been puzzled about how a hand can be so gigantic because he can't understand the conditions of the information world. Please think! Even Sun Wukong of the energy world can't know the conditions of the information world. It is impossible for us humans of the matter world to know the conditions in the energy world and the information world.

When Dharma Master Xuanzang was in India, someone asked him what condition it was when one became a Buddha. Xuanzang replied, "**Just as one drinks water, he naturally knows whether it is cold or hot.**" The condition of Buddha's world cannot be described through languages and words, because the condition and horizon of a Buddha cannot be expressed through languages and words. If they can, they haven't broken away from the peroperties of the matter world. So from his answer we can know that Dharma Master Xuanzang really knew the non-dual state in Buddha-dharma. Whatever you describe, you will miss it when you say it is similar to something. What you have described is completely different from what you want to describe. So it is impossible to describe the conditions and properties of different levels and horizons. This is called "**Words break the Way**" by the ancients. If you tell ants how vastness of the Pacific Ocean, ants won't make sense of it. If astronomers tell us the size of the Galaxy, we still can't make sense of it. To us, the Galaxy is only the abstraction of billions of light years. Now modern cosmology tells us the diameter of the Galaxy is about 100000 light years. It is still hard for us to imagine it. Cosmologists make it visualized by drawing a diagram like a straw hat, saying it is the Galaxy. We can make sense of it in this way.

When teachers explain atoms to students, they will first draw a circle to stand for the atom and then the atomic nucleus in the center, with some electrons traveling around the nucleus. As for the number of electrons and atoms as well as the details of their motions (*momentums and positions*), they are still unknown to us. However, we still know some of its characteristics.

For example, the atomic nucleus carries a positive charge while electrons carry negative charges. Electrons move in matter wave and are in conformity with the uncertainty principle. If we can scale us down to the level of atoms and electrons, we will truly know their existing conditions. Therefore, as to the conditions and properties of the three worlds, we only transform the characteristics of their large differences into languages we are familiar with. More importantly, we should know them through another cognitive condition.

…… If you can blend with the conditions and properties of nature, a resonance between you and nature will arise and you will naturally get enlightened. This cognitive condition is called "the unity between nature and man" by the ancients. Only through a blended cognitive condition of subject and object can the conditions and properties of deep levels be felt and known.

Once, someone asked me how many "Buddhalands" there are between Amitabha's Land of Ultimate Bliss and the earth and how many kilograms or light years a "Buddhaland' is. Those accounts are not used to show concrete distance between locations in the matter world. They are only used to show the difference between states and properties. Because the targets of his communication are people in the matter world, Shakyamuni Buddha had to use some ingenious means to make them know the conditions and properties of other levels and states. They are not the concept of time and space in human sense and cannot be tallied with each other. These expressions are only used to let people know the existence of "Buddhalands". This is called "Speaking Dharma through means-in-skill".

Just now I used a concept, a blueprint and the building to make an analogy to the worlds of information, energy and matter. When in the designer's head, the concept of the building can't be seen and touched and only the designer himself knows. People won't know what it is until it is drawn. However, people still know the designer has a concept of a building. When the concept is drawn on the paper, people will know what his concept is. Then it is called a blueprint. A blueprint is based on concepts. Similarly, a building is constructed by a blueprint.

Different worlds have different conditions and properties. Take electric wave as example, which can be understood by people easily. Can you see images in the electric waves? You can't! Can you hear any voices in the electric waves? You still can't. Only through transformation of a TV set or a radio can we see the pictures and hear the voices carried in them. This is because a TV set or a radio have functions to switch signals into images and voices. Because we haven't developed these functions in us, we still can't understand these profound conditions and properties of electromagnetic waves. If we can make us blend with the conditions and properties of electromagnetic waves, we will directly perceive the conditions and information structures carried in electromagnetic waves.

…… In the level of matter, matter is moved by energy and energy is stipulated by information. For example, water molecules in this cup of water are moving in Brownian motion, or in an irregular way. Then, why does water move regularly? It is because water is restricted by its informative stipulations. The motion of the water molecules is driven by energy while the energy is stipulated by information. Those informative stipulations have decided whether the motion is regular or irregular. This is the function of information.

In Buddhism, there are "five types of eye" (*corporeal eyes, heavenly eyes, wisdom eyes, dharma eyes and Buddha eyes*). These "eyes" cannot be limited to our visual eyes. They are metaphors. The "five types of eye" are information channels or a kind of cognitive channel that are not based on human sense organs. The "five eyes" refer to some extra-sense information swapping and responsive channels. Not only do humans have different information exchanging

and responsive means, but everything in nature also has different information exchanging and responsive means. For example, when Halley's Comet appears in the sky above the earth, some chickens will lay a "comet egg" (*There is a pattern of the comet on the egg shell*). This is caused by information exchanges and responses. Mutual exchanges and responses between matter, energy and information shown in human body are more profound and recondite. Whether humans are able to know it or not, they are objective laws and patterns, which can't be made either superstitious or mystified. In the end, they will be accepted by all.

People's cultivation and refinement can't be linked to or measured by their supernatural power or functions. Many high cultivators don't have supernatural power or functions while many people with supernatural powers or functions are not noble cultivators. The Bull King has many supernatural functions but he is a demon. The Skeleton Essence also has supernatural powers and functions but she is a devil. However, Tang Sanzang has no supernatural powers and functions at all, but he becomes a Buddha in the end. So we must discriminate the two problems clearly. Cultivation and refinement must be based on returning to naturalness. The first step for cultivators is to abstain from meat. That is, cultivators must be a vegan. This is the first concrete operation. The following step for cultivators is to overcome their ego as well as their greedy desires, selfish minds and impure thoughts. When producing every mind or giving rise to an idea, they should think whether it is a selfish or selfless idea. If it is a selfish one, how will it be overcome? For example, you spot a 100-*yuan* note on the floor and pick it up, so you feel happy. At this very time you should have a second thought whether it is right to keep the 100-*yuan* note. Although the money is on the floor, it isn't yours and the owner must be worried. We should try to find the owner and return the lost money to its owner. If you still can't find the owner after your efforts, you'd better hand it in to the unit concerned.

If everyone could overcome their greed like this, people wouldn't worry about their lost property. If you are a cadre in power and someone try to bribe you, at this time you'd better think whether you should take the unclean money or not. As an admonition goes, "**Superior men earn their money by fair means.**" Taking a bribe is a foul means against the Way. The lowest standard of fair means is being lawful and the further standard is to accord with ethics. There are many levels on the Way. Both bribing others and taking bribes are illegal conduct, which must be banned. It is right for people to refuse to bribe others and take bribes.

In an idea exists right and wrong as well as positive and negative. We should stick to what is right and positive but get rid of what is wrong and negative. Cultivating, tempering ad refining oneself in daily life because life is the very Way-place. If we our conduct can be up to standard and consistent with laws and ethics in human society, we are walking on the right path to purifying our mind, perfecting our personality, sublimate our state and increase our wisdom. These are cultivation and refinement.

Defeating one's ego in giving rise to every idea is an instant mind-cultivating means to achieve self-perfection. In cultivation, efforts should be applied to tempering and refining our mind and nature. It doesn't work if people don't focus on improving their mind and nature but just on investigating Chan and meditations, abstaining from meat or just reciting Buddhas' name. In cultivation, we should not just go through it as a formality. The original meaning of reciting "Namo Amitabha" is to let Buddha's name purify our various minds (*thoughts*) such as our greedy thoughts, stupid thoughts, devilish thoughts, crooked minds etc so that we can be in a state of a single mind. Thus, we can transform our "human mind" into the "Buddha's mind", a kind, compassionate and devoted mind to benefit others. Those who don't know these deep reasons just engage themselves in reciting Buddha's name but not sweeping away their faults.

Thus, their cultivation will become a mere formality. There are many extreme cases. Some have recited sutras and Buddha's name for a whole life but with no effects. Then what should people cultivate? There are many cultivating Dharma-doors left by sages. Their basic purpose is to root out human greedy desires, selfish minds and impure thoughts.

Different as those Dharma-doors, their aim is nothing but to get people's morality and wisdom perfected. With perfected morality and full wisdom, people will naturally return to the zenith. If cultivators make their cultivation mystified and even superstitious, they will be misguided to walk on the deviant way. In Lingshan, the purpose of the spirit of selfless dedication and the Four Frees is to let people immediately experience the value of the human life and the inevitability of returning to naturalness. No matter what these means are, they must be implemented in daily life. Cultivators' self-perfection doesn't have much to do with whether they have been to Lingshan or not. If you don't practice and engage yourself in defeating the ego, it will make no difference even though you live in Lingshan.

Mr. Shi: *Chairman Wang, do you have any questions to ask?*

Mr. Wang: *It's the first time that I have listened to Prof. Zhang, the teacher's lecture, so it's hard for me to raise something deep. Having heard Professor Zhang', the teacher's lecture, I have got two problems. One is how to get to know the world, including both the matter world and the spiritual world. The other problem is how to return to naturalness, which I think doesn't require people to return to the backward times but to their naturalness. We Party members also talk about returning to naturalness. Nowadays, we take measures to fight corruptions and embezzlements. This belongs to returning to naturalness. Articles in the Party Constitution are against corruptions and embezzlements. All members are required to behave according to the Five Rules in it. Comrade Liu Shaoqi (the former Chairman of PRC) required that all Party members should have Communist morality and cultivation. Then what is the morality and cultivation of a CPC member? A Party member's morality and cultivation is to go back to the nature of the Communist Party member. If we should return the nature of humans, the nature of a Communist party member is the typical one among people, as pointed out to us by Marx and by Party Constitution. However, some people are still engaged in corruptions and embezzlements, which go against the nature of communism and the Communist Party as well as humans. Is it right? For example, as a Party member, they should serve the people and act as public servants. However, when in power, some officials use the power to seek personal profits and bully the people. They have really gone bad.*

In my opinion, what we have talked about today is greatly beneficial to constructing our spiritual civilization. Besides, having heard Prof. Zhang's lecture, I think human desires are really endless! ……

Prof. Zhang: The purpose of returning to naturalness is to purify people's mind of greedy desires and restore their original nature. It doesn't prevent people developing their material conditions. Instead, its purpose is to help people develop their material conditions. Lao Tzu asked people to "**contribute to but not compete with others**". What does this mean? It means that we should try our best to create more wealth to make more contributions to society. We just don't compete for ourselves and indulge in our vulgar instincts. With this as a precondition, we can try to better the material conditions as much as possible. However, this material life should be based on a purified mind and returning to naturalness. When people have the thought that one lives for all and all live for one, both their material and spiritual life will be valuable.

To reach the Great Harmonious Society mentioned in *the Book of Etiquette*, people should first have a noble mental outlook, that is, the communist spiritual outlook you mentioned just now. When everyone is able to regard labor as their first need, they will become altruists and work for others. Their labor will become the source of happiness in their life. Theories such

as purifying the mind, perfecting the personality, returning to the original nature etc don't exclude material life. The reason is that each person is a dissipative structure system which cannot survive without material support. So it's necessary to develop material conditions, but we shouldn't be the slave of material desires or forsake good for the sake of gold.

Prof. Li: *There is a full account of the Great Harmonious Society in the Book of Etiquette. In the Great Harmonious Society, men have their responsibilities while women have their duties. Labor has become the first need. People each contribute their own shares according to their own ability. Besides, they all object to any forms of waste. So no materials will be wasted. Though there are only a few words, all messages have been conveyed in them.*

Prof. Zhang: Yes. So there are some misunderstandings about the returning to naturalness advocated by Jiaolong Culture. Some people have thought returning to naturalness is to guide people to return to the backward primitive society. Absolutely not! Returning to naturalness put forward by Jiaolong Culture is to help us, by means of purifying our mind and increasing our wisdom, reach the condition of full wisdom and perfect morality. Then how can we reach the condition of full wisdom and perfect morality? Can we reach it with neither eating nor drinking? Of course not! Living in the material world, the first need for us people is to take in food to keep our body working properly. If we don't have a healthy and strong body, how can we finish our return mission?! If we can't operate our "hardware" to make our "software" highly ordered, our returning to naturalness is doomed to failure. So this matter cannot be misunderstood.

Sages, saints and worthies at all times and in all counties have attached great importance to "working their mind-field". Without a well cultivated "mind-field", people cannot live a good life. With their mind-field covered with various grasses of greedy desires and selfish ideas, to a certain degree, people will lose their human nature and human society is hard to advance. Why should people not be encouraged to pursue material benefits and comforts? The reason is that human instincts to strive for material benefits and comforts arise spontaneously, just as water flows downward. It doesn't need any help. Once advocated and encouraged, human instinctive behavior would become rampant.

However, returning to the original nature is a non-spontaneous course, which needs guiding and instructing. If spontaneity is compared to going downstream, non-spontaneity will be sailing against the currents. Therefore, returning to naturalness, restoring the original nature, purifying the mind and perfecting the personality should be well propagated and popularized. Otherwise, people would have nothing to stop the instinctive behavior. It would be more difficult for them to open their innate original nature. This is the very reason why we don't encourage people to pursue material benefits and comforts. Since ancient times, sages, saints and worthies in all countries and at all times have taken great pains to encourage people to return to naturalness and to their innate original nature. Our government has advocated serving the people heart and soul. Party members are encouraged to have noble morality. In the Party Constitution there are standards for a qualified Party member. All these requirements and rules have been made just because they cannot happen spontaneous.

Confucius said, "**Appetites and sexual desire are human instincts.**" His words mean that eating food and having sex are spontaneous for humans because they arise from human instincts. Babies don't need to be taught to suck the breast. They can do it at birth because it's their instinct to urge them to do so. The spontaneous increase of chaos is one of the fundamental laws in the matter world. It is called entropy increases in thermodynamics. In a non-spontaneous process, the doer must make efforts and pay the price. People should go

through lots of work. Only through large quantities of work can people succeed. However, in spontaneous processes, people needn't exert much effort because they all happen naturally. For example, nobody asked Zhou Xiao to embezzle public funds and go corrupt. There are still laws against embezzlement and corruption. But he still became degenerate. Didn't he know the Party Constitution? Didn't he know the Five Rules for Party members? He did know them.

The key to the matter is that, tempted and driven by human instincts, people will enter their spontaneous process unconsciously. Beyond a certain degree, they will lose their ability of self-control. Therefore, returning to naturalness and to the human original nature means to fight against human egoism. People should suffocate their spontaneous instincts and meanwhile, they should purify their mind and open their original nature. In this way, they can purify the social atmosphere and trends of human society to make people enter the spontaneous process of the outflow of their original nature. Thus, people will have both ecological and spiritual civilizations, which is helpful to purifying their mind and sublimating their state.

B: *I think these should be done under the conditions of the times. They can't go beyond their times.*

Mr. Shi: *Honorable Mr. Chen, would you please say something?*

Mr. Chen: *It's not easy for Mr. Zhang, the teacher, to come to Xinjiang. For me it is the first time to learn Jiaolong Culture. I have two small questions. One is concerned with cloned people. Mankind has reached the age when people can be reproduced by means of asexual reproduction. In the future, people may have no parents, no families and even no races. If so, the whole human value systems and moral systems will be completely different. Then, Mr. Zhang, the teacher, in your opinion, whether cloned people are beneficial to us mankind? My second question seems to have been dealt with. I still want to raise it. In your lecture, there are three worlds, that is, the information world, the energy world and the matter world. The terms of the energy world and the information world you have used are obviously loaned from modern sciences. Are they really loan words?*

Prof. Zhang: You're right.

Mr. Chen: *There are concepts of information and energy not only in our head but also in modern sciences. Then are there any differences between your concepts and those in modern science?*

Prof. Zhang: What's the name of the book written by you (*Professor Li*)?

Prof. Li: *The light of Clones. I have a viewpoint that "Existence equals reasonability". I put forward it seven years ago. Since then, I've begun to find if there are similar expressions to mine. Later, I found that Hegel once said, "All that exist in reality are reasonable." Besides, Shakyamuni Buddha once said, "All those who are reasonable in the world exist in reality." Things exist because they have the rational to be there. If they have more reasonability, they will be produced more; if they have less reasonability, they will be produced less. If they are just reasonable, they will be just produced; if they are just unreasonable, they will not be produced. If they were once reasonable but not reasonable at present, then they don't exist at present. Dinosaurs were such things. If things were unreasonable but reasonable now, they exist now. Thus AIDS has come into being.*

Prof. Zhang: This topic has been frequently talked about in the past two years. I will talk about it in terms of Jiaolong Culture, that is, from the angle of procedures of evolution. For example, having been planted in the soil, a seed will germinate, grow leaves and then flower. When it grows to a certain degree, it will bear fruit, say, a pumpkin. There isn't a pumpkin at the beginning. Let's look back at things that once existed on the earth. As you said just now, they were from asexual reproduction. First they were inorganic substances and then became organic compounds. From organic compounds, life has begun first through asexual reproduction. Life has developed until the appearance of humans. Then what about cloned

people?

The appearance of clones will surely have a great impact on human society in mentality, values and ethics. However, it won't be frightening if you see it through the panorama of cosmic evolution. Why? Let's use the Great Bang Theory to explain it. Before the Great Bang, there was nothing existing even without a fundamental particle. Then it has evolved from the lepton age to the baryonic age, then to the appearance of atomic nuclei and molecules and until the birth of solid spheres. If they are personified, each evolutionary stage will be appalling and shocking. Just because they have nothing to do with us, so we have no impression of them. Here is another analogy. Should dinosaurs rule the earth, and were told, "Take care! Otherwise, humans will come and replace you!" The dinosaurs would feel shocked as well. In the cosmic evolution, the appearance of man is a special historical stage in a special time and space.

The development of human science is also part of the cosmic evolution. For example, the appearance of genetic engineering in the cosmic evolution heralds that cloning phenomena will happen sooner or later. Some far-sighted scientists have early known that cloning technology is sure to lead to man-made people. Programs of man-made people in the cosmic evolution can be compared to a setting sun, which can be stopped by no one. They are part of the evolutionary programs. As we talked about just now, a computer has its software and corresponding programs. Similarly, a human person has its "software" and corresponding programs too. The sun also has its going programs. So does the cosmos. From this perspective, it is only an evolutionary program. When a pumpkin plant grows to a certain degree, it will necessarily produce a pumpkin. If the people in Han and Tang Dynasties had been told to receive the sterilization operation to carry out the "family plan" policy, they would have been frightened to death. However, it is so natural for modern people to do so when the program comes to its turn. So people should feel appalled at the appearance of clones.

As I just now said, mankind has walked on the road of "hardware" civilization. It is inevitable to have various "incidents" which are similar to that of "cloned people". When clones appear, what we should first consider is not something about asexual reproduction, having or not having parents or concepts about values etc. We should first consider what it has foreboded when the cosmic evolution and human society have developed to such a stage.

C: *Does it mean that people's inflated greedy desires speed up their dying out?*

Prof. Zhang: The appearance of cloning technology and cloned people is an inevitable result of human "hardware" civilization. The development of science and technology is often urged either by people's greedy desires or selfishness, which have caused people to be far away from nature. These human man-made activities aren't aimed at complying with nature but transforming nature, which will inevitably leave "marks" in the natural world. This is because people don't have a purified mind and perfected personality. Therefore, they will infallibly be punished by the natural law that "**Reverse is the motion of the Way**".

Now that our matter world has been into such a situation according to the development of the "hardware" civilization, it is inevitable for people to meet with such evolving programs and their necessary results. The development of science and technology, just like those written programs, will faultlessly bring atomic bombs in a certain period. Just now a lady has mentioned supernatural power and functions. They are also a kind of written program. Why does Jaolong Culutre not advocate supernatural power and functions? The reason is that if misused, those functions will create havoc and cause great damage to people.

Therefore, Confucius didn't spread stories about monsters, riots, ghosts and gods. If these things were spread, society would be in disorder. This is the greatness of Confucius. In

the “software” civilization, people are required to get their original nature revealed and their instincts purged of. If so, people won’t destroy the well ordered matter world. With certain “supernatural power and functions” but an unpurified mind, people would engage themselves in doing something evil. If so, the consequences would be disastrous.

The appearance of clones will cause mankind to alienate. This is a bad result of human greed and selfishness. Human greed and selfishness can not just ruin people’s mind and personality but also make people’s “software” chaotic, and finally get people’s conscience lost. When cloned people appear, all those human instincts such as greed and selfishness will be revealed and satisfied. Such instinctive actions against natural properties will be pushed to the pinnacle. Greater chaos will be caused. Only then will people realize the worth and significance of benevolence, righteousness, etiquette, wisdom and faithfulness advocated by Confucius. And they will also realize the greatness of ancient sages, saints and worthies as well as the inevitability of returning to naturalness. They haven’t realized it now.

With inflated selfish greed and selfishness, people will cause a series of social problems and ensuing serious results. At this very time, we propagate returning to naturalness and call on people to return to their original nature, because we don’t want to see human society become more and more disordered. What’s more, we should use some theories to let people realize the bad consequences of inflating their greed and selfishness. What you put forward is very good indeed. Once the technology of cloning is applied, it is very difficult to control it.

……..

The systems of morals and ethics as well as their social operating mechanism are founded on a set of cultural inheritances and this physiological genetic basis. Once we lose this basis, those original moral concepts will be lost as well. Then the consequences will be too dreadful to contemplate. In returning to naturalness, are you going to return from five or from nine? If you can return from five, you only go through four, three, two and one, and then you will reach zero. This is fairly easy. If you return from nine, you will have to go through 8, 7, 6, 5, 4, 3, 2 and 1, and then you will reach zero. This will be a long journey back. The course from zero to nine is called natural evolution. It doesn’t need people to make efforts because it is spontaneous. When in returning to naturalness, people will trace from nine, through eight, seven, six, five, four, two, one and back to zero. This is called return. The final destination is the original nature. It needs operations. That is, people should try to return to naturalness.

Mr. Shi: It’s very late now. Today, this symposium is very successful. Let’s call it a day.

(*Loud applause.*)

Operations to Purify the Mind

---Extracts from the speech at a symposium in Wujiaqu, Xinjiang

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Starting with perfecting people’s personality and based on dredging their information channels as the course, Jiaolong Culture is aimed to sublimate people’s state and increase their wisdom. In this way, people can have their mind purified and social customs simplized (*making customs simple and honest*) so that everyone will enjoy mental and physical health and

the whole human society will be in order. As a result, a ladder has formed of purifying the mind, perfecting the personality, increasing their wisdom and sublimating their state. Thus, the transformations from a low level to a higher level will be finished. Let's study and digest Jiaolong Culture and get the spirit of Jiaolong Culture implemented in daily life.

First, from the view of Jiaolong Culture, man consists of "hardware" and "software", which similar to the makeup of a computer. The body is human's "hardware" and its operational programs and procedures belong to the "software". By analogy, developing to a certain age, a boy is to have a moustache or a beard and a girl is to exhibit some female characteristics. These instructions are carried in the genetic codes in DNA. However, people still can't make out why programs carried in the same gene exhibit in this way but not in that way. Why don't they display themselves in other ways? The reason is that behind the "hardware" there are still some "software" operational programs to manipulate the "hardware".

When researching human body, we should first know human's composition. Only in this way can the cause of a disease be correctly diagnosed. Without knowing human composition, it is impossible to know the true cause of a disease. Modern medicine mainly starts with studying human "hardware" to cure of diseases. The natural recovery of sick people in Jiaolong Lingshan begins with their "software". Through various "operations" on their "software", patients will get recovered and become mentally and physically healthy.

In studying human "software" and "hardware", we have found that diseases in people's "hardware" are often caused by their "poisoned" and disordered "software", which is the essential cause of their diseased "hardware". If we only observe the "hardware", a disease can't be diagnosed reasonably. People only know some symptoms but never know the basic causes behind those symptoms. Where do the basic causes of people's diseases lie? The basic causes of diseases lie in people's "software". When something is wrong with people's "software", functional or organic diseases or disorders will infallibly appear in their "hardware". As a result, in Jiaolong Lingshan, sick people will first find causes in their "software" and then begin to purge of their diseases from both their "software" and "hardware".

Here is an example. Not long time ago, a patient with lung cancer who had been in hospital for several months became more and more serious. The physician-in-charge thought the patient was incurable and advised him to stay at home. Then the patient was brought to Lingshan where he began to "operate" on himself according to the principles of natural recovery. After his active operations, his pain got alleviated and he became confident in defeating his cancer. Next the patient was taught to return the root and trace back to the source, by which he input benign signals into his "software". Finally, his lung cancer was cured miraculously.

Then how can the root and source be found? As a human person, we should first know where our human root and source lies. Scientifically speaking, how did man originate? There is no need for everyone to know it on a scientific basis. This step just inputs a kind of notion into people's mind. Each person has his ancestors and his ancestors had their own ancestors too…… In this way, everyone can return and trace back so that they will find their original ancestors until they find the origin of matter. Thus, they will form a thinking to explore the origin of mankind, the origin of life and the origin of the cosmos. Seeking the root and finding the ancestry we talk about here belong to a large category in which both the ancestors of mankind and the source of all things must be found.

How can people find the origin? It doesn't mean everyone must join in the research on the origin of man, the origin of life and the origin of the universe. Only a few people do the

research. As an operational procedure of natural recovery, people should input into their mind these programs as notions that they must seek the root and trace back to the source. When in operations, these notions will become ordered ideas in their mind once they start their journey to seek the root and trace back to the source.

Operations of natural recovery in Jiaolong Culture are very simple and easy for people to operate. Too complicated operations will make people confused. For instance, the first code of the Fourteen Don'ts to purify the mind is "rebel against parents". If people can purify this fault, they will be on the way back to returning to the root and tracing back to the source. To do so, people will have a filial mental attitude to their parents. On the way back, we should show filial devotion not only to our own parents but also to all human ancestors as well as those who have made contributions to humanity. By doing so, we will naturally have such a filial and grateful mindset which will certainly play a purifying role in our natural recovery.

Take missing parents for example. When thinking of the kindness given by parents and hardship they suffered, we will produce a kind of good mental state. We can't reach such a mental state no matter how much nourishment we take in. If you still don't make sense of seeking the root or tracing back to the source, you can try the following steps. First, miss your parents and think about the efforts and sacrifices they made to bring you up. Second, spread your ideas to all the ancestors of past generations. And then further extend such thoughts to the origin of life that led to our ancestors. Finally, extend these thoughts to the origin of heaven and earth. This is the course to seek the root of man. When you have this train of thought, you will have connected the different energy and information of heaven, earth and man, which are perfectly ordered. In this way, you will make your internal and external causes united, thus forming powerful streams of energy and information. Such streams of energy and information will create within your body a kind of conscious self-mediation which can well adjust and order your chaotic "software". With highly ordered "software", the focuses of infection or functional disorder in the "hardware" will be purified and naturally disappear. As a result, people will get recovered naturally. This is the first procedure of natural recovery in Jiaolong Lingshan: seeking the root, finding the ancestry and returning to the source.

The second procedure is to implement the Fourteen Don'ts to purify the mind. The Fourteen Don'ts was put forward after studying the human body, man and heaven as well as the relationship between human "software" and "hardware". Errors and offences listed in the fourteen aspects must be purified of. If not, these errors and offences will input "poisoned" signals and chaotic messages into our "software". Therefore, the second procedure of natural recovery in Jiaolong Lingshan is to clean up errors and purify the mind.

Each offence listed in the Fourteen Don'ts doesn't come just from ethics and morals but has its own scientific law. Take the first offence "**Rebel against parents**" as example. When people are unfilial to their parents, they will go against their parents' energy field and information field. They will inevitably interfere with each other and produce bad consequences. So people should cleanse of their errors and offences in this aspect and show filial devotion to their parents.

The second offence is "Practice promiscuity". This offence refers to sexual misconducts outside of their spouse. Promiscuity can cause great harm to people's energy field and information field. Besides, it can demote and downgrade the quality of people's "software" and has a far-reaching negative influence on people.

The third offence is "Squander and waste things". From this offence, we'd better not spend things lavishly. We mustn't waste things, especially recklessly waste natural resources,

even if they are in our possession. If so, our “software” will be input into impure signals.

The fourth offence is “Go corrupt and degenerate”. It demands that people never take bribes and go corrupt in life. Nowadays some people are so stupid and deluded that they don’t know the bad outcomes that such evil behavior brings to them. When they commit offences or crimes, they will input poisonous “signals” into their “software”. Take embezzlement and corruption for example. When embezzling public funds, they think no one knows it. However, like a VCR (*video cassette recorder*), human “software” can automatically record their words, thoughts and actions. Human “software” automatically works and is highly sensitive. It can automatically record what we see, smell, taste, feel and think at every moment. Even an idea can’t escape it, let alone say those motives, plots and actions which are used to embezzle public money. So we must root out our offences in this respect. As people with integrity, we must be clean and honest. We mustn’t lead a corrupt and degenerate life. We should keep away from such a sinful life. Otherwise, we would suffer great losses both physically and mentally. Meanwhile, our “software” will be input various unwholesome signals. We should comply with natural law and never go against them.

The fifth is to “Abduct, cheat and plunder others”. These sinful acts are extreme expressions of strengthened human instincts. They are also embodiments of barbarity in our human nature. These extreme acts go on wildly under the guise of “human nature”. So it is the lowest standard for people to purge themselves of these evil behaviors such as abductions, swindles, plunders and so on.

The sixth is “Undermine, entrap and harm others”. Jiaolong Lingshan suggests that people lead a dedicated life. Dedication is the noble embodiment of people’s original nature while traps, frame-ups and other harms are only embodiments of human instincts that are extremely selfish. People should help each other and treat others kindly, which is a kind of property of people as a balanced entity. The goal to purify the mind and perfect the personality is to purify people of their “instinctive properties” so that people can open their divine light of wisdom and their other “properties of original nature”. Returning to naturalness and living a life of dedication maintained by Jiaolong Culture are to bring an end to people’s evil habits and behaviors, and meanwhile to culture people’s noble qualities to contribute but not compete with others, which tally with the natural properties of the Way of heaven and man.

The seventh is “Gamble, drug-taking and other bad habits”. People must quit their vices such as taking drugs, gambling and so on. Taking drugs here includes smoking various cigarettes. Why? Jiaolong Lingshan propagates returning to naturalness, which requires people not to smoke or drink alcohol. Smoking and drinking alcohol aren’t people’s innate conditions and attributes of their original nature. Both our national government and the United Nations have banned smoking cigarettes. Though heavy smokers will always find excuses to smoke, they are still aware that smoking does them no good. In fact, smoking is harmful to people physiologically, pathologically, and economically. They should give up this bad habit. By the way, Jiaolong Lingshan has helped many smokers kick off their smoking habit. It is very easy and simple for smokers to give up smoking in Lingshan. If you want to quit smoking, now think thus: “I now make a resolve to give up smoking!” You can have a try. It’s not so painful and hard to do. You are sure to give up smoking. If you consider you are a heavy smoker, please come to Lingshan to bring an end to your smoking.

The eighth is “Beat, swear and tell lies”. These are uncivilized behavior. It is a must for people to get rid of such barbarous deeds to become civilized people.

The ninth is “Harbor deviant views and slander the Way”. Deviant views refer to all

those incorrect thoughts, teachings and theories. To slander the Way means defaming the correct viewpoints, doctrines and theories of sages, saints and worthies. Here the Way, simply speaking, refers the main road for people to walk along. People should walk along the right, broad road and don't follow deviant tracks or trails. Main roads leading to the right destination mustn't be undermined or destroyed. If you do, you will harm others. Similarly, those right teachings, doctrines and theories guiding people to purify their mind, perfect their personality and increase their wisdom mustn't be libeled, despised and destroyed. Certainly they mustn't be undermined and ruined, for they are crystals of human civilizations.

The tenth is "Be malevolent and unrighteous". Benevolence and righteousness are the basic properties people should have and the basic needs in Confucian belief. Without benevolence and righteousness, humans are the same with animals. The human nature in people is shown by benevolence and righteousness. To purify people's personality, the first step is to purify those inferior properties such as malevolence and unrighteousness. Meanwhile, people should foster and culture their noble moral qualities.

The eleventh is "Kill, murder or take other's life". This must be made known from the viewpoints of ecological balance and returning to naturalness, for it is neither religious doctrines nor superstitious ideas. Many scholars from home and abroad have appealed to the public to return to naturalness and go veggie. Mankind must have the ecological civilization recovered. To achieve an ecological civilization, mankind must first have an ecological balance. If not, an ecological civilization is impossible to come into being. Human civilization must be based on the equality of all living beings. Going veggie in Jiaolong Lingshan is one of recovering procedures for sick people and many patients get fully recovered by eating vegetarian food. Those sick people who are present here may as well have a try. If you are willing to do as required, you will be likely to have good effects from your operations.

During the course of natural evolution, humans weren't carnivorous at first. I once explained this topic in Urumqi. Just look at the flat teeth we humans have. They're different from the sharp ones of the carnivorous animals. Besides, humans have long and coiling intestines and a digestive system which is fit for vegetarian foods while carnivorous animals only have a short rectum. However, we humans have got lost and don't know the natural properties that humans have. Having been carnivorous, human diseases have greatly multiplied and especially nowadays, meaty diets have caused greater damage on mankind. Due to various environmental pollutions, all kinds of toxins have gathered in animals. By means of meaty food, these toxins find their way to human body, thus causing various diseases in people So it is of vital importance for us humans to have the ecological balance restored. Nowadays there are many articles and books that specially elaborate on the harm of meat and benefits of vegetarian food. I hope every one can have a better understanding of the harm of eating meat. We'd better go veggie just for the sake of our mental and physical health. Of course, we will go veggie step by step if we can't achieve it immediately.

The twelfth is "Offer superstitious sacrifices". Don't organize or join in any superstitious activities or ceremonies. Don't use alcohol or animals as sacrifices to sages, saints and worthies, which is only an insult to them. People offer meaty sacrifices or alcohol to sages, saints and worthies just out of their own taste and mentality. Such behavior is very stupid, just as pigs present humans a manger of pig's fine food to show their respect and admiration.

The thirteenth is "Disrespect sages, saints and worthies." Don't be insolent and rude to sages, saints and worthies because they have made great contributions to humankind. We

mustn't slander or even insult sagely and worthy people. To disrespect sages, saints and worthies only add ignorance to us, which makes us stupider and stupider. What's worse, despising sages, saints and worthies will input bad messages and signals into our "software".

The fourteenth is "Abuse and curse ancestors". People should respect their ancestors and other forefathers who made great contributions to human society. Being respectful to them will input good signals into our "software", which is beneficial to people's mind and body. People must remove their bad habits to abuse and insult forefathers, which is good to the refinement of individuals and the improvement of social customs alike.

The "Fourteen Don'ts" to purify people's mind and perfect their personality is the second procedure in the natural recovery in Jiaolong Lingshan. We should mend our ways and clean up our errors and faults in these 14 aspects so that we can get recovered, perfect our personality and simplize human society.

The third procedure of the natural recovery is to lead a life of selfless dedication.

We should let everyone know that the real value and meaning of a human life lies in selfless dedication. They shouldn't be regarded as empty words but be implemented in daily life. Then where do these offences in the fourteen aspects come? They all come from people's greedy desires, selfish minds and impure thoughts. Why do more and more people rebel against their parents and become unfilial? Such rebellious behavior comes from their heavy selfishness. Now that other siblings of mine don't provide for our parents, why should I provide for them? If I do, will I suffer an awful loss? Isn't it human selfishness? Another example is embezzlement or other forms of corrupt crimes, which are perpetrated to meet one's greedy desires, selfish minds and impure thoughts. If people want to purify their errors and offences, they must check their errors and offences according to the 14 Don'ts. Meanwhile, they should get the 14 Don'ts implemented in their daily life. Oral corrections won't work.

The third procedure to cure of diseases is to guide people to set up an outlook of selfless dedication on life and the world. If there is a place where all people practice selfless dedication, everyone will become a dedicator and a dedicatee alike. Then the place will be a well ordered energy field and information field. In such a wonderful land, everyone will enjoy a happy life and become mentally and physically healthy.

When you make up your mind to admit your errors and mend your ways, you'll feel happy and naturally be fond of dedication. Then when you get down to implementing selfless dedication in your life, you are inputting benign and ordered signals into your "software". These benign and ordered signals will automatically cleanse your "software" of those "poisoned signals". When those "poisoned signals" get cleansed of, your "hardware" will get adjusted accordingly and become ordered again. In this way the diseases will naturally be cured of and you will have a healthy mind and body. This is the course of natural recovery in Jiaolong Lingshan. Some people from Wujiaqu have witnessed such cases with their own eyes.

Why does Jiaolong Lingshan carry out the "Four Frees"? In Jiaolong Lingshan, admission is free, food is free, accommodation is free and natural recovery is free as well. Even the working personnel who go out to give lectures will pay their own expenses. They have no salary and live a dedicated life. They practice selfless dedication, admit their errors and mend their ways in order to purify their mind and increase their wisdom. Only in this way will they not input impure signals into their "software". To qigong practitioners, if they always input various impure signals into their "software", it will be useless for them to practice qigong. Why? The reason is that their skills will be offset by their greedy desires and selfishness.

Selfless dedication and the Four Frees advocated in Jiaolong Lingshan embody the spirit of returning to naturalness. All the working personnel and other volunteers in Jiaolong Lingshan never accept any form of rewards. Nor do they want to get or take anything. It is just this kind of spirit of dedication that calls on countless traveling souls to return group by group. Meanwhile, the minds of countless people have been moved, inspired and purified. And their body and mind get recovered. Although Jiaolong Lingshan has nothing to do with practicing qigong, there are still some indirect connections. Yesterday, a qigong master in charge of a school of qigong in Urumqi said at the meeting, "Hearing the lectures given by Mr. Zhang, the teacher, about Jiaolong Culture, I have realized that I haven't practiced my 'software' but my 'hardware' in the past. Therefore, I haven't made further progress at a certain degree. We must perfect our 'software', which is the final goal to practice qigong." Yes, without purifying and refining the "software", qigong practitioners will get their priorities mixed up.

The advanced knowledge about human "software" and "hardware" is aimed at guiding people to restore their mental and physical health as early as possible. This time the aim of our visit to Wujiaqu is first to get people to restore their mental and physical health based on the operations on their "software". The next step is to deepen the understanding of purifying the mind and perfecting the personality. Furthermore, we hope that everyone present here should regard building up a dedicated life as the goal throughout their life. When we start to practice a dedicated life, we'll find it endless happiness in the life of selfless dedication. If we can persevere in it, we are sure to possess noble morality and perfect wisdom.

Many qigong practitioners often say their aim of practicing qigong is to build up a good physique, improve their health and prolong life. It is good for people to have a healthy body and a prolonged life. But, have you ever thought if it is a good thing when you have a prolonged life span? It is good for people to have a reasonable prolonged life. If the prolonged life is past a certain point, maybe it isn't a good thing. For example, if Zhu Yuanzhang (*the first emperor of the Ming Dynasty*) were still alive, would he be really happy? People will have fun and feel happy when they have contemporaries to communicate with. Otherwise, their life would be filled with pains and distresses. Please think. As six hundred years have passed by, with whom could Zhu Yuanzhang communicate and what should he talk about? The first emperor of Ming Dynasty would suffer great stress on his mind. He might be extremely painful. So it is good for us to wish for a healthy body. It will be a false idea to wish for a prolonged life. The reason is that everything in the matter world is subject to the Periodic and Cyclic Law. Whatever in the matter world, including this paper cup, the microphone, the book etc, has the process of birth, growth, completion and death. It is impossible for things not to die. The fundamental goal of us qigong practitioners is to cultivate, temper and refine our "software" so that we can have our "software" highly ordered. If so, our qigong practice will be on the right way. If we just practice qigong for the sake of practicing qigong, you won't have a clear and right goal. Furthermore, if our goal of practicing qigong is to seek fame and profit, we will surely "catch fire and being possessed by a demon". Those who have similar mentality should take great care.

Before I came here, a patient who had been practiced qigong visited Lingshan and told me that he could see "the national spirit" and asked me whether Lignshan would pay him some money if he treated sick peoples in Lingshan. Later on, having talked with him, I found the patient's heart was filled with various selfish motives when he started to practice qigong. His goal to practice qigong was to become famous and make more money. That's all. These selfish motives were "demonic obstacles", which input various "poisonous signals" into his "software", thus causing his nerve center to become disordered and confused. So he often

talked nonsense. This is the typical “catching fire and being possessed by demons”. Therefore, in practicing qigong, people should have right understanding and noble character. Qigong practitioners should not seek fame and money but purify their mind, better their personality and increase their wisdom.

Next is an extreme example. Most people have known *The Journey to the West*. Although it is a mythological novel, it contains many philosophical principles concerning practicing qigong. In it, the Monkey King does well in qigong. He has the supernatural power of 72 transformations and can cover 36000 miles by turning a somersault. However, these supernatural powers he has are only small spiritual penetrations and petty skills. Then what does he lack? He lacks a purified mind and perfected personality, so he is in a low level and state. Look! With some spiritual penetrations and petty skills, his greed and selfishness have become swollen and inflated. He complains about his low position of the Horse Marshal. He even tries to substitue the Jade Emperor, so he brazenly wages a war against the heavenly realm. He takes advantage of his supernatural powers to satisfy his greedy desires. This is typically “catching fire and being possessed by demons”. Therefore, he is called “the devilish monkey” because he doesn’t walk the right way. Later, he is thrown into the Eight Trigrams Furnace of Lord Lao Jun to melt away his greedy desires, selfish minds and impure thoughts. Later on, he engages himself in a bet with Shakyamuni Buddha and certainly becomes a loser.

Then what do the stories tell us? The stories tell us that the Monkey King won’t have wisdom if he doesn’t have his mind purified and his personality perfected because wisdom must be based on morality. What he has is just supernatural powers and craftiness, so he just has a low level and state. In such a low level and state, he knows nothing about higher levels and horizons. He never knows how large the Buddha’s palm is. No doubt he is the loser and later is held down under the Five Elements Mountain for 500 years, which equals 500 years of sentence. During his service, he slowly realizes it will bring him no good if he goes on as he used to. He needs true cultivation, tempering and refinement. So he is given a chance to escort Tang Sanzang who has neither spiritual penetrations nor functions to fetch the Buddhist scriptures in the west. On the way, the Monkey King defeats varieties of demons. Where do those demons come? They all come from his unpurified mind, his imperfect personality and his disordered “software”. These various demonic obstacles are embodiments of human greedy desires, selfish minds and impure thoughts. These various demonic obstacles will be personified as various demons and devils in the novel.

On his way to the west, he has to cultivate his mind and overcome his greedy desires, selfish minds and impure thoughts. To help him better discipline himself, Avalokitesvara Bodhisattva installs a gold ring around the Monkey King’s head as a deterrent force. Fearing this deterrent force, the Monkey King daren’t indulge in his greedy desires, selfish minds and impure thoughts. If he does, the gold ring will automatically tighten and his head will ache. However, it is not enough to have such a deterrent force. He still needs more efforts to overcome his greed and selfishness. So both passive and active operations are needed to overcome his internal instincts. The Monkey King is the model to give up evil and return to virtue. In the end he has achieved the proper fruition at the Thunder Monastery. In the novel, Wu Cheng-en, the author, names the Monkey King the Fighting and Winning Buddha, which means that he has defeat his various instincts and finally won.

By contrast, the Pig King is inferior to the Monkey King. He has heavier greedy desires, selfish minds and impure thoughts. He is greedy for food, sleep, sex, fame, money and so on. Unlike the inferior Pig King, the Monkey King can understand “All is empty”. (*The Dharma name*

of the Monkey King is Wukong, which means "Knowing Emptiness".) So he tires his best to discipline, temper and refine himself. As for the Pig King, he is in a lower state. His Dharma name is "Wuneng (*Knowing Energy*)". It means that his highest achievement only reaches the level of energy. He only has some small supernatural powers and petty skills because he has too much greed and selfishness. For this reason, he has another Dharma name "Bajie (*Eight Precepts*)", which means he must uphold the Eight Precepts. Only by upholding the eight precepts can he hold down his greed for food, sleep, sex, money, fame and profit etc. The Pig King doesn't fight against his self. His efforts are passive because he doesn't have a clear goal. All his cultivation and tempering are instructed by Tang Sanzang (*his master*) and the Monkey King. He can't bring his initiative into full play, so he can't reach a higher level. Mythological as these examples are, they are still very important to qigong practitioners.

Everyone should think what kind of life is a happy life and what life is a sad one. Many people have led a blind life and don't know the true value and meaning of a human life. Shakyamuni Buddha didn't seek fame or money. He renounced his throne, his high position and his riches. Many people can't understand his behavior and even think Shakyamuni Buddha is an imaginary figure. This is the difference between their levels and horizons. Such people never understand the Way Shakyamuni Buddha enlightened under the Bodhi tree. Nor do they know the value and meaning of the dedicatory life the Buddha lived. As far as "learning from Comrade Lei Feng" is concerned, some people think only stupid people learn from Comrade Lei Feng. This just shows the low quality of these people. They never know the internal happiness Lei Feng had when he devoted himself to serving others. Let's have a small example. When you do somebody a favor, do something beneficial to society or just give someone a hand, you'll feel happy in your mind. Such happiness can't be described by words or measured by money. Of course it can't be swapped by the raisons of Turpan in Xinjiang. Reversely, if a thief or a burglar steals some money, they may feel happy for a while, but seen from a deeper level, they have brought pains to them forever. Lei Feng might "suffer" material or mental losses when doing good deeds, but the happiness he had was forever.

From the scientific laws in Jiaolong Culture, when you make contributions to others and society, you're inputting ordered signals into your "software", which will make body and mind healthy. When the ordered signals in your "software" reach a certain quantity, your level and state as a human will get promoted. When your level or state gets promoted to a certain degree, your wisdom will be opened. When your wisdom grows to a certain degree, you'll find how poor you are with greedy desires and impure thoughts. I make another extreme example. When we see pigs we think that pigs are very poor, stupid and inferior. However, in the opinion of pigs, they don't think they are poor, stupid and inferior. They think they have food to eat and place to sleep in and at ease. Suppose the pigs can be sublimated to the human level or state, they will surely feel appalled: "I was that poor, that stupid and that inferior but I didn't know!"

I told a joke two days ago in Urumqi. Suppose there were two options. One was being a pig living in a five-star hotel and enjoying fine food. The other was to get the pig sublimated as a beggar in the human realm. If you should make the choice, you would never choose to be a pig in the five-star hotel but the human beggar. The reason lies in the great differences between level and states. Only when you possess a purified mind, perfected personality, and sublimated state will you know that people who have greedy desires, selfish minds and impure thoughts are poor, stupid and humble! So the fundamental goal of practicing qigong is to refine the mind, which is called by the ancients "cultivating the mind and fostering the nature".

Having cultivating themselves hard, cultivators will reach the state of "tallying with the

Way by cultivating virtue", as Lao Tzu called. Having tallied with the Way, cultivators will possess the attributes of the Way, that is, selflessness, desirelessness, inaction, and naturalness. Some people are practicing Taoist skills, whose highest horizon is just "tallying with the Way by cultivating virtue". The attributes and conditions of "tallying with the Way" are selflessness, desirelessness, inaction and naturalness.

Then what are the attributes and conditions of the Confucian skills? As it reads in the classic, "**The Way of the Great Learning is to brighten the bright virtue, befriend people and rest in the utmost goodness.**" Confucians think that, people's "bright virtue", the "software" in Jiaolong Culture, is originally transparent, pure and in perfect order. However, this "bright virtue" has been contaminated by people's acquired greedy desires, selfish minds and impure thoughts. Consequently, our highly ordered "software" has been polluted and not so bright. Just like cleaning glass, people need to "brighten" their stained "bright virtue" and get it purified again. With the bright virtue purified, the present "you" will no longer be what you have been. Now you have been "renewed" and become a completely new person. Till this time you will reach the highest level called "resting in the utmost goodness".

When you practice Buddhist skills, you should get to the state of "understanding the mind and seeing the nature". After seeing the nature, you will become a Buddha. Here I cut in some words. Buddha isn't something superstitious. Buddha here stands for the degree which shows a level and horizon. In Buddhism, "Buddha" is the highest "degree". Who can get this "degree"? Only those who can enlighten both themselves and others as well as achieve a full perfection in enlightenment and conduct will acquire this "degree". Having got self-enlightened, cultivators are able to enlighten others. Also, they must have perfected morality and full wisdom. Only by meeting these two required conditions can cultivators become a Buddha. In Buddhism, there is a term called "leakless nirvana". What does it mean? When people's greedy desires, selfish minds and impure thoughts haven't been completely purified, they still "have leaks" and haven't reached the state of leaklessness. With greedy desires and selfishness, people will have leaks and can't reach a higher level and state. They can't understand their mind and see their nature. Nor can they have the spirit of kindness and compassion, which should be based on a high level and state, perfected personality and selfless dedication. To have the spirit of kindness and compassion, people should build up a life of dedication.

What are the cultivating methods of Confucianism, Buddhism and Taoism intended for? They are intended to guide people to purify their mind, perfect their personality, develop their wisdom and sublimate their state. Practicing skills is only a kind of means to aid people to achieve such a goal. If we can't distinguish between the goal and the means of practicing skills, it is impossible for us to ascend to a higher state in practice. So we should know some deep laws and patterns in practice. Although I haven't explained some practicing means or skills, the philosophical principles I explained to you are helpful and beneficial to your practicing qigong, to your mental and physical health, and especially to your understanding of the human life. I will stop here. The rest time is devoted to exchanging views and opinions.

Question: *I've eaten meat during my practicing qigong. Does it have any bad effect on me? How do I nurse it? Practicing qigong when ill, can I take medicine meanwhile?*

Prof. Zhang: You've eaten meat before practicing qigong. If you're glad, you can stop eating meat. That's OK. Theories in Jiaolong Culture are to guide your practice in laws and philosophical principles. Though you ate meat in the past, now you can get your impure messages purified and have your poisoned "software" recovered gradually by eating vegetarian food. As to whether you should take medicine while practicing qigong when sick,

you should know that medicine is part of modern science. You should practice qigong scientifically. You'd better not make your qigong practice superstitious. You should take medicine when ill. Certainly, it is not advised that you take too much medicine because overtaking medicine will reduce and interfere with human immune and defensive systems. Medicines can both cure and kill. Even tonics can't be used indiscriminately. In the course of natural evolution, man has formed a balanced body. Overusing medicine will break this equilibrium in the human body. I am not against using medicine. What I object to is to use medicine indiscriminately.

Question: *I want to lose weight. How can I lose weight?*

Prof. Zhang: As to losing weight, in my opinion, the simplest means is going veggie.

Question: *Why do people have diseases?*

Prof. Zhang: It's a good question. This question is related to the relationship between human "software" and "hardware". I have explained this matter but you haven't understood it. Why do people have diseases? Internally speaking, if we don't input impure signals into our "software" or there are no original innate impurities in our "software", it is unlikely for us to have diseases. Some of our diseases are caused by impurities we input into our "software" after birth (*in this life*). Some of our diseases are caused by innate impurities in our "software" (*in former lives*). Of course, when there are innate impurities in our "software", we need input benign messages this life. We also need eradicate those pre-birth impurities existed in our "software". We must eradicate the causes of illnesses by turning the disordered "software" into ordered "software". Externally speaking, there are foreign factors such as living surroundings and social environment. External causes are hard to control, so we only try to alter internal causes here.

Question: *Human body has its order, so do society and countries. How can a country and society be in order?*

Prof. Zhang: What do society and countries consist of? They are formed by people. If everyone has a purified mind, perfected personality and ordered "software", the country and society will automatically be in order. Finally, the whole human race will be in order too. So the fundamental standpoint of a highly ordered country lies in people and families that make up the whole country. Both commoners and leaders such as presidents and prime ministers should have well ordered "software". Only when everyone's "software" becomes ordered will the whole country and human society be in perfect order.

Question: *Which country in the world is in perfect order?*

Prof. Zhang: We have made such a survey. Generally speaking, whichever country has the most number of people who have fewest greedy desires and impure thoughts but highly purified mind will be in perfect order.

Question: *I have always been struggling for success but I always feel tired. It is so unnatural. In your opinion, how should I handle this situation? What is the relationship between people's struggle and living a life?*

Prof. Zhang: Good question! Lao Tzu has a famous saying: "Contribute to but not compete with others". To live a natural life, people should have the spirit of dedication and contribute to others and society. Lao Tzu's words tell us that people should struggle not for themselves but for others. Otherwise, their selfishness will be greatly developed and their greedy desires rapidly increased. People should try their best to do something for others no matter how much theirs is. When you dedicate yourself to others, others will dedicate themselves to you. So everyone will become the one to whom others dedicate themselves.

Thus, you won't suffer losses. Living in a dedicated atmosphere, everyone will live in high spirits, with noble morals and adequate material resources. In this way you won't feel tired. What's more, you'll live a meaningful life. This is the value and meaning of a dedicated life.

If you lead a competing and grabbing life, other people will also live such a life. Living a life full of various competitions and conflicts, everyone will harbor resentment and hatred toward each other in their mind, which will bring fear and grief to everyone. The result is that everyone feels tired and exhausted. Nowadays, when leaving to work, everyone will look back to check whether they have locked the door or not. They have safety doors installed and some even have several safes at home. Why? They are afraid that others will take away their possessions. What kind of mentality is this? It is selfish minds and greedy desires. It is also a kind of selfishness and greedy desire for people to fear that their possessions will be taken away by others. When people get rid of their greedy desires, selfish minds and impure thoughts, their life will be full of happiness and satisfaction. If all people are dedicators, all will be beneficiaries. If so, how beautiful our life will be!

Question: *There is a viewpoint that traditional cultures and modern civilizations are in opposition. Is it right?*

Prof. Zhang: In the past two days in Urumqi, many scholars and experts have been talking about the matter of human evolution and return. Then which is advanced and which is backward? This depends on the standpoint. There are two types of human civilization. One is the "software" civilization and the other is the "hardware" civilization. Please think about it. Were the times Yao and Shun advanced or backward? If you say they were backward, people always praise the times Yao and Shun. Why do people sing the praises of those days? The reason is that in those days people had a wonderful mental outlook. However, at that time, there were no cars or no rockets and their material resources were not so rich. Nowadays, modern people have planes, guided missiles, computers, TV sets and so on. Then what is the standard to measure advancement and backwardness? The former belongs to the "software" civilization while the latter belongs to the "hardware" civilization.

With humanity developing to such an age, we should attach importance to both types of civilization, that is, we should emphasize both spiritual civilization and material civilization. Some people say that the longer the traditional cultures become, the more difficult the development of modern civilization will become. This is really a misunderstanding. Singapore has long attached importance to traditional cultures, especially to Confucianism. However, her economy has been well developed and it's a highly modernized country. So we shouldn't put traditional cultures and modern civilizations in opposition. Japan has fairly high modernization. However, its managerial modes and ideological system are deeply influenced by Chinese traditional cultures. So it is unreasonable and ridiculous to have traditional cultures and modern civilization in opposition. We shouldn't blame our present backwardness on our traditional cultures. On the contrary, our present backwardness, stupidity and other imperfections are just the results that we have lost the fine traditional cultures.

Question: *Animals and plants are living phenomena with intelligence. It is wrong to eat meat. Then is it right to eat plants?*

Prof. Zhang: Yes. Plants have a life, but to people, influences from animals and plants are different. One is big and the other is small. For example, when you use a radio to receive two programs which have similar wavelengths and frequencies, the signals of programs will interfere with each other. If the wavelengths and frequencies of two programs are far from each other, they won't interfere with each other easily. Similarly, when you eat meat, it is that

your wavelength and frequency are close to those of the animals. You will easily get interfered by the wavelengths and frequencies of those animals. When you eat plants, your wavelength and frequency are far away from those of the plants. So they will have little effect on you. When wavelengths and frequencies are similar or close, they will produce interferences. Plants and animals are two kinds of creature systems.

What do we human beings belong to? We human beings still belong to “animals”. There are close and similar wavelengths and frequencies between animals and animals. The wavelengths and frequencies between animals and plants are fairly far. Certainly, in the course of your returning to naturalness when you take advantage of energies in nature, you’d better not eat plants. But now you can’t directly exploit natural energies and nor can I. So we have to eat plants at present. When you eat plants, plants can have little influence on you. We can’t put everything to their extremes. We encourage people to eat vegetarian food, but you still find it difficult to become a vegetarian. So you “check” me by asking such a question. But there are profound scientific laws and philosophical principles in this.

The Life of Dedication and Returning to Naturalness

---Extracts from talks in the symposium at Wujiaqu in Xinjiang

Jiaolong Culture has a wide range and covers every aspect of social and natural sciences. We have been preparing to publish a series of books concerning Jiaolong Culture. Some contents are in the form of interviews, from which you can see that people who have taken part are from all the walks of life. Because Jiaolong Culture is under betterment, we hope people from all walks of life can join in the research and explorations to enrich and better her contents. Through collecting extensive thoughts and ideas, many new views and understandings will come into being out of researches and explorative talks. By induction and deduction, logical thinking, other analyzing methods as well as personal experiences, we hope people from all walks of life can participate and contribute to perfecting this new culture.

As a culture, no matter it is natural science or social science, it must be carried out by people. Western cultures and their analytical sciences belong to only a mode of thinking that has many defects and imperfections. They still need perfecting. Then what about Eastern traditional cultures? Eastern traditional cultures are based on another mode of thinking. Nowadays, people who have shown most interest in Eastern traditional cultures are not Easterners but Westerners. Take *Dao De Jing* for example. In some European countries, its circulation is only next to Holy Bible, which has the largest circulation in the world. In a sense,

Westerners are more interested in Chinese cultures than Chinese themselves. Many of our researches into Chinese cultures are based on Western researches. This phenomenon is called “selling native produces on the home markets by importing them from overseas markets” by some Chinese scholars. Of course this saying is ironic because cultural legacies left by our ancestors haven’t been valued and treasured by us. This abnormal phenomenon needs reflecting upon. The future development of human civilization calls for the combination of our traditional cultures and modern natural science. This combination gives rise to a new culture and a new civilization. It is an inevitable historical tendency.

Westerners absorb the essence from Eastern traditional cultures, which is a compensation for their cultures. On the other hand, Easterners accept Western cultures, which is also an improvement to our cultures. The collision and fusion of the two cultural systems will inevitably give birth to a new culture. Now people can feel material changes brought by modern civilization. For example, cars, planes, TV sets etc, are crystallizations of modern industrial civilization. However, modern civilization has also brought people bewilderments and crises, such as losses of humanity and public morals, ecological destructions, psychological imbalances, environmental pollutions and other serial problems such as ignoring the value of human existence etc. Moreover, some inherent defects and contradictions in modern industrial civilization have appeared gradually. If mankind still destroys their environment to satisfy their material demands and develops in this way, they inevitably cause the exhaustion of natural resources. If people don’t reflect upon these maladies in Western cultures, human society will develop in the opposite direction. Take the mining of coal and petroleum for example. People’s mining of natural resources is having negative influences on our living environment, let alone say those other ruinous exploitations of natural resources through wantonly mining and felling. In the view of thermodynamics, all these are irreversible courses which will inevitably leave behind their “marks” in the environment. These “marks” can bring mankind benefits as well as equal quantities of disasters.

Then where is the way out for mankind? Now many men of insight in the world have been concerned with this matter. As early as in the 1980s, scores of Nobel Prize winners raised the problem of the way out for mankind in Paris, France. They thought people would turn to Confucius and other Eastern sages for their wisdom to solve human problems in the coming 21st century. Then how do people get along with each other well? How will human society advance in a well ordered way? If we didn’t purify our mind but just lived by Western values and mentality, our greedy desires, selfish minds and impure thoughts would grow with each passing day. In China, there is still the traditional education of filiality but this concept of filial education is vague in the Western countries. For example, it is common for people to pay some money for little services. It seems to be a swapping relationship between people. Is this good? This matter is worth inquiring into. In their opinion, they find it hard to understand Eastern values, and vice versa. Then which is reasonable? It needs further considering.

According to Jiaolong Culture, every person has both the original nature and the instinct. A person is the balanced entity between the original nature and the instinct. If people have gone far away from their balanced position in the coordinates, they are no longer humans. Human instinct drives people to produce various greedy desires, selfish minds and impure thoughts, which are the reflections of the Periodic and Cyclic Law of the matter world in the human nature. If people only have these instincts, they will become animals. But people are different from animals. Their fundamental difference is that, besides instincts, people still have the innate divine light of wisdom. Mencius called this human property “good nature”. If this

balanced entity is upset, ordinary people will tip to one side and will lose their position in the coordinates which defines them as humans. Only stressing material civilization will cause people to inflate their instincts. If people inflate their instincts to a certain degree, say, their original nature is wholly overwhelmed and only instincts remain, people will become as frightening as wolves. With their instincts unpurified, people's greedy desires can't be satisfied even if they have rich material conditions. Of course people need material conditions to maintain their life, but they'd better not indulge in material pursuits too much and let their instincts go rampant. People still have their "original nature" reflected in their human nature and this original nature has "marks" in their "software". However, people's original nature has been flooded by people's greedy desires, selfish minds and impure thoughts, so we mankind have to return.

If the material civilization in Western cultures is called evolution, then the spiritual civilization in Eastern cultures will be called return. With the exchanges between Eastern and Western cultures, some Westerners have found the advantages of the Eastern cultures. They call on people to learn and derive nourishment from Eastern traditional cultures so as to enrich the whole human civilization. Otherwise, Western cultures would come to an end. Without developing spiritual civilization, the benefits of material civilization can't be fully embodied even if people have highly developed material civilization.

Next, I'll give examples. Nowadays, each household has installed burglar-proof doors and windows and some even have several safes at home. These burglar-proof things show we have wasted too much wealth and that human society isn't civilized. In the past, a lock hanging on the door showed that the host was away but nothing was stolen. However, it doesn't work now. Burglary-proof doors can provide their owners a sense of safety before they meet with skillful thieves and burglars. We often hear that some households have been broken in and some have been robbed of their properties. Some robberies even happened under public gaze! If we still can't realize the necessity to return to our human nature and to purify our mind but go on by such false values, the final consequence is widespread robberies, lootings and wars. In a warring and marauding environment, it seems all the material "civilization" can be fully displayed. Human intelligence and skills are fully used in lootings, struggles and wars. Under warring and marauding circumstances, even if people have rich material conditions, they still can't enjoy them and get nothing in the end. Therefore, many Westerners of insight have realized it is high time that people sought the way out for the whole human race from Eastern traditional cultures. Otherwise, human society would develop abnormally.

As everyone can see, most modern inventions have been first used for military and deterrent purposes. In almost every country, the most cutting-edge scientific technologies have first been applied to military facilities. If people are able to practice purifying their mind and perfecting their personality to return to naturalness, mankind will spare large amounts of material and human resources to develop spiritual civilization. If so, tons of steel won't be used to guard against burglars or looters. Nor will they recruit large numbers of people as armies, riot police and security guards to maintain public order. From news we can clearly see that military expenditures have become larger and larger in almost every country.

Please think. Why do people pay such a high price? It is due to people's ever-inflating greedy desires for material comforts which have gone more and more rampant. Such unhealthy phenomena can be found in every corner of the world. Therefore, we sincerely hope that Jiaolong Culture can be spread and popularized throughout the world so that Jiaolong Culture can positively influence people by guiding people to learn from Eastern traditional

cultures. During the times of Yao and Shun, material conditions were not so well developed, but there was a better mental outlook and highly civilized prevailing custom. Then, people wouldn't pick up lost properties on the way for the sake of the owners. They didn't need to lock their door in the night because of good social order**.** These words of praise are frequently used by modern people to extol the times of Yao and Shun. These words show the good mental outlook people had under the reigns of Emperors Yao and Shun. Then how can modern people achieve such a civilized society where people can ignore lost properties on the way and needn't lock their door in the night? The first step is to purify their mind and perfect their personality, without which, people unlikely reach and enjoy such a highly civilized society.

Owing to inflated selfish desires, people always feel dissatisfied with what they've got. They always think they suffer losses. Consequently, they harbor a mental attitude filled with scrambles, covets, robberies and struggles. They will never feel contented with what they have. As people endlessly inflate their greedy desires, mankind will never have peaceful days. Driven by instincts, everyone will bring their greedy desires into full play. Thus, various scrambles, covets, robberies, snatches, lootings and wars will be inevitable between peoples and countries. Now we need to develop material civilization to guarantee people a material life. However, without spiritual civilization, it is impossible for people to enjoy the material civilization. If people don't have so good material conditions but have a purified mind, they can still enjoy a happy and peaceful life. They are better than those who can enjoy a feast of meat and wine after a war or a crime. Make a comparison and you'll naturally know the difference of enjoyment and suffering.

…… ……. ……

Shortage results from competition while surplus comes from contribution. If everyone scrambles, shortage will surely take place even if material resources are abundant. If everyone can contribute, there will be surplus goods or materials. Here is an example. I know a rich woman who used to buy expensive clothes and ask others to guess the price. Once, one of her colleagues said "Oh! It must have cost you several hundred *yuan*!" Hearing this, the woman became angry and said, "You have looked down upon me!" She thought she was belittled by others because they undervalued and debased her expensive dress. Her mentality was that she was rich and her clothes must be expensive. But in fact, she didn't know the usages of clothing. Is there any worth in her life? Her life has little worth. Some people may spend even 10000 *yuan* on an article of clothing. What does it show us? From the view of Jiaolong Culture, their behavior shows they are stupid, ridiculous and pathetic. They're too pitiable to know the true value of a human life. From this, we should know that, without a noble state and added wisdom, people cannot lead a valuable life even if they have good material conditions.

Jiaolong Culture encourages people to purify their mind, perfect their personality and build up a dedicatory life. In each stage of human history, with their respective level of social productive forces, each generation of people have their deserved happiness and the worth and meaning of their life. Just now I mentioned the times of Yao and Shun. People then seemed to hve no access to enjoying the fun of cars, but what they enjoyed was the pureness of the mind and environment that we modern people have never imagined and enjoyed. In times of King Yu, people still enjoyed simple but affable life. King Yu passed by his own household three times but he didn't go home at all because he had urgent task to harness floods. There was one time when his wife was to give birth but he didn't go home and perform his husband duties. Following such a great leader who served the people heart and soul, though tired, the people surely had a high index of happiness.

Many ancient sages, saints and worthies had noble character and great wisdom. They set a good example to their disciples and followers as well as future generations. It's really fortunate for people to bathe in the sunshine of such noble character, great wisdom and lofty virtue. Confucius, the Sage, had a famous disciple called Yan Yuan. As is recorded, "**Yan Yuan lived in a humble alley. He had little furniture besides a basket to serve food and a gourd ladle to scoop up water to drink. Other people thought he lived a bitter life but Yan Yuan didn't change his way of life and continued to enjoy his happiness.**" Yan Yuan really grasped his master's teachings. Yan Yuan was the best example to embody what his sagely master had taught. He got the Way, virtue, benevolence and righteousness wholly displayed through his simple life. Poor as he was, he lived a carefree and leisurely life. He was neither foolish nor self-important. What he did was to pursue the concept of a lofty horizon. Bathing in the sunshine of Confucius' vast and profound culture as well as perfected personality, Yan Yuan showed a kind of detached spirit and still enjoyed his noble spiritual life in such a harsh and wretched environment.

Nowadays people live in constant competition and everyone has a psychological imbalance. Even if you are rich and have plenty of foods and drinks, you can't enjoy them in such a psychologically imbalanced environment, which always bring people resentments and worries. An old lady told me none of her several sons were willing to provide for her. They shifted the blame onto each other. Finally, the old woman lives alone. Please think. Why are there so many unfilial deeds? Behind these rebellious misdeeds, parents are also to blame. They didn't teach their sons and daughters to practice selfless dedication in their childhood. They didn't teach them the real value and meaning of a human life. So it's natural that they refuse to provide for their own parents. Thus, those rebellious sons or daughters have lost the value of a human life.

The other day, I read a news story. A low-level cadre in Shaanxi Province was reported to have been dismissed from his post just because he was unfilial to his parents. It's very good! Right energy must be planted. Some people consider it is a private business whether they are filial to their parents or not. Is it a private business?! It can't be regarded as a private business! If people don't devote themselves to their parents, can they serve the country? Impossible! For this reason, In Confucian education, filial devotion is placed first. It's a joke for a rebellious and unfilial person to serve the people and the country heart and soul.

The basic cause is that people haven't known the real value of the life of dedication. Mankind has entered the age of cash economy. In this cash-dominated society, we should have a clear head and don't be knocked down by money. We should establish a proper outlook on the world, life and values, that is, the outlook of selfless dedication. Besides, we should spread this outlook of selfless dedication on the world and life to every corner of the world whenever it is possible. Thus, everyone will establish a proper outlook on the world, life and values so that our living environment will become better and better. The "environment" here refers to "spiritual environment". The other day, I advised some people to give away their smiles to others if they had no money to donate. Kind smiles are better than cold or emotionless looks. If you can't offer more food or clothes, you can devote your smiling faces to your parents or others.

Smiling faces also work among colleagues. We shouldn't always stress material dedications. We still need to emphasize spiritual needs and devotions. We should cleanse our mind and establish a life of dedication to make the human society have a balanced mindset in order to found a new human civilization. A psychological balance and an ecological balance

are the basic step for us to return to naturalness. They are also the natural attributes people must have in their returning to naturalness. With human psychological and ecological balances restored, the new human civilization will be automatically established. Otherwise, we will muddle away our days, even if we have abundant goods and materials. Besides, more materials will accordingly bring more mental afflictions.

Jiaolong Culture must be implemented by people in everyday life. In development, Western technological culture focuses more on the knowledge of nature but neglects the understanding of human itself. Its value orientation is based on outward pursuing of physical characteristics and individuality. Eastern traditional cultures, whose value orientation is based on inward seeking morality and wisdom, have linked to people themselves and attached more importance to studying the human nature. For example, Confucianism emphasizes benevolence, righteousness, propriety, wisdom and faith. Buddhism stresses kindness and compassion. Taoism values desirelessness, inaction and anaturalness.

Some people have seriously misunderstood Chinese traditional cultures, thinking they are passive, backward, retrogressive and superstitious. They are as wrong as wrong can be! Fine traditional Chinese cultures have propagated that people live a positive and dedicatory life. Lao Tzu advocated that people “contribute to but not compete with others”. Shakyamuni Buddha encouraged people to practice donations and equip themselves with “the six paramitas and myriad practices”. Confucius recommended that people not impose on others what they don’t desire. The fundamental connotation and perpetual charm of the teachings and theories of these sages are nothing but selfless dedication. Many Western first-class scholars and intellectuals look forward to Eastern cultures, because they think the life of dedication in Eastern cultures is the real way out for mankind.

Jiaolong Culture has inherited the essence of fine traditional Chinese cultures. Jiaolong Lingshan has carried out the management mode of the “Four Frees” for at least 10 years. In Jiaolong Lingshan those working personnel are required to practice selfless dedication first. Therefore, Jiaolong Lingshan has drawn attention throughout the world. The great spirit of selfless dedication in Jiaolong Lingshan has created a huge highly ordered information field and energy field. This highly ordered information field and energy field can both recover people’s sick mind and body as well as purify their mind. This is the very reason why people from all over the world recognize the value and meaning of Jiaolong Lingshan.

Actually, what makes Jiaolong Lingshan shine is not just her advanced theories. The concrete practice and operation also play a more important role. Just as I said yesterday, theories of Jiaolong Culture aren’t more advanced or creative than others. They are only a continuation of the cultures of ancient sages and worthies as well as a combination with modern scientific cultures. The fundamental cause of her popularity lies in her down-to-earth practice and operation. In Jiaolong Lingshan there is a kind of sibling-like relationship between people. You can feel it the instant you step foot on the earth of Lingshan. This is her uniqueness from other places. That is my brief introduction about Lingshan. Next it’s time for mutual exchanges.

A gentleman: *Mr. Zhang, the teacher, my question is about “antimatter”. Could you please explain to us whether it has something to do with Jiaolong Culture?*

Prof. Zhang: Yes, there is. First, no matter what it is, either matter or antimatter, they are matter first of all. They are still within the category of the matter world. Your problem is closely with Jiaolong Culture. The information world studied by Jiaolong Culture is a depolarized world, that is, a world without polarity. Having evolved from the non-polarity of the information world

into the polarity of the energy world and the matter world, the polar worlds have two types of polar state. They are the matter of polarity and the antimatter of polarity. All in the matter world and the energy world are characterized by polarity, such as the lock and the key, high and low, man and woman. The basic characteristic of the polar worlds is polarity. The ancient Chinese briefly generalized this property of all polar things in the polar worlds as yin and yang. They used Taiji Diagram to show this state of recessive polarity. In Taiji Diagram yin and yang are interdependent. They are used to represent the two opposite principles. The ancient Chinese regarded Taiji as the root of everything in the cosmos. Everything in the world are formed and evolved from the movement and stillness of Taiji Diagram. In Taiji Diagram are two halves, with one yin and the other yang. Within yin there is yang and within yang there is yin. Everything that has evolved from Taiji has two opposite sides. For this reason, matter and antimatter do exist. “Matter and antimatter” has a close relationship with the polar and non-polar worlds studied in Jiaolong Culture.

A lady: *Mr. Zhang, my question is about vegetarianism. Nowadays, most people indulge in gluttony. They eat almost everything. My family members are not so. My child seldom eats meat from the childhood. My friends say my child is too thin and is like a monkey……. (Others laughing) When winter approaches, he catches cold easily. He catches cold several times each winter. It is hard to handle. Is there anything to do with the fact that we feed on vegetarian food?*

Prof. Zhang: Whether a person is healthy or not can’t be judged by his being chubby or thin. First, people should have a correct concept on health. The fundamental health of people is the mental health. What the ancient Chinese sought was “a healthy mind and body”. However, modern people just pursue physical health and don’t know the concept of “a healthy mind and body”. In fact, when people don’t have a healthy mind, they are unlikely to have a healthy body. Your child has a weak constitution and you think his weak constitution has been caused because he is a vegetarian. Your explanation is groundless and is a pure conjecture. Not all children who eat meat have a strong constitution. Nowadays, almost over 90% children eat meat. You can conduct a survey. When flu is on, many children will catch cold and are on a drip in hospital. You just go to any one hospital to have a look and you will know the fact. Those who are on a drip in hospital are not vegetarians, right? Most of them eat meat. The reason why you think so is that you’re concerned about your child too much. So you have such a misunderstanding. The opposite is the case. Your child’s being thin doesn’t necessarily show that he is unhealthy. There are some innate factors, which has something to do with hereditary genes. There are still some acquired factors. Both factors should be combined. Further, we’d better not say being thin is not good. We should say being fat is the sign of unhealthiness. Take those NBA players as example. Those who run faster or jump higher are not fat, are they? Take it easy. People who eat little meat won’t catch cold so often. If so, we Lingshan working personnel should catch cold frequently. But the case is just opposite.

A girl: *Uncle Zhang, people mustn’t wantonly kill animals and catch fish. We mustn’t kill and harms others’ life. Then rats are harmful animals. Can we kill them? (Other people laughing)*

Prof. Zhang: Yesterday some people have talked about this problem. We should say in the ecological balance all lives are different links in the same system. They are equally linked to each other. If we consider rats are harmful animals, then in the eyes of rats, are we people harmful or not? Based on human standards, we say other animals are harmful. Then, conversely, in their opinion, are we humans harmful animals or not? Is the number of creatures slaughtered by humans small? (*People laughing and applauding loudly*) So we must have a concept of ecological balance and that all beings are equal. We mustn’t put humans onto a

high position and dominate other species. Let there be an ecological balance in nature. Let natural law take charge of its duty to breed and kill. When there is an ecological balance, all living creatures are restricted by natural law. They arise naturally and form a natural state. We people should have the concept of “naturalness”. When dinosaurs ruled the earth, there weren’t humans then. If dinosaurs and humans co-existed on the earth, they would contend for dominating the world. We humanity would call dinosaurs harmful animals and dinosaurs would call us evil humans as well. Dinosaurs would think they should wipe out all humans and we humans swear that we must purge the earth of all those harmful dinosaurs! This human-centered mentality actually belongs to the selfish mind of the whole human race.

The concept of ecological balance allows each creature to have its own living environment. For example, humans live on land while fishes swim in the sea. Humans shouldn’t say they would wipe out all the fishes in the sea. Of course fishes won’t wipe out humans. Should fishes have advanced, they would wipe out humans. Certainly, such a concept itself is wrong. Each species has its own living environment and position. If people acted by this human-centered concept, Hitler naturally thought it was completely right to call the Jews “pests” and slaughter them. This concept is utterly mistaken. It is a sheer atrocity against the weak from the powerful. Whoever is strong and powerful can adopt such a mentality. If you are strong and powerful today, you declare others “pests”, and vice versa. Concerning who are pests, different people have different standards. Universally speaking, it is unscientific for people to define other animals as “pests” because it is based on a human-centered mentality. Those who are harmful to humans are called pests while those who benefit humans are called beneficial insects. Just due to this mentality, people have caused ecological imbalances on the earth. People’s wanton killing and free felling have destroyed the ecological environment, sped up the loss of human nature and quickened the decline of civilization. People kill mice with an excuse that mice eat their grains. Then what about snakes? Snakes live in holes blamelessly and never eat people’s grains. However, they are still accused of biting people, so they are pulled out and eaten up by people. Also, fish swim in seas and never bite people but people can still find excuses to catch and eat them. (*People laugh*) By no means can fish be classified as “pests”. As a result, human mentality should be based on the ecological balance. Only in the way can it be scientific.

Animas and animals as well as animals and plants are linked to and restricted by one another. This situation is formed naturally. Take cats and mice for example. Cats are gifted for eating mice, which is granted by heaven to restrict each other. However we humans by nature neither eat mice nor eat meat, which can’t be accepted by people nowadays. This is called “aheadness”. When I say that humans should be vegetarians, most people can’t accept such an idea. Many people will find many excuses for their eating meat. “Why should we not eat meat? Those animals are born to be eaten by people. If not, why are there so many cattle?” I think these ideas are completely wrong. If so, why are there so many people? For what purpose are we humans born? A story goes as follows. One day, some disciples of Shakyamuni Buddha wanted to have a bath but there were some worms in the bathtub. If the worms were not removed they couldn’t have a bath. If they should clear the worms they would kill them, which would break the precept. It was really hard to cope with. They didn’t know what to do, so they turned to the Buddha for help. Shakyamuni Buddha replied to them in the form of a question, “Are you going to have a bath or kill worms? You should first know for what purpose you do something. If you want to have bath, you just discharge the water with worms in it and those worms will be washed away. The purpose to do it is for a bath not for killing worms. What

you need is not kill the worms but to have a bath!" As we can see, there are still some people of insight who before death have donated some of their body organs such as eyeballs or viscera to other people in need. You can't say such behavior belongs to "killing people". We must have a clear purpose or goal when doing something. With a clear purpose or goal, we should try our best to keep ecology balanced.

Yesterday a young man said he didn't know how to react when mosquitoes bite. Under ecologically balanced circumstances, natural enemies of mosquitoes, other insects and birds, will eat mosquitoes to control its number. But people have killed almost all of them. With no natural enemies to restrict them, mosquitoes reproduce in large numbers. If there were an ecological balance, mosquitoes would be limited to a certain number and people would suffer less harm now. Still, you can put up a mosquito net to keep out mosquitoes. Thus they won't bite you. Mosquitoes don't just suck human blood for survival. They have existed before the appearance of mankind. What did they eat? Of course they have food to sustain their life. So the concept of ecological balance must be based on such a concept that all living creatures are equal. Never establish a man-made standard that this species is good and let them stay or that species is bad and destroy them. All living creatures that form naturally have their reasonability to exist. All the things arise in the course of the evolution in nature have their certainty to live. People had better not harm and destroy other species and their environment.

The girl: *Uncle Zhang, would you please tell me why some people have a smart brain while others have a slow-witted brain?* (*People laugh*)

Prof. Zhang: Why do some people have a smart brain while others don't? Speaking from the "hardware", there isn't much difference between people's brains. However, their "software" varies greatly. Some people's "software" has been badly polluted while others' "software" hasn't. In addition, the potentials of some people's brains have been well tapped while others' haven't been deeply developed. Certainly this has something to do with their "hereditary messages" as well as their efforts this life. There are still other factors. Thus people are different in their intelligence and stupidity. They are still different themselves.

A lady: *Mr. Zhang, nowadays people admire naturalness. They prefer to live in a natural way. Then what kind of state do you think this naturalness is?*

Prof. Zhang: First you should know what naturalness is. Lao Tzu said, **"Man shall imitate earth, earth shall imitate heaven, and heaven shall imitate the Way. And the Way is naturally thus.**" Then what is called "naturalness"? Whatever hasn't been touched or altered is naturalness. In other words, a state that hasn't been made or used by people is a natural state. For example, the Pacific Ocean is in a natural state because it isn't dug by humans, right? The Himalayas is in a natural state because it isn't piled up by people. Further, the sun and the light it gives out are natural because it does so with no orders given. These examples are about naturalness. Naturalness is a natural process that forms naturally. Naturalness, restricted by various natural law, arises in a natural way.

Why does Jiaolong Culture require people to return to naturalness? Only when people have returned to naturalness will they be able to live naturally. Nowadays we human people have acted extremely unnaturally. Reversely, we humans have been also made unnatural by natural law. People's reckless felling trees and wanton slaughtering animals are typical examples. Originally, forests grow naturally. Some places are fit for pines while other places are fit for bushes or some other plants. All happen naturally. However, man has destroyed them deliberately, which is not natural. Consequently, floods break out as a punishment from nature. Scores of years ago, people tried to transform nature, which was unnatural itself.

What we should do is “comply with nature”. For example, when grass grows in spring and in summer we should give them some water to comply with nature to make them grow well. Is it right? We mustn’t try to prevent them growing when they are growing. If so, we are against natural law. Here is another example. People work in the day and sleep in the night, which is in conformity with natural law. If someone must work at night, it is still OK. Work can be done in the night. However, if one works this way for a long time, this person is surely to have a disordered body clock, for we humans have, in evolution, been accustomed to such an environment of working in the day and sleeping in the night. As we can see, not only people but also other creatures and plants are resting in the night. In winter, some animals are even in hibernation. This is called “complying with nature”.

Mr. Chen: ……*Some people have said the qigong we have practiced is a kind of “possessed qigong”****…….*** *In my opinion, what Prof. Zhang, the teacher, taught is right. We should cultivate our mind and foster our nature. Besides, we should practice selfless dedication, defeat our selfishness and practice charity for the sake of others. If people can do so, all those demons and externalists can’t invade our mind. I think it should be such……. I think what Prof. Zhang, the teacher, has explained is very practical. Whatever we do, we must first cultivate the mind. We should purify our mind and perfect our personality. So I am so delighted because of Prof. Zhang, the teacher’s trip to Xinjiang. I had a deep understanding of this because I have been to Lingshan. In his lectures, Prof. Zhang, the teacher, often uses succinct and popular words to make people fully enlightened. After the symposium in the morning and in the afternoon, I think everyone here should have a great improvement. I wonder whether my opinion is true or not. I sincerely asked Prof. Zhang, the teacher, to give me some directions.*

Prof. Zhang: In *the Shurangama Sutra*, Shakyamuni Buddha elucidates on fifty kinds of skandha demons in people’s cultivation. If you shut your door tight, anyone outside can’t come in. If you open the door by yourself, those demons and other evil spirits will enter when you are off guard. This is the reason. So you should cultivate your mind, foster your nature, purify your mind and perfect your personality. If you can do so, you are fostering your own right energy, those deviant demons and externalists dare not disturb and harm you. What are the deviant demons? They are just your own instincts such as greedy desires, selfish minds and impure thoughts. It is one’s instincts that rally those deviant demons and externalists. When people have their mind purified and their personality perfected, they have had all their entrances shut so that all demons and externalists are kept out and can’t come in. If you can operate as Jiaolong Culture requires, you will have concentration power and leave no loopholes for deviant demons and externalists to take advantage of. If you always desire to get something in your mind by practicing qigong, demons will take advantage of this weak point and break through your defense.

What you should do first is put your mind and thought in the right position. And next foster your right energy to quell all those deviant demons. You’d better operate according to Lingshan’s requirements such as purifying your mind, perfecting your personality and practicing selfless dedication. Why do we repeatedly stress this theme wherever we go? The reason is that it is the most effective method for people to foster their right energy as well as dispel the interferences from deviant demons. If you have such right energy and right thought, you will suffer no interferences from any demons. The so called skillful methods are only cultivating means for cultivators. Why do demons want to disturb and interfere with you? Shakyamuni Buddha once said that if cultivators in meditation had only a little bit of greedy desire, selfishness or impurity, those corresponding demons will come and possess them. There is a precondition for such a possession. It is that the cultivator must have left demons

loopholes to be taken advantage of. Otherwise, they will have no chance to come in. If cultivators still have greedy desires, selfish minds or impure thoughts, they really keep their doors wide open to demons. If you don't cultivate yourself, they won't come. Why? The reason is that you don't communicate with them. Just like calling them, they won't answer you if you don't telephone them. Once you call them, they will surely reply to you. They are not uninvited. So we repeatedly stress what true cultivators pursue is not techniques but the Great Way.

Jiaolong Lingshan won't encourage practicing qigong, for we are afraid that people will give up valuable things but pursue petty functions. Jiaolong Lingshan has founded the mind-purifying and personality-perfecting "Dharma door". We may as well call it "Qigong of Selfless Dedication". No matter what qigong you're practicing, you won't have spiritual penetrations or functions unless you have achieved the state of selfless dedication. Without selfless dedication, you are unlikely to have spiritual penetrations and functions. I've met many qigong masters, most of whom have a mind to seek profit and fame. Some even charge lots of money for their lectures. Obviously, they have been walking the deviant roads. If so, how can't they enter demonic states? They have been in pits and holes. How can they help others out of difficulty? They have been on the wrong way!

Shakyamuni Buddha gave lectures on sutras and dharma for over 40 years, but he charged his listeners no fees. He charged no tuitions from his disciples or students. He held an alms bowl to ask for food from door to door hoping that people could break through their stupidity and get enlightened. He had no selfish minds and what he sought was to educate and transform people in the world. Had he pursued fame and profit, he needn't have renounced his throne. He put down all and renounced all, walking the great Way, and got liberated.

Why should we build up the life of selfless dedication? The reason is that people should have right energy and live to contribute to others. Some old cadres asked me how they should cultivate themselves and I told them they should serve the people heart and soul. If they really do so, they really live a dedicatory life. The process of serving the people itself is practicing a "special" qigong. It is also a kind of cultivation and refinement.

Yesterday someone asked me how learners of Jiaolong Culture should cultivate themselves. I told them they should think whether it is a selfless or a selfish idea when they produce a mind or give rise to an idea. If it is selfish, purify it immediately. Our life is the very Way-place. In fact we are cultivating, tempering and refining ourselves in daily life. This is faster than practicing qigong. For example, when you find something lost, will you keep it or try to return it to its owner? There is a deep reason in it. If you have a heavy load of selfishness, you will keep it. If you have no self, you'll try to find the owner. If you want to defeat the self inside you, you won't keep lost properties. If you comply with your selfish minds, you'll pocket it. Jiaolong Culture advocates that we must overcome our egoism when producing every mind and giving rise to every idea. This is just the cultivation, tempering and refinement. If you practice like this, you are walking the Great Way and no deviant demons can interfere with you. Under this circumstance, it is you who exorcise the demons but not demons that come to harass you.

So all of us should understand these reasons and foster our right energy. In daily life we should lead a dedicated life, purify our mind and perfect our personality so as to foster the right energy inside us. Never care about others' remarks. Walk the right way and don't be afraid of others' wrong allegations that we are deviant and crooked. We should have a set of right criteria to judge what is right and what is wrong. Here I offer you a criterion: whoever does for the interests of others and society is to walk the right way; whoever does for the sake for

themselves to satisfy their own greedy desires walks the deviant way. Do it and have a try. When you meet with a situation, use these criteria to judge it. You will find it easy to make a right and wise judgment. And of course you will walk the right way. It doesn't matter that you have walked the wrong way. Mend your ways instantly and come to use the right road.

A Lady: *There are some reports about extraterrestrial beings and UFOs. One of the reports is about a plane that has been missing in WWI. But recently the plane has come back.*

Prof. Zhang: In Jiaolong Culture there is a theory that energy can be changed into matter and matter can be converted into energy. What you said just now is similar to the explanations about UFOs in Jiaolong Culture. It is possible for UFOs to have the ability to transform themselves between energy and matter.

A Lady: *Those passengers in the plane haven't changed much. Compared with their contemporary people of the same age, the returned crew members and passengers are dramatically younger. How can this phenomenon be explained?*

Prof. Zhang: This can be explained through the Theory of Relativity, can't it? This has shown there are different attributes in different worlds, which really exist. That is why we have put forward the three worlds: the matter world, the energy world and the information world. The aim is to study the intrinsic laws of those different worlds.

A Lady: *When the plane has been flying in the sky for many years, has it used up its gasoline? How can it fly back?*

Prof. Zhang: It hasn't. You don't know it. It hasn't flown in the air.

A Lady: *Is it like the stealth plane?*

Prof. Zhang: No. It has been transformed into other conditions such as the energy state or information state and then again it has been transformed into the matter state from the energy state or information state. Because its information structures haven't been altered, it can be changed back to the original plane again. The plane hasn't been flying all the way.

A Lady: *People often talk about the matter of "time tunnel". Can everyone travel through a time tunnel?*

Prof. Zhang: In terms of Jiaolong Culture, "time tunnel" means different transformations between different worlds. Vividly speaking, it is like a "tunnel" which can lead to various transformations. This is a metaphor, like a tunnel. If you go through it, you will enter another world. Actually, it is a type of transformation. If you can make sense of the transformations between the three worlds, all those problems will be easily solved.

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Mr. Shi: *……I have been studying Jiaolong Culture for a long time. In my opinion, Jiaolong Culture is first-class. My wish is to spread Jiaolong Culture to all peoples in Xinjiang as early as possible. Through concerted efforts, this wish has been realized this spring: Prof. Zhang, the teacher, has come to Xinjiang! Having arrived in Urumpqi, Prof. Zhang, the teacher, has been busy in giving lectures and holding different meetings, which have had good influences on people. These lectures and speeches have been warmly welcomed and highly thought of by people from different walks of life. Some qigong practitioners who have practiced qigong for many years said that this time Prof. Zhang, the teacher, has cleared up mists of confusion covering the qigong circle in Xinjiang. It is really so. There are many people who have been confused about what self-perfection really was, what the supreme state in practicing qigong was and how they could reach the highest point. Besides, they have wondered what the right way is and what the deviant way is. Most of them can't clearly know it and some even cultivate themselves blindly. Also, there are still some people who depart from the right way and harm themselves as well as others. They have had great negative effects on society. I have some deep feelings about this*

situation. …… As we all know, it is impossible for Prof. Zhang, the teacher, to stay in Xinjiang for a long time. He will leave in several days. But the spirit of Jiaolong Culture will be on in our Xinjiang and in the depths of our heart. (People applaud.)

Self-perfection in Cultivation and Tempering

--- Extracts from the Speech made in Urumqi, Xinjiang

There are a lot of people who want me to say something about qigong but I don't think I'm fit to make a speech about qigong because I haven't practiced any kind of qigong. However, as part of research in Jiaolong Culture, I will discuss it from the angle of philosophical principle.

Now that most people present here today are qigong practitioners, I will take advantage of this opportunity to talk about the problems raised and meanwhile show my views about qigong. The first problem is how to treat qigong. It is a level for people to practice qigong as a nationwide physical fitness campaign. It is another level for people to practice qigong as a means to eradicate and recover from diseases. To keep fit and to eradicate diseases are two different concepts. To people who have no illness, practicing qigong can prevent diseases from happening and keep fit. To sick people, they hope to recover from certain diseases by practicing qigong. These belong to the same level. Apart from these, some people practice qigong in hopes of living longer. This belongs to another level. These levels are concerned with human body, which is called "hardware" in Jiaolong Culture. Human body is not "software" but "hardware". There are still deeper levels of qigong, which involve people's "software". The "software" is called the "mind" in traditional Chinese cultures. When the ancients talked about

“cultivating the mind and fostering the nature” or “understanding the mind and seeing the nature”, they were discussing how to cultivate and temper human “software”. Some people treat it as a special field to study, some treat it as a deep-level science, and some even treat it as a transformative bridge to connect the conditions and attributes of different levels. All of us present here are included in these types.

Then another problem has turned up. How should we treat qigong? First, we should have a clear understanding about qigong. Without a clear understanding, we will practice qigong blindly. It is in recent years that qigong has been spread in a large scale. In the past, most people didn’t hear about qigong, let alone practice it. As a result, qigong has left people a sense of novelty as well as mystery. In addition to other various reasons, a qigong fever has hit the whole nation in a big way. Qigong plays an inspiring role in pushing forward human knowledge and promoting research into laws of different levels. The appearance of qigong and supernatural powers has promoted the research in human body science as well as man-heaven science. It has not only deepened the depth of human knowledge but also broadened human outlook. Qigong is old and new alike. In today’s world dominated by science, the reappearance of qigong seems to be a new thing. However, seen from the development courses of qigong’s connotations, qigong has some very, very old contents. As an old thing, qigong appears in the new era. This has a special significance and will certainly have a far-reaching influence on natural science, philosophies and other fields.

The other day I talked with some people who didn’t know qigong clearly. Some didn’t know what qigong was. Others have been so horribly wrong that they will surely go wrong if their wrong views are not corrected. Some people yielded good effects when they at first practiced qigong. For example, their diseases disappeared or their health greatly improved. However, when they went on practicing qigong, they haven’t made any progress. Instead, they have this or that kind of symptom. In qigong terms, it is called “going aslant”. I’ve seen many people who have gone aslant. Though some qigong practitioners haven’t gone aslant, they still have been in stagnant condition. This phenomenon is very common nowadays. With such stagnant condition, qigong seems to have been to the end of its first stage and to be on the verge of another stage. In other words, qigong is facing a new turning point.

All these phenomena show that it is necessary for qigong practitioners to get to know qigong anew. It’s high time that we gave reconsideration to qigong. Getting to know qigong anew means we should have a deepened understanding of qigong based on our past qigong knowledge. In terms of Jiaolong Culture, qigong practitioners should upgrade themselves from the level of practicing “hardware” to the level of practicing “software”. At certain point, qigong practitioners are unlikely to make advances if they don’t practice their “software”. At this turning point in practicing qigong, qigong practitioners must have a clear understanding that qigong should be regarded as a tool, a method or a means to have their “software” well ordered. Only in this way can a practitioner’s stagnant condition be broken through, their level and state be upgraded quickly and a bright future be opened for the cause of qigong.

The practice of qigong should be upgraded from practicing “hardware” to practicing “software”. In terms of Taoism, the practice should be upgraded from cultivating the life to cultivating the nature. In terms of Buddhism, this promotion is called “pointing directly to the mind” or “understanding the mind and seeing the nature”. This upgrading process and its problems were called “states” by the ancients who had experienced in their practices. This is a theoretical solution. When people can theoretically solve their problems, they will be under right guidance and proper thoughts, with which, qigong practitioners won’t “go aslant”. Qigong

practitioners never know they have gone aslant in practicing qigong. Why? They didn't have right guidance and proper thoughts at the beginning. Put it directly, they just blindly practice qigong. Blind practices won't produce positive effects but negative ones.

Before I made a journey to Xinjiang, a young man who had gone aslant seriously paid a visit to me. He couldn't control his words and actions and involuntarily talked nonsense. From his words, we could easily see he had a wrong guiding principle on and understanding of practicing qigong. For example, he once wrote to me, saying. "Mr. Zhang, the teacher, I have functions (*supernatural powers*) in my practicing qigong. I can see the national spirit! If you can give me 100 *yuan* a month, I will come to Lingshan to teach others qigong and cure the sick people of their diseases." His words have revealed his whole psychological state and his wrong intentions in practicing qigong. From the very beginning he didn't have a right concept and thought. He had a kind of "deviant thought". He regarded practicing qigong as a means to make money. He perhaps had been influenced by some qigong masters who are greedy for money and profit. The young man found that many people had got rich by practicing qigong and so would he. Harboring such a "deviant thought", he began to practice qigong. He always thought he should have functions, after which he would earn a lot of money and become famous. Guided by his wrong thoughts, he surely went aslant and entered the "demonic state". He couldn't control himself but his past wrong thoughts could also be shown through his words and actions. From this, we can see practitioners with wrong guiding principles will surely walk on the "deviant" way and enter the demonic state.

Where are the demons? Demons are in your own mind. If you have right understanding and mentality, you are on the proper way. The more you practice qigong, the higher your state will become. If you have wrong thoughts or have been misguided, you are surely on the "deviant" way. It is called "enter the demonic state". In the famous story *The Journey to the West*, there are many demons and evil spirits such as the Bull King, Lady Skeleton and so on. Such demons and evil spirits are just vivid metaphors and analogies which tell us that wrong guiding principles and thoughts will have horrible effects on practitioners. In fact, demons and evil spirits are all in our mind. Our greedy desires, selfish minds and impure thoughts are those various demons and evil spirits. Take the young man for example. His purposes to practice qigong were to have supernatural powers, became famous and made more money. For this reason, he has gone into the demonic state and became insane. It is really pitiable. Without right guidance and instructions, blind practices will surely cause practitioners to go aslant and further to go insane. Although there are different reasons for each insane practitioner, the basic cause is the same: they just cultivate their body but not cultivate their mind. Once they go aslant and enter the demonic state, they cannot easily get cured and recovered. We repeatedly explained to him the reasons to cultivate the mind. The young man will know he has been wrong when he is sober. However, in a fit of insanity, he will insist on making money by means of qigong. It is really pathetic.

Obviously, when his "software" is input some ordered information and signals, he will realize his mistakes. However, after some time, they will slip back into his past mentality. He is undergoing a struggle between good and evil, which is a slow and long process. The final purpose of this struggle is to switch his demonic mentality into right mentality. Now we must notice such a phenomenon: people who don't practice qigong have no such problem as to go aslant. Some people have asked me why qigong practitioners easily go aslant and attract demons. The reason is that practicing qigong with certain thoughts is a kind of communication with outside world as well as a kind of conscious information feedback to people's "software"

inside. Communicatively speaking, the contents of your thoughts determine the information you will communicate with and receive. This is similar to adjusting frequencies of the radio. I often say that if you have evil thoughts in mind, evil spirits will come to you quickly. If you have right ideas, those demons dare not come to interfere with you. Internally speaking, if your thoughts are based on greedy desires, selfish minds and impure thoughts, the orderliness of your "software" will be ruined at once, thus directly creating "demonic obstacles".

Speaking from another angle, in purifying your mind and perfecting your personality, the higher your level is, the more mistakes you'll find you have to correct, and the bigger your mistakes will become. Once you have climbed onto a higher step or entered a higher level, you'll find it harder to make further progress and your hope to succeed will be slimmer and slimmer. What's more, you'll discover that your previous words and actions were completely mistaken. In fact, you've made progress in leaps and bounds but you don't know it. To you it is a very critical and dangerous stage where it is harder for you to advance but it is more difficult for you to retreat either. Any carelessness will result in your going aslant. Why? It is because any momentary slip will produce deadly disturbances in your well adjusted "software". It can cause you to rush down with force. We must pay more attention to such a potential danger.

If you don't consciously operate to cultivate your mind and temper your nature, you certainly won't meet with such dangers. On the way to cultivating the mind and fostering the nature or practicing qigong, any impure ideas will cause great changes to your "software", especially when you have "intentions" to practice qigong. This can be compared to the sudden change at the equivalent point in titration in chemistry. In the beginning, no matter how many drops there are, they make no difference. However, when it comes to the equivalent point, even a half drop can result in a sudden change in quantity. Why do I explain this matter? The reason is that now there are many qigong practitioners who merely practice qigong but don't know the inside laws of qigong. At the critical point, the right and important guidance is to straighten their thought, purify their mind and show their selflessness and desirelessness.

In ancient times, whether it was cultivating methods in Buddhism or in Taoism, cultivators must need their masters to instruct them when they were on the point to succeed. Otherwise, the cultivators would easily go aslant or enter demonic states. Recently I've seen many people who seem to have lost their senses. It's a clear sign of going aslant for qigong practitioners. Without right guidance, they would suffer grave consequences. From the view of Jiaolong Culture, their "software" has been in disorder. With chaotic "software", different conditions and symptoms will appear.

Human "software" is all-round, self-supporting and self-sufficient. It can split up and form a second set of additional "software", which will be very dangerous. Some people can't be in full possession of their senses and become delirious, talk nonsense and behave disorderedly etc. Then what is the fundamental cause of these conditions and symptoms? The fundamental cause is that they don't have a correct understanding of qigong and lack a clear purpose and right guidance in practicing qigong. With wrong ideas input into your "software" at the beginning, these wrong ideas will operate in your "software". To a certain stage, they will develop into obstacles. Some practitioners told me they had practiced qigong well in the beginning. However, it didn't work after some time. The cause is that in the beginning their wrong ideas don't work because their working conditions haven't turned up. However, once their working conditions are complete, their negative effects will be shown. That's why some people complain that after a certain point, their practices won't produce desired effects.

This is similar to the gathered water in a reservoir. After the water flows for some time, it

will become water without a source. Similarly, in the beginning, when practitioners practice qigong under the guidance of that understanding, they have some good effects. Even if there are some problems, practitioners can still adapt themselves to the problems. However, after a certain point, their previous understanding cannot meet the demands of a higher situation or state, so they will reach a deadlock. Now some people can't make any progress or even go aslant. At this time, unless they have advanced understanding to guide them, they will be like a pool of dead water. Such phenomena as going aslant or making no progress are common in practicing qigong. At this stage, practitioners must switch their practices from practicing their "hardware" to their "software". This is a turning point which is of vital importance.

At this turning point, you just need a right understanding and mental attitude. It isn't complicated at all. With a right understanding and mental attitude, whatever kind of qigong you practice, you won't go aslant. Two days ago I've said that if you have an evil idea, demons will come in and work. If you have a proper mindset, the right energy will appear and those demons will go away. You should have a right mindset at every moment. It is the very reason why Buddhists say the ten Dharma Realms are only created by the same mind. It really makes much sense. When the ancients talked about cultivating the mind, fostering the nature, tempering the nature and seeing the nature etc, they were talking about operations on the "software". They had a clear goal in their cultivating and tempering. Their starting point was to purify their mind, perfect their personality, sublimate their state and develop their wisdom.

There are still some self-styled "masters" who sing their own praises and want to transform people. Some even have higher goals. If they want to take across people, why do they have to charge so high admission fees for their lectures? Why do they have to charge their disciples and students so much money as the apprentice fee? They have created a foul atmosphere in the qigong cause. They have spent their attention and energy in making money and seeking fame. How can their practices be called cultivation, tempering and refinement?

Under the guidance of money-seeking mentality, their energy field and information field will be teemed with their impure and chaotic thoughts. Those qigong masters are sure the first sufferers. Then those learners will be negatively influenced. Therefore, qigong masters should be aware of their duties and responsibilities. They need to improve their own cultivation, tempering and refinement. They'd better not mislead others.

Now, practitioners should switch from practicing their body to tempering their mind. Then how do we temper our mind? Tempering the mind is to melt down those greedy desires, selfish minds and impure thoughts. The process of this melting down these impurities is called purification. Having purified their mind, people will make progress in leaps and bounds, jumping from a lower level to a higher level. Now every qigong practitioner can look back on your experiences. How much progress have you made? Have your greedy desires, false ideas and impure thoughts been reduced? I think everyone can get the answer when examining their conscience. Then, have you been equipped with such a spirit and mental attitude to serve the people heart and soul? Do you feel calm when seeing others make a lot of money or get promoted to a higher post? What do you feel in your mind when seeing others suffer from disasters? There are too many such questions. Having practiced qigong, have your understanding and mental attitude been improved? Has your cultivation been improved?

We must grasp the essential problems in our cultivating, tempering and refinement. When facing such problems, we should make a quick switch from tempering the "hardware" to tempering the "software". Thus, our greed and selfishness will be decreased while our selfless dedication will be increased daily. The reason why we emphasize building up a dedicatory life

is to guide people to have a further understanding of it so that they can lead a dedicatory life and have their "software" highly ordered. In this way, their original nature will reappear and their morality and wisdom will become complete and full. By doing so, people will get the merits and effects qigong has and, meanwhile, finish qigong's historical mission. If qigong can really have such social effects, it will become the treasure of humankind. Last time we said the largest human project is to perfect people's "software", to purify their mind, to perfect their personality, to sublimate their state and to increase their wisdom. If there were an apparatus or a method that could root out human greedy desires, selfish minds and impure thoughts as well as help people purify their mind and perfect their personality, qigong would be more precious than any things in the world.

Now there are some horrible man-made barriers. Some people use a threatening note to warn other people not to learn in this place or that. This brings nervous stress to others. Some people turned to me for help and I told them not to panic. There is no need to feel stressed and frightened if you purify your own mind and order your own "software". When you have right energy you will fear nobody and nothing because rightness can quell all evils. Mencius once said, "**I do well in nurturing my own tremendous energy of righteousness.**" And the tremendous energy of righteousness pervades everywhere between heaven and earth. How can those heretics with petty witchcraft and skills contend with people having tremendous energy of righteousness. The key is that you must nurture the proper energy by purifying your mind and perfecting your personality. With correct operations and instructions, you can nurture your own tremendous energy of righteousness which can effectively prevent evil information or interferences from happening inside and outside. If we can't behave properly and have unpurified mind, those inside and outside demons will seize the chance to make trouble.

We should be good to those who have gone aslant, caring about them and offering them advice. Thus, they will slowly return to normal again. Besides, we mustn't forsake but show sympathy to those who are shrouded by ignorance which causes them to commit mistakes. We should help and guide them out of their stupidity and ignorance if possible. Once a qigong master came to Lingshan and I advised him not to be greedy and not to overcharge others. He should learn from Shakyamuni Buddha. However, he didn't accept my advice. He even abused me at the meeting, saying "In Jiaolong Lingshan, Prof. Zhang is the least able person." Later a person told me the matter and I think what the qigong master said was true. I really have no ability. In his opinion, I had no ability to earn money but still envied others for their ability to make money. He pitied me and I pitied him too, which posed a striking contrast in understanding. There are still some people who have gone aslant but dare not mend their ways because they are manipulated by other people. This makes qigong covered with the air of superstitious sects or secret societies. It is really hard to make sense of. So a good atmosphere should be created among qigong practitioners so as to let qigong really benefit the populace.

In a word, say no to those "underhand means and externalist ways". If so, all those evil things cannot harm you. A man without greedy desires and selfish ideas has no worries and cares in this respect. People without greedy desires and selfish ideas fear no evil spirits. If you fear nothing, how can they manipulate you? Actually, it is not their evil witchcraft or supernatural powers but your own selfish minds and deviant thoughts that manipulate you. In Buddhism, there is the Eightfold Noble Path to standardize cultivators' life. They are right views, right intention, right speech, right behavior, right livelihood, right efforts, right mindfulness and right meditative concentration. The Eightfold Nobel Path is used to set right our conduct made by the body, the mouth and the mind (*consciousness*). If our body, mouth and mind are set right,

demons are unlikely to enter and make trouble. So we must purify our mind from inside first, which eliminate those internal demons first. By doing so, those foreign demons will collapse of themselves. By purifying our body, mouth and mind, the Eightfold Noble Path purges us of our greedy desires and selfish ideas so that we will not become competitive and greedy.

In this way people will become selfless and desireless. Then all those demons, fiends, ghosts, goblins and other evil spirits will disappear. Now we should deepen our understanding and apply all cultivating methods to ordering our "software", purifying our mind and perfecting our personality. Temper our mind and overcome our greed and selfishness, and we will melt down those evil demons. Thus, our diseases will be cured of, our body will return to normal and our "software" will become ordered. In short, we will have a healthy mind and body.

Some people may not understand or agree on what I explained. It doesn't matter. You will come to understand and appreciate what I have explained if you stick to them. Sometimes, it is painful to change concepts or ideology. It is even harder to accept and implement them. However, to others, it seems not so. Lao Tzu said, "**Hearing the Way, superior people will accept it and practice it diligently.**" I wish you are superior people. It is necessary for everyone to cultivate, temper and defeat the self in them. People should pave a broad road for themselves by overcoming the pains arising in purifying their mind and elevating their state. It is really painful to purge ourselves of those demonic obstacles (*various greedy desires, selfish minds and impure thoughts*) that we have created on our own. It's a good thing for people to feel painful in their cultivation and tempering. It just shows that they are fighting the self in them and are making progress. In fact, the most painful thing is that people don't feel any pain or suffering in their cultivation and tempering. Those who can't consciously overcome their self are people who will suffer all their life. Often I hear some cultivators say "I have already had no self to defeat". It means that they have had no greedy desires, selfish minds and impure thoughts.

Never think you're a veteran cultivator and you have defeated your self. People who have such ideas just show that they are not perfect and still need harder efforts to overcome their self. Maybe at first you didn't realize such ideas were also impure thoughts. But, in purifying your mind and perfecting your personality, you'll find it wrong to have such ideas.

Yesterday, many people expressed their reflections after they deepened their understanding, which were really moving and inspiring. With people's level and state improved, those mistakes which haven't been found previously now have been spotted. For example, what's your opinion about water waste? It's up to you to decide whether water is wasted or not. If you think you pay the bill, then it's your own business to use whatever tons of water. Having such a standpoint, you won't think you're wasting water even if you deliberately let water running. You just think you've wasted some money. However, in the eyes of cultivators, it is recklessly wasting natural resource! As is known to all, in Lingshan there are a set of rules called "the Fourteen Don'ts" to correct mistakes and purify the mind. One of them is "Squander and waste resources", which must be carried out in daily life. Judging from Lignshan's Fourteen Don'ts, water in nature mustn't be wasted. Anything in nature mustn't be wasted either. Any kind of wasteful behavior comes from an unpurified mind. We must realize natural resources are products from heaven, i.e. the gifts from God, which mustn't be wasted and ruined wantonly. On the whole, the environment we live in is also "a gift from God". All the things in the environment are in the scope of "gifts from God", which mustn't be wasted freely. If people waste natural products, they will have faults. People used to say, "Corruption and waste are serious crimes." It makes much sense. So we mustn't wantonly squander and ruin things given by heaven. Many people say it is after they have studied Jiaolong Culture that

they have realized the mistakes they didn't find in the past. Whether it is wrong or not depends on the standards adopted by you. Based on a mental attitude of swapping goods, it isn't wrong to let tap water running or you only think it is only a fault to waste some water. If you base yourself on the relationship between resources, ecology and humans, or stand in the shoes of cultivators, you'll realize wasting water is an actual mistake.

People who come to Jiaoling Lingshan are required to correct their mistakes and purify themselves. However, some people who don't think they have faults. Once a person told me, "Do I have mistakes?" I replied immediately, "Judging from your words, I know you have serious mistakes. Without mistakes, you couldn't speak out such words! Your words are proof of your mistakes." Whether people have mistakes or not depends on the standard they've adopted. If they think they have no mistakes, what kind of standard have they adopted? If they adopted the standards of wolves, perhaps they have no errors. Why? It is because they haven't eaten any people at least. Am I right? If they are measured by the level of citizens, we only say that they "may not" have mistakes." Based on the standards of citizens, if people obey the constitution, the criminal laws or other rules for citizens, they will be good citizens. However, the codes of Party members are different from those of citizens. Party members must believe in communism and serve the people heart and soul. So as a Party member, if you don't believe in communism or can't serve the people heart and soul, you have errors and faults. Therefore, whether you have made mistakes or not depends on the standpoint you take.

Shakyamuni Buddha's disciples must basically keep the Five Precepts (*i.e. no killing, no stealing, no sexual misconduct, no lying words and no taking toxicants*). Without observing the Five Precepts, how can you say you are a Buddhist disciple?! Take drinking alcohol as example. To a citizen, it's not a mistake to drink alcohol. Law doesn't say citizen mustn't drink alcohol. Neither does the law demand Party members not to drink alcohol. Different people have different codes of conduct. However, as Shakyamuni Buddha's students, you must uphold the established precepts. If you don't believe in it, nobody will impose them on you. Even the constitution says people have the freedom of religious belief. However, once you are willing to become a Buddhist, you must hold the Buddhist precepts and do as required in Buddhism.

Now don't you still think drinking alcohol is not a major violation? It is said Arhats are so kind and compassionate that they don't wear shoes. The reason is that they think they will kill more life when walking with shoes on. If you tell citizens it is a fault to wear shoes they will surely laugh at you, isn't it? If you are a Buddha or a Bodhisattva but you don't try to enlighten others, you will have a fault. The reason is that to enlighten themselves as well as others is the attribute of the level they are in. Different levels have different codes of conduct. The higher one's level is, the stricter one's codes of conduct will be and accordingly, the more valuable and worthier one's conditions and attributes will be. As qigong practitioners, our goal is to sublimate our level and state by means of tempering our nature and cultivating our mind so that we will make progress step by step. With our cultivation and tempering deepened, our mind and nature will become purer and purer. Then we persist in cultivation and tempering until we reach a higher level and state, where, with a recovered original nature, we will have understood our mind and seen our nature. This will be our largest harvest.

As qigong practitioners, you should first purify your mind. Then you should be public-spirited and serve others heart and soul. If you can reach such a height in practice qigong, your mind will have been purified and your personality perfected. Please think! Have you reached such a level? Have you got spiritual penetrations and functions? If you haven't reached such a level, you still need more efforts. When some people asked me what kind of qigong

Lingshaners have practiced, I told them Lignshaners have been practicing “qigong of selfless dedication”. In fact, if you can really practice this “qigong of selfless dedication” to such a level where your selfless dedication can flow out naturally, you will surely have real spiritual penetrations and functions. Otherwise, all your spiritual penetrations and functions are only petty skills, just like the Monkey King’s. Although he has the power of 72 transformations and can cover 36000 miles within a somersault, he still lacks the “qigong of selfless dedication and at a low level. Therefore, he is called “the devil monkey” by others just because he always commits crimes like a devil.

Another example is the Bull King. Why is he called the Bull King? It is because he has been indulging in his greedy desires, selfish minds and impure thoughts. He just wants to eat Tang Sanzang’s flesh. He vainly hopes to gain the right fruition only by eating a piece of flesh from Tang Sanzang. He never thought to achieve the right fruition through self-cultivation and self tempering. The right fruition comes from each cultivator’s own hard efforts and can’t be achieved by their functions such as supernatural powers or spiritual penetrations. Operations on the “hardware” won’t lead to the right fruition either. However, the Bull King has gone into demonic state so that he doesn’t know he has no wisdom but ignorance. He doesn’t seek the right fruition from inside but pursue it from outside. The result is that the more he seeks, the stupider he is. The stupider he becomes, the greedier and angrier he is. Thus, a vicious circle has been formed into which the Bull King has fallen.

From the case of the Bull King, we can see that stupid people are very poor and wretched. The Bull King doesn’t want to be the king of bulls; he still wants to attain the right fruition. But he is so stupid that he doesn’t know eating Tang Priest’s flesh to become immortal is just the display of his greedy desires. What the stupidest place of the Bull King is that he tries to “wash muddy clothes in muddy water”! He never knows how to remove his demonic mind. This case shows that people’s greedy desires and selfishness are as stubborn as the Bull King’s, which is hard to overcome. In other words, it is hard for people to overcome their greedy desires and selfishness. If people don’t purify their mind, perfect their personality and fight their egoism, they will unlikely have the spirit of dedication, and serve others heart and soul. In *the Journey to the West*, the Bull King is the exemplary character of incorrigible obstinacy.

However, the Monkey King is different. Having been tempered and refined in Lord Laojun’s smelting furnace and having served the 500 years’ prison term under the Five-element Mountain, the Monkey King comes to realize he was wrong and that he won’t possibly achieve the right fruition only through his functions such as the power of 72 transformations etc. Later, he follows Tang Sanzang to fetch Buddhist scriptures. On the way, having gone through untold hardships, he has defeated both internal and external demons. In other words, he has tamed and regulated his capricious and racing mind which is like a capering monkey and a galloping horse. He has defeated his self and become the famous model cultivator to correct mistakes and purify the mind.

In their journey west, Tang Sanzang and his disciples meet with 81 difficulties and various demons and evil spirits. What are those demons and evil spirits? They are their demonic obstacles. Actually, these difficulties as well as demons and evil spirits are the externalizations of those various greedy desires, selfish minds and impure thoughts in the deep heart of Tang Sanzang and his disciples. Tang Sanzang has less demonic obstacles. He renounces many opportunities such as becoming a king, an emperor’s son-in-law etc. He “stays unmoved faced with various states”. That is, he is able to remain unchanged faced with various coercions and briberies. He doesn’t covet money and beauties and never desires to seek an easy life. He

defies hardships and dangers and never feels reluctant to part with high positions and great riches. All those difficulties or temptations never weaken his vows and determination to go west to acquire Buddhist scriptures. He really has concentration power. He has no personal motives. Does he want to be an abbot or an Elder? No, he doesn't. He has no such selfish idea! His only goal is to acquire Buddhist scriptures to take across all the living beings in the Eastland (*China*). He does it for the sake of others. Tang Sanzang is full of right energy and has no impure thoughts. He has already had his mind purified, his personality perfected and his state sublimated. He becomes a Buddha when he reaches the Thunder Voice Monastery. Tang Sanzang has a simple and undamaged mind, so he can easily defeat the self.

However, Sun Wukong (*Enlightening emptiness*) is different. He needs various "situations" or "states" to aid him to enlighten himself and to know what is right and what is wrong. Besides, he also needs reminding of how to overcome his greedy desires, selfish minds and impure thoughts. Having fought with various demons and evil spirits and undergone various tests and trials, he eventually "enlightens emptiness" and overcomes all his demonic obstacles from his mind and body. For this reason, he gets the name of "the Fighting and Winning Buddha". The name means succeeding in defeating both his internal and external demons. It is painful for Sun Wukong to fight the self. With endless demons, uncontrollably racing thoughts and lots of hard trials in demonic states, can't he feel painful and distressed? However, he has found a way without suffering in the way with suffering. We should learn this spirit from him. If you practice qigong to seek those functions, you are creating demonic obstacles for yourself! Sun Wukong has splendid functions but his splendid functions still cannot prevent his greedy desires, selfish minds and impure thoughts. His somersault cloud and 72 transformations cannot purify his mind! Pursuing functions is an error in the direction. If you have similar errors, you'd better have them got rid of.

There is also a qigong figure Zhu Bajie (*the Eight Precepts*), also called "the Pig King". People of such type have heavy greedy desires and low wisdom. So the Pig King is required to uphold the Eight Precepts to rid himself of his instincts of killing, stealing, sexual misconduct, lying and intoxication. Besides, he is required to erase his habitual greed for food, sleep and other pleasures. To the Pig King, it is really hard for him to root out his greedy desires, selfish minds and impure thoughts by observing the Eight Precepts. The reason why he is called the Pig King is that he is stupid and has no wisdom just like a pig. Though clever, crafty and sly, the Monkey King still feels hard to defeat his self. Certainly it is even harder for the stupid and ignorant Pig King to defeat his self. The Pig King still has functions too. For those qigong practitioners whose purpose is just to have some functions, they are at the same level as the Pig King. They only covet wealth, sex, fame, fine food and sleep and whatever they can get.

With heavy greedy desires, the Pig King is easy to be caught by demons. When meeting with "situations" or "states", he will get lost. His instincts will often win the battle with his original nature. The Pig King never learns a lesson and his bad habits can't be removed. Due to his lustful desire, he has been teased by the Monkey King several times. However, he is still willful and can't awake to his stupidity. The Pig King represents people who have too much greed, anger and stupidity. Because of their greed and anger, they have developed their stupidity. So their level and state can't be elevated. Even if they go through hardships and trials, they still seek outward. They haven't waged war against their own instincts and defeated themselves. Because they don't purify their mind and well order their "software", they are still at a low level and state. The Pig King hasn't reached a high level.

Friar Sand (*Sha Seng*) is Tang Sanzang's third disciple and his given name is "Wujing". It

means “awakening to purity”. In Jiaolong Culture, Friar Sand is at the level of “purifying the mind”, which he has realized. However, Friar Sand hasn’t known that the five skandhas are empty, which Sun Wukong has awakened to. Qigong practitioners should well study these stories, because the current cultivating and tempering approaches to practice qigong come from those ancient qigong practitioners. These are problems we qigong practitioners should think over. It is right to learn from the ancients and make the old serve the present, but essentially they should be deepened. If not knowing the right direction, people will easily get lost and even walk on the deviant paths. For example, some practitioners have gone so deep into their functions that they cannot come out. This is also a kind of mist of ignorance. It doesn’t mean we reject functions. We just don’t let functions manipulate you. We’d better not slip off the right track to seek those functions. Why? Having functions, people’s greedy desires are easy to multiply. Just like the Monkey King, before he had a purified mind, with his powerful functions, his greedy desires and wild ambitions also grew. He finally rose up in revolt and became a danger to society. We must realize this danger. Otherwise, we would lead others astray and ruin them. Luckily, some qigong practitioners have no functions. If they had functions, they would surely create havoc in society. From their expensive admission tickets for their lectures, we can see they wouldn’t content themselves with their present low position, just as the Monkey King isn’t content with his “Horse Marshal”. Their admission fees have risen from 10 *yuan* to 20 *yuan* and to 50 *yuan*…… This is the display of their inflated greedy desires. Is their mentality the same with that of the Monkey King who tried to replace Jade Emperor? Things are different but greedy desires are the same.

Why do we encourage people to teach by example? Why are we strict with qigong masters? The reason is that if one qigong master makes errors, many people will be misled. If the signals from the “transmitting station” are impure, people won’t receive correct programs. Influenced and stimulated in impure signals and information long, people’s mind and body will get confused and disturbed. Originally, I didn’t want to talk about this matter, because the time to explain this matter hasn’t come yet. However, there are many people talking about it and it is impossible for me to visit Urumqi again within a short time. So I use this chance to talk about it in advance.

Once people have kindness and compassion, they will have right energy. With right energy, demons daren’t come to disturb and interfere with them. Nor are they capable to disturb or interfere with them. As a saying goes, “**Either being a Buddha or being a demon comes from the same mind**.” Here a Buddha stands for right energy and compassion while a demon stands for evil forces. If you have met with demonic obstacles or gone aslant, you’d better use your compassionate mind to overcome the evil forces or use your Buddha mind to replace your demonic mind. In the long run, you symptoms will disappear gradually. Maybe you will get unexpected good effects.

Now that all present here are veteran qigong practitioners, it is not good for me to say what you should practice and what you should not practice. What is important for you to do is deepen your understanding of qigong. No matter what kind of qigong you are practicing, you should think thus, “I must purify my mind of those greedy desires, selfish minds and impure thoughts. My purpose to practice qigong is to melt down such instincts.” That’s OK. You can do whatever you want to do. With such right concepts, you continue with your practice until the scenes of past mistakes turn up one by one again. At this time, your skill and power are growing. For example, in practice, you suddenly find you have been unfilial to your parents. This shows that the rebellious thoughts in your mind have been spotted and you must correct

your rebellious behavior. This is called self-purification. Yesterday, a person said he had realized that he was not filial to his parents. It's good for people to have such thoughts. When people produce such an idea as to search for their mistakes, admit and then correct them, the idea will produce lots of ordered signals that are much better than the effects gained by practicing much qigong. Besides, it is a kind of natural operation and people will acquire the skill and power naturally.

Certainly the most important thing is that, as I just said, the real Way-place is in your daily life. Daily life is the place for you to purify your mind and perfect your personality. You should cultivate, temper and refine yourselves in daily activities and affairs. It is vital to acknowledge one's errors. When there are contradictions in families, we first find fault with ourselves and correct them. Then try to persuade others. It is impossible for people not to have contradictions, frictions and conflicts in daily life. They should be regarded as good opportunities and situations for us to cultivate our mind and foster our nature. Just in such opportunities and situations, we can better perfect ourselves and sublimate our state.

……family life is the very place to cultivate ourselves. We should temper and refine ourselves in daily routines. Take Ms. Chen for example. She is a vegan but her husband isn't. So Ms. Chen supports her husband to eat meat. If you have a loud voice, then you should correct it and speak in a low voice. If you do little housework at home, now you should do more at home. If you are the family head and have a dictatorial style, now you stop putting on a one-man-show. You should give up some of your power and let other members have a say. If you act this way, haven't you defeated your self? One-man's show is also a kind of greed for power. Imposing your will on others is a kind of desire to control others, which is wrong too. So we must first defeat our self. Only in this way can we move and educate other people. Concerning how to purify our mind and perfect our personality, those working personnel and researchers in Jiaolong Academy should take the lead to implement those codes of conduct. It is very important that working personnel in Jiaolong Academy should teach by example, for theories without practices are only empty words.

Additionally, I'm going to say something about functions. Is it good to seek functions? It depends on people's purpose. If we have a right guiding principle, that is, using functions to purify our mind, perfect our personality and overcome our greedy desires, selfish minds and impure thoughts, then functions will produce doubled might just like a tiger with wings. If we use functions to satisfy personal greedy desires or regard functions as our final goal, we will surely "catch fire and enter a demonic state". The Monkey King is the example who misuses functions to meet his personal greedy desires. Had he not had the functions, he wouldn't have wreaked havoc in the heavenly palaces. Certainly he wouldn't have been sentenced to 500-year imprisonment.

People with functions must have high spiritual cultivation. Otherwise, they would easily follow the same old road to ruin themselves just as the Monkey King did. These years Jiaolong Lingshan has been very strict with those who have functions. We have always stressed that people with functions should get equipped with corresponding high spiritual cultivation. It's not a good thing for people with low spiritual cultivation to have functions. If people with a purified mind, perfected personality and a spirit of dedication possess functions, they will only benefit others without harming them. The more there are such people, the better. Why? The reason is that such people can make greater contributions to others and society. Besides, they can explore deeper realms and horizons for humanity.

There is still another problem for people with functions. People with functions should

analyze the levels, reliability and authenticity of their functions, especially the methods and approaches they use to connect information. They should pay special attention to the different levels of their information. Just like the various levels in the matter world, the levels in information world also vary greatly. People should take great caution and never blindly trust and follow them. This is because there are not only high and low levels but also good and evil messages in the information they receive. People must learn to discriminate positive messages from negative ones as well as right messages from wrong ones. There is only one standard to judge. If the messages they receive are for the interests of others, society and mankind, they are right and positive and have right and positive effects. If the messages they receive are for personal interests or just to satisfy their own greedy desires, then their theories, teachings, functional methods, energy and information etc. are surely evil and wrong. So you must learn how to discriminate and judge them. Otherwise, you are easily to be cheated and taken in.

Recently several people have told me, “Mr. Zhang, it has been rumored in Urumqi that there is an impending disaster……” From the view of Jiaolong Culture, all those rumors are nonsense! Even if there are disasters, it won’t be known by all people. Now that people in the streets have known it, according to the traditional saying, it’s called “divulge God’s design”. If there are no disasters, it is called “fabricating rumors to confuse people”. Never trust those rumors. Some of the rumors are cooked up on purpose and we’d better ignore them. What we should do is to guide people to learn true natural laws, to cultivate their mind and nurture their tremendous right energy. We should advise people not to believe those rumors which only bring negative effects.

I also have a predicting function. I can predict the sun will set down in the west in several hours and it will rise in the east tomorrow morning. Is it not a predicting function? Even if you have such a predicting function, can you stop the sun from setting down? Is this predicting function useful? Of course no use! What you can do is seek a warm place in winter and find the shade under a tree in summer. This is people’s initiative. Therefore, we must have a correct understanding and a correct concept. All our cultivations should be shown to be well conducted person. It should be the goal of our cultivation to be a good person and to establish a kind of right energy, right thought, right knowledge and right view.

These days I have over and over again lectured on this reason. The purpose is to make everyone have a clear head so that you won’t believe those rumors uttered by those possessed or semi-possessed people. I also hope that you won’t get confused and misguided by the superstitious people. Those people only incite trouble and fan the flames of disorder. They never play any positive role in society but just create confusion among people. They fabricate rumors so that they can subjectively raise themselves but objectively stir up confusion among some stupid people. Outside of it, their nonsense will contribute to inflating people’s greedy desires, selfish minds and impure thoughts. They can never play a positive role in society. We must fully know the true color of those people.

Then how should we make concrete operations? It is simple and hard as well. In short, it is to defeat the self in producing a mind or giving rise to an idea. As cultivating and tempering people, we should first build up a dedicated life. To build up a dedicated life, we should necessarily defeat the self inside us. When we produce a mind or give rise to an idea, we should think whether it is selfish or unselfish. If it is a selfish mind or idea, we must purify it immediately. We should correct evil ideas before they become actions. People haven’t been so stupid that they aren’t able to recognize their selfish or evil ideas. They have such a

discriminating ability. The only problem is that people's "inertia" is so stubborn that they can't correct their faults easily. Let's draw an analogy. Are your filial to your parents? All people clearly know whether they are filial to their parents or not. If they don't know, it shows that they are too stupid and too selfish. I don't think people are as stupid as the Pig King.

In Jiaolong Culture, we advocate that people defeat the self when producing a mind or giving rise to an idea. For example, I will do something today. First, I should think whether the matter is out of my selfish mind. If it is, such a selfish mind must be purified instantly. This is called "cultivating and tempering the self". If people can purposely do so for a period, they will find it natural to do so. Just as they said at the meeting, when they want to "gain some petty advantages", they will quickly discover it is a selfish mind and remove it immediately. Thus, they won't become greedy for petty profits. In the long run, they will be able to defeat their self when producing a mind or giving rise to an idea. If each of us can operate like this, our social trends and customs will become very simple and good. Everyone having a purified mind, the human society will be purified as well.

From this angle, defeating the self in every thought and every idea is the simplest cultivating and tempering method. Such a cultivating and tempering method is easy to say but hard to do. Just as someone remarked at the meeting yesterday, "It is even harder than climbing the sky!" Of course it is really difficult for people to purify themselves to such a degree that there is not at all selfishness in them. However, these difficulties are only our psychological obstacles caused by the differences in our levels and states. Take climbing Mount Everest for example, it is so high and so precipitous when seen from at the foot. However, once you start climbing step by step and persist in doing so, you'll reach the peak naturally. Finally, you will find it is not very hard to reach the peak.

The first step to defeat the self and purify the mind is to purify our excessively inflated selfish minds, impure thoughts and greedy desires, which, I think, are not so difficult. By purifying them, we should first reach the level of a qualified citizen, because too many people's greedy desires and selfishness have exceeded the limit made by national law. Some corrupt officials and embezzlers even violate the criminal law and the constitution. By purifying people's excessive greedy desires, we can get those evil phenomena such as fierce competitions, rampant corruptions and robberies controlled in a certain degree. If this can be harnessed, it is called purification. We first purify ourselves so as to be people who can perform their duties honestly. Next we will go on purifying ourselves to be ones who can serve others and society. And then we will go on purifying ourselves to be ones who can serve others and society heart and soul. In this way, we will become purified gradually. At the beginning, this purifying process is certainly slow and gradual. This is because static friction is large at first. However, once started, because of acceleration, this kind of operation will become faster and faster as well as more and more natural.

Take filial devotion for example. Some people don't have a correct concept. There is an old man who has three sons and is now being provided for by his eldest son. The other sons take little care of the old man. One day, this eldest son complained, saying, "The rest siblings of mine don't care about my parents' life. It's just I who support them. If it goes on like this, haven't I suffered great losses?" This eldest son wanted to show that his other brothers were selfish and unfilial to their parents. When he poured out his grievances, it showed he had selfish thoughts. Everyone should show their own filial compliance to their elders. Even if other siblings fail to show theirs to the parents, we should perform our own filial duty to the parents. If so, we are really filial sons or daughters. This eldest son still has his greedy desires and selfish

thoughts to purify. **"When the six family relationships are out of harmony, there will be filiality and kindness."** If we just make comparisons out of selfishness, we will contribute to the development of evil social trends and vicious cycles, which will lead to the tenuousness of human relationships and the degeneration of human nature.

At present, most qigong practicing methods are legacies of Confucianism, Buddhism and Taoism, which are meant to purify people's greedy desires, selfish minds and impure thoughts. They are also means to perfect people's personality. The Buddhist procedures are precepts, Samadhi and wisdom. Confucian procedures are rectifying the mind, making the consciousness sincere and resting in the utmost goodness. In Taoism they are lessening selfishness, reducing desire and then returning to the simpleness (the Way). These methods are first to calm and still people's mind polluted by human greedy desires and discursive thoughts. If people can recite "Namo Amitabha" single-mindedly, this "Namo Amitabha" will substitute all those discursive thoughts. When people can persist in doing so, their mind will be occupied by "Nomo Amitabha". In this way, there will be no crack for discursive thoughts to enter. As a result, people will reach a single-minded state. In other words, there are no other discursive thoughts but "Namo Amitabha" in their mind. If so, how can the demons enter? When people can stop their evils to spread goodness and awaken their conscience, they will succeed in their upholding moral precepts and cultivating concentration. People shouldn't recite Buddha's holy names by mouth only. They must know the principle for reciting Buddha's name. Otherwise, all their operations will be formalistic and even superstitious.

For example, some qigong practitioners are very laughable. They still quarrel noisily with others after they finished their qigong practices. They only know the formality of practicing qigong. They don't know that the essence of practicing qigong is to cultivate the mind and temper the nature in order to remove their errors and purify their mind. If they don't correct their misdeeds and mend their ways, they'll certainly come to nothing in the end. Some practitioners practice qigong blindly. They just practice qigong physically but never improve their conduct and morality. Their greedy desires and selfishness grow daily. With an unpurified mind and imperfect personality, they still desire to become an immortal or even become a Buddha! Such kind of practice is making trouble, which only cause harm to others and themselves alike.

Those real practitioners regard their daily life as the natural Way-place to cultivate their mind and temper their nature. Jiaolong Culture requires that cultivators perform their duties faithfully, do their jobs honestly and lead a simple life. These must be treated as the starting point in their cultivation. If, to practice qigong, you neglect your duties, refuse to do your own job and shirk your responsibility but you still want to become an immortal or a Buddha, you are having a daydream. Some people have fallen into evil paths so deep and so serious that no one can drag them to the right road again. Such people have sunk into the mire of superstitions.

Then what lesson should we learn from such people? We should defeat the self when producing a mind or giving rise to an idea. To a younger generation, we should reflect on whether we behave properly. To elders, we should reflect on whether our attitudes are right. To colleagues, we should reflect on whether we have right motives to deal with them. To society and nature, we should reflect on whether our actions are harmful or beneficial. We should do some soul-searching from these aspects and defeat the self in every thought and every idea. This is called "directly pointing to the mind".

When I explained the life of dedication last time, I asked all of you to reflect on the value and meaning of a dedicatory life. It's a kind of enjoyment for people who can really experience

the value and meaning of a dedicatory life. Actually, it is a kind of high-level enjoyment which was called “Dharma enjoyment” by the ancients. Modern people cannot feel and enjoy such a delightful state. Nor can they enjoy the liberated happiness and delight Shakyamuni Buddha had. People only know that Shakyamuni Buddha lived a simple and hard life. They never know about his whole life and feel his deep-level Dharma happiness. We only judge his life by our own knowledge and standards. We cannot get correct answers because there are great differences between our level and his. These discrepancies of different levels are essential and they exist among and between different worlds. As a result, my first report was on the subject that happiness and suffering are only different feelings from different levels and states.

For example, in the eyes of ordinary people, being a king may be their supreme wish or more than they could wish for. However, to Shakyamuni Buddha, being a king would cause many fears and annoyances. So he left the royal palace quietly. The world is really different for Shakyamuni Buddha and ordinary people! Another example is that when we see some lower animals, we will think they are stupid, inferior and wretched. However, those lower animals don’t think so. They don’t know they are stupid, inferior and wretched at all. That lower animals are stupid, inferior and wretched is only a kind of feeling and understanding from human people. These animals have no such feeing and understanding. They never know they are stupid, inferior and wretched. They may think they live a comfortable and easy life.

Similarly, at the level of human beings, we still think we are at ease and live a good life. Even among people, views and understanding vary greatly. To corrupt officials, they feel good to embezzle public funds and satisfy their personal greedy desires, though they commit crimes. To drug users, drugs are beautiful things and are hard to resist. However, to their family members, drugs are nightmares and horrible things, to which they have a deep aversion. What good does smoking do to people? However, heavy smokers cannot quit it because they have been addicted to it. To sum up, we won’t know something about a certain level unless we can experience it in person. What you think is good at your level may not be good at a higher level. Only by defeating their self, perfecting their personality, sublimating their state and increasing their wisdom can people feel and experience the life of a higher level.

In addition, people’s feelings and perceptions result from their cultivation, culture and fostering. Long-term intensifications will produce an artificial “false impression”. So we must defeat our self in producing every mind and giving rise to every idea so that we can see through those “false impressions” well established by our greedy desires and selfishness. Only in this way will we be able to return to the natural attributes of our original nature.

Human beings had been vegetarians before they began eating meat. It is the reason why people find that wild nuts and fruits smell delicious. Slavering is just out of conditioned reflection because there is a natural reaction in human nervous centralis to the smells. However, having begun to eat meat, gradually, humans have formed a “false impression” that meat is delicious. In the course of time, humans have formed their greedy desire for eating meat. However, to those long-term vegetarians, they will feel sick at the smell of meat or food containing meat. There are many such vegans who abhor eating meat. When people overcome their desire to eat meat in the course of their returning to naturalness, they will feel sick at the smell of meat. This shows that some desires and feelings in us are acquired through later building-ups.

Animals embody the natural properties of instincts. For example, blood is inviting to carnivorous animals while grass is delicious to cattle. For them, these are their naturally developed feelings and reactions. But humans are different from them, for humans can force

themselves to set up man-made “false impressions” and strengthen them. When people first ate the tomato, they found it strange to eat and only a few people liked its taste. However, over time, people have been adapted to such a taste and smell of tomatoes. Gradually, humans have enjoyed eating tomatoes. This is a self-strengthening result.

When a “false impression” is built up, it can be developed into a kind of accepted feeling and perception. Over time, certain feeling and perceptive centers will be established in the human nerve centre. When this feeling or perception becomes a habit in our cognitive system, a new standard will be established. This is delicious and that is stinky. Meanwhile, this kind of distinguishing mind will produce a kind of distinguishing feeling. Therefore, once the greedy desires of man-made “false impression” have been formed, it is difficult for people to overcome and get rid of them. We always emphasize that we should base our knowledge on laws and patterns. Having known laws and patterns, we will be able to defeat the self through conscious operations.

What are the “false impressions” we have established now? The “false impressions” we have established are as follows. We’ll feel good when our greedy desires, selfish minds and impure thoughts are satisfied. We’ll feel good when we pay less but gain more. We’ll feel good when we take advantage of others. We’ll feel good when we fail to perform our filial duties to our elders. These “good feelings” are just the intensifications of our artificial instincts, which must be purified of. These unnatural instincts are just what we must defeat and overcome when we produce every thought and give rise to each idea. We should know that any acquired impressions undoubtedly go against natural laws and are restricted by natural laws.

Lao Tzu said, “**The Way of heaven is to exhaust excesses and make up for deficiencies.**” This famous quote shows us that we must remove those unnatural greedy desires and idle thoughts in us. Natural laws won’t comply with us just because we feel good. On the contrary, our greedy desires will surely be restricted and removed by the law of heaven because they go against natural properties. In *I Ching*, it reads, “**Families with piled goodness surely have surplus blessings while those with piled evils will surely have surplus disasters**.” This famous quote shows that goodness tallies with the natural property while evils don’t. “Surely” shows the fairness and evenness of natural laws. “Blessings and disasters” are causal retributions. If people have a higher level, they will better cultivate their morals and qualities rationally. Then they will have a better understanding of the “self” in the slogan “Defeat the self in producing every mind and giving rise to every idea.” They will know that the “self” is the root cause of all unnatural false impressions, which must be rooted out. By doing so, we each will become people who can benefit others, society and nature. Finally, we will have our level and state elevated. With such an insightful understanding, we won’t do evils such as swindles, robberies, embezzlements, snatches, framing others and so on.

People should learn more laws and patterns of deep levels. They should know that all of their words, actions and thoughts will automatically be fed back to their “software” and be recorded by it just as a live video camera does. If unnatural information is fed back, their “software” will become poisoned and disordered. Having known this law, you daren’t indulge in your instincts such as greedy desires, selfish minds and impure thoughts to make your “software” disordered. What you only do is make your “software” better. Therefore, it is beneficial to your “software” when you defeat the self in producing every mind and giving rise to every thought. You may not get used to doing so at first. However, stick to doing so for a while and you will get used to it. In this way, your level and state will be promoted gradually. Then your words, actions and thoughts will be beneficial to others, society and nature. Thus,

you will naturally live a dedicated life and you will enjoy the feelings from a higher level.

When living a dedicated life, you will have your “software” well ordered. With no more impure signals input, you’ll become mentally and physically healthy. In addition, a new harmonious and sibling-like relationship will be established between you and your family members, relatives, neighborhoods and colleagues at work. Your life will be full of love, goodwill, fraternity and smiling faces. How delightful and joyful such a life will be! Living in such a wonderful atmosphere, isn’t a kind of enjoyment? If we don’t defeat the self but just live in cut-throat competitions, corruptions, lootings and struggles, we will quarrel and argue all day long. Please think. Living in such an annoying and disturbing environment, it is impossible for us to enjoy our material and spiritual civilization, let alone practice qigong or do something like cultivation and tempering.

In a way, the self-defeating course is a cultivating and tempering course. It is also a course to practice qigong. When you can overcome your greedy desires, selfish minds and impure thoughts, you will enter a new level. Your concentration power and merit power will naturally climb to new levels. You will realize that your present “happiness” is different from your past “happiness” which was got through various scrambles, robberies, lootings or other unfair means. Your present happiness is no longer based on the suffering and resentfulness of others. For example, with ill-gotten gains, thieves will be in constant fear and distress. They can’t enjoy a good meal or sleep. They look about like a wolf for fear that the police should catch him. Worse still, people’s suffering and distress don’t stop just here. The police in charge are in distress and suffering as well. So are those owners of lost property. Besides, those wealthy people who spend money in strengthening their preventive measures against burglars and robbers are also in distress and suffering. The governments that spend large quantities of money and material preventing and punishing burglars and criminals are in distress and suffering as well. Furthermore, all these actions will inevitably inflict damages and even destructions on the natural environment, which add “suffering and distress” to nature.

Therefore, if people don’t defeat their self and overcome their greedy desires, selfish minds and impure thoughts, they will be on the way to various crimes and will surely inflict various distress and suffering to everyone, including you, me and others. Speaking from a deep level, the distress and suffering are unnatural outcomes which go against natural properties. So we encourage qigong practitioners to set up such a concept to purify their mind, perfect their personality and defeat their self. Such a concept itself is practicing qigong, a kind of high-level qigong. Do Taoists often say cultivators will come to nothing if they don’t cultivate their nature but cultivate their life? It is really true. If people don’t purify their mind and perfect their personality, all their efforts in cultivation are empty and fruitless. In fact, the only standard is whether your “software” has been well ordered or not. Without well ordered “software”, all the skills, powers and functions are of no use. So we repeatedly emphasize defeating the self in every mind and every idea, which is cultivation and tempering. It is also practicing qigong.

The Three Kings and the Five Emperors are real sagely monarchs who made great contributions to mankind. As their descendants, we should build temples to worship and admire them for their great contributions to mankind. As I often say, we should have right mentality when visiting temples and monasteries. Some people don’t have right mentality. They go to temples to burn incenses and kowtow with greedy desires and impure thoughts. They just ask Buddhas and Bodhisattvas to protect them and grant them blessings. Their behavior itself is the outflow of their greed and selfishness. Others seem to bribe Buddhas and Bodhisattvas with several *yuan* or burn some incenses. And then they will begin to present a

series of demands. They often overcharge Buddhas and Bodhisattvas. They asked Buddhas and Bodhisattvas to bless their family members to be safe and have no illness. Their younger ones should be admitted into a good university. In the end, Buddhas and Bodhisattvas should bless them to get promoted and make a fortune. There is a wide variety of their demands, all of which are no other than greed and selfishness. How greedy they are!

Temples and monasteries must be places to educate, better and renew people. They are not places to satisfy people's greedy desires and personal considerations. Without a right view but a superstitious mentality, too many people go to temples or monasteries to pray for blessings. Statues or images in temples and monasteries are either sages or worthies. These statues and images should be viewed as reminders for people to learn from sages, saints and worthies. Seeing their sagely statues and images, we should emulate them so that we can better purify our mind. Nowadays, too many people view temples and monasteries as places for them to pray for blessings and seek protections from Buddhas, Bodhisattvas or gods. This is a kind of "alienation" for temples and monasteries for hundreds of years.

In cultivation and tempering, we should hold right views. We worship Confucius, the Sage, for his gigantic contributions to both China and the world. We should learn the spirit of Confucianism from him, that is, humaneness, righteousness, etiquettes, wisdom and trustworthiness and use them to standardize ourselves. Seeing the images of Shakyamuni Buddha, we should honor him for his breaking through the fetters of all success, fame, profit and his triumphs in defeating his greedy desires, selfish minds and impure thoughts. We should learn his indomitable spirit to pursue truth and wisdom as well as his lofty personality. Seeing Avalokitesvara Bodhisattva, we should learn her kindness and compassion, her lofty personality and her spirit to serve the people heart and soul. Statues and images in temples and monasteries play the role of "reminder" to activate and stimulate people's innate good virtue. People should hold right views towards statues and temples. Only in this way will temples and monasteries really play their correct roles to educate, better and transform people. People should never abandon themselves to superstition and foolishly turn temples and monasteries into vulgar places only to seek protections and blessings from Buddhas, Bodhisattvas or gods.

Jiaolong Culture objects to any form of mysticism, superstition or mentality to seek protections or blessings from Buddhas, Bodhisattvas or gods. Jiaolong Culture encourages people to "bless" themselves. How do people bless themselves? The methods are to admit and correct their mistakes, purify their mind and perfect their personality. Furthermore, people should build up a dedicated life and defeat their self in producing every mind and every idea. These actions are true methods to get "blessings". We can also get right energy from qigong. In practicing qigong, we can live a dedicated life, by which we'll gain right energy, real functions and true skills. Jiaolong Culture doesn't encourage incense burnings and superstitious kowtows. Personally, though I have a deep respect and admiration towards sages and worthies, I never show my respect and admiration in the form of kowtows and incense burnings. However, as etiquette of respect and admiration, I don't object but hope all people can express their respect and admiration by means of burning incenses and kowtows.

As to this, there is a story concerning me. There is a fortune-teller who is good at "Shaozishu", a kind of method to predict future happenings. He is said to foretell others' happenings efficaciously by using an abacus. Once, he foretold something about me (*I wasn't on the scene then*), saying, "This person is very respectful to sages and worthies but he neither burns incense nor offers a cup of water to Buddha!" Hearing his words, all those people

present nodded and admired the fortune-teller for his “iron abacus”, a term used to praise the accuracy of a fortune-teller’s predictions. I don’t know whether he is really good at foretelling or just it was by accident. His prediction was right on this point. Though he criticized me behind, he still told others that he wanted to pass his “Shaozishu” skills to me but not his son. The reason was that, he thought, I wouldn’t take advantage of this fortunetelling skill to make money. Hearing the words, I just laughed it off.

We should establish a kind of right notion and nurture a kind of tremendous positive energy. Besides, we should have an understanding based on natural laws and scientific operations so as to shake off fetters of theology and let everyone willingly defeat their self and get liberated mentally and physically.

Those who love Jiaolong Culture should nurture a kind of quality and spirit of dedication, without which, they will lose heart in their cultivating and tempering process. If you have such a purpose to seek fame and profit, you are in need of Jiaolong Culture to purify and cleanse you. However, there is still a purpose to study and research Jiaolong Culture, that is, to contribute to but not compete with others, as Lao Tzu advocated. In studying Jiaolong Culture, we should try to get everyone enlightened and build up a dedicated life. Thus, they will make greater contributions to human society, which will get mankind promoted from a low state to a high one.

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Yesterday, someone said at the meeting, “I shall learn licking the rice bowl after each meal from Mr. Zhang, the teacher.” I don’t agree to his idea. We shouldn’t make it a formality. However, Lingshan Spirit is that people mustn’t waste and squander any natural resources. Waste and squander is absolutely forbidden here. We’ve just talked about how to save water. Water is a natural existence in nature. But to mankind, it is of vital importance as a kind of living condition and resource. Mankind must treasure water and must clearly know its importance. Though there is too much water on earth, usable fresh water is not so adequate. From the angle of natural resources, we mustn’t waste water. From the angle of purifying the mind, we mustn’t waste water either. The waste here refers to those unnecessary uses of water. It isn’t what you can measure by money. For example, originally you need one ton of water but you have used ten tons. The wasted water will become polluted water. Is the water wasted in vain! Natural resources mustn’t be wasted and squandered. When using them, we should think that natural resources are the common wealth of humankind. Nobody should be allowed to waste and squander them just because they have money. Nowadays many cities are in great demand of water. Maybe Urumqi is a bit better. Look at some other cities. Those cities need water badly but meanwhile people are still wasting water. In Jiaolong Lingshan’s “Fourteen Don’ts” to sweep away mistakes and purify the mind, one mistake people often make is to waste natural resources. Wasting resources is against Lingshan Spirit and we should correct it.

The other day someone said to me, “Jiaolong Culture is a culture which is intended to train qualified people with communist morals and ideals for the Great Harmony World.” With such a quality, hopefully people will forge ahead into communism. Without such a quality, all is empty. First, we should educate people to improve their moral qualities. Material and spirit are complementary, which cannot be separated. In the times of Yao and Shun, materials were not so abundant but people’s ideological levels were fairly high. What we need now is not Utopian communism but scientific communism. The characteristic of scientific communism is that both material and spirit are well developed. Then how to develop people’s spirit? Without a purified mind and perfected personality, people cannot build up a dedicated life and have communist morals and ideals. So we should study and learn Jiaolong Culture and stand on a high level to

handle problems so that we can better devote ourselves to others and society, for spiritual civilization cannot part with dedication.

As to licking the rice bowl, it's a long story. During my school and university years, my classmates teased me for my licking the rice bowl. At home my son laughed at me for it as well. There are some good souls who advised me not to lick the rice bowl any longer so as not to lose face. In fact, my licking rice bowl is not a show. I did it as a child and now it has been a habit. Once in Lingshan, I saw the chairman of the Municipal Federation of Literature and Art licking his rice bowl too. I asked him why he licked the rice bowl and he gave me a book and told me I would understand it if I read the book. The book tells of the story that he ate Guanyintu earth during the hungry period. Guanyintu is a kind of alkaline earth some Chinese ate it and survived the great famine between 1959 and 1962. It seemed that we both shared the same difficult period. In the famine period, I was so hungry that I saw houses "turning", because I felt dizzy as a result of hunger. So until now I waste no grains and even leftovers are still treasured by me.

I've explained many times it is only a mental attitude, which can't be measured by or realized through its value. For example, you may say, "Will it waste much if you don't lick that rice bowl?" Of course there isn't much wasted. However, it is a kind of psychological feeling, which has been a habit. When I see other people wasting food or grains I will feel angry. Though I cannot interfere with them, I still unavoidably criticize them for their stupidity and waste in a low voice. On the contrary, they also think I am too stupid, too poor and too face-losing. This is the difference between different levels and horizons. I have said that this behavior cannot be measured by its value. If measured by its value, the value of licking the rice bowl will become something ridiculous. Please think! If everyone held such a view and such mental attitude, there would be no waste in the world! People are wasting too much! It shows people's cruelty when they waste resources. It also displays the inferiority and stupidity of people's spiritual level. When I see people skin mantou (*Chinese steamed bread*) made of white wheat flour, I don't know what kind of eating method they have invented. I also wonder if there are too many bacteria on the skin of mantou. If so, why do they not skin their own skin as there are too many bacteria on their skin? In fact, they are making a parade of their wealth and showing off their so-called "civilizedness".

There are still some people who order many dishes but only eat a little and then throw them away as if to flaunt their wealth. They appear to be rich and civilized but really are spiritually empty and boring, as is revealed by their wastefulness. Such people don't have a purified mind and perfected personality but have too much selfishness. What we have advocated is a kind of spirit, that is, "No wasting!" Whether it is in public or at home, we mustn't waste anything. On the train to Urumqi, one of our working personnel was washing his face with a little water from the faucet. Seeing this, the conductor asked whether there wasn't water. The young man replied, "I can manage to wash my face even with a little water from the tap." The conductor said, "If only all people could behave like you!" Some people let water running when washing their face. Conductors hardly criticize them. They have paid money and they should get such service. They seem to have an easy conscience when they waste water in the train. If people measure things by money so that they can have an easy conscience when they waste resources, human society will go from bad to worse. There are things in the world people cannot buy through money. For example, can destroyed forests or ruined environments be compensated with money? This kind of paid waste and destruction, in fact, reveals people's greedy desires and selfishness. These people are still too stupid, low and backward. They of

course need purifying and cleansing.

Wasting natural resources, gifts from God, are actions against natural properties and will surely get retaliated by natural laws, which is **"The Way of heaven is to exhaust excesses and make up for deficiencies."** We should attach great importance to it. Nowadays people's wasteful behaviors are very serious. It's a common scene to see much rice is wasted. Many mantous have been thrown away with only one bite. Are these wasteful phenomena material civilization or spiritual civilization? Today those only children waste more things. Parents must tell children the harmfulness of wasting natural resources and let them know the truth that grains are gained through hard work. Parents must let children know they should treasure natural resources and others' work, which can't be measured and judged by money. Not wasting things is one of the leading marks for people who are cultivating their mind and fostering their nature to establish a high character of civilization. Personally, I think the value of licking the rice bowl doesn't lie in the amount people can save but the spirit it reveals. Licking the rice bowl after a meal may not save much, but as a moral value and an economical spirit, people should keep it. Being aware of diligence and thrift is beneficial to the whole human race as well as their physical and mental health.

One working personnel of Jiaolong Lingshan returned her home in Henan Province and licked the rice bowl after each meal every day, which was laughed at by her husband and kids. They wanted to know the reason why she only learned how to lick the rice bowl after she made a trip to Jiaolong Lingshan. Her husband wondered whether his wife could save a lot of grains by licking the rice bowl after a meal. She explained to them patiently that licking the bowl was only to show a spirit of thrift and economy. It is said that her kids have learned to lick their rice bowl after each meal later. Without such awareness, we would justify our wasteful behavior in many ways and have an easy conscience. For this reason, Jiaolong Culture has presented some concrete demands to prevent people from wasting things so as to purify the mind. In the era of cash economy, there are some guiding errors in people's propaganda such as stimulating high consumption. From the whole mankind, high consumption is extremely mistaken, for which mankind will pay the heavy price for the wasted natural resources and polluted the environment. Perhaps it may bring benefits to certain countries and areas, but in the long run, it will inflict disasters on the whole human race. Jiaolong Culture is intended to purify everyone's mind especially the mind of those egoists.

Jiaolong Culture advocates returning to naturalness. Going veggie and not eating meaty food is the starting point to return to naturalness. From an ecological balance, people shouldn't wantonly slaughter animals. It is good if people can realize and accept this point. Without knowing this, you may think animals are born as the meat for humans to eat. Is it true to think so? The other day someone asked me about the same question, and I answered them in the form of a question. "If so, what were you born for? If animals were born as meat for humans to eat, then who will eat humans since they are born? This argument doesn't make any sense. If humans are born just to eat animals, such a view even wouldn't be agreed to by Charles Darwin. So you'd better not harbor such a view. With the ecology balanced, everything is born naturally and fed by nature. Now that everything arises naturally, their existence is reasonable and they should have their own living space and home. We humans shouldn't emphasize our own superiority and dilute the role of other animals. What's more, humans shouldn't create more unnecessary heresies and sophistries to justify their greed and stupidity.

There is a book telling a fairy tale. All the creatures in the world are having a meeting in Amazon jungle in Brazil. All those creatures are accusing mankind of its cruelty and brutality.

All those living creatures complain man's unethical conduct. In the end, they all agree unanimously to expel man from the earth by ballot. Then they begin to vote. The result is that the motion has been passed with only one vote against it which was cast by man itself. They have sufficient evidence to show that humans are cruel and brutal. Slaughtering creatures and destroying the ecological environment, humans bring other creatures a complete annihilation. Therefore, we humans should correctly understand our position in nature and shouldn't stress our peculiarities. Humans shouldn't feel self-important in their interactions with others. We should treat other creatures well because they are also products of nature. Although their wisdom is lower than humans, they still have their own status and living space in nature. They are not born to be killed as human food, because living rights are equal. Humans must realize and correct their errors, and live equally with other creatures in their respective living space so as to create a united and harmonious natural playground of ecological civilization. This is a real civilization. In addition, a high-level human civilization will be revealed by the sympathies, cares and protections shown by humans towards those inferior animals. Therefore, eating meat and killing animals are uncivilized acts of humankind. To put it seriously, they are cruel and brutal acts. From the evolution of life, before the appearance of mankind, there had been countless numbers of lives which existed on the earth. We humans have no right to call ourselves the "Number One" on the earth, let alone say there are complementary ecological links which need other creatures as mutually existing conditions. All in all, we must understand the true meaning of civilization. Only in this way can we have a real civilization.

The Inspiration of the mind

---By Dong Zhongrui, a retired cadre in Urumqi

I. Understand the Great Way of Lingshan and awaken to its philosophical principles.

Last May, regardless of the long journey and my old age, with a heart eager for knowledge, I started my journey and arrived at Lingshan happily. The purpose of this journey is to go on a pilgrimage to Jiaolong Lingshan to acquire scriptures and seek truth so as to understand the Great Way of Lingshan and awaken to its philosophical principles. I attended the symposium and listened attentively to Mr. Zhang, the teacher's lectures on returning to naturalness. While listening to the lectures, I seemed to get enlightened suddenly just like waking up from a dream and knew that Jiaolong Culture is a powerful science with great vitality. This is the inspiration from my deep mind. I am determined to enter the rank of huge connotations of Jiaolong Culture. Afterwards, within less than a year, I read a lot of materials concerning Jiaolong Culture, which constantly promoted my cognitive levels on Jiaolong Culture.

Much to our joy and gratification, at the end of January this year, Mr. Zhang, the teacher as well as some working personnel came to Xinjiang to give lectures. Within a short week, Mr. Zhang, the teacher, made a series of high-quality lectures, which fully revealed the spirit of selfless dedication of Lingshaners. As an enthusiast of the Jiaolong Culture, I deeply feel that Jiaolong Culture founded by Mr. Zhang, the teacher, is a cause that can benefit the whole

human race. This is one of the inspirations I have got and one of my spiritual pillars from learning Jiaolong Culture.

II. Scientifically analyze the essentials of various social contradictions.

The first time I came into contact with the part of human body science in Jiaolong Culture, I realized that the reorganizations and transformations of the "software" are the essential changes happening to a human being, which, I think, is God's own secret. To cope with various maladies of human society and perfect the construction of human itself, the crux of all the problems and contradictions must be found. We human society has been undergoing a vicious cycle. The general tendency is that humans are increasingly inflating their greedy desires. People's instincts have become stronger and stronger, which has caused functional degenerations of human "software" and the intensifications of their "hardware". Thus a series of physiological and social behaviors have been resulted in, among which are eight major changes listed in *Expositions on Lao Tzu's Dao* written by Professor Zhang Jiankun. The first change is the people's energy-extracting forms have become more and more monotonous (*only through food and drink*). The second change is that people's cognitive channels have become narrower and narrower (*only through the five sense organs*). The third change is that people's spiritual civilizations have become more and more impoverished. The fourth change is that more and more people have pursued material comfort and enjoyment. The fifth change is that wisdom and morals have become more and more tenuous. The sixth change is that social relationships have become more and more chaotic. The seventh change is that subject-object relationship has been separated and the eighth change is that man-heaven relationships have been blocked. These changes hit the nail on the head and struck home.

The above mentioned "eight changes" have truly shown the present situation and the developing tendency of human society. I agree to the summary of the various social maladies through the "eight changes". In *Expositions on Lao Tzu's Dao*, a conclusion has been drawn about mankind, that is, "Man's original nature tends to become hidden while its instincts have become more and more revealing." In this conclusion, the most essential social maladies have been scientifically disclosed. In this conclusion, the cure-all for human society has been wholly presented.

In the research of human body science, Jiaolong Culture has put forward many methods and approaches concerning how to manifest human original nature and how to check and suffocate human inflated instincts etc. These are the outstanding subjects on human body science that Jiaolong Culture has studied. These are also the inspiration I have got when I studied Jiaolong Culture for the first time.

III. Being aware of defeating the self is the root to raise the quality of cultivation

From the low level of instincts to the high level of the original nature, people will go through a complete transformation from the instincts to the original nature. The ancients called this course "cultivation and refinement". By cultivation, people will remove their inferior instincts; by refinement, people will restore their advanced original nature. I deeply know that mankind is the evolutionary product of the matter world, so they are inevitably subject to and restricted by the fundamental laws of the matter world. Human instincts, namely, various greedy desires, selfish minds and impure thoughts tend to arise spontaneously. However, the display of human original nature is closely linked to the display of its instincts. The deeper people indulge in their instincts, the more tightly their original nature will be covered. This will cause the orderliness of human "software" to become lower and lower, thus greatly reducing human wisdom and enlightening ability. Nowadays, the concept of self-perfection advocated by Mr. Zhang, the

teacher, in Jiaolong Lingshan is to purify people's instincts and restore their original nature at the root. In this way, people will again become noble people with Way and virtue. Fundamentally speaking, people should have their original nature fully revealed. This is the standard for all cultivators to arrive at. Having practiced self-perfection in Lingshan for many years, Lingshaners (*cultivators in Lingshan*) have accumulated rich and precious experience which deserves spreading and popularizing. Personally, I think there are three points we should learn from Jiaolong Lingshan in their self-perfecting practice.

First, we should learn their spirit of selfless dedication. What is the spirit of selfless dedication? Simply speaking, it means people should forget the self. So it is also called "selflessness". No matter what we do, we should do it selflessly and do it for the sake of others and society. Whoever has been to Lingshan knows that it took Lingshaners threes years to finish constructing Bagua Chamber on the Taiji Terrace. The whole project cost the government no money. It was completely out of the selfless dedication of every Lingshaner. It is said that Mr. Zhang, the teacher and other working personnel of Lingshan paid their own expenses to make the journey to Xinjiang. They volunteered to spread and popularize the precious culture to us Xinjiang people. This kind of spirit of selfless dedication deserves studying and following.

Second, we should learn from them how to sweep away our mistakes, purify our mind and perfect our personality. Lingshan cultivators deeply know that the people's chaotic "software" is caused by their behavior against the natural attributes of the original nature, namely, selflessness and desirelessness. Therefore, in daily life, they attach more importance to the relationship between their "hardware" and "software" as well as the laws shown by human original nature and its instincts. Based on the transforming patterns between the original nature and its instincts, they adopt corresponding, effective means and approaches to elevate their levels and states.

Third, we should standardize our words and actions by strictly obeying the Fourteen Don'ts and Dos so as to carry out various self-perfecting activities. Spreading goodness by renouncing evils as well as defeating the self inside us should be regarded as guiding principles for us. In the course of sweeping away their mistakes, people willingly fight their various instincts to purify their mind. This will have a positive influence on all cultivators in their respective purification and perfection. As a beneficiary of Jiaolong Culture, I will spare no effort to purify my mind and perfect my personality. I've made some progress in defeating my instinctive behaviors.

These are the inspirations I have after I studied Jiaolong Culture.

May Jiaolong Culture benefit Xinjiang!

May Jiaolong Culture benefit China!

May Jiaolong Culture benefit the whole human race!

The Light of Jiaolong Culture Shines through the Whole World

---By Dong Zhongrui

Introduced by an old friend, I paid a visit to Jiaolong Lingshan on May first, last year. The

first time I came to this charming and appealing place, I behaved like a traveling son who had been away from home for a long time and returned home. Jiaolong Lingshan, also called the Ancient Home of Lingshan, is really a pure land. In my eyes, this ancient home is for the whole human race. She is the paradise on the earth and the wonderland in the mundane world. Located in Tianshui City, Gansu Province, Jiaolong Lingshan is famous for her extraordinarily beautiful scenery. I spent ten unforgettable days and nights in this modern wonderland. Besides admiring her picturesque scenery and quaint, classical buildings arranged according to Chinese Yi Principles and Diagrams, I mainly spent my time listening attentively to what Mr. Zhang, the teacher's lectures on Jiaolong Culture, which activated and inspired my confidence to search for my root and pursue the truth. Now I've been determined to try my best to make contributions to spreading Jiaolong Culture.

What impressed me most deeply is the spirit of selfless dedication practiced in Jiaolong Lingshan. There are the famous "Fourteen Don'ts" to clean up one's mistakes, purify the mind and perfect the personality. People there willingly check and purify their mistakes according to the Fourteen Don'ts. The Fourteen Don'ts are not only the effective means to aid people to get naturally recovered. They can also perfect people's personality, better social trends and urge the progress of social civilizations. Having studied Jiaolong culture for a period of time, I've found that Jiaolong Culture is really extensive and profound. She covers many subjects and fields. It is very difficult for learners to scale the height of this scientific culture. There are a great number of people with lofty ideas who diligently learn Jiaolong Culture from Mr. Zhang, the teacher. The ancients said, "**What a teacher does is to propagate the Way, give lectures and remove doubts.**" This is a vivid account of Mr. Zhang, the teacher, who never feels tired of educating and transforming people. So we should have an insatiable desire to learn Jiaolong Culture and pursue wisdom under the guidance of Mr. Zhang, the teacher. If so, we'll surely achieve positive advances in learning and propagating Jiaolong Culture. And we will surely make outstanding achievements in purifying people's mind and bettering human society. The following are my impressions after I have learned Jiaolong Culture.

First, it's about my understanding of returning to naturalness. Having a time-honored history, Jiaolong Culture embodies the essence of traditional Chinese cultures, displays the developing patterns of human society and crystallizes the wisdom and sagacity of the Chinese peoples. She is the lighthouse of human civilization. In my opinion, the purpose of "returning to naturalness" is to guide people to get to know the Great Way to the Ancient Home and understand the ultimate principles of Lingshan so that people in the matter world can conscientiously use their "innate divine light of wisdom" to guide themselves to purify their mind, perfect their personality and finally return to the source from which the greater cosmos has evolved. This time, we come to Jiaolong Lingshan to seek the root and find the ancestors so as to return to naturalness. By studying Jiaolong Culture, we should first be enlightened people. Then by concrete operations, we should be clean and flawless people.

Second, "taste" and enjoy your stay at the Ancient home of Lingshan. Jiaolong Lingshan is the scared place for people to return to naturalness. Jiaolong Lingshan is said to be the place where the Beginning Mother spread spirits and cultivated humans at first. It is also the hometown of Pangu, where early peoples of remote antiquity labored and lived. (*Pangu is Creator of the universe in Chinese mythology.*) The moment I step foot on Jiaolong Lingshan, I had a feeling of returning home. It is a common scene that some people can't help bursting into tears when they arrive at Lingshan. When on Wuji Terrace, most people will feel carefree and delightful due to the unique topographical effects there. Perhaps it is the interactive effects

between heaven and man in Jiaolong Lingshan.

As the Ancient Home for mankind, Jiaolong Lingshan has given birth to a brand new culture, Jiaolong Culture, which is an outflow of sincere emotions between people in today's human society. The spirit of selfless dedication advocated by Jiaolong Culture embodies a simple and pure trend. In management, Jiaolong Lingshan has put forward the famous "Four Frees", namely, free admission, free food, free accommodation and free natural recovery. No one knows how many people's conscience has been roused and how many returning souls have been activated by this "Four Frees". In Jiaolong Lingshan, selfless devotion has become the whole part of their life. There greedy desires, selfish minds and impure thoughts have become the embodiments of an inferior level and state. Jiaolong Lingshan has become a fabulous pure land.

Third, seek the root and trace back to the source. We should find the root of mankind and then trace back to the source. This is how to find the origin of life, the origin of the matter world, the origin of the energy world and finally the origin of the information world.

In seeking the root, we should find the earliest human ancestors. Jiaolong Lingshan is the very place for people to seek their root and search for their ancestors. Here we can pursue our root and trace back to the source and meanwhile foster our filial heart to worship and respect our ancestors. It's a good social trend which should be promoted vigorously. Here I recalled a song called "Song to Respect the Old" in my childhood. The main idea of the song is as follows.

"*The little crow is feeding its mom;*
The little crow is feeding its mom.
Why are sons and daughters not better than them?
Sucking the breast kneeling down is the lamb;
Sucking the breast kneeling down is the lamb.
Why are sons and daughters not better than them?!
Everyone must provide for their old dad and mom!
Everyone should provide for their old dad and mom!"

From this song, we can see that from ancient times until now people have been seeking the root and tracing back to the source. Besides, people are admonished not to forget their root and their ancestry. People must show filial piety and devotion to their ancestors.

Fourth, know the "unity between heaven and man" correctly. The perfect state of human existence is to return to naturalness, that is, the unity between heaven and man, because heaven and man are of the same origin. Each human person itself is a small heaven and earth while the universe is a great heaven and earth. The ancients said the heaven and man should be unified, which has its deep scientific mechanism. With the unification between man and heaven achieved, the information and energy in the universe and those in man itself will be connected and a "resonance" will be formed. Thus, the chaotic working programs in man will automatically become ordered in the "resonance". By returning to naturalness and unifying heaven and man, people can be linked to the earliest root condition and get through to the root messages of our earliest ancestry, which are also the earliest root messages of the great cosmos. With the earliest root messages connected, our body and mind will get well adjusted. So "returning to naturalness" is just let people to go back to their root condition.

Man is the product of nature and is certainly restricted by natural laws. Man should comply with and follow nature. Only by complying with and following nature can man achieve the unification with heaven, namely, the natural world. There some profound philosophical principles in it. In ancient times, those Confucians, Taoists and Buddhists all advocated

“complying with and returning to naturalness”. In life, they applied following and returning to naturalness to their daily mind cultivation and nature refinement. In this way, they could easily tally with naturalness and their “software” can easily become better ordered. Lao Tzu once said, “**Man follows earth. Earth follows heaven. Heaven follows the Way. And the Way is naturally thus.**” This famous quote shows us that natural laws are above all, for natural laws are sacred and inviolable.

In our daily life, not all people can deeply understand the meaning of complying with and returning to naturalness. They may suffer mental instabilities and become angry, so they often do something that causes ecological and psychological imbalances. For example, some people transform lakes into farmland and dispose poisonous industrial sewage into rivers and lakes etc. Some people recklessly fell trees and disastrously reclaim wasteland which caused beautiful mountains into bare and barren ones. Are these man-made ecological disasters? Today, through learning Jiaolong Culture, we should return to naturalness and achieve the unification between heaven and man. Meanwhile, we should have a sense of purpose to purify our mind and save human society. Only in this way can we contribute more to society.

Fifth, we should deeply understand the purification of the mind. As Jiaolong Culture is a return culture, she covers many subjects, fields and aspects. Because of my limited talent and knowledge, I can’t have a full understanding of this grand and great culture. So hereby I only talk about some real effects that Jiaolong Culture has on me. It is also my reflections on my learning and practicing Jiaolong Culture. By studying the spirit of selfless dedication, cleaning up my mistakes, purifying my mind, perfecting my personality and the “Fourteen Dos” to standardize my behavior and so on, I have been convinced that Jiaolong Lingshan not only has profound philosophical theories on the Great Way. She also has concrete operating procedures which are easy to implement. What interests me most are the procedures of “cleaning up one’s mistakes and purifying one’s mind”, which rouse people’s actions to fight their self and overcome their greedy desires, selfish minds and impure thoughts. These methods and means have guided and helped too many people to transform from their previous fights with others into fights with their self spontaneously. Through these methods and means, people can make a subtle soul-searching, spot and sweep away their errors so as to get sublimated in their level and state. Those Lingshan frequenters have a deeper understanding in this respect. I think in Jiaolong Lingshan there are still more methods and means to educate and transform people.

Here are several examples. The first is about a leader working in the Municipal Anti-corruption Bureau who has been degenerated as a corrupt official. He embezzled large amounts of money. Here I won’t go into details about his corruptness and its causes. I just show my opinions from the perspective of “cleaning up the mistakes and purifying the mind” in Jiaolong Culture. If this official had fought willingly against his greedy desires and selfish minds until he defeated his instincts, he wouldn’t become a prisoner now!

The second story is about an old cadre who has mended his ways. In Jiaolong Lingshan, there are cultivators from all parts of China. They often become good friends easily and forge a sibling-like relationship, the reason of which dashes the intelligence of many people who come to Jiaolong Lingshan. Having been inspired and encouraged by the spirit of selfless devotion and some models, a lot of people actively examined themselves to clean up their mistakes and purify their mind. Among them there was a retired cadre. Having learned the philosophical principles of Jiaolong Culture, this retired cadre realized his past errors and began to reflect on the errors he committed in those years of Leftist Extremism. After soul-searching, he had a

terribly guilty conscience. In order to completely purge his guilty mind of his serious errors to be a pure, clean person, he was determined to pay a visit to all those victims to make an apology and offer them some financial compensation. We should learn his determination to mend his ways from this old cadre. Some people advised him not to do so, for those events had passed so long and times have changed as well. Let's bygone be bygone. However, this old cadre said, "I must do it now! I have woken up from the depth of my soul and they can't be done in a slapdash way! I must admit my mistakes before all my ancestors as well as those I've harmed. I must be responsible for myself. Otherwise, my "software" won't be well ordered." There are many people like this old cadre who admit their own mistakes from their inner heart and mend their ways. These examples are too many to list.

In my opinion, Jiaolong Culture has a strong life force. With the spirit of selfless dedication, working personnel of Lingshan have greeted and seen off hundreds of thousands of people from places far and wide. They never charge them a penny. They are really selfless dedicators! They really make contributions to mankind. I wonder if there is a second place which also carries out the "Four Frees" in such a large country. Whoever comes to Jiaolong Lingshan will be attracted and moved by those working personnel. Whoever visits Jiaolong Academy will have a burning and excited heart to learn and spread Jiaolong Culture.

May Jiaolong Culture benefit the whole Xinjiang.

We firmly believe that Jiaolong Culture is a return culture full of sunshine.

Let the light of Jiaolong Culture shines throughout the universe.

Ode to Lingshan Mountain

So outstanding is Lingshan! So wondrous is Lingshan!
Hills surround, as if petals of lotus.
Streams wind, as if dance of dragons.
Luxuriant are pines and cypresses green.
Birds whistle in beautiful air clean
Oh! Lingshan! Sages dwelling, the mountain is picturesque.
Oh, Lingshan! In morning mists Lingshan is serene.

So outstanding is Lingshan! So wondrous is Lingshan!
It is the home of Pangu, Creator of the universe.
Beginning Mother, seated in the Bagua Chamber.
Gazes afar, calling loud,
"Traveling sons and daughters, come home! Come home!
Seek your root and find your source.
Return to nature and return to the Shangri-la in your mind.
Oh, Lingshan! Saints living, the mountain is also miraculous.
Oh, Lingshan! In the twilight haze Lingshan is grand.

So outstanding is Lingshan! So wondrous is Lingshan!
In Lingshan Jiaolong Academy seats,
Like the human lighthouse, Jiaolong Culture illustrates.

They dedicate themselves to all people,
Purifying their mind and perfecting their moral.
A new civilization reveals her arrival.
Oh, Lingshan! Immortals staying, the mountain is also idyllic.
Oh, Lingshan! In lingering white clouds Lingshan is transcendental.

So outstanding is Lingshan! So wondrous is Lingshan!
Lingshan Spirit spreads far and wide.
The Four Frees emits light.
Clean up mistakes and display wisdom.
Defeat instincts and overcome egoism.
A noble horizon appears with energy right.
Oh, Lingshan! With worthies settling, the mountain is also exceptional.
Oh, Lingshan! In the winds from pines Lingshan is bright.

So outstanding is Lingshan! So wondrous is Lingshan!
As the divine light of wisdom shines,
Traditional culture comes with modern science,
To make contributions to humankind..
By halting evils and practicing good,
Everyone can return to the root.
Oh, Lingshan! Superior men inhabiting, the mountain is also august.
Oh, Lingshan! In this unique place, Jiaolong Culture emits the light of the cosmos.

A Brief Talk about the Three Operating Procedures on Transformations of Different Levels and States

By Shi Tiantang

Jiaolong Culture, founded by Prof. Zhang Jiankun, the teacher, is a theoretical system as well as a practical system. Being highly united in theory and practice, the fundamental aim of Jiaolong Culture is to guide people to transform themselves from a lower level to a higher level, in other words, to promote people's spiritual states from the matter level to the energy level and finally to the information level.

Like those advanced doctrines and theories in history, Jiaolong Culture's foothold still lies in its practicality and operability. Not only does Jiaolong Culture point out for mankind the levels of different worlds, but she also offers people methods, approaches and concrete operating procedures to achieve the transformations between different world levels.

The "three operating procedures" in this article are only a kind of expedient way to express by me. It is hoped that all the readers can understand and seize the essence of Jiaolong Culture as a whole and they'd better not rigidly adhere to my descriptions.

Go veggie and be a well-behaved person.

To establish an ecological balance and a psychological balance, going veggie is a basic requirement. Eating meat does not accord with the physiological structure and functions of human “hardware”. Besides, it goes against the orderliness of human “software”. What’s more meaty food can also result in various diseases in people’s “hardware”. In human “software”, the bad result of meaty food is the increasing chaos of human “software”. To ordinary people, they’d better not eat meat and be a vegetarian. To cultivators, they mustn’t eat meat and be a vegan.

Concerning how to standardize people’s behavior, Jiaolong Lingshan has put forward the Fourteen Don’ts” to clear up people’s mistakes and purify their mind. The following are mistakes and offences people easily commit the fourteen aspects of their life which must be purified and rooted out.

1. Rebel against parents
2. Be promiscuous
3. Squander and waste things
4. Go corrupt and degenerate
5. Abduct, cheat and plunder others
6. Undermine, entrap and harm others
7. Gamble, drug-taking and other bad habits
8. Beat, swear and tell lies
9. Harbor deviant views and slander the Way
10. Be malevolent and unrighteous
11. Kill, murder or take other’s life
12. Offer superstitious sacrifices
13. Disrespect sages, saints and worthies
14. Abuse and curse ancestors

The Fourteen Don’ts and Dos are not only one of the vital procedures for people to achieve a quick natural recovery in Jiaolong Lingshan, they are also the basic requirements for people to purify their mind and perfect their personality. The formulation of the Fourteen Don’ts and Dos is based on the relationship between human “software” and “hardware” as well as the laws of human original nature and the instincts. Based on the real circumstances modern people live in, the Fourteen Don’ts and Dos are a set of fundamental codes of conduct to standardize people’s behavior. If people can clean up their mistakes and offences in the 14 aspects, they will be really clean, unsullied and faultless people. Only in this way can people return to the starting point of man and continue their way to elevate their level and state.

To realize their upward switches between different levels and states, whoever seeks a higher level or the Great Way must cultivate hard to standardize their conduct. They must check and correct their errors and offences against the Fourteen Don’ts. Check and examination is just a prerequisite. The fundamental purpose is to root them out and never commit such errors and offences again.

Regard daily life as the Way-place to cultivate the mind and foster the nature

Our daily life is the Way-place. From the view of the traditional cultures, our daily life is the very place to learn, cultivate, attain and spread the Way. There are rich contents in cultivating the mind and fostering the nature. They can be grouped into two types: one is to end evils and spread goodness; the other is to defeat the self. Cultivating the mind and fostering the nature is the foundation to achieve self-perfection. The quality of a person’s mind

cultivation determines the quality of his or her future level.

The relationship between the spiritual cultivation and the daily life can be compared to that between a blunt knife and a whetstone. Without the whetstone, a blunt knife can't get sharpened and gleamed. Spiritual cultivators can't get elevated if they don't cultivate their mind and foster their nature in daily life. Only those who can't get contaminated in dirty surroundings can rise unsullied from mud. Only those who can stand various hardships and trials in life can attain the Way. The Great Way is not recondite at all. Instead it is easy and natural. The Great Way is embodied in all the concrete affairs in our daily life. The Great Way is also embodied by every idea, every word and every action of each person.

"To end evils" requires people to stop doing evils so that they won't input impure signals and information into their "software". Meanwhile, through "spreading goodness", people are to input benign signals and information into their "software". Exactly speaking, Jiaolong Lingshan's "Fourteen Don'ts" are just the codes to guide people how to sweep away their mistakes and errors. On the other hand, people should accumulate virtue by practicing selfless devotion. Besides, they should enlighten other people in the course of their self perfection so that they can achieve full wisdom and complete morality. This is called to "spread goodness".

Defeat the self. Each person is a balanced entity between the original nature and the instinct. Human original nature is endowed with the attributes of selflessness, desirelessness, non-action and naturalness given by the great cosmos. However, human instincts are just the manifestation of the low level of its "hardware". Humans need to defeat their self, in other words, to purge of their various instincts. First, people should consciously control their instinctive behavior, and make it a rule to naturally purify their instincts. Second, people should persevere until their purifying behavior has become a natural outflow from their original nature. Finally, go on purifying the mind until the "software" becomes highly ordered and the level is promoted. Then, people will reach a high level and state. This is the course of defeating the self.

Be a True Victor in Defeating the Self.

The most difficult thing in the world is to defeat the self. So whoever can cultivate and temper themselves and eventually defeat their self can be called "sages, saints and worthies". In Buddhism, any palace where Shakyamuni Buddha is worshipped is called the Jeweled Palace of Great Heroes. Why? It is because the Buddha was a person who defeated the self.

There is a story about Bai Juyi, a famous poet and a Buddhist cultivator in the Tang Dynasty. Once, Bai Juyi asked Chan master Bird's Nest what the Way was and the Chan master replied, "**Never do evils but practice all good.**" Hearing the words, Bai Juyi didn't think so and sighed, saying "Only a three-year-old kid can know the principle you said."

However, the Chan master Bird's Nest remarked, "Yes! Though a three-year-old kid knows its meaning, an 80-year old man can't really practice it." Prof. Zhang, the teacher, has said, "It's not that people don't know it but that people can't really do it that matters!" Everyone has been under education since their birth to their adulthood and even to old age. Almost everyone knows a lot of truths and reasons in life. However, there are not so many people who can really implement them. So, in a way, it is more important for people to do than to know.

Why is it difficult for people to defeat their self in their practice? The reason lies in people's poisoned "software" and the spontaneity of their instincts. The evolution of people's

“software” has gone through a course from a low grade to a higher grade, during which countless “impure signals” have been inputted into people’s “software”. These “impure signals” have greatly reduced the orderliness of their original “software”. This can be compared to a heavy smoker who feels it very hard to kick off the smoking habit even if he himself wants to give up smoking. Why? It is just because he has been heavily addicted to smoking. Then what is smoking addiction? Smoking addiction is similar to the fact that the computer system has been affected by viruses. The smoking addiction has tied smokers to cigarettes closely. The stronger the smoking addiction is, the more smokers desire to smoke. The more smokers desire to smoke, the stronger their smoking addiction will become. In this way a vicious circle of smoking has been formed. The spontaneity of people’s instincts is very much similar to water that flows downward naturally. To defeat the self, people must check and suffocate the spontaneity of their instincts. To check and suffocate the instincts is like making water flow upward, which is really difficult and certainly calls for much more painstaking efforts.

The fundamental reason for the difficulty people have in defeating the self is that people’s instincts happen spontaneously, which is manipulated by the Periodic and Cyclic Law of the matter world. In addition, people’s original nature is affected by the instincts and is in a dormant and latent state, so it is hard for human original nature to display itself spontaneously. Usually, people can’t live rationally but live at the mercy of their strong instincts. People’s instincts display themselves through the various greedy desires, selfish minds and impure thoughts. Such instinctive behaviors can firmly control and manipulate people. In everyday life people often fall into inextricable situations where they behave uncontrollably and often make stupid and even absurd errors. Their rational mentality and thinking often won’t work at the critical moment. Thus, all their tragedies and degenerations happen from this moment.

Just like the removal of a person’s smoking addiction, the fundamental action is to give it up. Only by not smoking cigarettes can the smoking addiction become smaller and smaller. Insist on not smoking for a period of time to form a benign circle. In this way, one can give up smoking eventually. Similarly, if one wants water to flow upward, the first step is to “stop”. Only by stopping water from flowing first can the wish to let water flow upward become possible.

From the view of Jiaolong Culture, a human lies on the balanced point between its original nature and its instinct. This is a favorable advantage for people to bring their subjective initiative into full play. So people’s deliberate activities are very important to measure the value of a human life. If people, through their activities, push the balanced point towards the instincts, people will have increased their greedy desires, selfish minds and impure morals. If so, people will lose their human nature and meanwhile exhibit their animal-like instincts. In the end, such people will surely go too far away from their position in the human coordinates. When in the reorganization and reshuffle of their “software”, their levels and states will be greatly downgraded. On the other hand, if people displace their balanced point towards the original nature, they will surely turn noble and moral people. They will become detached from their instinctive behavior and their low tastes. Their “software” will surely become highly ordered. In the end, they will become people who go beyond the control of the Periodic and Cyclic Law of the matter world.

Just as the launch of a satellite into space, it needs the driving force of rockets to shake off the strong gravitational force. If we can practice and operate according to the concrete requirements made by Jiaolong Culture, that is, by means of ending evils, spreading goodness, defeating the self, purifying the mind and perfecting the personality, we will with certainty defeat the self and succeed in our switches from a low level to a higher one.

Shakyamuni Buddha’s Life of Dedication

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As is known to us all, the eighth day of December in the lunar calendar is the commemoration day to honor Shakyamuni Buddha’s enlightenment to the Way and becoming a Buddha under the Bodhi tree. Each year we celebrate this traditional festival because this festival is of great significance and has a special meaning to people. On the very day over two thousand years ago, a universally shocking event took place in the history of human culture, thought and cognition, which has had a deep and far-reaching historical and philosophical influence on humankind.

Shakyamuni Buddha was a crown prince. As a child, He lived in great comfort and luxury in the royal palaces. In the eyes of ordinary people, he was very fortunate and his life should be extremely happy. Did he feel really happy? What are the standards of happiness? However, in the eyes of Shakyamuni Buddha, it was not. At that time, his name was Siddhartha. Prince Siddhartha didn’t content himself with his comfortable life in the royal palaces. He even felt extremely tired of and perplexed about such worldly life. He didn’t indulge in such a luxurious

lifestyle. But he got lost in deep thought about such phenomena as birth, old age, sickness and death etc. Because of his deep thought, he started his epic adventure to seek the truth of life.

People like us haven't realized that birth, old age, sickness and death in life are sufferings. We have been used to birth, old age, sickness and death and regard them as natural laws and patterns. So we never study them because we think they are "natural laws and patterns". However, Prince Siddhartha didn't think so. Though living in great luxury, he didn't resign himself to material comforts and mundane pleasures. He engaged himself in something deep: the truth of life. For example, what was the value and meaning of a human life? What outlooks on the world, life and values were perfect and loftiest? What kind of outlooks should people equip themselves with? His questions were too many to list. He spent his life in pondering over such problems. In his view, birth, old age, sickness and death were great sufferings. Based on his research into "these natural laws and patterns", he concluded that birth, aging, sickness and death were just sufferings. Now that these were sufferings, Prince Siddhartha began to explore the inner mechanism of such sufferings and how to get rid of them. To find the answer, Prince Siddhartha resolutely renounced his throne, his riches and his comfortable life so that he could whole-heartedly devote himself to exploring the fundamental laws and patterns of the universe as well as the real value and meaning of a human life.

As a crown prince, he determinedly left home to practice cultivation. Please think! What great courage he needed to do so! Having renounced his superior life to seek truth, he spent six years practicing asceticism. This is the legendary "six-year meditation in the snow-capped mountains". In the six years, he searched for and visited a lot of masters and experts of various schools and sects. He followed many philosophers, famous cultivators and worthies so as to learn something from them. In the six years' exploration, he found that their philosophical principles, ideological understandings and cultivating methods couldn't satisfy his needs. Nor did they solve his problems and remove his doubts. So he resolutely seated himself under a big tree and vowed that if he didn't attain the Way he wouldn't stand up. It is said that he remained seated for 49 days and nights. Some people say he was only seated for 7 days. Anyway, he was seated for a long time. Through exploration, reasoning and inference, he suddenly got enlightened! He had known the true face of the cosmos and the true meaning of life. So he was considered to have become a Buddha and to have awakened to the Way.

Having awakened to the Way, he left humanity an immense number of Buddhist scriptures. They are an abundant legacy and precious fortune to humanity. Shakyamuni Buddha has played a vital role in exploring laws of deep levels and the development of human philosophical cultures. Just because he discovered what others hadn't discovered, he has a gigantic and far-reaching influence on the human ideology. Tonight we will only deal with one topic: the true value and meaning of a human life. What is the true value and meaning of a human life?

The value of a human life known by Shakyamuni Buddha, in modern words, is a life of dedication. The most valuable and meaningful human life is a life dedicated to others and the whole humanity. Having spent six years on ascetic practice, gropes and research, Prince Siddhartha went through untold hardships. On a starry night, seeing a meteor shot across sky, he suddenly awakened to the Way and became a Buddha. What he awakened to is "dedication". Indeed, the true value and meaning of a human life lies in the dedication to others. Perhaps someone may say dedication is a modern expression, but this modern word expresses the spirit of what Shakyamuni Buddha enlightened. The true value and meaning of a human life lie in dedication, exactly speaking, selfless dedication, which is really true. More

importantly, only he really embodied “selfless dedication”. This is the essential cause for us to commemorate him.

What’s his requirement for a human life? His requirement is that people have the spirit of kindness and compassion. What is the spirit of kindness and compassion? “Kindness” means “wishing other people to get happiness” and trying to give other people happiness. People with kindness should extend this wish to all living creatures, hoping that all of them can get happiness. “Compassion” means helping to rid others of their sufferings. In other words, it’s a must for people with compassion to help the needy out of difficulty, distress and suffering. Similarly, they should extend this wish from people to all living creatures. Both kindness and compassion are natural attributes.

If we further analyze kindness and compassion, we can easily find that the fundamental spirit of kindness and compassion still lies in dedication to others, more accurately, selfless dedication to others. Only when people lead a dedicatory life can they fully show the spirit of kindness and compassion. Kindness and compassion is the natural outflow of the value of a dedicatory life. Its basic spirit is to dedicate oneself to others. Equipped with the dedicatory outlook on life and the world, you will naturally have a kind and compassionate heart. Reversely, with a kind and compassionate heart, you will better dedicate yourself to others.

Shakyamuni Buddha is a perfect selfless dedicator and a great contributor of kindness and compassion which flowed out naturally from his self-nature. Sakyamuni Buddha helped an ugly girl to get happiness by separating her from her bad look. He improvised a verse to transform the heart of a rebellious son. He helped the begging father return home and become head of the household again. He gave clothes to the naked mother who went mad because of his dead son and helped her return to normal and rid her of her suffering. He mercifully rubbed Devadatta’s head to relieve him of his headache and abdominal distention, though Devadatta repeatedly harmed him…….There were too many stories about Shakyamuni Buddha’s helping living beings to relieve them of their sufferings and get enjoyments. All of these stories show that the true essence of a human life lies in selfless dedication.

Now next we’ll come to how Shakyamuni Buddha understood the true value and meaning of life and how he realized it in life. As is known to all, through untold hard trials and tests, he finally enlightened the truth of the universe. Then he devoted all his knowledge to others, society and humankind. He never considered making personal gains through his knowledge and wisdom. He taught and transformed countless living beings but never charged them a penny. He never sought fame and profit. In the view of modern people, Shakyamuni Buddha could have made a great fortune from his lectures or by transmitting the Buddha-dharma, as some Qigong masters do nowadays. However, he even didn’t have such an idea to gain profits from his know-how. With so great learning and wisdom, he still asked for alms on his own. In modern words, he still lived by begging for food.

As a crown prince, it is really rare and commendable for him to have known the true meaning of life and practiced selfless dedication all his life. He really achieved the unity of knowledge and practice as well as the agreement of words and deeds. He practiced what he preached after he enlightened to the Way and led a dedicatory life for 49 years, during which time, he devoted his whole life and energy to spreading the Buddha-dharma and diffusing his understanding. Thus, large numbers of people have been benefited and embarked on building up a life of dedication. For this reason, Shakyamuni Buddha has been well remembered and honored by people of every generation. About two thousand years afterwards, in countries and areas where Buddhism and cultures are prosperous, Sakyamuni Buddha, the great sage in

history, is still worshipped. People call him the Buddha for his full wisdom and perfect morality as well his spirit of selfless dedication.

The reason why we commemorate Shakyamuni Buddha here is to learn from him his lofty moral personality and his exceptional wisdom. The moment we see his image or statue, we should become aware that we must learn his kind and compassionate spirit, full wisdom and perfect morality. This is “to emulate sages when meeting them”. It is recorded in *the Compassion Flower Sutra* that in the past, Shakyamuni Buddha made five hundred great vows. The most praiseworthy of the 500 great vows was to take across living beings in the evil worlds of five turbidities. He did so because few people vowed to cross living beings in worlds of five turbidities. Out of an anxious compassionate heart, he volunteered to dwell in the impure world of five turbidities to educate and transform living beings. To take across living beings, he dedicated countless quantities of his blood, flesh and bodies to the living beings in the worlds of five turbidities to let them drink and eat so that they could have Bodhi seeds planted in them. Without extraordinary wisdom and an anxiously compassionate heart, no one would vow to give up their pure land but go to the turbid world to rescue the needy and relieve the distressed. Just because of such spirit of selfless dedication, Shakyamuni Buddha has been considered by all Buddhas of the ten directions as “the Pundarika flower”, the white lotus in full bloom, which is achieved through great compassion.

When coming to Jiaolong Lingshan, we should study Jiaolong Culture. We should adopt a modest attitude to learn from the sages, saints, worthies or any other famous figures in history. But the fundamental spirit respected by all is their spirit of selfless dedication to others, society and humankind. Only the life of selfless dedication is the most valuable and meaningful. If we each can dedicate ourselves to others as Shakyamuni Buddha did, we will certainly become the target of other dedicators. If so, how wonderful human society would be! It is really a splendid experience for people to live in such a harmonious environment with mutual dedication. By living a dedicatory life, people will enjoy true happiness, have a healthy mind and body and live a valuable and meaningful life. Only in this way can people’s “software” become highly ordered. All these good effects cannot be measured by material wealth.

If everyone lived a struggling life in various greedy desires, competitions and snatches with others, everyone would live a painful and distressing life. Even if you have lots of money and good clothing, fine food and expensive housing, you still cannot enjoy yourself, because you have too much distress and suffering, which is a lot larger than the “enjoyment” you have got. In fact, you haven’t got any real happiness. Nowadays, most people lack no clothing and food but they don’t live a delightful and peaceful life. Why? The root cause lies in that they don’t know the true value and meaning of their life. Without knowing the true value and meaning of a human life, people will lead a blind life to satisfy their various greedy desires and personal considerations. Thus, they surely lead a painful and distressing life.

At this gathering, we cherish the memory of Shakyamuni Buddha, the sagely one, to remember his exceptional understanding and his huge contributions to humanity as well as the unprecedented wisdom he opened up for humanity. He founded the culture of Buddhism for humanity, as we can see and perceive. However, there is still too large a part of his legacy that we don’t know and enjoy. For instance, we cannot feel and experience that kind of his mental and physical liberation as well as the spiritual peace and tranquility of his inner heart enjoyed by Shakyamuni Buddha. He has enjoyed what we cannot enjoy and perceived what we cannot perceive. But as modern people, we cannot enjoy such high-quality happiness and we can’t enjoy the true meaning of a human life as Shakyamuni Buddha did. Certainly we cannot have

the benefits of the life of dedication. Why can't we feel and enjoy his experience? The reason is that we don't have his insightful understanding and his divine light of wisdom. So we cannot experience that good and beautiful liberated life. Not knowing that the true value and meaning of a human life lies in selfless dedication, we will inevitably live a painful and distressing life in various scrambles, covets and struggles with others.

If you know the value and meaning of the life lies in dedication, you will surely live a happy life. You can experience it in practice. When you make contributions to others, you'll experience a kind of delight and spiritual richness and enjoyment, which cannot be measured by money, let alone be measured by the mundane fame and profit. If you still disbelieve it, you can have a try when you return home. When you do someone a favor or do a good deed, you will have a good feeling. When you harm someone or do something evil just to benefit yourself, perhaps you may satisfy your greedy desires temporarily but, in the long run, it will bring you more suffering than the contentment you've got. It will make your mind suffer forever.

There is a saying goes like this: "**A man who never violates his conscience is not afraid of a knock at his door at midnight.**" This saying means that a clear conscience sleeps in thunder. When you harm others to benefit yourself, you'll have a guilty conscience and get panic when there is a knock on your door at night. What are you frightened of in your mind? The fright in your mind shows that each misdeed you do will surely leave a "brand" in your mind, which will always disturb and give your mind no peace forever. This disturbing and restless mind will result in greater suffering than the contentment you get in satisfying your greedy desires. Please think. When you do a good deed, you will make your "software" a bit ordered and bring your mind some peace and ease, which is good to your mental and physical health. Therefore, we should learn the life of dedication from Shakyamuni Buddha. Shakyamuni Buddha advocated the six paramitas and myriad practices. The first paramita is dana, which means donation or giving. He regarded giving as the first condition for cultivators to enter a higher level. If we can't practice donation or giving, it means that we can't practice dedication. Whether we can practice dedication directly determines the quality of our life. We should lead a dedicatory life to make our life rich, meaningful and valuable.

If we can practice giving and donation according to the requirements concerned, we will live up to Shakyamuni Buddha's expectations. Giving in Buddhism consists of the giving of wealth, of dharma and of fearlessness. Take the giving of wealth for example. If we are in easy circumstances, we can offer more financial aid to the needy, which shows the value of our life and the noble quality of human nature. If you are rich but indifferent to others' sufferings and distresses, you will surely lead a meaningless and valueless life. If so, when old, you may find you are just a real miser or a money keeper. Has there been any point in your life?

The value of a human life lies in dedication. The more you dedicate yourself to others, the more valuable your life will be. When you are in poor circumstances, it is not necessary for you to donate money. You can donate your knowledge or something else such as motivating words to others. Try your best to help others happily and you will build up a harmonious, sibling-like relationship between you and others. This is the major content of the life of dedication. Shakyamuni Buddha is the model donator in giving away his wealth and possessions. It is recorded in Buddhist scriptures that in his life and his past lives, countless times he gave away his external wealth, such as his kingdoms, his cities, his wives and treasures etc. What's more praiseworthy was that, to rescue and save living beings, he even generously donated his internal wealth (*such as his head*, eyes, marrows, brains, the five internal organs, four limbs etc.). He was really able to renounce what was hard to renounce and give away what was difficult to

give away. This is the realistic portrayal of his dedicated life.

The second type of giving is the bestowing of dharma on others, which is to enlighten others by educating and transforming them to know what is right and correct. In other words, use your wisdom to positively influence others and bring them to reason so as to take across them. To the knowledge of modern people, Shakyamuni Buddha's dharma-giving is embodied by his carrying out compulsory and free education. He attained the all-seed wisdom and fully knew the fundamental cause of everything in the universe. Besides, he also penetratingly knew the inner mechanism of their "such appearance, such nature, such substance, such power, such doing, such primary causes, such conditions, such effects, such retributions and such fundamentals and incidentals" and so on. The reason why he is omnipotent is that he had awakened to and entered the direct condition of subject-object unity, namely, the non-dual state of existence. So he naturally knew the original face of the life. However, he didn't keep his huge wisdom secret but selflessly devoted what he had to all living beings. During his 49-year's dissemination of the Buddha-dharma, he never minded his personal existence. As an uninvited friend of all living beings, he explained sutras and spoke dharma to them for nothing.

In Shravasti, there was a person of the lowest caste called Nikhi. His work was to sweep away droppings. One day, Buddha Shakyamuni saw him working in the distance and asked him to come near. The dung-cleaner said, "I dare not approach the Buddha, for I am lowly and take up the work to clear excrement and urine." Shakyamuni Buddha said, "I'll speak dharma to cross you over." So Buddha held the dung-cleaner's hand, walked towards the bank of the Ganges, bathed him and accepted him as his disciple. The dung-cleaner worked hard at what Buddha taught him to do and attained the Arhat fruition within less than ten days.

Having heard Nikhi became the Buddha's disciple, the king felt extremely dissatisfied with it and decided to come to the Buddha's abode to reason this out. On his way, he saw a Bhikshu with so easy spiritual penetrations that he highly praised him. Later, he told the Buddha what he had seen. The Buddha said, "The Bhikshu with easy spiritual penetrations is just Nikhi with whom you are dissatisfied." From then on, the king never complained about those disciples from the lowest caste. As the uninvited teacher for all living beings, Shakyamuni Buddha pushed for equal education throughout his life. He was really a sage to practice and spread equal education for all and a selfless dedicator to diffuse the Buddha-dharma.

If you can deeply understand selfless dedication, you will be able to selflessly spread your understanding and wisdom to others so that their ideological state will be raised, their mind purified, their personality perfected and their wisdom added. This is called "the giving of dharma". This kind of giving has a greater value and meaning than that of donating money.

The third is the giving of fearlessness, also called the giving of courage. It means to help others get rid of their terror, crises and predicaments so that they can have a calm and peaceful state of mind. Shakyamuni Buddha was the best example to give away fearlessness. Here is a Buddhist story. When a rebellious son attempted to kill his mother, the poor old woman was completely panic-stricken. At this very moment, with his dauntless spirit of self-sacrifice, the Buddha stood in front of the old woman in time to save the poor mother, and meanwhile transformed the murderous, rebellious son. A second example is about King Ajatashastru, who killed his father and once persecuted Shkayamuni Buddha and his disciples. When nearing his end, he was in great agonies. At this time, selfless and compassionate Shakyamuni Buddha pitied him and cured him of his diseases. Besides, he relieved the rebellious king of his terror and remorse, and removed his sense of guilt.

In short, the three types of giving can be summed up as one: that is, selfless dedication. Only after you dedicate yourself to others can you manifest your wisdom and beautiful mind. Similarly, only when we people establish a life of dedication will our life become valuable and meaningful. Otherwise, our human life would be valueless and meaningless. Without living a dedicatory life but harming others, our life only brings ourselves and others disasters.

We honor Shakyamuni Buddha here today so that we can learn the spirit of his selfless dedication, his noble personality, his full wisdom and perfect morality. This is the fundamental purpose to commemorate him. Now let's look back at our past life and think how much in our life belongs to selfless dedication. Have we lived a dedicatory life? If we didn't, please don't regret too much, for nobody has taught us the true value and meaning of a human life lies in dedication. Now we have known it, we should try our best to spread and propagate this concept so that more and more people can know it and build up a dedicatory life. In this way, we can make social customs positively good. In this way, human society can be purified and saved.

I've visited many monasteries and almost every monastery has Shakyamuni Buddha enshrined and worshipped. There are lots of people who burned incenses and kowtowed to Shayamuni Buddha. Such phenomena are reasonable and acceptable. However, when people burn incenses and kowtow to Shakyamuni Buddha, have they ever remembered the spirit of his selfless dedication? Are there many people who want to learn and practice his spirit of selfless dedication? Therefore, when we commemorate him today, we should focus on his spirit of selfless dedication.

The aim of Jiaolong Lingshan and Jiaolong Culture is to inherit and popularize cultures left by sages and worthies as well as all other fine cultures. Every culture, as long as it can expound the truths and benefit people's mind and body, should be spread and publicized. Certainly we should apply more efforts to popularize the theories concerning the life of dedication because they are beneficiary to society. When studying Shakyamuni Buddha's life of dedication, we should look back at our own experiences. We will surely find there are contradictions, conflicts, scrambles and even struggles between us and others at home, at work or in other places. No matter what reasons there are, the essential cause is that we lack the spirit of dedication. If we had the spirit of dedication, we wouldn't make such stupid mistakes. Nor would we have so many worries and afflictions.

Some people may say, "I have no ability to practice dedication because I am poor." It's wrong! As to dedication, you can do it whenever and wherever you are. It doesn't mean you dedicate something after you become a millionaire or after you graduate form a university. A dedicatory life calls for nothing but a willing heart. What your need is just a dedicated heart to others. So long as you have this idea of dedication, even a greeting word such as just "Hi!" or a smile on your face is a great dedication. It also belongs to dedication for people to give away their similes, good words or a helping hand. They are much better than frowning brows, wearing an angry expression or shrugging your shoulders.

Another example is Lingshan's Fourteen Don'ts to purify people's mind. One of the Fourteen Don'ts is to show filial devotion to parents. Basically, showing filial devotion to parents is our necessary duty and responsibility, but essentially, it is also dedication. Loving one's own children is also dedication. Parents under heaven never think of rewards from their sons or daughters when they show their love and care to their children. This is dedication. If they can extend this selfless dedication to others in society and even to all living beings, they will embody the true value and meaning of their life.

Therefore, Mencius said, **Show filial piety to our elders as well as to others' elders. Love our sons and daughters as well as others' sons and daughters.** Mencius advised people to extend their filial piety to all parents in the world. He also required people to spread their loving care to all children in the world. This is the life of dedication.

Shakyamuni Buddha advocated the spirit of kindness and compassion. He enlarged his kind and compassionate mind to such a degree that he objected to killing any living creatures. He demanded of people not to kill any living creatures. Why? All creatures are life. Yours is life, and theirs are life as well. You value your life and fear death, so do other living creatures. They also cling to life instead of braving death. In danger, they will care for nothing but save their skin. So we should extend our kindness and compassion to a deeper level.

Confucius said, "**Never impose what you do not desire on other people.**" Don't force on others what you don't want. Shakyamuni Buddha expanded this kind and compassionate mind not only to other people, but he also expanded it to all the living beings under heaven. He hoped all living beings could be equally, well treated. Then what are the standards for this equal and good treatment? It is just the standards you've adopted towards yourself. Don't impose what you do not desire on other people. Likewise, don't impose what you do not desire on other living creatures, say, a panda. If you can extend your standards to pandas, or ants, you will be a real benefactor and protector. We should know that clinging to life is one of the instincts that all living beings have. All beings are equal in loving their own life. Not taking away or harming others' life is the Buddhist spirit of kindness and compassion.

Why did Shakyamuni Buddha try his best to persuade people not to kill animals and abstain from meat? His basic meaning lies in kindness and compassion. In his life, Shakyamuni Buddha advocated that all living beings be equal. It's the strictest precept not to kill, which is universally applicable to all living beings. He was a strict practitioner who neither killed nor ate meat. He once managed to rescue the animals chased by some hunters. He persuaded countless people not to kill and mend their ways. Countless times he elucidated the disastrous effects and bad retributions caused by killing creatures. Besides, he patiently publicized the law of causal retributions and its grave effects. What makes people feel deep reverence is that he was able to give up himself not only to humans but also to animals. It is recorded in Buddhist scriptures that he gave up his flesh body as the food for a hungry tiger that was so hungry after birth-giving that she would eat her baby tigers. It really commands reverence. What a lofty horizon his selfless dedication reached!

Why must people not kill creatures? It's not dedication if people kill creatures for food. He didn't want people to kill creatures for meat as food. When people don't eat meat, they of course won't kill creatures. If people are vegetarians, there will be no animals to be killed. There are killings because there are still people eating meat. Therefore, the true meaning of eating vegetarian food encouraged by Shakyamuni Buddha is to persuade people not to kill creatures. The first precept of the Five Precepts is no killing or harming sentient life. There are still some other connections between no killing and the life of dedication. No killing is part of a dedicatory life. If you satisfy your appetite for meat, you will kill animals. People are not dedicators if they still kill animals to benefit themselves.

The second precept is no stealing or taking what is not given. Stealing is to appropriate others' belongings. Stealing consists of two types: tangible stealing and intangible stealing. They both go against the principle of dedication promoted by Shakyamuni Buddha. So people mustn't engage themselves in stealing, theft or robbery.

The third precept is no sexual misconduct. Sexual misconduct refers to indecent

extramarital sexual acts. Normal marital sexual life doesn't belong to this category. Those engaged in sexual misconduct harm others and bring mental agonies to other families. Essentially, sexual misconduct harms other people.

The fourth precept is no wrong or harmful speech. People mustn't tell lies, stir up trouble or sow discord among people. The root cause of wrong speech is for self-interest. People tell lies out of seeking fame and profit. Frequently, the consequences of false speech cause harm to others but benefit themselves. Harming others to get self benefited doesn't accord with the concept of dedication promoted by Shakyamuni Buddha.

The fifth precept is no alcohol. Why must people abstain themselves from alcoholic drinks? The reason is that alcoholic drinks can make people's mind and mentality confused. Alcohol stands for all intoxicants such as marijuana, cigarette, gambling and so on, which can get people addicted and fall into evil habits, thus bring endless bad consequences to both themselves and their families. Exactly speaking, we should not take any intoxicants. Taking intoxicants is against the principle of the dedicatory life. For example, you need someone to carry you back to your home after you have got drunk. Just for this matter, you don't dedicate yourself to other people. What's more, drunken people always make trouble at home, and bring their family members no peace, for they have to be busy in cleaning the vomits. Can this be a dedication? In gambling, it is not humane and righteous at all for every gambler to take others' money. You illegally appropriate others' wealth with no pain but you gain. Can this be dedication? Having lost money, the losers often ruin their own families. What these evil habits bring to people is not happiness but disasters.

A dedicatory life can bring people happiness, delight, comfort, auspiciousness and wisdom. On the other hand, killing, theft, sexual misconduct, false speech and taking alcohol won't bring happiness, delight, comfort, auspiciousness and wisdom to a family. They only cause agonies and tortures to other people. Therefore, Shakyamuni Buddha particularly advocated the life of dedication and required his disciples to strictly hold the Five Precepts.

There are many examples about Shakyamuni Buddha and his perfected personality for people to respect and follow. It is said that in Buddha's time, there was a woman with bad character who publicly abused, framed and slandered Shakyamuni Buddha's personality. She just wanted to sow discord his disciples. Later, when the king was to punish the woman according to the law, Shakyamuni Buddha still pleaded on the woman's behalf for leniency and asked the king to pardon the woman for her offence. Shakyamuni Buddha thought that it was out of ignorance and stupidity that the woman committed such a serious offence. If well taught, she would mend her ways. Later, Shakyamuni Buddha didn't forsake her and took her as a disciple. Greatly moved by Shakyamuni Buddha's kindness and compassion, the woman diligently cultivated herself and finally became one of the famous disciples.

Shakyamuni Buddha disregarded past grudges and never hated others. He always forgave and forgot those complaints, resentments, slanders and retaliations from others. He always ascribed people's mistakes, offences and even crimes to their stupidity and ignorance. People will commit errors, sins and crimes out of stupidity. They will become stupider and stupider because of their errors, sins and offences. In this way, those who committed mistakes, errors and offences are poor and ignorant people. Shakyamuni Buddha thought he had the duty to educate and transform them. Indeed, in his life, Shakyamuni Buddha's words were in agreement with his words. Just from this little incident, his great personality and noble quality were revealed thoroughly. It's a great pride and honor for humanity to have such an utmost sage, who deserves commemorations from generation to generation. So today, using this

opportunity and in the grand gathering, let's recall and honor the road this great sage walked past, the culture he created and the life of dedication he practiced. In this way, we can carry forward and propagate his spirit of his dedicatory life.

Using this opportunity, I made a simple introduction about the life of dedication and hope everyone can understand it correctly and practice a dedicatory life when at home. The best means to respect and worship Shakyamuni Buddha is to practice the life of selfless dedication advocated by him. We shall embody our respect and worship towards Shakyamuni Buddha through our practicing a dedicatory life promoted by him. Besides, we should play an exemplary role in implementing the life of selfless dedication. Only by this means can we manifest the real value and meaning of our commemoration today. If people only count the number of their kowtows they have made or incenses they have burnt to worship Buddha Shakyamuni but without living a dedicated life, their respect and worship will only be a formality. Of course it is also a kind of worship but it is not enough only to do so.

If you really understand the true meaning of a dedicatory life, you'll find the flaws in your conscience. Then you burn incenses and kowtow to Shakyamuni Buddha to seek his blessing and protection to help have your mind purified and personality perfected. If so, this kind of incense-burning and kowtow needs widely encouraging. If you burn incense and kowtow to Buddhas and Bodhisattvas to meet your greedy desires and selfish minds, you're blaspheming Buddhas and Bodhisattvas! There are many such people nowadays who don't work hard but only to seek blessing and protection from Buddhas and Bodhisattvas to satisfy their greedy desires and selfish minds. Their stupid behaviors have caused harm to both themselves and society. The other day, a person told me a joke, saying that there was a thief who had stolen a lot of money but felt frightened. So he went to a temple to burn incenses and kowtow to gods hoping that they could protect him from the police. Though it is just a joke, it still shows that many people hold superstitious belief in gods and spirits. They don't know gods and spirits are typically "just and unselfish." Can they protect those burglars or robbers? Reversely speaking, these people can't understand gods, Buddhas or Bodhisattvas just because they are too stupid and ignorant.

In Lingshan, we should study Jiaolong Culture to purify our mind. We should learn from ancient sages, saints and worthies so that we can carry forward their great doctrines and theories and inherit their lofty spirit and thought. It is far better than burning incenses and kowtows to them. As most people present here are either lay Buddhists or scholars who study Buddhism, perhaps you have read *the Diamond Sutra*, in which Shakyamuni Buddha tells us that the blessings and virtues obtained by people who can give away the seven treasures as many as the grains of sand in the Ganges are not greater than those obtained by people who just accept and uphold a four-line verse from *the Diamond Sutra*. What does this mean? It means that the blessings and virtues obtained by people through giving away dharma are larger than those obtained by people through giving away wealth.

The Ganges is similar to the Mississippi in the USA where there are too many fine sands. Giving away treasures as many as the sands in the Ganges cannot surpass accepting and upholding a four-line verse in *the Diamond Sutra*! "Accepting and upholding" here means accepting, understanding and implementing the four-line verse. In other words, the value of knowing the spirit of *the Diamond Sutra* and practicing it in life is much greater than that of donating countless treasures by people. Why? The reason is that, with tons of treasures given away, you are still in a low level and state, because you still don't know the meaning of *the Diamond Sutra*, so you can't get your personality perfected and your state promoted. At a low

level, even if you are able to donate lots of wealth, but you don't enlighten the philosophical principles in *the Diamond Sutra*, you still cannot arrive at a higher level or horizon where Shakyamuni Buddha stays. Therefore, Shakyamuni Buddha won't feel happy unless you can build up a dedicatory life so that you have a beautiful mind, perfected personality and full wisdom and morality.

Now that we have come to Lingshan, each of us should understand the deep meaning of the dedicatory life advocated by Shakyamuni Buddha. Furthermore, we should think over how to shape our life by the example set by Shakyamuni Buddha. Because of the limited time, we used some time tonight to say something about Shakyamuni Buddha's life of dedication. Since in China there are vast collections of Buddhist scriptures which cover wide and extensive contents, it is impossible for us to talk about other topics within the limited time tonight. That's all. (*People applaud warmly.*)

Lao Tzu's Life of Dedication

Last year I explained Shakyamuni Buddha's life of dedication. Today I will expound Lao Tzu's philosophical principles on the life of dedication. Great sages, whoever they are, have advocated the life of dedication. This topic has been mentioned in the speech made by Prof. Tang. Why do sages and saints of all times advocate the life of dedication? The reason is that the life of dedication is the meaningful common point. It is a necessity in human deep-level cognition to advocate the life of dedication. It is also required by the deep-level laws and conditions. Having reached a deep cognitive condition, people will necessarily implement and establish their dedicatory outlook on life. In the end, all their operations will be concentrated on how to purify people's mind, perfect their personality, elevate their state, foster their morality and increase their wisdom. But all in all, seen from human activities, all their understanding, words and actions should be implemented and embodied by a life of dedication.

Dao (The Way) expounded by Lao Tzu embodies both the conditions and the attributes. The Way explained by Lao Tzu is the unity of its conditions and attributes, a mixed and

inseparable unity of conditions and attributes. It is a mixed oneness without the distinction of conditions and attributes. Then does the Great Way have attributes? Yes, it does. The attributes of the Way is selflessness, desirelessness, inaction and naturalness. As a saying goes, "**Nine by nine returns to zero**". Lao Tzu guided people to return to zero, the "**log**" state, which is also called "**Wuji state"**, or the **"baby state"**. For this reason, Lao Tzu's theories are return theories. Any return theories and operations are based on the life of dedication. Lao Tzu put forward the concept that people return to their root and their "**log**" state so that they can restore their destiny, that is, their original attributes, which is also the attributes of the Way. In Confucian terms, people should restore their innate "bright virtue". In Buddhiss, people should reach the stillness of nirvana and the constantly dwelling condition of the wonderful brightness.

Then how can we return? How can we restore our "destiny"? How can we brighten our "bright virtue"? How can we constantly dwell in the wonderful brightness? All of these are related to the life of dedication. Jiaolong Culture belongs to the return culture. Having inherited the return wisdom from ancient sages and worthies, Jiaolong Culture has advocated the life of dedication to open up times of peace and prosperity for future generations.

Lao Tzu required people to "**cultivate virtues to tally with the Way**". Seen from human social activities, building up and practicing a dedicatory life is the basic content for people to cultivate virtues to tally with the attributes of the Way, that is, selflessness, desirelessness, inaction and naturalness. If you can reach such a degree of selflessness, desirelessness, inaction and naturalness by leading a dedicatory life, then you will really have tallied with the Way. That is, you have attained the Way.

In Lao Tzu's theories, everything, either cosmic evolutions, social developments, or the vicissitudes of a human life etc, originates from the Way. Lao Tzu said, "**With Dao lost, there comes virtue. With virtue lost, there comes benevolence. With benevolence lost, there comes righteousness. With righteousness lost, there comes etiquette.**" These changes and vicissitudes are the demonstration of the Way's attributes in the evolutionary course of human society. "With etiquette lost, there comes legality." It seems that rule by law accords with the patterns of vicissitudes of human nature. Humankind has arrived at such a stage, situation and condition where everything reaches its extremes and they must return. At this historical return moment, Lao Tzu's theories are of vital importance, for, thousands of years ago, Lao Tzu expressed his return wisdom: "**Man follows earth. Earth follows heaven. Heaven follows the Way. And the Way is naturally thus.**"

"**The Way of heaven doesn't compete but does well in winning.**" **"One should retire after achieving success and fame. This is the Way of heaven."** "**The reason why heaven and earth can last long is that they don't live for themselves.**" Lao Tzu stressed that people should be selfless and desireless and should not scramble with others for their own interests. Only when people are selfless and desireless can they not scramble with others. All the scrambles and snatches come from people's taking-in mindset and behavior which are manipulated by their self-consciousness to satisfy their egocentric desires. The Way of heaven works in a selfless and natural way. The Way of heaven has no self-consciousness, and nor does it have competitive mindset and behavior. Therefore, the Way of heaven doesn't compete.

That the Way of heaven doesn't compete is based on the polar changing mechanism of the causal and conditional relationship. In this mechanism, phenomena will appear when causes and conditions meet and phenomena will disappear when causes and conditions part. Things form causes, conditions and premises mutually and arise repeatedly link after link. They arise endlessly, advancing like waves upon waves. When it is shown in the going of

things in the universe, all are in perfect order. Presenting oneself according to one's programs is called "being good at winning". To be good at winning, getting rid of the self-consciousness is a must.

However, to people with self-consciousness, only through selfless dedication can they show their "being good at winning". To the Way of heaven's "being good at winning", there is no such self-consciousness for the so-called success or profits. Nor are there any desires to show off its achievements or high official positions. Therefore, only with a mindset of selfless dedication can people tally with the Way of heaven. Besides, only when people are selfless and desireless can they not be controlled by their self-consciousness.

The basic characteristic of "egocentric desires" is that all is mine. However, to the selfless and desireless Way of heaven, there is no such existence of the subject and the object, mine and yours or of the perceiver and the world. Nor is there the going of the self and others. So you can see that the selflessly dedicatory outlook on life is the innate attribute of the Way of heaven shown in the human nature. It is also our innate original nature which lacks none. We should have been thus, but it can't be opened because it is tightly covered by our acquired desires and selfishness.

Then what is the law of the Way of heaven? How does the law of the Way of heaven function? How does the Way of heaven get things balanced? Lao Tzu said, "**The Way of heaven is to exhaust excesses and make up for deficiencies. However, the Way of man is not so. It exhausts the deficient to offer to those who have excesses."** Humans love embellishing what is already beautiful because they have greed. People seek to satisfy their greedy desires by means of embellishing what has been wonderful. However, the law of the Way of heaven is not so. They cut down the excessive parts to make up for the needy. It calls on people to offer timely help to others. However, people don't seem to exhibit the heaven's spirit of selfless dedication. They are only intent on nothing but profit. They never deliver charcoal in snowy days to those in need because there is no profit. They only rob the poor to help the rich.

So as everyone can see, it is for lack of selfless dedication among people that causes the loss of the basis of human civilization. When all people are intent on chasing profits and personal gains, it is impossible for humanity to have civilization and social progress. The purpose of Lao Tzu's expositions on the Way of heaven and the Way of sages is to guide us to establish the right outlook on the world, life and values, that is, a social group with selfless dedication. Lao Tzu repeatedly stressed that a selfless dedicator should get equipped with the "recondite virtue". That is, those with the "recondite virtue" should be people who can "**bear yet not possess them, work yet not take credit and lead yet not dominate them.**" People should work hard and compete not for themselves. When people can make lots of contributions to others, society and nature, they are people with great wisdom and great virtue. When people can be selfless and put others' interests above their own, they are people with penetrating wisdom. The "recondite virtue" here refers to the attribute of the Way.

In your life of dedication, if you can "**bear yet not possess them, work yet not take credit and lead yet not dominate them**", you will have the"**recondite virtue**". Only in this way can you reach the original attributes of a higher state. In other words, you will get equipped with the dedicative attributes of selflessness, desirelessness, inaction and naturalness,.

With these attributes, "**Sages never store things up**. **The more they give, the more they will have. The more they do for others, they more they will possess." "The Way of heaven is sharp, but only benefits without harm. The Way of sages is doing, but only contributes without contending."** From this we can see that building up a dedicatory life is a wise decision which can benefit all.

If everyone can contribute to others, all people will be get benefited. If every family can dedicate itself to others, the whole country will be in harmony. If every country can devote itself to others, the whole world will be in peace and order.

We live in a world with polarities. In such a polar world, it is our normal and instinctive behavior to absorb energy as nourishment to maintain the working of our body, a kind of "dissipative structure", which is also the largest restriction to us. Therefore, Lao Tzu said, "**I have a great trouble because I have this body. If I didn't have this body, what trouble would I have?**" Our body is a "dissipative structure", but people don't know how this body is formed. The forming mechanism of this "dissipative structure" is rather complex, which I won't elaborate here. I only tell you that "this dissipative structure of our body," has been created by our taking-in mindset and behavior because we have lost our selfless dedication. It is because of our selfish desires, our mind to seek conditions and our deviant views formed since time immemorial that we have equipped ourselves with such a body of "great trouble". With such a body, we must consume energy in the form of matter every day to keep it going and working.

Only sages with great wisdom can selflessly dedicate themselves to benefiting sentient beings. The more they give away to others, the more selfless their mindset will be. The more selfless their mindset is, the more ordered their "software" will be. The more ordered their "software" is, the fewer "great troubles" they will have. With fewer "great troubles", they will have more ease, tranquility and happiness until finally they have their "great trouble" completely removed. Only in this way can people shake off their restrictions from realm of necessity and enter the realm of freedom, where, though they are omnipotent, they do nothing against natural laws. Just because only sagely people have such insightful understanding and experience, they can devote themselves to benefiting others throughout their life. "**Benefiting others without harm**" and "**contributing without contending**" has become the codes of conduct for those sages-to-be. It is also the outlook on life and values for people who are determined to pursue a higher level and state.

Upon hearing such concepts as selflessness, thinning desires, no contention, frugality etc, modern people may think Lao Tzu's doctrines are backward and retrogressive. They also think that Lao Tzu's viewpoints are negative and reclusive. If so, they are absolutely wrong! Lao Tzu clearly advocated that people "**contribute but not compete**". In his opinion, people should make more contributions to others and society. This is not a negative and stupid sign but a positive and wise sign. People without wisdom always tend to show their selfish "cleverness" through their egocentric behavior. They never know that their narrow-minded and near-sighted selfishness and stupidity are the very result from their ignorance of the fact that "**the Way of heaven is to exhaust excesses and make up for deficiencies**". They never know that "**Heaven's net casts wide. Loose as its meshes are, nothing slips through.**" Lao Tzu encouraged people to build up a life of selfless dedication.

The life of dedication is the only way for wise people with great ambition to purify their mind, perfect their personality and promote their state. It is also the natural property that our self-nature possesses. The highest-level personality of sages is nothing but the life of selfless dedication. The indispensable charm of all religions and their highest philosophical principle is to advocate selfless dedication and encourage building up a dedicatory life. Sages of all times have their life based on selfless dedication to others, to humankind and to all living beings. And they demand no rewards. Just for this reason, they are able to become the sagely ones and the Way embodiers. In this way, they will endure as heaven and earth does.

How can they be enduring like heaven and earth? How can they be remembered forever?

Only when they can embody the selflessness of the Way of heaven and live for others will they become enduring and last long. For example, as a crown prince, Shakyamuni Buddha didn't covet wealth, beauties and the throne. Having become a Buddha, he still elucidated the Buddha-dharma for over 40 years for free. Lao Tzu truly embodied the spirit of namelessness of the Way. Living an unknown life, he sought neither fame nor profit. According to *the Records of History*, even his famous *Dao De Jing* was not a deliberate work. He was "forced" by Yin Xi, the famous cultivator, to "write" this classic to benefit people. Lao Tzu's great wisdom had the look of folly. With no stunning feats, he led a natural life. He is a model for cultivators to follow. He was selfless, desireless, inactive and natural, which is the spirit of the Great Way..

"**Just because they don't contend, they have no blame.**" Using his great wisdom, Lao Tzu advised people not to contend with others and build up a dedicatory life. The reason is that only through no contention can people have the spirit of selfless dedication and live a valuable and meaningful life. Just now, a scholar mentioned almsgiving in his speech. Almsgiving is a Buddhist term. In the six paramitas, the first is called "*dana paramita"*, which means almsgiving, giving, donations and so on. There are three types of giving: wealth giving, dharma giving and fearlessness giving. Essentially, there are two types of giving. One is to give material wealth and the other spiritual wisdom. In conclusion, all types of giving belong to the contents of a dedicatory life. Lao Tzu suggested that people should not compete for themselves. People won't have worries or afflictions if they don't compete for themselves. If everyone engages in selfless dedication, everyone will get benefited. If so, the whole human race will have "no blame". This is also in conformity with the spirit of the dedicatory life advocated by Lao Tzu.

"**Sages have no ordinary mind. They take people's minds as theirs**" All sages are people who have tallied with the Way by cultivating virtues. "**The characteristic of people with mighty virtue is to follow the Way only.**" Those who can follow the Way only are sages. The words and actions of sages are true to the attributes of the Way that are selfless, desireless, inactive and natural. For this reason, we can say sages don't have those "ordinary minds", which are against the attributes of the Way. What does it mean that "**they take people's minds as theirs**"? It means that the life worth of sages lies in dedicating their wisdom and talents to serving all living beings. In *the Flower Adornment Sutra*, there are the following accounts.

"If a Bodhisattva can accord with living beings, then he can accord with and makes offerings to all Buddhas. If he honors and serves living beings, then he honors and serves the Thus Come Ones. If he makes living beings happy, he is making all Thus Come Ones happy. Why is so? It is because all Buddhas, Thus Come Ones, take the mind of great compassion as their substance.

Because of living beings, they bring forth great compassion. From great compassion, the Bodhi resolve is born, and because of the Bodhi resolve, they have accomplished the Equal and Proper Enlightenment. It is like a great king of trees growing in the rocks and sand of a barren wilderness. When the roots get water, the branches, leaves, flowers and fruits will all flourish.

The Bodhi-tree king growing in the wilderness of birth and death is the same. All living beings are its roots; all Buddhas and Bodhisattvas are its flowers and fruits. By benefiting all beings with the water of great compassion, one can realize the flowers and fruits of the Buddhas' and Bodhisattvas' wisdom. Why is so? If all Bodhisattvas benefit living beings with the water of great compassion, they can attain anuttarasamyaksambodhi. Therefore, Bodhi belongs to living beings. Without living beings, no Bodhisattva could perfect the Unsurpassed Proper Enlightenment.

Good man, you should understand these principles thus: when the mind is impartial towards all living beings, one can accomplish full and perfect great compassion. By using the heart of great compassion to accord with living beings, one perfects the making of offerings to the Thus Come

Ones. In this way the Bodhisattva constantly accords with living beings.

Even when the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, I will accord endlessly, continuously in thought after thought without cease. My body, mouth, and mind never weary of these deeds."

Sages use the mind of great compassion to accord with living beings and treat benefiting sentient beings as their life missions. They also regard saving and crossing all living beings as their life worth. These are how they are different from ordinary people. Not all people have such a dedicated heart. Ordinary citizens will feel happy when they gain profits and feel unhappy when their possessions are taken away. However, Lao Tzu tired to comply with the minds of ordinary people. If needed, he would dedicate his service to them with expecting no reward. If all people could engage themselves in selfless dedication, there would be no contentions, covets, robberies or snatches, let alone to say plunders and wars. Without selfish mentality and behavior, we people would have "no blame", that is, sufferings and afflictions etc.

"**They only benefit without harm others and contribute without compete with people.**" "**Nobody under heaven can be their rival**." Through these words, Lao Tzu let us know a simple fact that if everyone be engaged in selfless dedication, everyone will be the benefiter. If everyone can contribute but doesn't contend with others, there will be no competition between and among people. To true dedicators, you have no means to compete with them. True dedicators have a mind like space. You'll never win in competition with them, because you cannot drive in a nail into space. Therefore, no one can win the competition with them.

"**The superior goodness is like water. Water benefits everything but doesn't compete with them**" Lao Tzu used this analogy to show people a higher horizon where selfless dedication is a natural thing. If people can devote themselves to others like water, they will have neither greedy desires nor personal motives and become true dedicators. Water doesn't feel insulted when used to flush the toilet. Nor does it feel proud when served in the state banquet. Why? It is because water doesn't have a distinguishing mind. From this, we can see that our distinguishing mind is a natural barrier for us to build up the life of dedication.

Great sages like Lao Tzu, live a dedicated life and hope all people can build up such a dedicated life. Lao Tzu admonished that people should "**reveal their original nature and embrace their "log" as well as lessen their thoughts and reduce their desires.**" He also advised that people should not inflate their greedy desires. Otherwise, they are unlikely to live a dedicated life, for inflated greedy desires can greatly demote people's level and state. People's greedy desires are always embodied through their various sensual pleasures. To get these sensual pleasures, people put their heart into pursuing materials. In their opinion, all materials should be mine and at my service! To get material comforts and benefits, all of their talent and intelligence are used in their competitions, snatches, robberies and even war with others. Therefore, it's hard for such people to build up a dedicated life. To live a dedicated life, people should weaken their greedy desires and selfishness. If so, people will surely have scanty defilements but thick virtues. With their afflictions and obstructions becoming fewer and fewer, they are laying a solid foundation for their life of dedication.

"**The reason why I have great trouble is that I have this body. If I didn't have this body, what trouble would I have?**" Why do we have afflictions? It is because we have this body and an ego. With an ego, various greedy desires and selfish minds will come into being. With such a physical body, we are restricted and controlled by the Periodic and Cyclic Law, the basic law of this matter world. As a result of this law, we have to take in energy in the form of matter to keep

this body going, for our human body is a dissipative structure which needs to supplement energy. Without energy to keep this physical body going, it is impossible for us people to survive on. To take in energy there must be food from which energy is extracted. This is the basic living conditions for people to live. Just because we have this "body", we naturally have the selfish mind to keep it going. With this selfish mind, we are greedy for materials conditions, which are the basis for people to survive. However, if people don't control their desires to acquire material resources but just indulge in them, scrambles and fights for material resources between people, countries and races will be inevitable. If so, everyone will live a painful life as a result of contentions, covets, robberies, lootings and wars. It is pointless and meaningless to live such a life. Therefore, this body only brings us "great trouble".

Lao Tzu encouraged people to be "selfless and egoless", which is the only bright road for human survival. Not knowing Lao Tzu's great wisdom, modern people blindly pursue material pleasures and seek extravagance and ostentation. Thus, modern people recklessly waste natural resources. They are particular about their food and resign themselves in various sensuous pleasures, thus increasing the burdens of their body. They become greedier for various material comforts and depend more on materials. In this way, they have made their way to returning to naturalness harder and harder because they have made too many barriers. Meanwhile, their bad eating habits have made some of their internal functions more and more retrogressive. As a result, due to their ignorance and stupidity, modern people bring themselves disastrous consequences by seeking temporary sensual pleasures. Out of his compassion, Lao Tzu admonished people as follows. "**The five colors blind the eye. The five tones deafen the ear. The five flavors dull the palate. Galloping and hunting madden the mind. Desirable goods impede the heart. Therefore, what sages do is not for their eye but for their belly. They give up that and take this.**"

"**There is no greater sin than desires, no greater curse than discontent and no greater misfortune than desiring more.**" Not valuing Lao Tzu's wise understanding of selfless dedication, we mankind has fallen into the so-called "dilemma of civilization". With a badly unbalanced psychology and ecology, we mankind and nature have been seriously divorced. Nature, which should have been well blended with mankind, has already been recklessly destroyed. In pursuing sensuous pleasures and the so-called material civilization, we mankind seem to have their morality degenerated, their mindset distorted and their instincts inflated. These abnormal phenomena are called "**the maddened mind**" by Lao Tzu. Now this kind of maddened mind has reached a dangerous situation. Out of his compassion, Lao Tzu guided and admonished people to "**remove their extravagances, luxuries and extremes**". In food and drink, people should eat for the sake of their belly not for their eyes. In daily life, people should be kind to others and lead an economical life. They should "**not value those hard-to-get goods**". They should know contentment and be ready to help and rescue those in trouble. In conclusion, Lao Tzu hoped people to know that the going natural laws will remove their excessive greedy desires to compensate their "scanty dedication". Lao Tzu required that people purify their mind, perfect their personality and return to naturalness. Besides, he still advised people use the spiritual civilization of "software" to substitute their materialistic civilization of "hardware". In this way, mankind will get rid of their long-term dilemma and go out of the dead end. In order to realize this, we should build up a dedicated life encouraged by Lao Tzu. Knowing natural laws well, what the sages fear most is that people cannot defeat themselves, deviate from the right path and lose their original nature. Therefore, the sages let people know their position in the natural world and the highest wisdom in a human life: "**Man follows earth. Earth follows heaven.**

Heaven follows the Way. And the Way is naturally thus."

"**Knowing eternality is containment; containment is selflessness; selflessness is wholeness; wholeness is heaven; heaven is the Way. The Way is everlasting. Then one won't perish forever.**" To establish a life of complete dedication, people must break through their understanding barriers to grasp the principle of the Great Way. Without an insightful understanding of the principle of the Great Way, people are unlikely to see through all natural phenomena and worldly affairs. If they can't see through natural phenomena and worldly affairs, they are unlikely to lay down both mental and physical burdens to build up a dedicated life. Likewise, if people can't fully understand the mechanism of the life of dedication, people will unlikely lay down all they have to build up a dedicated life. As a result, Lao Tzu first guided people to know what "eternality" is. The eternality is a kind of attribute of the Great Way, which is shown by the lack of production and extinction, selflessness, desirelessness, inaction and naturalness. Further, the eternality also refers to the wonderful brightness and perfect purity of the Great Way. Also, it refers to the ultimate non-duality of the Great Way.

Being eternal, the Way has no such polar distinguishing concepts as subjectivity and objectivity, internality and externality, the self and others etc. Knowing eternality, people will find all multifarious world systems and levels are neither otherness nor differences. They share the same true face, that is, the non-dual appearance that permeates throughout the Dharma realm. All these worlds and realms are only creations of the mind. Thus, the whole matter universe we live in is only contained in our mind. So our mind should be public-spirited and selfless. With a public-spirited and selfless mind, people will naturally have the whole attributes of their "self-nature", which tally with those of the Way of heaven. If people can tally with the attributes of Way of heaven, they will naturally become a being of "immeasurable longevity (*the infinity of time and space*"). If so, such people will never die. Therefore, people should equip themselves with the spirit of selfless dedication, with which people will not perish, though they die.

"**Requite injustice with virtue.**" This is also Lao Tzu's famous quote. Lao Tzu thought dedication is unconditional. Dedicators shouldn't distinguish friends from strangers or favorites from disgusting people. Lao Tzu advised people to "**be good to those who are good and be also good to those who are not good.**" Yes, only sages like Lao Tzu can have such an insightful understanding.

Shakyamuni Buddha founded the great Buddhism and promoted Mahayana spirit. By means of the six perfections (*giving, upholding precepts, patience, vigorous efforts, samadhi and wisdom*), he guided people to purify their mind, perfect their personality, increase their wisdom, elevate their state, and finally return to naturalness. Shakyamuni Buddha suggested that "**cultivators should treat the abusive words as praises when beaten and cursed**". His quote shares the same meaning with "**Requite injustice with virtue**". Both the two famous quotes are wise conclusions based on profound understanding. The two wise quotes are different from Ah Q Mentality, which is a kind of mental victory harbored by poor and weak people towards rich and powerful people. The two famous quotes show the outstanding outlook of the sages on the cosmos, life and values.

"**Be delighted to have one's faults pointed out**" "**Requite injustice with virtue**". **"Treat the abusive words as praises when beaten and cursed**". These are concrete operations encouraged by the sages of Confucianism, Taoism and Buddhism pratice selfless dedication. If one can meet the three requirements, this person must have transcended the mortals and become a sage. This person must be the model to perfect his patience and the true embodier of selfless

dedication.

Lao Tzu's great wisdom is to aid us to return to naturalness. To return to naturalness, we should have a return mindset. A return mindset requires that we stop using our six sense organs (*eyes, ears, nose, tongue, body and mind*) to pursue things outward but use them to reflect inward. In inward reflective operations, we should at every moment become aware of what our greedy desires and selfish minds are. Meanwhile, we should transform our false minds such as greed, stupidity, ignorance, arrogance and envy into a mind of proper enlightenment. The fundamental function of a mind with proper enlightenment is embodied by the selflessly dedicatory outlook on life. Knowing the significance of a dedicated life, we'll surely get our mind purified and our psychology balanced. A psychological balance surely leads to an ecological balance. Only in this way can we humans return to naturalness at the matter level, from which we can advance in returning to naturalness towards the levels of energy and information.

"**Heaven and earth are not benevolent**. **They treat all things as sacrificial straw dogs.**" This is the highest horizon in the life of dedication advocated by Lao Tzu. In his view, human society has been downgraded in such an evolutionary procedure as follows. "**With the Way lost, there comes virtue. With virtue lost, there comes benevolence. With benevolence lost, there comes righteousness. With righteousness lost, there comes etiquette.**" That heaven and earth are not benevolent means that heaven and earth are still at the level of the Way and virtue. They haven't been downgraded to the level of "benevolence", so they are malevolent. Only when the Great Way is lost, benevolence and righteousness will appear. That is, with the Great Way abandoned, benevolence and righteousness will fill naturally. Heaven and earth haven't lost the Way and virtue, how can they be demoted to the level of benevolence?

To return to naturalness, we must "**to tally with the Way by cultivating virtues**". Now we live in an age when etiquette has been lost. Therefore, we should first restore etiquette so as to return to righteousness, from which we will return to benevolence. Then we will continue to cultivate virtues to correspond with the Way. "**Heaven and earth are not benevolent. They treat all things as sacrificial straw dogs.**" Heaven and earth still exist beyond the level of benevolence. Through the lens of heaven and earth, all things are as equal as those straw-made dogs in sacrificial ceremonies. In the eyes of sages, all things are as equal as man, because man is just a "thing" in the universe. From this we can see how kind and compassionate sages are! To them, cups are as equal as humans. Lao Tzu's life of dedication reached such a high horizon where he spread his kindness and compassion to all things.

Confucius put himself in the position of other people, saying "**Never impose on other people what you do not desire.**" Mencius also said, "**Show filial piety to our elders as well as to others' elders. Love our sons and daughters as well as others' sons and daughters.**" What Lao Tzu explained has a larger connotation and a deeper level. He encouraged people to extend their selfless dedication to every thing under heaven. In his view, straw-made dogs were as equal as people. How lofty his horizon in dedication is! If people had such a lofty horizon, there would be no such thing as psychological imbalances or ecological imbalances. Establishing a selflessly dedicatory outlook on life and leading a dedicated life is the ultimate developing direction for the whole human race. Lao Tzu treated all things equally, which resulted from his lofty horizon and perfect wisdom. Shakyamuni Buddha had similar understanding, which is called "**Both sentient and insentient beings can get equally perfected in the seed wisdom.**" To Shakyamuni Buddha, all living beings were equal and should be taken across. The living beings include all life forms with consciousness at different levels. To Lao Tzu, all things consist of living forms and non-living forms, which should be treated equally.

Lao Tzu's dedication includes "dedication" to nature. We should make devotions to nature so that there is an ecological balance in nature. We should return to naturalness and treat all things in nature equally. We should feel grateful to every thing in nature and waste nothing. We shouldn't pollute and squander resources just because they don't have life. All these are against Lao Tzu's spirit of naturalness. Nor are they the spirit of his dedication.

According to the spirit of Lao Tzu's dedication, he hoped people should "**be kind and frugal and dare not to be the first under heaven**". With kindness, we will wish others to get not just material happiness but happiness of a higher level. This is true happiness, with which people will have no blame. Lao Tzu's Frugality means both being financially moderate and meanwhile indifferent to fame and profit. In other words, people should thin their greedy desires and selfishness. In his opinion, people should lead a tranquil and simple life.

Lao Tzu thought people should contribute to but not compete with others. This fully display the spirit of his dedicated life. Lao Tzu considered people should tap their potential to dedicate their talents and ability to human society. They shouldn't compete for their own but for the public interests. As to "benefiting without harm", it means that people's words, actions and thoughts should be beneficial to others. Their words, actions and thoughts shouldn't cause damage to or have any negative influence on others. From a deeper perspective, "benefiting without harm" embodies the attributes of the Way of heaven, that is, selflessness, desirelessness, inaction and naturalness. Any inactive activities to benefit both sentient and insentient beings are called "**minds produced by dwelling nowhere**" by Shakyamuni Buddha. Only inactive activities and "minds produced by dwelling nowhere" can leave no irreversible marks in the environment. In Lao Tzu's words, it is "**follow the Way only.**" Shakyamuni Buddha called such minds "manifestations of sagely wisdom", "wonderful virtues of inaction", and "achievements of self-mastery". Having become sages, people will be able to enlighten and benefit both themselves and others. Then they will be able to "**produce minds by dwelling nowhere**." At this time, they will have the wonderful virtues of inaction and achievements of self-mastery. What's more, they can do anything through their inaction. These are the ultimate demonstrations of "the life of dedication".

The Life of Dedication（I）

Today I'll make a speech named "The Life of Dedication. On lunar Dec. 8th last year, I gave a speech about Shakyamuni Buddha's life of dedication. At the academic symposium on Lao Tzu's thought held in Henan Province this year, I delivered a speech named "Lao Tzu's Life of Dedication". Today, the theme of my speech is still about "The Life of Dedication". I will first deal with the reason why people should establish a life of dedication from the angle of Jiaolong Culture. Then I will introduce some points of view of some ancient sages and worthies concerning the life of dedication. People who have read the serial books of Jiaolong Culture will know the theoretical cornerstone of Jiaolong Culture is the divisions of the three world levels, namely, the levels of matter, energy and information. Humankind exists at the level of matter. Besides, there are still other two levels, namely, the levels of energy and information, which cannot be perceived easily by our human sense organs. However, they are really there!

The world exists in three levels with different properties. We people live in the matter world and possess the properties of the matter world. For example, our physical body is

subject to the program of birth, growth, completion and death. This program is the embodiment of the Periodic and Cyclic Law of the matter world. Actually, every thing in the matter world, either organic or inorganic, is restricted by the Periodic and Cyclic Law. And the embodiment of the Periodic and Cyclic Law is that all things are subject to the program of birth, growth, completion and death. This is the shared property and basic characteristic of things in the matter world.

The energy world is greatly different from the matter world. But seen from their general characteristics, both the energy world and the matter world are characterized by polarity. Polarity is the shared characteristics of these two polar worlds. However, compared with the matter world, the energy world is less restricted by the Periodic and Cyclic Law. As to the information world, it transcends all laws and is subject to no restrictions. Therefore, in the information world there is no program of birth, growth, completion and death polar worlds have. Unlike the energy world and the matter world, the information world has no polarity.

By analogy, the Periodic and Cyclic Law can be known easily. For example, the process of wheat from sowing to harvest is a process of birth, growth, completion and death. It is also the embodiment of the Periodic and Cyclic Law. Another example is the daily rising and setting of the sun that undergoes morning, noon and afternoon. The sun again rises and sets in the following day. A human life also embodies the Periodic and Cyclic Law. After birth, a baby grows into a teenager, then an adult, and then becomes aging and dies finally. Then he is to undergo other rebirths. This also shows the Periodic and Cyclic Law. Just like the pine trees (*pointing at the pine trees on the Terrace*), they are also subject to the pattern of birth, growth, completion and death. Having been sowed, the program of a seed is to be unfolded. The seed is to germinate and grow into a towering tree. To some height, it will grow no longer and enter the aging program. Finally, with the program of death unfolding, the pine tree dies and rots.

So are things in the inorganic world such as rocks, bricks, cement etc. All these things are subject to the Periodic and Cyclic Law. They each have a life span. Elements also have a lifespan. Elements like iron, copper etc have a long lifespan. Though having a long life span, these elements are still subject to “death” and they have to “die”. Why so? It is because they are still matter and are controlled by the Periodic and Cyclic Law. So they can’t exist forever. No matter can exist forever. This is also the Periodic and Cyclic Law.

Then can this law be broken? Can mankind transcend this law? This is the ultimate subject in the intelligent life science.

In what aspects are we people restricted by this Periodic and Cyclic Law? As we can see, we must eat three meals every day. Why must we have three meals a day? Is it possible for us not to eat the three meals a day? It is impossible because all of us are subject to this Periodic and Cyclic Law, which manipulates and stimulates us to complete the process of birth, growth, completion and death. To complete the process, we have to absorb material to provide energy. Without energy, we cannot keep our body working normally.

Then where does the energy come? The energy we need comes from foods, so we must have several meals a day, for humans have only one means to take in material and energy. As a result, most of our life time has been spent and consumed in “eating”. The problems of clothing, foods, shelters and transportation have been plaguing us throughout our life. The fundamental reason is that we are controlled by the Periodic and Cyclic Law, which prevents us “leaping from the realm of necessity to the realm of freedom’. Human development is aimed at exploring the levels of different worlds. Knowing the levels of different worlds, in returning to naturalness, we will undergo many return phenomena. Theoretically speaking, people in the

matter world will first return to the energy world and then to the information world.

When it comes to the life of dedication, we should first know the living conditions and laws we live in. Behind the living conditions and laws we live in, there are still other laws of the laws which restrict and manipulate us. Without knowing these laws, we will lose the foundation to build up a dedicatory life, so we are unlikely to establish a life of dedication.

Why must we build up a dedicatory life? On the one hand, the development of human civilization requires that we have our “original nature” revealed. Our “original nature” requires us to live a nobler and more civilized life. Our human advanced intelligence tells us that the most valuable and meaningful human life is to sublimate our state, better our personality and perfect our wisdom and morality. Only in this way can we facilitate our upward transformations between different world levels. All these operations require us to build up a life of dedication. On the other hand, only by leading a dedicatory life can we input ordered signals into our “software” and then gradually order we “software”. When the orderliness of our “software” is very high, we will reach “the unification of heaven and man”. Then we will be able to connect nature, the energy level and the information level. We will fully know the existence of different natural attributes and complete our leaps from the “realm of necessity” to the “realm of freedom”. Only when we reach the conditions and attributes of the “realm of freedom” can we get rid of those sufferings caused by the Periodic and Cyclic Law in the matter world.

Jiaolong Culture advocates the life of dedication and encourages people to lead a dedicatory life as the life of dedication is required not only by ethics and morals but also by natural laws. People won’t realize the true value and historical significance of the dedicating life unless they know the transformative mechanism of different worlds, the relationship between human “software and hardware” and the effects of the Periodic and Cyclic Law.

Human instincts are what cycle and period are embodied in our human nature. Our greedy desires, selfish minds and idle thoughts are the reflections of the Periodic and Cyclic Law of the matter world in our human nature. Then what are the reflections of the laws of the information world in our “software”, or rather, our human nature? They are the attributes of selflessness, desirelessness, inaction and naturalness. In the two kinds of attribute embodied in our human nature, one is caused by the Periodic and Cyclic Law of the matter world. The other is made by the laws of the non-polar information world which goes beyond the Periodic and Cyclic Law. The two kinds of attribute are fully embodied in human “software” and “hardware”.

Why have we advocated people purify their mind and perfect their personality? If we don’t purify our mind or perfect our personality, our instincts will run wild and our original nature will be tightly shrouded by the instincts. Now the original nature of everyone present here, including mine, has been defeated and covered by their instinct. Why? It is because we live in the matter world and the powerful Periodic and Cyclic Law has locked us tight and dead. No one dare say he has no greedy desires. No one dare say he has no selfish ideas. No one dare say he has perfected his personality. Why? The reason is that the basic law reigns in the matter world.

Not having known this basic law, we have been living so blindly, so perplexedly and so painfully. How so? Because we don’t know those objective laws and patterns, we have been indulging in our greedy desires, selfish minds and idle thoughts which have resulted in fierce competitions between people, families, and countries. Consequently, the whole human society has been thrown into the abyss of various contentions, snatches, lootings and even wars, which cast a shadow over our human civilization. Just for this reason, the so-called human

civilization is not “civilized” at all. In the present age of commercial economy, human instincts such as greedy desires, selfish minds and impure thoughts have been further inflated.

The consequence of enlarged and inflated human instincts is that human original nature has been tightly shrouded. Thus, human selflessness, desirelessness, inaction and naturalness have been hidden. In other words, some of our traditional virtues, Communist morals and the divine light of wisdom have been tightly covered. For this reason, Jiaolong Culture has promoted that people return to naturalness, purify their mind and perfect their personality. First, we should start with “the Fourteen Don’ts” to clean up our mistakes and purify our mind in those 14 aspects. It doesn’t mean that we just admit our mistakes. We must correct our mistakes and mend our ways. What’s more, we mustn’t make them again. Only in this way can we improve, consolidate and perfect our levels and states.

Admitting and correcting mistakes can be compared to washing the stains off our white shirt. Having been rinsed, our white shirt will become white again. Then we should ask us why our white shirt got stained and whether we can keep our shirt clean and white forever. Now we must look into these problems and know some inner laws. Only knowing some inner laws can we cleanse of the filthy spots and keep our shirt clean. All these have something to do with a dedicatory life. It is because we haven’t lived a dedicatory life that we stained our white shirt. To keep our shirt white and clean forever after it has been washed and purified, we should go on living a dedicatory life. So the two sides require is to build up a dedicatory life.

Without building up a dedicatory life, we wouldn’t keep our shirt clean forever. When the left sleeve is cleansed, we’ll find the right sleeve stained. Similarly, without living a dedicatory life, we wouldn’t get our mind purified and our personality perfected forever. So it is not enough for us only to admit and correct mistakes. We still need to live a dedicatory life to perfect our personality. Without building up a dedicatory life, we will consciously or unconsciously suffer interferences from our instincts.

A professor from Xinjiang told me a very instructive story which can be frequently seen in the cultivating people in Lingshan. When he was sick, the professor would come to Lingshan, admit his mistakes and do whatever tasks he was assigned with no complaints. However, after he got recovered and felt well, he would forget all his pains. There are too many such people. When sick, they will actively admit and correct their mistakes, which give full play of their right brain’s functions. In this way they will get themselves connected with the inherent energy and information. Once connected, their symptoms will disappear and some people even recover miraculously. Once they recover, they will quickly leave Jiaolong Lingshan for home. At home, their greed for fame and fortune will arise again, which shuts down the functions of their right brains. They again fall into their set patterns.

That professor used very vivid words to tell his story. “I recovered from the serious disease. Several weeks later, I became polluted again. My ‘software’ has been infected again with those “virus-affected signals”. I wondered whether I have been contracted other diseases or not, so I come to Lingshan again. Last time I got a lung disease, and this time it maybe a stomachache or a headache, or some other sickness……” Therefore, we should get our mind purified forever. Only in this way can we get the diseases rooted out.

If we have an unclean mind and an unbalanced psychology, we are unlikely to have mental and physical health forever. Once we get our mind purified and psychology balanced, we’ll surely have rooted out the causes of our diseases. This method is called “taking away the firewood from under the cauldron--- striking at the root”. But now many means to cure diseases here still stays at the level “to stop water from boiling by adding more”. People only adopt half

measures. For this reason, having admitted our mistakes and mended our ways, we must add a new measure, that is, to build up a dedicatory life. Otherwise, we would never shake off the shackles and restrictions from those material properties.

We shouldn't regard building up a dedicatory life as a slogan, a pure doctrine or something like a grand show. It demands real efforts and operations. We should first fully know the inner mechanism of a dedicatory life. For example, Lei Feng was a person who led a dedicatory life. He was a selfless dedicator with a noble horizon. Therefore, he always forgot himself in serving the people. It is for his lofty ideals and morals that he has been honored and learned from by later generations. To build up a dedicatory life, we should have a noble ideal and horizon, with which, we will have the impetus to operate and realize it. This kind of operation should start with overcoming our instincts. The following steps include perfecting our personality, increasing our wisdom and benefiting others and society so as to elevate our state and transform levels. In this way we will get rid of the shackles and restrictions of the Periodic and Cyclic Law. Then we will transcend from a low level to a higher level and advance from "the realm of necessity" to "the realm of freedom". Eventually, we will return to the selfless attribute of our original nature.

The life of dedication is a necessary ladder from the matter world to the energy world and finally to the information world. Without this ladder, people unlikely complete their returns to naturalness of different levels. Like the Eight-diagram Terrace in Lingshan, it is a necessary place to pass by for people who set off at the foot of Lingshan Mountain to go to Wuji peak. In addition to some potential power difference, you must put in corresponding energy, which means you have to do some work, and then you can climb up to the Eight-diagram Terrace. So we must have a clear idea that building up a dedicatory life is a long and painstaking project. It involves the embodiment of your life worth, the evolution of human civilization and its way out as well as the ultimate development of human intelligence. The life of dedication is also a fundamental operating program for people to transcend the shackles exerted by the Periodic and Cyclic Law. To establish the dedicatory outlook on life and the world, we must view them as a law and know them ideologically. Furthermore, we should practice it in a down-to-earth way.

The immediate effect of a dedicatory life is the improvement in one's mental and physical health. The reason is that a dedicatory life can effectively prevent the "software" from getting chaotic. It can also remove those disordered signals from the"software". On the other hand, by leading a dedicatory life, we can also input benign and ordered information into our "software", so we can have our "software" highly ordered. More importantly, no more "poisoned" signals or "affected information" will be input into our "software". All these contribute much to the orderliness of our "software".

With highly ordered "software", no more diseases will be displayed in our "hardware". This is an immediate benefit we can receive by living a dedicatory life. In the last decade in Jiaolong Lingshan, people have treated both their mental and physical diseases through this "natural recovery", which chiefly focuses on operating on people's "software" and "hardware". It is a special and effective method to cure people of their diseases by living natural in Lingshan. This method can strengthen people's resistance against diseases and meanwhile cause people to return to their natural condition. In this way, people can lessen their dependence on drugs but enhance medicinal effectiveness at the same time.

By inputting ordered signals into the "software" and removing the "poisoned" signals or "affected" information, people can dispel some root causes of their diseases. In Lingshan, this

“natural recovery” can always work wonders and have a miraculous effect on sick people. So a life of dedication has a far-reaching significance. Its true value lies in the fact that it can bring people no harm but only benefits. The reason why we advocate building up a dedicatory life is that we have our eyes on its far-reaching benefits to people in the future. Building up a dedicatory life is the basic requirement for people to return to naturalness and a key step to finish the mission of people’s returning to naturalness. In short, in the long run, to finish the mission of returning to naturalness, people have to set up a dedicatory life. At present, we still have to set up a dedicatory life for the sake of our mental and physical health.

Next, we will come to the reason why sages and worthies in every dynasty advocated the life of dedication. Let’s briefly look back at their standpoints on the life of dedication. In this seminar there is some material about Shakyamuni Buddha’s dedicatory life which I’ve talked about. I’ve also expounded on Lao Tzu’s dedicating life, so I won’t elaborate on the two sages’ life of dedication. Today I will focus on the Confucian life of dedication. Time permitting, I’ll talk about other sages’ life of dedication.

In *Book of Changes*, also called *Yi Jing*, it is said that the attribute of Heaven Diagram (*qiangua*) is “**leading, prosperous, beneficial and chaste**”. In the attributes, “being beneficial” means selfless dedication, which is one of the innate attributes of the universe. From the changes of the Way of heaven, this attribute of “selfless dedication” in everything in the universe flows out naturally, which forms an orderly and auspicious situation of “unity and harmony”. Only under the innate attribute of the Way of heaven, that is, mutual dedication, will all things be in its proper place and play its role. Thus, they will be able to benefit others and perform their duties.

The “beneficial” attribute of Way of heaven is the pre-birth root of the dedicatory life while the dedicatory life is the post-birth embodiment of the “beneficial” attribute of Way of heaven. “**Heaven can greatly benefit the world with its “beneficial” attribute but never advertises its functions. It is so great! How great heaven is!**” The “beneficial” attribute of the Way of heaven, i.e. selfless dedication, can “greatly benefit the world” but she never brags about her merits and virtues. Isn’t this the “selfless dedication” we have advocated? This kind of “selfless dedication” fully brings out the extraordinary greatness of the “beneficial” attribute of the Way of heaven.

In *I Ching*, another famous quote goes like this, “**The great virtue of heaven and earth is to give birth.**” Giving birth also manifests the attribute of dedication possessed by heaven and earth. It is conducive for us to establish a life of dedication to know the true face of “the dedicatory life” from the angle of natural attribute and natural law. It is also helpful for us to return to naturalness.

In *Shu Jing* it reads, “**People’s heart is dangerous while their resolve for the Way is very slight. Only through concentration, oneness and earnestness can people achieve the middle way.**” Here “people’s heart” refers to various human instincts such as greedy desires, selfishness etc. They are the embodiments of the fundamental law of the physical world. “Their resolve for the Way” embodies the selfless and desireless “original nature” of the innate natural attribute of the information world. The reason why human instincts are very dangerous is that such instincts as greedy desires, selfish minds and idle thoughts can degenerate people’s original nature, ruin their wisdom life and destroy the spirit of selfless dedication in them.

People’s instincts are a great danger because they can damage people’s resolve for the Way and tightly shroud people’s original nature. For this reason, people are hard to bring forth their resolve for the Way. It is still very faint and slight even their resolve is brought forth. Only through long and single-minded selfless dedication can people defeat their instincts, purify

their mind, display their divine light of wisdom and have their resolve for the Way restored. Only by controlling human instinctive thoughts and suffocating their greedy desires will people's "resolve for the Way" be revealed. Then using this "resolve for the Way" to control their "human heart", people will remain in the mid-way so as to strike a balance in their human nature. How can people stay in the mid-way evenly? To do so, people must hold a firm belief in establishing the life of dedication. If so, people will surely achieve a psychological balance and realize the real value and meaning of their life.

King Shun uttered these words to King Yu. The deeds of these two ancient sagely kings displayed the spirit of "a dedicatory life". When Confucius lauded King Shun's great achievements, he said, "**So great and so lofty King Shun is! He ruled the world but never exploited it**" Confucius thought highly of King Shun's spirit of dedication. Shun ruled the world but he never abused his power to seek personal gains. Mencius also remarked, saying, "**King Shun was really great! If he had the same virtue with others, he would never mention his but follow others. He willingly followed others to do good deeds. As a farmer, a pottery-maker, a fisherman and even the monarch, he never took things from others unreasonably. He only took others as good examples for people to follow. Therefore, the greatest merit of superior men is nothing but to encourage people to do good deeds.**" These words show that King Shun was really great because he was a model to live a dedicatory life. He was able to abandon his own opinions to follow others in their good plans. He willingly accepted and adopted whatever is beneficial to others. Throughout his life, he was able to use "the dedicatory life" as his code of conduct. Therefore he always took in others' strengths to practice charity. Mencius thought he was had "the greatest merit" because he tried to encourage all people to do goodness.

Mencius also lauded King Yu's spirit of dedication in harnessing the floods. King Yu was the famous sagely king who succeeded King Shun. Mencius praised King Yu for his contributions by harnessing flooded rivers. In harnessing floods, he set an example for people because he didn't go home for three times when he passed by his home. He was really great.

In *Li Ji, Book of Rituals*, it reads as follows. "**When the Grand Way reigns, the under-heaven is for the public. People of virtue and talent are elected to rule the world. People worship good faith and practice neighborliness. They show filial devotion to both their and others' parents and love both their and others' children. Old people can enjoy a secured life till their death; the able-bodied have ample scope to display their abilities; the young get well educated and grow healthily. Widows, widowers, orphans, childless men and those who are disabled are well looked after. Men have their career and women have their own home. Though people dislike goods being scattered everywhere on the ground, they still don't wish to keep them at home for their own gratification. Though people always hate they can't devote their utmost strength to public affairs, they still don't wish to use it to seek personal gains. Therefore, in this way, selfish schemes are repressed and won't arise. Robbers, burglars and rebellious traitors won't show themselves, and hence the outer doors don't have to be shut. This is called Great Harmony.**" In such a highly civilized world of Great Harmony, the essential work is the implementation of the dedicatory life. Without the life of dedication, such a highly civilized and ideal world is unlikely to come into being. In a selflessly dedicatory atmosphere, people of various talents and different ages try their best to devote themselves to others to realize their self worth. This is just the very place where humans are different from animals. It is where human divine light of wisdom lies that makes humans differ from other creatures.

Fan Chi, a student of Confucius, asked Confucius what humanness was. Confucius replied, "**Humanness means doing difficult work before others while taking gains behind others. If people**

do so, they belong to humane people." Humane people should have a spirit of dedication. "Doing difficult work before others while taking gains behind others" means that humane people should not scramble with others for interests. They should sacrifice their own interests and accept difficult tasks. Meanwhile, when receiving profits, let others get them first and put themselves behind. The quote teaches us to give more but take less. In other words, we should build up a dedicatory life. Only in this way can we become humane people.

Zi Gong, another student, asked Confucius, "**How about people who can widely donate their wealth and extensively rescue the needy? Can they be considered as humane ones?**" Zi Gong wondered whether such people could be viewed as humane people if they were able to widely donate their wealth to benefit others. Confucius replied, **"How can you say they are just humane? They must have reached the horizon of sages. It is seemed hard for kings like Yao and Shun to reach it. What are humane ones? Humane ones are people who can build their careers by helping others build theirs and achieve their accomplishments by helping others achieve theirs.**" What does it mean? The state of extensive donations to rescue others is higher than that of humanness. It has reached the horizon of sages, which even kings like Yao and Shun had not completely reached. In the eyes of Confucius, Yao and Shun were the most praiseworthy monarchs. When it comes to times of order and prosperity, we Chinese will surely mention the times of Yao and Shun, which stands for a time of order and prosperity mankind has ever witnessed. Confucius, the Sage, highly praised Yao and Shun just for their spirit of selfless dedication. It's very hard for people to have selfless dedication.

People with the spirit of selfless dedication must have sagely virtues. They are higher than those who have humanness. Humane people can put themselves in others' positions and treat others as they would like to be treated. They never impose on others what they do not desire. Therefore, if you don't want to be abused by others, you'd better not abuse others. If you don't want to be slandered, you'd better not slander others. This is called "Never impose on other people what you do not desire". If you like good reputation and high positions, then you'd better try your best to create opportunities to let other people get good reputation and high positions. This is called "achieving accomplishments by helping others achieve theirs". When you can give away what you love to other people, you belong to such dedicators. Take pay rises for example. If you want yourself to get a pay rise, you'd better try to make others get a pay rise. Maybe someone may say, "Professor. Zhang, if so, will I suffer a loss?" You are utterly wrong! If everyone has led a dedicatory life and you will become the target other people devote themselves to! When all people can devote themselves to each other, there will be no such problem as psychological barriers or snatches. If everyone can lead a dedicatory life, there will be no such matter like a pay rise. There is no need to seek fame and wealth. Thus, people will break through the chains of fame and wealth. So the humanness and righteousness preached by Confucius must be based on the spirit of a dedicatory life.

Another admonition of Confucius, the Sage, is "**Desire but don't be too greedy**". The "desire" here refers to our basic physiological needs for survival. For example, we need food to sustain our life, for food can provide us necessary material and energy. It is OK to have the basic necessities but don't have an insatiable greed. For example, some people have an insatiable greed for food. The five cereals (*rice, millet, broomcorn millet, wheat and beans*) cannot satisfy them any more. They not only covet meat, but they also want to eat live monkey's brain. They are not meeting their basic needs. As a saying goes, avarice knows no bounds. It really makes sense. With heavy greed, many people have been so corrupt and degenerate in life that they have lost their human nature and qualifications as a human.

Confucius advocated that people desire but not become too greedy. Jiaolong Culture encourages people to eat vegetarian food but not to eat meat. Here is a book entitled "*Why Should People Become Vegetarians*?" This book deals with the benefits of vegetarian foods through the lens of physiology and pathology. It also involves the influences vegetarian foods have on human dispositions and the development of mankind. Most articles were written by certified doctors and physiologists. Many conclusions are findings of scientific studies.

Jiaolong Culture encourages people to return to naturalness. To return to naturalness, people should start with eating vegetarian food. In the evolutionary course of life, animals and humans are of the same root and source. As is shown in DNA structures, the evolutions of life forms are developed from simple to complex and from lower to higher. Through the lens of the great cosmos, animals are "near relations" of mankind. People should love and protect animals. Seen from natural evolutions, animals are natural life forms in nature and humans should let them be. Besides, protecting animals and keeping a balanced ecology are part of our dedicatory life, which I often stress. The reason why we repeatedly stress this matter is that without knowing it, people will get their "software" and "hardware" badly damaged.

In daily life, we should practice this notion of "**Desire but don't be too greedy**". We need the necessities of life but don't be particular about them. Next we should build up a dedicatory life. Then, step by step, we should turn to the state of "extensive donations to aid others". Finally we will arrive at the state of "the utmost goodness" preached in Confucianism. Then what is the fundamental demonstration of "**the utmost goodness and** extensive donations to aid others"? The fundamental demonstration lies in establishing a life of dedication. In simple language, the life of dedication requires people to put the interests of others and society before theirs. In short, people should be selfless in daily life. If everyone could lead a dedicatory life, how wonderful and beautiful our human society would be!

In the morning at the seminar we talked about the life of dedication. If everyone practiced a dedicatory life, there would be no need for every household to install theft-proof doors and windows or something else to guard against burglary. Those things would be useless. If everyone could devote themselves to others, scrambles, covets, robberies and snatches would be greatly reduced and even disappear. Nature has provided for humans with adequate material supplies. However, because of human insatiable desires and avarice, the material resources can't satisfy people's growing desires and swelling greed. If so, even if there were ten earths, they still couldn't satisfy human greedy desires and needs. Therefore, to establish a life of dedication will greatly benefit mankind.

Nowadays, scrambles, covets, robberies, snatches and plunders have greatly plagued people, families and countries and give people no peace. There is no peace between man and nature either. What are the root causes of these chaotic phenomena? They are the bad results of people's greedy desires, selfish minds and idle thoughts caused by their unchecked and swollen instincts. If such greedy desires, selfish minds and idle thoughts aren't purged of, mankind will be struggling in the whirlpool of pains and sufferings. Then what should we do? For one thing, we should purify our mind, admit our mistakes and mend our ways. For another thing, we should establish a life of dedication to reveal our original nature. If we just admit and correct mistakes but never establish a life of dedication, we just finish a half task.

Mencius said, "**Show filial piety to our elders as well as others' elders. Love our children as well as others' children.**" This is also a demand in the life of dedication. People should extend their filial devotion to all elders under heaven and extend their loving mind to all children in the world. We should constantly stress this matter. In fact, when you show your love to other

children, your children will certainly receive love and protection from other people. When you show filial piety to others' elders, your elders will also be well taken care of by other people. This is really a high quality: all for one and one for all.

Every doctrine or theory, if it has a worth of profound philosophical principles, will necessarily establish a life of dedication. Without a life of dedication, any doctrine or theory would be imperfect. Mencius said to King Hui of Liang, "**When the government at all levels and its people are engaged in pursuing profits, the country will be in danger.**" It means that when the whole country is thrown into scrambling for profits to satisfy their own personal considerations, it will inevitably result in vicious, cut-throat competitions, frauds, snatches, plunders and even wars. In the end, no one can get satisfied. Instead, all people will struggle in the maelstrom of pains and sufferings. The final result is that the country, its people and the whole human race are in danger.

Lao Tzu encouraged people to **"**contribute but not compete with others". He urged people not to compete for their own interests but to dedicate their wisdom and talent to others and society. This is the true meaning of "contribute but not compete with others". If everyone could contribute, the natural resources and wealth in the world would be ample enough. Greed causes scantiness while giving produces abundance. However, because people lack a dedicatory mindset, they instinctively waste large quantities of natural resources.

Besides, because of swollen greedy desires, wealth of society is unevenly distributed, which has triggered a series of social problems. Every country has thieves, robbers, burglars, gamblers, corrupt officials etc. All these social vile practices exist for lack of the life of dedication. Therefore, the life of dedication is the mark of a civilized human society. It is also the key to tackling all social vile practices at its source.

It is a crime for people not to purify their mind but only to pollute their soul. The crime here refers to "crime in the mind". What is the "crime in the mind"? It means poisoning one's "software". Some of your behavior (*including words and thinking*) may not break national law, but they can poison and disorder your "software". Seen from human self-perfection, such behavior can be viewed as "crimes in the mind", for your "software" is also the product of natural evolution. Seen from the evolution of information → energy → material of the great cosmos, your "software" granted by nature is originally in perfect order. Judging from its attributes, the "software" is free from greedy desire, selfish minds and idle thoughts. However, with your greedy desires and selfishness swollen, your instincts have covered your original nature and poisoned your "software" by inputting impure signals into it, thus causing the chaos of your "software". This is called crimes in the mind.

The life of dedication in Jiaolong Culture should be known from the angle of laws. Without knowing laws concerned, people will have no way to build up a dedicatory life. Perhaps someone may say, "Why do I have to build up a dedicatory life? Am I not happy even if I don't lead a dedicatory life?" Judging from the immediate interests, you may suffer no loss even if you don't lead a dedicatory life. But in the long run, you are sure to suffer "a tremendous loss", because you have been inputting "poisoned" signals into your "software" nonstop for a long time. These "poisoned" signals will surely make your "software" greatly disordered. The light result is that there are various diseases in your "hardware" (*your body*). The heavy result is that your level and state will be greatly lowered and downgraded. Isn't this "a tremendous loss"?

Let's digitize it. Say, you take advantage of someone and receive a gain which equals100 *yuan*. When you try to get this 100 *yuan*, you must turn to some unfair means, say, plots, conspiracies and robberies etc. When doing so, you have been inputting impure signals into

your “software”. When these impure signals run in your “software”, they will be unfolded and operate in your “hardware”. Then some functional disorders will be shown in your “hardware”. If the functional disorder falls on the heart, people will show cardiopathies as a result of cardiac functional disorders such as irregular heartbeat, palpitations and so on. If the illness is diagnosed as a heart disease, injections and medicines will be in need, which will cost much more than 100 *yuan*. Suppose the disease is cured of at the cost of 100 *yuan*, the original condition can’t be restored any more. Now do you still insist that you have gained extra advantage? Of course not! This is a direct comparison through reckonings.

Xianghe Granny said, **“It is known when one does a good deed; it is also known when one does a misdeed.**” This old granny used simple language to show the objective laws and patterns. It means that anything we do, either good or evil, will be recorded and exhibited through the law of causation. This is made by the law of human “software” and “hardware”. All are manipulated by objective laws and patterns. So she added, “**The ultimate result is that good is rewarded with good, and evil with evil.**” Then why do we advocate the life of dedication? The reason is that leading a dedicatory life can benefit others with no harm. It can also make big profits with only small investment. If you really reach a higher state, you will lead a full, contented and happy life. There is no worries and cares in a life of dedication. It is a highly profitable undertaking.

Someone told me that feature of human face is like the Chinese character “苦” (*pronounced as “ku”*). It is very vivid. Let’s have a look. The horizontal stroke and the two vertical strokes (*standing for the eyes and the brows*) form the upper part of the character. With the below part consisting of nose and mouth, the whole pattern forms the Chinese character “苦” (*meaning “suffering” in Chinese*). The human face is a vivid “苦(*ku*)” in Chinese which means suffering in English. People’s suffering comes from their indulgences in sensuous pleasures. For this reason, Lao Tzu advised people to **“lessen their selfishness and thin their desire”**. He also required people to **“block their entrances and shut their doors”**. Why? In fact Lao Tzu told people some deep principles. “**The five colors blind the eye. The five notes deafen the ear. The five flavors dull the taste. Galloping and hunting madden the mind. Precious things impede the heart.**” All these are suffering. Confucius advised people to “**desire but don’t bee too greedy**”. Buddhists regard “greed” as one of three poisons and suggest people purifying their six sense organs. Just because we are not pure in the six sense organs, we have too much suffering. This is the results of our greedy desires, selfish minds, and idle thoughts.

In daily life, all of our suffering comes from our efforts to meet our greedy desires. When our greedy desires are not met, we will get psychologically imbalanced, thus forming a taking-in mentality. This taking-in mentality engages us in various scrambles, corruptions, robberies, snatches, plunders and even wars. In such an environment, plagued by suffering, everyone feels insecure and painful. Ancient sages paid close attention to such problems. For instance, Shakyamuni Buddha advocated kindness, compassion, joy and giving so that people can live a dedicatory life and have a kind and compassionate mind. Kindness is to bring people happiness while compassion is to relieve people of suffering. Then how can we relieve people of suffering and bring them happiness? To do so we’d better build a dedicatory life first. Only by living a dedicatory life can we have our kind and compassionate mind shown. If we only take from but not to give away, how can we say we have a kind and compassionate mind?

That night we discussed the matter of reciting the Buddha’s name. The purpose of reciting Buddha’s name is to purify your impure mind, remove your greedy desires and set up the spirit of dedication. If you can’t have your personality perfected and your state sublimated, your

objective to recite the Buddha's name is wrong. Reciting the Buddha's name is a process to purify the mind. Many people still don't know the principle of reciting the Buddha's name. They just view reciting the Buddha's name as a formality. They are punctual in reciting "Amitbha" in the morning and at night. However, their greed, anger and stupidity haven't been lessened at all. If so, they unlikely get liberated. They should have a right view that they'd better not vie and covet more. Shakyamuni Buddha advocated the Eightfold Upright Path (*upright views, upright consideration, upright speech, upright occupation, upright living, upright vigor, upright mindfulness and upright samadhi*). Upright views refer to the proper outlook on life and the world. People should have a wise and right view based on the life of dedication. Without a wise and right view, people unlikely form the right outlook on life and the world. Therefore, it is a kind of right mindset that people have a right understanding of the dedicatory life.

Sages, saints and worthies at all times and in all countries such as Confucius, Lao Tzu, Mencius, Shakyamuni Buddha, Jesus etc, all advocated the life of dedication. People may ask, "Why do all sages, saints and worthies recommend people to live a dedicatory life?" This involves the fundamental law I explained just now. Briefly, without living a dedicatory life, people won't undergo deep-level transformations, have a healthy mind and body and well order their "software". If there are stains on the "software", diseases will surely appear in the "hardware" sooner or later. Without a purified mind and healthy body, people will sink lower and lower. At a certain point, they will cut themselves off from the coordinate point at which they still remain in the range of human realm. There is a deep meaning and great significance in it.

In our seminar materials, some expositions are concerning psychological and ecological balances. Others are on how to establish an ecological civilization. No matter what views or theories they are, they all should be guaranteed by the life of dedication. Without a dedicatory life, all and all are only empty words. To those who seek self-perfection, without a dedicatory life, all their cultivating efforts are only a hollow formality. It is a good thing for people have a belief and seek truth. However, without living a dedicatory life, they will be lost in the heavy fog of confusion and don't know what to do next just because they don't know the life of dedication from a scientific angle. Today I only have briefly talked about the life of dedication. You can study and discuss it further after the seminar. We will exchange our views with each other when we meet next time. Let's stop here today. (*Thunderous applauses*)

The Life of Dedication （II）

The theme of the Fourth Seminar on Jiaolong Culture is "the life of dedication". The theme of the seminar last year was "returning to naturalness". The theme of the seminar this year has been decided since we lectured in Xinjiang last year. Now that we have to return to naturalness, we should know how to return to naturalness. In other words, we should know the return steps

and methods. How can people return to naturalness? There are three levels of returning to naturalness, which are familiar to people who attended the conference last year. In Jiaolong Culture, returning to naturalness consists of three levels. There is the return to the naturalness at the level of the matter world. For example, we should return to the naturalness of a biological balance and psychological balance so that we can establish the naturalness based on biological civilization. In addition, there is the naturalness at the energy level, which seems a little unfamiliar to us. Furthermore, there is also the naturalness at the information level, which is deeper than the naturalness we are familiar with now.

Then what is called "naturalness"? The Chinese word for naturalness is *ziran*, which was coined by Lao Tzu. Lao Tzu's famous quote is as follows. "**Man follows earth. Earth follows heaven. Heaven follows the Way. And the Way is naturally thus.**" As we can see, man, earth and heaven all follow Dao (the Way). Then what is Dao (the Way)? Dao (the Way) is the unity of conditions and attributes. This condition of naturalness is subject to no law; it is the source of everything including heaven, earth and man. So we can know that naturalness is a state which is untouched, uncut and intact. Any man-made or artificial things are not naturalness. Besides, returning to naturalness means returning to the original conditions and attributes. This is the broad meaning of returning to naturalness.

We view the original, naturally formed conditions and attributes as natural phenomena and natural existences. All animals and plants in nature that naturally arise are natural existences. We humans are also part of the natural evolution and belong to a kind of natural existence. Now that we humans are a kind of natural existence, we surely have our natural attributes. So we humans need to return to our natural attributes. Animals and plants also need to return to their natural attributes but they have few or even no conscious operations to return. It is our human conscious operations that have made us lose our natural attributes, so all ecological returns to naturalness are focused on human return to naturalness.

It is human instinctive and conscious activities that have made humans and their environments lose their naturalness. So it is the development of human society that calls for people to return to naturalness. It is also a matter which deserves urgent attention in science. To return to naturalness, we humans should first stop destroying ecology so that the eco-environment can take its own course to restore its ecological balance. When we humans make efforts to help nature regain its ecological balance, our psychological awareness and operations are on the way to returning to naturalness. The condition of an ecological balance in human living environment is that people must have a psychological balance. This has something to do with the returning to naturalness of the human psychological balance.

What's human psychological naturalness? In other words, what is the original "face" of human psychological naturalness? This matter is connected with human original nature and its instincts. Human psychological naturalness is concerned with human original nature. Its answer can't be found at the level of matter. Therefore, to return to naturalness of psychological balance, we should study the naturalness both at the energy level and information level. Human original nature embodies the pre-birth divine light of wisdom, which is shown as various thoughts in human nature such as kindness, compassion, sympathy, goodness etc. A human psychological balance is the inevitable outcome of the human original nature over its instincts. Only when we humans are able to control our instincts such as greedy desires, selfish minds and idle thoughts can we defeat our self, recover our original nature and return to our psychological naturalness. From the perspective of building a human eco-civilization, when we humans reach such a mindset where we can only benefit and contribute

to others but not harm and compete with them, we will have laid a solid foundation to establish an eco-civilization.

Yesterday, Mr. Xu and Mr. Shi have talked about the levels of three worlds. In Jiaolong Culture, the definition of matter is delimited by motional mass. Anything with motional mass is called matter. The smallest matter with motional mass we can feel and see is light. But light is also electromagnetic wave, which is an existing form of energy at the energy level. Therefore, light can exhibit both the laws of the matter world and those of the energy world. For this reason, light has wave-particle dualism. The waviness of light is the display of its motional pattern in the energy world while the granularity is its physical property in the matter world.

The energy world has its own natural properties. For example, the motional velocity of light is 300,000 km per second. This can be viewed as a natural property at the energy level. We can also call it a kind of naturalness at the energy level. No one pushes it but it exists thus naturally. This is naturalness. The information world also has its naturalness. For example, the largest characteristic of the information world is that there is no polarity and the Periodic and Cyclic Law. This is the largest natural property in the information world.

If we can personify natural properties of the information world, it will be easy to understand. Lao Tzu was both a great philosopher and a great scientist. He personified properties of the information level as “selflessness, desirelessness, inaction and naturalness”. So the naturalness of the information level is “selflessness, desirelessness, inaction and naturalness”. In Jiaolong Culture, returning to naturalness is a large concept. It consists of three types of returns to naturalness. That is, the returns to the naturalness at the matter level, at the energy level and at the information level. As we all know, to return to naturalness at the matter level, we should first build an ecological balance in nature and a psychological balance in society. Finally we will build an eco-civilization. This is the return at the matter level.

Then how can people return to naturalness? To return to naturalness, the life of dedication must be established. Without the life of dedication, returning to naturalness is only empty words. So the theme of this seminar is “the life of dedication”. To practice returning to naturalness, we should do it step by step. Establishing a life of dedication is the starting point for all in returning to naturalness, without which, we can’t have our state sublimated and our wisdom increased. Without a sublimated state and increased wisdom, we can’t have a correct understanding of ourselves, those deep-level natural laws and their conditions and properties. Without knowing those deep-level natural laws, we will lose the source of wisdom and impetus in overcoming our instincts and greedy desires. If we can’t recognize the low level we live in due to our stupidity, then the vicious cycle will keep us from knowing the value and significance of a dedicatory life, let alone build up a dedicatory life. If so, we’ll never return to naturalness. For this reason, the life of dedication is a breaking point and a key step for us to implement returning to naturalness.

The life of dedication is not only a method of operation to return to naturalness at the matter level, but it is also a necessary condition to return to naturalness at the energy and information levels. With the dedicatory life as the theme, we hope everyone can break through the shackles of their vicious cycles. Under those inhibitive natural laws, we can use our wisdom to dispel the mists of ignorance, broaden our outlook, and consciously cut off the so-called “natural” instincts first. Then based on the life of dedication, we will take effective measures to overcome the surging torrents of human inferior instincts, awaken our conscience and restore the bright clarity of our original nature. Thus, we’ll prepare the full prerequisites for us to return to naturalness.

In Jiaolong Culture, human property consists of two parts, that is, the instinct and the original nature. Human instinct embodies the restrictions of the Periodic and Cyclic Law of the matter world. Human original nature embodies the properties of the information level. At the level of matter, this Periodic and Cyclic Law is shown in everything in motion. Everything subject to this law moves at the cost of consuming energy. If not, this law won't work.

The solar system revolves around the core of the Galactic System; the earth revolves around the sun; electrons revolve around the atomic nucleus. That matter moves around its core in the matter world gives birth to the "core-forming" structure. The working of this kind of "core-forming" structure is one of the characteristics in the matter world. This type of working necessarily consumes energy. We humans also belong to this type of working, so people are also consuming energy. Why must people eat food? This is a frequently asked question for many years. Why must you have meals? What kind of law is embodied in you that cause you to feel hungry and want to eat food? We humans are also a kind of existing form of matter in the matter world and are certainly restricted by the Periodic and Cyclic Law of the matter world. So we humans naturally need consuming energy to finish our periods and cycles. Dirt, stones, bricks and any advanced life forms are equal in face of the Periodic and Cyclic Law. Thus, each of us has a spontaneous tendency to take in energy, which is the root cause for us to have "self-awareness". For this reason, we can say that our instinctive greedy desires, selfish minds and idle thoughts are embodiments of the Periodic and Cyclic Law in the matter world.

We must clearly realize that, in the great universe, the value and significance of a human life lies in the embodiment of the divine light of wisdom. In other words, the fundamental value of a person lies in the embodiment of our original nature which has full morality and wisdom in our human nature. Instinct is a kind of spontaneity to take in matter and energy. It is an inferior property that all life forms possess. In the animal sphere, instinct is shown as their barbarity. People always say that humans are "higher animals", so human instinct still has somewhat barbarity. The value orientation and the embodiment of a human life exist in purifying their instinct and opening their original nature so that they can reach a stage where people have a purified mind and perfected personality. So building up a dedicatory life is a vital guarantee for us to embody our life value. If we don't lead a dedicatory life, we humans will have no way to display our existing value. Nor can we manifest the nobleness of humans. The life of dedication is the basic characteristic that distinguishes man from other animals. We should have a wise understanding of this and proudly and nobly embody this characteristic.

On the other hand, if we can't overcome our instincts, how can we return to naturalness? As a result of our unchecked instincts, our original nature has been covered tight, our human nature has degenerated and our wisdom has reduced. People have made many short-sighted and stupid errors destroying natural environment. Just look at those destroyed vegetations and extinct animals. They are obvious evidence.

Human instincts are embodied through their greedy desires, selfish minds and idle thoughts. Reversely speaking, people's greedy desires, selfish minds and idle thoughts are marks of their instincts. Because human instincts are embodiments of the fundamental law in the matter world, people have been used to it and never know its baseness. They even stupidly pursue and inflate their instincts. A popular saying goes like this, "People with no selfish mind will be gods." This saying shows that people have been locked dead and "tortured" by their instincts, but they don't know the sufferings caused by instincts. This just shows our original nature has been buried so deep that we have reduced to such a horrible situation.

The ancients viewed fair and selfless people as "gods". People who have selfish minds

will never become “gods”. People often hold a superstitious belief in “gods” for long but few of them know “gods” are just and unselfish beings. Then can we remove our selfishness and become “gods”? This is just the popular values in “the life of dedication” we advocate. To become “a god or goddess”, we must first defeat our ego and purge of our greedy desires, selfish minds and impure thoughts. Having purified the instincts, our original nature will reveal itself. It goes against natural properties for people to inflate and indulge in their instincts. So checking the inflated instincts is to practice returning to naturalness.

People’s greedy desires and idle thoughts are the fundamental damage to themselves and the living environment. It goes against natural law to indulge in human instincts while it goes against the law of human nature to inflate human greedy desires and idle thoughts. From the destroyed natural environment, we can see the inferiority of human instincts and the significance of building up a dedicatory life. To meet the greedy desires, selfish minds and idle thoughts, people freely destroy natural surroundings. Forests cut down, vegetation destroyed, and animals slaughtered, all these are sacrificed only to satisfy people’s greedy desires as the final purpose. To satisfy people’s greedy desires, the air, the water and even people’s heart have been polluted. In the course of destroying the environment, people have never considered the biological balance and the position of mankind in the natural world. By slaughtering living creatures, people have fully revealed their animal instincts. All these acts have displayed dark side of human selfishness, cruelty and stupidity. By encouraging people to live a dedicatory life and return to naturalness, Jiaolong Culture recommends people to return to the morality and wisdom of human original nature. Only in this way can people break away from their inferior animal instincts and march with giant steps towards a high level.

Environmentally, returning to naturalness calls for stopping destroying nature first because we are destroying the naturalness inside us when we destroy natural fauna and flora. The course of our destroying the bio-balance is just the course of destroying our psychological balance. In the course of man-made destruction of nature, people’s greedy desires, selfish minds and impure thoughts have been constantly inflated and human instincts have been in their full play. The effects caused by these acts have contributed to our extreme psychological imbalances and even severely damaged our mindset. The loss of psychological balances has thrown us into endless distresses and vexations. How can we get any happiness or pleasure? Suppose you have cut down several pine trees and get an extra 300 *yuan*. However, other villagers will feel hard done by. This is the beginning of the ensuing psychological imbalances. They all want to cut down pine trees to sell for money. Then more people will join in cutting down trees for money, thus worsening the situation of bio-imbalance.

When people of this area have got rich by destroying forest, people of other areas will follow suit. Since you have taken advantage of your forests, we will exploit our gold mines. Since you don’t care about the eco-balance and destroy the forest, we will never care about the quality of water and air. We just open up mines to get rich and never care about environmental disasters. Thus, all people have flooded in to make money by foul means. They never care about the environment. In this way, not only have people destroyed the ecological balance, but they have also worsened the human psychological balance. With the two getting into a vicious cycle, mankind has fallen into the abyss of suffering.

An individual psychological imbalance leads to a collective psychological imbalance. A collective psychological imbalance leads the human race to a psychological imbalance. Finally, everyone is intent on nothing but profit and money. Thus, all people will lose their human nature and ethics and enter a distressing situation. With everyone fighting for their own

interests, a situation full of fierce competitions, covets, snatches and plunders will appear, which will badly damage human psychological balance. If so, how can there be any civilization in human society? The dialectical relationship between psychological and ecological balances requires us to establish a life of dedication. Only by establishing a life of dedication can mankind jump out of the vicious cycle of the worsening ecology and psychology.

As is seen by all, both environmental and psychological pollutions are rather serious. People including both Nobel winners and ordinary ones have realized the seriousness of the destroyed ecology and psychology. They feel much worried and concerned but don't know the root cause. They only intuitively sense there is something wrong but few of them consider the problems rationally. People haven't realized they must prevent the atmosphere from being polluted until acid rain poured down. People haven't realized that forests and vegetations must be protected until serious floods washed crops and houses. People haven't recalled those good old days until rivers and lakes gave off stinky odor. People haven't known the danger only to pursue sensuous pleasures until serous psychological obstacles and degenerations arose in human nature. People haven't known the importance to establish the mechanism to suffocate warmongers until wars broke out in the world.

People are only obliged to reflect on their errors when they have to but they still consider things in isolation. They haven't analyzed happenings from the fundamental relationship with human nature. In other words, people still can't analyze the internal and external relationship between man and nature from the angle of the properties of human original nature and its instincts. As a result, we people still live a blind life driven by our instincts. Driven by this "inertia", people contemptuously treat the propagation of building up a dedicatory life and returning to naturalness and consider them pedantic, absurd and stupid. Seeing this, those good-hearted people will have no choice but to heave a sigh.

All mankind does should start with their understanding and their operations should start with purifying their mind and sublimating their state. Without understanding and operations based on laws, people will apply palliative remedies. The greatness of mankind lies in the power of their mind and their impetus. Either from purifying the mind to the dedicating life or from returning to naturalness in natural environments to returning to naturalness in human original nature, we should establish a highly-civilized living environment from the angle of laws so that we can lay a solid foundation for our future transformations of different levels.

Jiaolong Lingshan encourages people to go veggie, which is a basic step in people's return to naturalness. Going veggie is within the scope of building up a dedicatory life, for eating vegetarian food can make it easier for people to open their energy-absorbing channels in their body. By eating vegetarian food, people won't slaughter animals wantonly and they will first return to the natural condition to take in energy directly. It is not the natural condition for people to eat meat. On the contrary, people will go far away from the natural condition if they eat meat. If people continue to return to naturalness, they will no longer eat those five cereals and coarse grains. They can directly absorb energy from nature. Yesterday, Mr. Shen took himself as an example to explain the phenomenon to abstain from cereals. The cereal-abstaining phenomenon hasn't been created by certain people. It is a natural condition for mankind to directly absorb energy from nature. This natural condition is only a stage mankind has experienced. Practicing cereal-abstaining is only a means for people to return to that stage.

Please read such ancient classics as *Classic of Mountains and Seas, Classic on Way and Virtue* （*Also called Dao De Jing*）, *Classic of Internal Medicine, Liezi, Zhuangzi.* In these classics, various natural conditions of human energy-absorbing methods are recorded. At

present, we have been retrograding to such a condition where we only absorb energies by eating material food. We've lost our "software" functions by which we can directly absorb energy from the universe. So with our "software" civilization lost, we've entered the stage of "hardware" civilization. Just because we have only the civilization of "hardware" functions, we'll find it hard to comprehend them when we hear such terms as directly absorbing energy or abstaining from cereals because they are so recondite to us. Why so? The reason is that we have been parted with naturalness fro so long. We've been far away from natural conditions.

Two days ago when it was raining, a German working in Shanghai climbed to Bagua Terrace and chatted with me. He told me in Chinese that he had read *Return to Naturalness*. He said, "It is absolutely right to return to naturalness because we've been separated too far away from nature. I am a Buddhist and a vegan……" German as he is, he knows much about traditional Chinese culture. People have realized that mankind has been far away from nature. Then to what a degree has mankind been away from naturalness? We've been so far away that we don't know the true face of "the natural condition". If you ask people what the natural condition is, few people will know it. So we must encourage people to return to naturalness and let them know building up a dedicatory life is the starting point for people to return to naturalness. Only by building up a dedicatory life can we both restore our psychological naturalness and regain our natural attributes which are selfless and desireless. It is a necessary condition for people to open up their tunnels of energy and information to overcome their greedy desires, selfish minds and idle thoughts. Meanwhile, it is also the necessary condition for people to recover their lowest natural condition.

Establishing the life of dedication requires the spirit of dedication, which should be treated as a life value for people to pursue. Exactly speaking, dedication is to give away our wealth, possessions, energy, love and care to others, to society and to nature. If everyone could set up such a dedicational outlook on life and have the spirit of devotion, those regrettable problems such as ecological and psychological imbalances will be easily solved. Thus, a highly ecologically civilized society is not a dream but a reality. Some people may say, "Do I take a loss if I practice dedication while others don't?" This worry is unnecessary. Building up a dedicatory life is not only for certain people but for all. It doesn't mean certain people must make contributions, say, only the Japanese need to contribute while English people don't have to. It is a mark of a high civilization for the whole human race to establish a dedicational life. It isn't only for certain individuals or groups.

The ecological balance of nature can't be destroyed by an individual, and neither can human the psychological balance. Likewise, only one person with the psychological balance can't make an ecological balance of living environment for the whole human race. That is, only one person's good effects cannot have the naturalness of the ecological balance restored. This is the very reason why Jiaolong Culture has spared no effort to encourage everyone to set up a dedicatory life. She hopes the whole human race can know the relationship between man and nature as well as the law of human original nature and its instinct. Only in this way can people consciously defeat their ego and return to naturalness.

If people can stop slaughtering animals freely and destroying forests wantonly, the course of their recovering the ecological balance of nature will also be the course of recovering theri own psychological balance. To establish an ecological balance and civilization, people's great theories, doctrines and isms would be only empty words if they don't build up a dedicatory life and a psychological civilization. In the world there are many systematic theories, isms or thought which only exist in classics or texts. Why haven't they been put into practice? Why

aren't they well-established? The reason is that their advocates didn't know the relationship between the original nature and its instincts, so they didn't practice them with a psychological balance. I won't elaborate on this topic here. You can read those materials.

People should know that the greedy desires, selfish minds and idle thoughts are the embodiments of the instincts in the human nature. They are also reflections of low-level objective laws of the Periodic and Cyclic Law in human nature. To return to naturalness, we must advance from a low level to a higher one. This way, we will have the original nature that embodies selflessness and disirelessness of the information level restored and revealed in our human nature. It is the foothold for us to build up a dedicatory life and to return to naturalness.

If people don't defeat their "ego (*self*)", purge their instincts and purify their greedy desires, they will be unlikely to restore their original nature. Just like a piece of glass whose original nature is clear and transparent, has been stained and polluted by the dirty water of human instincts: the glass is no longer pervious to light. If people can overcome their greedy desires, selfish minds and idle thoughts, that is, purify their mind, the glass of human mind will be cleaned and become pure and clear. Thus, the light of human mind will penetrate and shine. At this time, we humans will display the conditions and attributes of our original nature, namely, selflessness, desirelessness, inaction and naturalness. By this means, we will naturally correspond with a higher level or horizon. At that moment, looking back at our today's cognitive conditions, we will have felt how stupid and ignorant we are!

Just for a little personal profit, we harm others and destroy nature to benefit ourselves. The result of our egocentricity will cause harm to both others and nature, and eventually harm ourselves. Therefore, all sages, saints and worthies advise that people defeat their self, purify their mind and perfect their personality. Lao Zu said, "**The Way of heaven is to exhaust excesses and make up for deficiencies. The Way of man is not so. It exhausts the deficient to offer to those who have excesses**" Here the Way of heaven refers to natural laws, whose functions are to take away the excessive parts from people who have too much so as to help those who are in need. This is the selflessness and desirelessness displayed by natural laws.

However, on the contrary, what people act goes against natural laws. Because of their greedy desires, selfish minds and impure thoughts, people never reduce their instincts but constantly intensify them. This is called by Lao Tzu "**giving to those who have too much**". On the other hand, people never try to increase their deficient wisdom, morality and conscience but constantly have them lessened and reduced. This is called by Lao Tzu "**cut down the deficiencies**". It seems that we people never try to purify our selfish and impure thoughts but only to inflate them. This is a typical embodiment of human instincts which are at the low level. If people don't restore their lost naturalness, they are sure to become nature destroyers, their body terminators, their mind damagers and their soul torturers.

That Jiaolong Culture advocates the life of dedication is, in Lao Tzu's words, to guide the Way of man to tally with the Way of heaven. In other words, people's outlook on the world and life, their way of life as well as their words, actions and thoughts should correspond with the attributes of nature. The life of dedication is the very embodiment tallying with such attributes. If everyone leads a dedicatory life, everyone will be the dedicatee. When we build up a dedicatory life, we not only return to the original attributes of man, but we also return to the harmonious and orderly relationship between man and nature. "**Man follows earth. Earth follows heaven. Heaven follows the Way. And the Way is naturally thus.**" This is the harmonious and orderly relationship of this united entity, the great cosmos.

If everyone engaged in scrambles, covets, robberies, snatches and lootings just to satisfy

their own greedy desires and personal considerations, everyone would compete and fight with each other. If so, human society would be a world of struggles and wars. Please think, in such a competitive and fighting environment, even if you are a winner, will you feel happy and contented? It is impossible for people to feel happy and contented if they are mentally and physically exhausted. There will be no winners in scrambles, covets, robberies, snatches and lootings. What we will get is not happiness but mutual suffering.

People should realize that real happiness lies in selfless dedication. Only through altruism can people rid themselves of sufferings and afflictions and enjoy a healthy mind and body. People's wisdom is shown through their selfless dedication. The purpose of scrambles, covets, robberies, snatches and lootings is to satisfy people's material desires, which are the inferior embodiments of human instincts. Each kind of animal also has such natural instincts. Even if we get satisfied in material desires, this just show that we have successfully realized our life worth at the low level of animals.

People should realize that real happiness lies in a purified mind, noble morality, full wisdom and a sublimated state. Suppose there is a choice for you to make that you can either be a poor human or a pig living in a 5-star hotel. I think you'd make the choice to be a poor human rather than a wealthy pig in a 5-star hotel. Though staying in a luxury hotel, riding in a de luxe car and having expensive food, pigs are still lower animals. If people base their life outlook and world views on meeting their material desires, they are certainly on the way to stupidity. The nobleness of people which distinguish them from animals exists in their divine light of wisdom, which is shown through their noble morals, beautiful mind and their revealed original nature. Therefore, the life of dedication is really a "road of wisdom" for people to achieve their ultimate happiness and contentment.

A dedicatory life can bring people mental and physical health, a psychological balance, spiritual happiness and the orderliness of their "software". Besides, it can also help people create a harmonious relationship with others and nature. Without living a dedicatory life, people won't enjoy their material life. Take competition for example. When vying with others, people always harbor various complaints, grudges, resentments etc. in their mind. With these negative feelings in mind, people will experience various mental tortures. In the long run, people will suffer from various mental or physical diseases or both. Then the so-called "gains" they've got are often spent on their health expenses. Actually, they get neither material enjoyment nor spiritual satisfaction. Even though there are social developments and wealth achieved through competitive incentives, most of them have been, are being and will be consumed in defending and preventive facilities, such as armies, weapons, courts, security organizations, hospitals environmental treatments, education of criminals, safety doors, prisons etc. In the streets, you can see various scars and heavy burdens caused by various fierce competitions.

People meaninglessly consume and sacrifice themselves in competition. It is difficult for their physical and mental wounds to get cured and healed. Just look at everyone's face, is it a vivid Chinese character "ku"? (*The character "ku" means suffering in English.*) Everyone wears a "ku (*suffering*)" in their face whoever they are. People's sufferings and distresses are the outcomes of their competitions, covets, embezzlements, snatches, plunders and struggles to satisfy their instinctive greedy desires. From today's topic, human sufferings and distresses are caused by their not knowing the value and meaning of a dedicatory life due to their low level.

To satisfy their sensuous pleasures, people have paid the price of losing their human nature, which causes disorders to society and leaves themselves lasting scars. To teach and rescue people, sages, saints and worthies of all times advocate that people should display

their kindness, compassion, morals, benevolence, devotion, giving and so forth. Lao Tzu encouraged people to lead a tranquil and non-stirring life by thinning their desire, lessening their selfishness, knowing contentment. People should benefit and contribute to others but not compete with and harm them. Confucius asked that people should show their humanity, righteousness, etiquettes, wisdom and trustworthiness. People should never impose on others what they don't desire. Besides, people should have their supreme honesty and original nature revealed until they achieve their utmost goodness.

Mencius advised that people extend filial devotion to all elders under heaven and enlarge their loving mind to all children in the world. Shakyamuni Buddha required that people should have the four boundless minds, that is, minds of kindness, compassion, joy and donation. In short, the mark of human spiritual civilization is the propagation of the conscience to defeat greed desires and the spirit of mutual dedication. The basic condition for a dedicatory life is to contain the inflated greedy desires, selfish minds and impure thoughts. Without such a condition, it is unlikely for people to return to naturalness and establish a life of dedication.

In the commercial age, some people have abandoned themselves in their inflated greedy desires, unchecked instincts and abnormal self-consciousnesses. They have foolishly pursued sensuous pleasures and fallen into a pitiful situation. As we can see, people have lived in a place installed with steel doors and windows just like prisons. However, they never know their present situation is the result of their separation from their original nature. Some people have decorated their house so complicatedly that their house seems like a coffin. Thus, they have been isolated from nature.

Modern people have the walls decorated with wood, paints, carpets or other things. They don't know humans are products of nature and the five elements of metal, wood, water, fire and earth are their inseparable natural surroundings to live in. If people destroyed nature, bad effects would happen to their mind and body sooner or later, although those bad effects haven't been displayed yet at the present moment. I always wonder whether such a strange phenomenon is the proof of rich material resources or a punishment of separation from nature. People should carefully consider the law recommended by Lao Tzu, "**The Way of heaven is to exhaust excesses and to make up for deficiencies.**" They'd better not be so happily but ignorantly carried away with a sense of self importance. They don't know that all the odors and organic poisons given off by various chemicals, animal furs and even plants are conducting exchanges at the material, energy and information levels with the dwellers in it. Of course these exchanges are against natural properties. Man is a product and is only one "thing" of the natural things in the natural environment on the earth. Man cannot survive without the earth. Those who think people can survive without the natural surroundings are really stupid. In the long run, retuning to naturalness is the only way out.

Jiaolong Lingshan and Jiaolong Culture promote frugality and thrift and object to any forms of waste. People in Lingshan are so frugal that they even pick up the bits of mantou on the ground and eat them. Many people think it unsanitary for people to eat food which falls on the ground. They think such behavior is uncivilized and people may fall ill when eating fallen food. They never know their thought of "unsanitary" is just what makes them more vulnerable to diseases. They haven't realized some laws inside our human body. The "orderly software" in human body which tallies with natural attributes is a most powerful, reliable natural defense against various diseases. If people don't have a psychological balance or once this natural defense breaks down, people will suffer from various diseases.

Yesterday Mr. Xu said that he didn't get used to it the first time he tried to eat breadcrumbs

picked up from the ground. He was afraid he would fall ill but he didn't. Now he seems to have got used to eating bits of food on the ground and feel it natural to do so. If you have a normal state of mind, you won't fall ill because you have a mindset not to waste things. Some people may say it is against science. But from another angle, it is not against science. Just as it goes in *Classic of Internal Medicine*, **"Being tranquil and desireless, the right energy will be well preserved. With the essences and spirits well guarded, from where do diseases arise?"** This is a scientific conclusion drawn in *Classic of Internal Medicine* based on a thorough understanding of the functions of humans' "software".

With excessive greedy desires, selfish minds and impure thoughts but without a dedicated life, we have damaged and disordered our "software", thus causing various diseases appear in the "hardware". When we engage in competition or conflict with others, we have upset our psychological balance. With our psychological balance upset, various feedbacks, exchanges and responses between energy and information will input impure and disordered "poisoned" signals into our "software", which certainly result in our mental and physical unhealthiness. This unhealthiness will be eventually shown in the form of diseases in our "hardware".

People often pay much attention to the physical health but paid little attention to the health of their "mind". This is a typical example of putting the cart before the horse. Nowadays people only fear the bad effects they receive. They never care about what causes they are creating! It is rumored that I am a "doctor" who can cure people of their diseases. People often visit me hoping I can cure them of their diseases. I can't diagnose and cure physical illnesses but I can diagnose diseases of the "mind". To those who have diseases caused by words, behaviors or thoughts against natural attributes, I'll bring them to reason and advise sick people to cure their own diseases. The "Fourteen Don'ts and Do's" are specific operations to cure diseases.

When asked what was wrong with them, those sick people can name various parts in their body such as headache, stomachache, the ache of the five internal organs etc. All are physical diseases. No one has told me something was wrong with his mind or he has had a guilty "conscience". Until now nobody has told me he goes against natural attributes of selflessness and desirelessness. What has made me most startled is that no one has ever admitted that he has too heavy a load of selfishness. In fact, the root cause of "various diseases" is our greedy desires, selfish minds and impure thoughts. People don't know that all their mental or physical diseases are related to their disordered "software", i.e. their mind.

Nowadays, people don't care about their "poisoned "software" but only focus on their diseases in the "hardware". They've never look into how the diseases in their "hardware" have arisen. TCM physicians say diseases come from excessive human emotions and desires. I think everyone has such an experience. For example, having quarreled with others, we'll feel angry. This will harm the liver. Then we'll have a dry throat and can't sleep well due to restlessness. Next follows high blood pressure and thus a disease will appear. Besides, a psychological imbalance will continuously input chaotic signals into the "software", which will be fed back in functional systems and trigger various functional disorders in the 'hardware".

When diseases appear, people always forget the causes they made but only apply palliative remedies to treat the symptoms. They treat the head when the head aches and treat the foot when the foot hurts. Natural recoveries in Jiaolong Lingshan focus on removing those "virus-affected" or "poisoned" signals from people's "software". People are guided to admit, cleanse and correct their mistakes against natural attributes. Such concrete operations will input benign, virus-clearing signals into the "software" to root out the causes of diseases. This objectively plays a role to prevent diseases from arising. There are many cases in this respect,

with which those Lingshan frequenters are familiar. Ms. Xu (*the chairperson of this symposium*) has a deep feeling about it. Once she got very serious palpitations at home and telephoned me. After the call she became calm. Through the telephone communication, benign and ordered signals were input into her "software", so she felt well. This kind of experience is very direct. I use this case just to show the importance and authenticity of "natural recovery".

All these cases show the significance of human "software" and the theories of Jiaolong Lingshan have grounds. These cases just let people know the significance of the dedicatory life to people's mental and physical recovery. From these cases, we should know that without a dedicatory life, people's "software" will be input various disordered signals. Then they will suffer from various mental and physical pains. Everyone is to receive their own sufferings. Because the structures and conditions of each person's "hardware" and "software" are different, the feelings and responses of their running are different too. For this reason, the durations of the chaotic "software" in the "hardware" are different. So are their functional disorders.

However, there is a sure fact that those words, actions and thoughts against natural attributes are sure to bring about negative influences and outcomes. I'll make another example. Suppose there is a rag in a water pipe. If the water pipe is broad it won't cause jams. However, in a relatively narrow water pipe, especially the part approaching the tap, the rag surely causes jams. When the water pipe is blocked, "illnesses" will turn up. People often ask such a question. "Why are those bad people swagger around, have good luck and even make a fortune?" As I often say, we should be alert and don't be misguided by some deviant views. I appreciate very much the words left by Xianghe Granny. She said, **"It is known for a person to do a good deed and it is also known for a person to do a misdeed. The ultimate result is that good is rewarded with good, and evil with evil.**" The ancient said, "**Daily deeds have daily retributions while momentary doings have momentary retributions. If one can't see the retributions, it is because the retributive moment hasn't come yet.**"

We should stand in awe of the dialectical relationship of causation. We shouldn't trust in luck just because some effects haven't been displayed. We shouldn't even go against natural laws to find more excuses to indulge in greedy desires, selfish minds and impure thoughts. These are horrible misguides. Jiaolong Lingshan advocates the life of dedication and urges people to regard it as the starting point to return to naturalness. By setting up the life of dedication, people can develop their spiritual civilization. With a purified mind and perfected personality, we will naturally have a higher spiritual civilization and a higher moral horizon. Only then has human material civilization displayed its value. To set up a dedicatory life, we should know its necessity from the wisdom of our original nature and its importance from the angle of scientific laws. Having known its value in our inner heart, we will lead a dedicatory life freely and easily. Having known the laws of deep levels, we won't commit mistakes listed in the Fourteen Don'ts. In this way we will save many troubles and afflictions in life.

Though it is good to admit and correct mistakes, the best means is to know the laws and not to commit errors. When there is a stain in the white shirt, it's not easy to remove it. Even if you can remove it, its trace will remain. So the best way is not to dirty the shirt. How can we not make the white shirt dirty? The answer is to lead a dedicatory life. Now we have made our "white shirt" stained. Those dirt or filth can be washed away by water. However, those stains of blood or ink can't be cleansed of easily by water. Synthetic detergents are needed to purge of them. The Fourteen Don'ts and Do's are just like powerful detergents to purify people's mind and perfect their personality. For us people, it won't work just to clean it daily, as people repeatedly dirty it every day. To avoid the trouble to clean it, the best way is not to dirty it. In

order not to dirty it, we'd better set up a dedicatory life, without which, everyone would be a busy "cleaner".

It is good to "clean our mind constantly so as to make it stainless". However, people can't spend their whole life washing them because there are many stains. So it is necessary for them to lead a dedicatory to remove the thick dust and dirt constantly. If people can reach a high state where there is nothing at all, they won't need to build up a dedicatory life. This meaning is too deep. Now we are at the level of how to set up a dedicatory life. If you have led a dedicatory life and your "software" can't be contracted by viruses, you needn't correct your mistakes and mend your ways against the Fourteen Don'ts, which are of no use to you. So spotting your mistakes and errors against the Fourteen Don'ts is a passive operation. Since we have been "dirtied", we must cleanse of those dirty things according to the Fourteen Don'ts. Having been cleansed of, we'll actively set up a dedicatory life, which will make ourselves clean and transparent forever.

As is explained above, you won't suffer loss if you lead a dedicatory life. When all people live a dedicatory life, you will be the target of other dedicators. You will suffer no loss! As socially wise and intelligent beings, we humans will create a tremendous energy field and information field if we can lead a dedicatory life. The relationship between man and nature will be really a harmonious unity, whose good effects will be immeasurable. Had the Germans led a dedicatory life under Hitler, there wouldn't have been those invasions into other countries. He wouldn't have waged the world war, which plunged countless people into the abyss of suffering. It isn't a small matter to establish a life of dedication. It is probably one of the greatest projects in the history of mankind. The project of the life of dedication has a more far-reaching significance and a nobler value than man's landing on the moon. When we have a psychological balance in our life of dedication, we will experience the real happiness and enjoyment in our life. When we can have no impure thoughts facing any situations and states, we'll know more profound laws

It is necessary for ordinary people to seek for material conditions but it is no use coveting more. In propagating "the life of dedication", we specially stress that "people should contribute to but not compete with others". We should not become egoists but selfless dedicators to others and society. It is necessary for us to develop material civilization under the guidance of a dedicated life and that we mustn't go against natural laws and attributes. However, the so-called "material civilization" or "modern civilization" which is based on satisfying people's greedy desires often destroys the ecological environment and degenerates people's divine light of wisdom. Such behaviors go against natural laws. They are seeking temporary relief at the cost of disastrous consequences to human ecology and psychology.

It's everyone's duty to establish a life of dedication. However, there is still a hard problem to keep a psychological balance which challenges each of us. Everyone should think over the problem whether such a psychological balance exists or not. In fact, it doesn't exist. It's empty and only a kind of false feeling driven out by human instinct. For example, when one of your colleagues has been promoted, you may feel hard done by it. However, when each new American president is sworn in, you feel normal and without any psychological imbalance at all. If you can maintain the same mentality toward your colleague's promotion as to that of an American president, you won't suffer from your psychological imbalance. Now you can feel and understand the absurdity and groundlessness of your psychological imbalance. Realizing this, you can maintain a healthy psychological balance.

It is a reasonable requirement for people to acquire material conditions to maintain the

basic necessities within “natural permission”, beyond which, all of our extra pursuits are greed desires which will cause varieties of afflictions. But people’s mindset is always easily influenced by those empty and unfounded things. There are so many millionaires in the world but you keep a balanced mental state. However, your balanced mental state will be upset immediately one of your colleagues gets a bonus. Though the bonus doesn’t affect the basic necessities in your life, you still feel it hard to accept it if you don’t have a proper mentality. What a vulnerable mind people have. How can people get rid of such a negative psychological imbalance? People should become detached from the false disturbances and interferences coming from their instincts so that they can enjoy happiness by establishing a life of dedication.

Each individual, group, country and race should open their eyes, deepen their knowledge and establish a new human ecological civilization based on the concept that “all people in the world are brothers”. In this way, human civilization will be lifted to the level of dedication, which is the miracle cure for all social malladies. All the disputes and conflicts in human society such as those over land, resources, territorial airspace and waters etc, result from the amplification of each individual’s greedy desires, selfish minds and impure thoughts. These disputes and conflicts show that human civilization needs greatly promoting. The key factors to sublimating a civilization are to raise people’s cognitive condition, keep a psychological balance and establish a life of dedication. Only when people realize that their competitions, covets, snatches and plunders are a wrong, stupid and inferior mentality can they get rid of their agonies and tortures caused by their greedy desires, selfish minds and impure thoughts.

Shakyamuni Buddha was a crowned prince before he led a left-home life. Having become a Buddha, he propagated the Buddha-dharma by leading a mendicant and begging life. It is said that his father, Shuddhodana (*also called Pure Rice King*), couldn’t accept his son’s way of begging life. His father, whose outlook on life was based on fame and profit, thought Shakyamuni Buddha lost his face by begging food. But Shakyamuni Buddha didn’t have such a feeling, for he had purified of his greedy desires, selfish minds and idle thoughts. As a selfless dedicator, he had gone beyond the mentality with fame and gain and got liberated from the shackles of an “ego”. Shakyamuni Buddha thought the one who begged food was not Siddhartha, the crowned prince, but the Buddha. In the Buddha’s view, both being the crowned prince and being a Buddha were just feelings. So were fame and fortune. They were just different feelings of people standing in different standpoints. So we should have a deep, penetrating understanding of the life of dedication. We’d better not become too selfish and stubborn to frame ourselves. Thus, we eventually lose the opportunity to enter a higher level by leading a dedicatory life just because of our “clever” stupidity.

Different psychological balances show differences of people’s cognitions and states. Those dedicators with morality and wisdom are always happy and noble people while those greedy and stupid egoists are often in distress and agony. With a balanced mindset, you’ll feel pleased and contented. However, with an unbalanced mindset, you’ll feel distressed and tortured. For instance, driven by greedy desires, a thief has stolen something. He feels happy and satisfied with his greedy desires met. But meanwhile, he still suffers much because he is in constant panic of being discovered by others in his stealing course. He can’t eat well in the daytime and sleep well at night. He constantly worries and fears unexpected policemen and impending punishment from the public security bureau.

All of these worries and distresses are caused by his psychological imbalances. If he knew about the life of dedication, he wouldn’t suffer from those worries, distresses and tortures. He can sleep soundly and lead a positive, down-to-earth and decent life. Yesterday a

representative said in his speech that those low, inferior activities such as gambling, drug-taking, corruption and so on are always found in dark corners. Is there any point in living such a life? Without leading a dedicatory life, people won't show the value and meaning of their life. They will waste the greatness of their divine light of wisdom in their low instinct-driven activities. They will never know what they are living for and what they should do until their death, though they are tired and distressed. For this reason, establishing a life of dedication is of vital importance to individuals, groups and society.

Dedicators like Comrade Lei Feng are the happiest people in the world, for they selflessly devote themselves to others and society throughout their life. In this sense, learning the Spirit of Lei Feng is to experience Lei Feng's happiness. Did Lei Feng suffer losses when he sacrificed his own interests for the sake of other people? Never! We can't feel the spiritual enjoyment in his inner heart. Never can we experience the ease and comfort he got from his dedicatory life. Just like Shakyamuni Buddha's dharma delight and his nirvana horizon, only a small number of people hear of them, let alone personally experience and feel them. People will never know them because they cannot reach such a horizon. Here I should mention Prof. Xu. I once advised her to eat vegetarian food, which is beneficial to her health. However, she couldn't break through the frame of in nutriology. However, in her own experience, she personally underwent the danger and dirtiness that eating meat brought her. After that, she finally realized there are lots of benefits and some science in vegetarianism, so she has a firm belief in being a vegan.

Likewise, leading a dedicatory life, becoming selfless and desireless as well as serving the people heart and soul can also bring people lots of benefits. They shouldn't be treated as political slogans or ethic lectures. Only when you personally participate in them will you know the laws, reasons, value and meaning in it. Just like Prof. Xu's case, she didn't believe it until her own experience told her it was very dirty to eat animals' flesh. Words from others are not better than one's personal experience. You can try to giving away some money, say, 50 *yuan* to a needy person, if your financial circumstances are good. With your loving and caring mind brought forth, you'll experience a kind of spiritual delight and the return of your conscience.

The ease and comfort you feel in your mind are beyond description. If you don't practice it, you'll have no chance to taste this kind of noble feeling that a purified mind and a noble soul bring you by giving away 50 *yuan*. If you still doubt it, you can have a try. We always confine ourselves to some habitual notions and cannot take the first step. The reason is that we are always restricted by our instinctive behaviors such as greedy desires, selfish minds and impure thoughts. We always worry about whether it is worthwhile or whether we will suffer a loss. When we have these ideas, we should know it is our low level and greedy desires that are stirring up trouble. These negative thoughts are from our original nature shrouded by our instincts.

We should not wantonly slaughter animals and eat their flesh. We should keep an ecological balance. These are parts of a dedicatory life and the display of a psychological balance. The universe itself and everything in it including mankind share the same source and the same substance. To build up a dedicatory life, everyone should establish a world outlook that all beings are equal. In the evolution of the great cosmos (*matter, energy and information*), multifarious as things in the universe are, their attributes of informative source are of the same. They are just like the different stems, branches, trigs and leaves in the evolutionary tree. Just as Lao Tzu said, "**The Way begets one, one begets two and two begets three. Three begets the myriad things**." We humanity is only one thing of the myriad things in the universe.

Humans and all other things are homologous and united in the evolution “three”, which is a condition where every polar thing is to be produced. In the evolutionary tree of the universe, we humans can be analogized to fruit while other things are similar to stems, branches, trigs and leaves. The appearance of fruit is the “commonly coordinated” results of thousands of millions of branches, trigs and leaves in the evolutions of the universe. We humans have no right to purposely destroy the natural existence and living conditions of other beings in the universe. We humans should love and protect them. Only in this way can we humans live up to the contributions of myriad things in the commonly coordinated efforts.

Last year I read an incredible story from a newspaper that a restaurant boss was bitten to death by two beheaded snake heads. Religiously speaking, this is certainly an example of karmic retribution. We won’t remark on it religiously here. Through the lens of the evolutions of cosmos and biology, any “thing” in the “myriad things” should be equal in the natural evolutions. Just as Lao Tzu said, **“Heaven and earth are not benevolent**. **They treat all things as the same as sacrificial straw dogs.”** From the view of a dedicator, humans have their own life worth while snakes have their own living right. Snakes are also the products of nature and their living right is also endowed by nature. Who give humans the right to take away the living right of snakes? Are they doomed to be the food for humans? Of course not! Before the appearance of humans, snakes have existed on the earth for a long time.

We humans should extend our dedicatory life to every living form in the universe. When living a dedicatory life, we humans should not behave in an overbearing manner as if only mankind should be overlords in the world. Mankind should realize that, without stems, branches, trigs and leaves, there wouldn’t be any fruits. Just as a wise person said, “**Originally, we are the offspring from the same root, why should brothers take up arms and fight so hurriedly?”** The ignorant view of egoism that “all should be at my service” is a group display of a psychological imbalance. It is also the result of inflated human greedy desires, selfish minds and impure thoughts, which must be eliminated

Without purifying their mind and living a dedicatory life, people’s greedy desires and impure thoughts are unlikely to be rooted out. Nor will the sufferings and agonies they have brought. Yesterday, Mrs. Tian told us her love story. When she and her husband got married, they were so poor that they couldn’t afford to buy a bike. But they still felt very much contented when they found a place to live in. Later, with society developing, betrothal gifts have become more and more expensive. A TV set, a refrigerator, and gold jewelry and so on become necessary betrothal gifts. The cost of a wedding has become higher and higher. A mother of three daughters once told me about her trouble. When she married her third daughter, her eldest daughter dissatisfied with her because the third daughter’s dowry was better than hers.

The eldest daughter thought she had suffered a loss and had a psychological imbalance. So the mother was in a dilemma and felt very embarrassed. Without setting up a dedicatory life, when will people feel satisfied with their desires to get a psychological balance? Nowadays a dowry includes a color TV, refrigerator, and may be a car in two years away. And then, a plane will be a must in a bride’s dowry. Further, a spaceship will be needed…… It’s true that avarice knows no bounds. So without a dedicatory life, people will unliekly end their sufferings.

In fact, though there are different demands and standards in different times and levels, the nature of greedy desires and the feeling of pains are the same. The nature of desiring for a bike is the same as that for a car. The greed for the Galaxy is equal to that for a bike. So are the pains and sufferings they bring to people. We should be fully aware that we will forever be in suffering so long as we try to satisfy our greedy desires, selfish minds and impure thoughts.

We will never get satisfied because avarice knows no bounds. So we must know this law and establish the life of dedication. Only when we lead a dedicatory life, elevate our state and bathe in real civilization can we escape from suffering and get eternal "contentment".

As a saying goes, "**Happiness lies in contentment.**" It's not a negative but a positive maxim. If everyone can feel contented and don't scramble blindly, will there be any ecological or psychological imbalances? Will there be so many social maladies and pains? Happiness really lies in contentment. Some people may worry they will lose their ambitions. Impossible! Lao Tzu advised that people "**contribute to but not compete with others**". The life of dedication encourages people to actively bring their initiative into full play and boldly contribute to others, society and mankind. These are really active efforts. The only difference is that these efforts are not for egocentric but public-spirited. In short, the life of dedication is the best policy.

As it reads in *Liji, Book of Rituals*, "**Though people dislike goods being scattered on the ground, they still don't wish to keep them at home for their own gratification. Though people always hate they can't devote their utmost strength to public affairs, they still don't wish to use it to seek personal gains.**" Behavior out of self-interest is called "competition". We shouldn't worry about we will suffer losses because we will become targets other people contribute to. Only by "contributing to but not competing with others" will the whole human race experience the value and meaning of their life.

Confucius said, "**It is humaneness to do hard work before others and to get benefits after others.**" This wise quote shows that humane people always strive to do hard work and willingly let others do easy and profitable tasks. Humane people are ones who lead a dedicated life. From this we can see people with the spirit of dedication are really noble and virtuous. This quote also shows that selfless dedicators have the fine quality to offer convenience to others but keep themselves difficulty. They always put the interests of others above their own. Zi Gong asked Confucius, "**How about people who can widely give away their belongings and extensively rescue the needy? Can they be considered as humane ones?**" Confucius replied, "**How can you say they are humane? They must have reached the horizon of sages. Kings like Yao and Shun seemed not to have reached such a horizon.**" In this dialogue, Zi Gong thought humane people could devote themselves to others so as to widely benefit others. In modern words, humane people are those who can serve the people heart and soul so as to benefit others. Besides, the quote shows it's hard to serve the people and it is harder to serve the people heart and soul.

Words are always easier than actions. It is hard for us to carry out serving the people heart and soul. When you can put all your words, thoughts and actions into helping others, you're "serving the people heart and soul". If you can serve the people heart and soul and widely give away your wealth to relieve the distressed of distresses, you are at the level of humaneness and kindness. If you can get people out of suffering and difficulty, you'll reach a higher level, for this level doesn't just call for giving, devotion and compassion. Such a level also requires wisdom and ability. Therefore, in the eyes of Confucius, people who could widely donate their belongings and aid the needy have gone beyond the humane level and have reached the horizon of sages. Even Yao and Shun, the famous sagely emperors, hadn't reached such a high horizon yet. From this we can see the level of extensive donation and rescuing wide relief is very lofty and noble. Dedication with compassion, selflessness and wisdom is higher than the life of dedication explained by us. For example, we advocate the life of dedication but we daren't say our dedication is selfless, let alone say the dedication without attachment. As for selfless and markless dedication, even the famous dedicators in Chinese history like Yao and

Shun haven't reached such a height.

The level of "extensive donations and wide rescues" in Confucianism is similar to that of the Four Magnificent Vows in Buddhism. If people can selflessly devote themselves to others but don't attach themselves to their dedications, they will transcend the level of a dedicational life. Just as Lao Tzu said, "**With the Way lost, there comes virtue. With virtue lost, there comes benevolence. With benevolence lost, there comes righteousness. With righteousness lost, there comes etiquette.**" From this wise quote, we can see that levels and states vary with people's understanding and cultivation. However, building up a dedicatory life is the starting point and a necessary condition for all high levels and states. In the cash economy, it's the first step for people to check and purify their inflated greedy desires, selfish minds and impure thoughts.

Confucius called this step "**desire but not get greedy**". Lao Tzu called it "**not for the eyes but for the belly**". They both advised people to have the necessary material conditions to keep their physical body going but not covet more. In their view, clothing, food, shelter and traveling are the basic "desires". They are necessary for people to meet their basic needs such as filling their belly, keep warm and so on. However, people shouldn't have an insatiable greed for more material comfort or seek excessive sensuous pleasures. So sages advise people to lessen their selfishness and thin their desires. Besides, people shouldn't seek luxury and extravagance.

Vegetarian food has enough energy to guarantee the going of a human body to finish the cyclic program of a person's birth, growth, aging and death. We don't have to kill too many animals for food, which throw animals into an abyss of suffering and upset the biological balance. Worse still, killing animals for food can greatly pollute people's mental and physical health. Some people with heavy desires have gone too far. Chicken and fish can't satisfy their desires. They even eat the brain of live monkeys! Such behavior is too cruel, too greedy and too ignorant. No wonder that Lao Tzu warned people, saying, "**There is no greater sin than desires, no greater curse than discontent and no greater misfortune than wanting.**"

All sages, saints and worthies attach much importance to defeating one's ego. From ethics to precepts, they admonish that people should not inflate and indulge in greedy desires, selfish minds and impure thoughts. Confucians advocate the Five Constant Ethics, that is, humaneness, righteousness, etiquette, wisdom and faith. Taoists advocate the balance of the five elements (*metal, wood, water, fire and earth*) which make up the physical universe. Buddhists advise upholding the five precepts which are no killing, no stealing, no sexual misconduct, no false words and no intoxicants. All these theories are made to direct us to overcome our greedy desires, to purify our instincts and to restore our original nature. In this way, we can advance from the life of dedication to the life of selfless dedication. Thus, we can constantly perfect our personality and elevate our level and state.

Lao Tzu advised people to be kind to others first. He thought kindness is the first talisman for people to get elevated. Kindness means wishing others to get happiness. Seeing others get riches or get promoted, we should feel happy and hope all people in the world can live a happy life. This is kindness. For example, the mental attitude of parents to their children is typical demonstration of kindness. If they can show such a mental attitude to others' children, they will be truly kind people. It is hard for us to maintain a mental balance and even make them happy when other people are wiser and abler than us. It's common for us to have a balanced state of mind when we see others are inferior to us. This shows we lack a kind mind and we are at a low level and state. So we need to purify our mind, perfect our personality and elevate our state so as to let our kindness and compassion flow out. Seeing those in difficulty, give them a hand.

Seeing those better than us, feel happy for them. This is true kindness and compassion.

Confucius also said, "**Humaneness means "love people**". How can we love people? "**Never impose on others what you don't desire**." This is the basic requirement. There are different requirements for us to perfect our personality in different stages of our returns to naturalness. The key to perfecting our personality is to overcome our selfishness. The specific operation is to defeat the self in producing every mind and giving rise to every idea. Everyone knows what his self minds and impure thoughts are. Confucius called defeating the self "**overcoming the self and restoring the etiquettes.**" If we can defeat our ego, we will surely succeed in purifying our mind and perfecting our personality. Thus, we will finally increase our wisdom and elevate our state. So establishing the life of dedication is not a small matter but a large one.

Why have so many Qigong masters lost their "lustre"? The reason is that they haven't realized the importance of the life of dedication. They haven't cultivated themselves in dedication. Nor have they taught their students to practice dedication. Having gone against natural laws and attributes long, they have certainly fallen into the mire of fame and profit and missed the chance to purify their mind and perfect their personality. They have also brought negative effects to others. These years we have been wrangling with such Qigong masters, who have mistaken our goodwill for ill intent. They think we can neither practice Qigong nor have any supernatural powers. They will never understand the reasons why we criticize them for their making money by teaching Qigong. The problem is that the mentality of these Qigong masters and their corresponding operations have misguided a large number of qigong practitioners.

I know a school director whose daughter took several thousand *yuan* to learn qigong from a qigong master, who promised the daughter that she would acquire skills and powers when she paid the apprentice fee. This director's daughter thought the qigong master's words were right but her money was not enough. So she borrowed several hundred *yuan* and paid the tuition fee, so she became an apprentice. Later, I asked the school director, the girl's father, if her daughter had got any supernatural power. The school director laughed bitterly, only saying, "She didn't follow my advice." She acquired no supernatural power. These qigong masters mislead people to a wrong road. There are many similar cases. They exploit people's limited knowledge and unpurified mind to satisfy their selfish interest. It is really dangerous.

Without a purified mind and perfected personality, out of greedy desires, these qigong masters surely misguide other people and cause them to slip off the right road. This will create barriers for those qigong learners in purifying their mind. Upright qigong masters will first have a purified mind and perfected personality. Besides, they will attach importance to their students' mind cultivation, moral education and social responsibilities. Some qigong masters still have wrong theories. For example, some qigong masters regard "patience" as a attribute of the cosmos. It's a theoretical error. The universe is selfless and has no desires. There no such self-restraint as patience. Take the sun for example. Even if you abuse or curse the sun, it will not give out less light to shine on you. On the contrary, even if you constantly praise or extol the sun, it won't emit more light on you either. The reason is that the sun is selfless and desireless and has no discriminating mind to tell honor from disgrace or good from evil. Nor does it have any demonstrations of human nature such as the low-level emotions and desires.

Lao Tzu said, "**Heaven and earth are not benevolent**. **They treat all things as the same as sacrificial straw dogs.**" It means that heaven and earth are really very kind and humane because they treat every thing in the world equally. This is just the "great benevolence" of heaven and earth because they display the Way's attributes of selflessness and

desirelessness. In the universe man is only one “thing” among the myriad things. By treating everything equally, heaven and earth reveal their kindness and compassion. Lao Tzu also said, “**Heaven and earth are not benevolent. They regard all things as sacrificial straw dogs. Sages are not benevolent. They treat all people as sacrificial straw dogs.**” This wise quote shows that when you can treat all things equally, you will be really great. Therefore, when people still have an idea of “patience”, they still have an ego (*the self*), namely, selfishness and desires.

When people have no ego, selfishness or desires, the concept of patience doesn’t exist. So when patience is mentioned, the speaker is still in the course of “restraining the self”. In the six perfections advocated in Buddhism, there is the paramita of patience. When people practice “patience”, they haven’t reached the perfect horizon. If people say they have endured something bad, it shows that this person hasn’t got liberated. If the cosmos still needs to endure something, it shows that the cosmos hasn’t attained liberation. The cosmos still have attached to the mark of a self. So those who advocate the attribute of the cosmos is “patience” really have downgraded the level of the cosmos to that of their own. It’s a theoretical error and was pointed out several years ago.

As we often say, the most frightening thing is to misguide people, because honest people are easily theoretically misguided. Besides, there are still some errors in their character, of which the worst and stupidest are their vicious slanders against sages and worthies. Some people are so ignorant and so arrogant that they talk big irresponsibly. Some “masters” can’t make sense of the classics but they even dare to make wild guesses and improper comments. They never go into the level and horizon of sages and worthies but they still rant wildly and think they are greater than anyone. Please think! Can people with a sound mind utter such frenzied and crazy words? Can people with morality and wisdom talk such nonsense? What levels are such shallow and conceited people at? They are really stupid and ignorant maniacs. People with virtue and cultivation are bound to respect sages, saints and worthies.

What is the proper road and what is the deviant road? How can we distinguish them? Here, I give you a simple but effective method to judge them. Any teachings or viewpoints that encourage people to seek fame and profit, to satisfy greedy desires and to stir up people’s selfish minds are deviant teachings and viewpoints. On the contrary, any teachings or viewpoints that encourage people to benefit and contribute to others, society, or even to nature belong to proper teachings and viewpoints. This judging method is easy to learn and grasp. Of course there are still other complicated judging methods. Through this simple method, even an old granny can make a right judgment.

Without selfishness or greed, you won’t be taken in by others. Those who are taken in are people with motives. Some expect to have their sickness cured of or keep fit, which are reasonable. Others just want to satisfy their greedy desires driven by their demonic minds, which naturally lead to their being cheated. Therefore, people should not only guard against their external demons (*various temptations*), but they should also root out their internal demons *(various selfish minds and impure thoughts*). If so, they will have a sword of wisdom and won’t be cheated by any forms of frauds and swindles. There are still some people who don’t want to purify their mind, perfect their personality, increase their wisdom and elevate their state. However, they vainly hope, by means of a certain mantra or hand sign, or favors from a master, or some other forms of “external transfusions”, that they can become an immortal, a Buddha, or effortlessly being taken to some Buddhalands. If you are among such people, you have harbored heavy selfish minds and easily get cheated.

A Buddha refers to an enlightened person with full wisdom and perfect morality who can

enlighten both himself and others. What is enlightenment? For a person, enlightenment means to understand one's own mind, reveal one's own original nature and return to one's own self-nature, thus knowing that this very mind is just the Buddha. He knows even being reborn in a Buddhaland is also within one's own mind through self-cultivation and self-certification. People can't become a Buddha just by foreign means. It's a false idea for people to become a Buddha through outward quests. It's just like getting in through the back door.

Please think about such problems as follows. Can anyone else remove your selfish thoughts or greedy desires with their help? Can anyone raise the level of your wisdom and morality through external operations? Everyone has to achieve their goals through their own efforts just as they study in a middle school and a university, which can't be replaced by either their learned teachers or their loving parents. Similarly, it's a sheer false idea for people to become a Buddha by means of external assistance, or "being taken to a Buddhaland or having their karmic obstacles removed by some "masters". These only mislead and delay people!

I have witnessed many similar cases these years. Some masters often say, "If you follow me, I will appoint you as a Buddha, an Immortal or God. There are numerous such ridiculous things. Only through self-cultivation can a mortal person become a sage, an immortal, or a Buddha! A sage, Buddha or god can't be attained by appointment or naming. Even those titles granted to gods and goddesses are still based on their fruition levels cultivated by themselves. It is impossible for people to become a Buddha or an immortal just based on beliefs in a certain person. People with such deviant views can cause great damage to society. Some masters can even get fake college diplomas. Do they deceive themselves as well as others if they have got a university diploma when in fact they haven't graduated even from a junior middle school? Of course they can deceive the public to satisfy their greed for fame. But can they deepen your understanding? Can they have their mind purified and their personality perfected? Can they open their wisdom and get enlightened? These people have heavy greedy desires and even engage in swindles but they still want to become a Buddha. Can they?

In the past few years, I have seen many such wizards and witches. Some call themselves a certain Buddha or Bodhisattva. Some have self-styled titles such as a Buddha, an immortal or a Patriarch. There are still others who claim to be a famous general or Jade Emperor etc. There are many such people. With heavy greedy desires in head and vulgar words in mouth, they manipulate and fool those honest but superstitious people who respect and revere gods. If each of us has a purified mind and leads a dedicatory life, we will be fearless and won't be cheated by these wizards and witches who are characterized by stimulating and inflating people's greedy desires, selfish minds and impure thoughts. They don't teach people how to purify their mind, perfecting their personality and increase their wisdom but to mislead people to seek external aids. Such people always have a self-styled title such as the largest Buddha, the first Immortal etc. They often grant "favors" on their followers. Their vulgar views and misdeeds are clearly shown through such farces.

With their admission fees rising, some qigong masters have their popularity increased. Next their appearance fee, tutoring fee, tuition and other fees will go up as well. Their operations have been completely commercialized. Under such circumstances how can they cultivate their mind and foster their nature? How can they defeat their ego and serve the public? All sages, saints and worthies in history taught and transformed people by example. They practice what they preach, guide people to take the right road and aid people to remove their instincts. Did Shakyamuni Buddha accept any tuition fees in propagating the Dharma?

As to cultivation and refinement, some people never cultivate their mind and nature but

just seek external help. Some masters can't set an example in dedication, so their disciples and students think they should suffer no loss. Thus, they create a vicious cycle. Worse still, such vile practices are often accompanied by some unprincipled fellows who deceive honest people in the name of spreading cultivating skills and methods. Some of them even claim they have supernatural powers and functions in order to deceive people to meet their own greedy desires. As I often say, their supernatural powers or functions are unlikely to be larger than those of the Monkey King. Even the Monkey King is still called "the devil monkey" because he doesn't follow the correct path. Another example in *Journey to the West* is the Bull King, who is a demon. Both the Kings stand for all demons and evil spirits.

We must know that these demons and evil spirits are the externalization of their greedy desires, selfish minds and impure thoughts. Without inner demons, there wouldn't be any foreign demons to make troubles. To subdue the inner demons, people should purify their mind and establish the life of dedication. If so, the external demons will be destroyed at the same time. All demons stir up troubles through the inner demons in your mind. As I often say, when you produce an evil thought or have a wicked idea, demons will come. So the real demons are people's greedy desires, selfish minds and impure thoughts. Those characters with hideous and fierce-looking features are only forms of artistic expressions in order to display the ugliness of human instincts. Actually, people's instincts are much more frightening than those hideous and fierce-looking artistic expressions.

Therefore, Jiaolong Culture has always stressed that people establish the life of dedication, purify their mind and defeat their ego so as to return to their original naturalness. If people can overcome their egoism, they surely take the right path. The Monkey King is a splendid role model to mend his ways while the Bull King is a diehard example. Finally, the Monkey King comes to realize his wrong behavior and know true cultivation lies in inward pursuit and self-purification. Though renouncing his scramble for the position of Jade Emperor in heaven, he still can't regulate and subdue his mind filled with racing and impure thoughts just like a restless monkey. The Monkey King seems to be difficult to defeat his ego. To help him return to his original naturalness, his masters make him wear a golden hoop to forcibly restrain his racing mind and check his instincts. This is also a means to teach and transform people.

Our human instincts have a spontaneous tendency to arise while our return to the original nature is a back course which is not a spontaneous one. So purifying our mind and building up a dedicatory life require deliberate operations and persistent efforts. It's a struggle between our original nature and our instincts. The reason why people must wear "the gold loop" is that they cannot defeat their ego. If they can defeat their egoism, they needn't wear "the gold loop". So wearing "a gold loop" is just to help people overcome their instincts. The fundamental factor is to purify people's instincts. Foreign conditions only have a catalytic impact. With joint efforts from inside and outside, people can overcome their greedy instincts to build up a dedicatory life. The Monkey King finally arrives at the Thundering Voice Monastery and is conferred the Fighting and Winning Buddha. It means he has overcome his selfishness and egoism. Just because he has defeated his instincts, purified his mind and perfected his personality, he has reached the horizon of Buddha. Finally, he has acquired the degree of Buddha.

Having attained Buddhahood, people will have full wisdom and perfect morality. They won't scramble and argue with others any more. Nor will they flaunt their spiritual penetrations and jeopardize public security. Instead, they will bring about good social effects through their selfless dedication to society. Without a purified mind and perfected personality, people will

inflate their instincts and make troubles in society. Having overcome their egoism, people will have a pollution-free mind, which is pure, sensible and efficacious. Then they will board the "bottomless ship" where there is nothing but emptiness. This is called "awakening to emptiness".

These stories show us that to become a Buddha, people must defeat their self. Buddha is a title to address people with full wisdom and perfect morality who can enlighten both themselves and others. Buddhahood is a very lofty level and horizon. We should correct people's wrong views on and superstitious faiths in sages, immortals and Buddhas. We should let them know that Buddha and sage are only forms of address just like doctor, master etc. What is different between them is that doctor and master are degrees of knowledge while Buddha and sage are marks of not only full knowledge but also full wisdom and perfect morality. We object to any misuses of Buddha and sage as synonyms of superstition or official positions or authorities to seek personal fame and profit. Those who are fair and selfless will be gods. Those who can lead a life of selfless dedication are sages. People who have attained full wisdom and perfect morality make Buddhas. All sages, saints and worthies in the world are models of wisdom and morality. We should learn their noble personality and great wisdom.

All sages, saints and worthies are models of selfless dedicators from whom we should learn and emulate. In the Fourteen Do's in Jiaolong Culture, a code of conduct is "Respect sages, saints and worthies"? It is because all sages, saints and worthies have noble personality, full wisdom and perfect morality. They have made great contributions to human progress and civilization. So we mustn't slander and traduce them. What we should learn from them is nothing but their wisdom and morality, which are well worth studying and propagating.

To build up a dedicatory life, we should study the value and meaning of a dedicatory life from every aspect. We've put forward the slogan "Defeat the self in producing every mind and giving rise to every idea". Only when we realize the truth of a dedicatory life can we defeat our self. Why do we think the highest "function" and supernatural power is selfless dedication? Not having reached the height of selfless dedication, everyone is still at a low level or state. They just get some petty "functions" at most. Just like the Monkey King, what they can do is only show off their "functions" or just to collect more admission fees. They are unlikely to have a higher level or state. Just like pigs in a luxury hotel, though sleeping on a fine bed and eating fine food, they are still pigs. They still lack wisdom and morality.

Please give it a second thought. Do you want to be a person at a low level and with various greedy desires or to be a person with an elevated state, perfected personality and full wisdom? The key to this problem is the very place where the fundamental impetus to build up a dedicatory life lies. We must know this kind of value and meaning of building up a dedicatory life. If not, we will have no impetus. Dedication with no impetus is a show with a personal motive, which is a lot lower than the life of dedication. Any shows are put on with a motive to seek fame and profit. These shows may last for days, for months and even for years. However, these shows won't last once their goals are achieved. Therefore, people should know the law in the dedicatory life and its value and meaning. Otherwise, they won't have a lasting and persistent impetus to build up a dedicatory life.

Mankind has developed this type of socialized group life in nature, so we should make our daily life full of selfless dedication. Defeating the ego is the beginning of a dedicatory life. However, it is hard for people to defeat the ego and it needs operating slowly. In daily life, we should make it a rule to lead a dedicatory life. As is known to us all, we should defeat our ego in producing every mind and giving rise to an idea. Meanwhile we should embody selfless

dedication in every part of our life, such as work, study, family, social activities etc. This is the practice of a dedicatory life.

There are some people who don't know the value of a dedicatory life, so they are unable to live a meaningful life. Nowadays, some people have lots of wealth and knowledge but they still lead a stupid and wasteful life just because they don't know the value of a human life lies in dedication. What poor creatures! To mankind, the largest shame is stupidity. So when we lecture on the life of dedication, we hope such people can wake up to reality so that they can build up a dedicatory life to facilitate their switch from a low level to a higher level.

The title of the life of dedication is very large in meaning which can't be finished even for three days and nights. Owing to the limited time, we stop here. The rest time is to be devoted to exchanges views and questions. Jiaolong Culture should be well understood. So when explaining it to others, we should be careful so that we won't disseminate falsehoods.

The first problem is about the "software" and the "soul". The "software" isn't equal to the soul. "Software" is a computer term used to personify human brain to explain human compositions. Soul is a term used to show the quintessence, essentials or nucleus of things. As a saying goes like this, "Make revolutions in the depths of the soul." What does it mean? It means that revolutions should be made in the essential place but not in the internal organs or bones. It is because the most important thing in a human body is not the internal organs and bones but the soul. From the view of ancient Chinese, the soul is something more essential dwelling in a human body. If we abandon the superstitious part, we will find that the soul is content while the flesh body is just the form. In a sense, the soul can be used to show the essentiality of the properties of the "software", but the soul can't represent the functionalities that the "software" has. For this reason, the soul doesn't equal the "software".

A computer has its software, but we can't say a computer has a soul. The software belongs in a greater category while the soul is in a lesser category. Francis H. C. Crick, the British biologist who discovered genetic code, thought that the thinking of human brain probably has an overall control center. The functions of human "software" include that of an overall control centre referred to by Crick. The "implicate order", put forward by David Bohm, a British physicist, also involve some properties of the "software" and "hardware". Frederic Engles made a genius conjecture in his book *Dialectics of Nature*. It reads as follows. "Death means either the disintegration of the organic body and leaving nothing but various chemicals which make up of the organic body, or leaving some principles of life, that is, something more or less similar to the soul, which is more lasting than human, and even more lasting than all the living organisms." Something similar to the soul guessed by Engles is similar to the "implicate Order". American scientist G. L. Robert has studied consciousness wave. He considers consciousness is a kind of information-energy wave. In fact, consciousness is the operational course of a series of energy-information structures when human "software" and its "hardware", the brain, meet with each other.

The "software" is the information part that makes up a human body. There are 100 billion brain cells, which consist of the most precise "computer" in the matter world. This most precise "computer" is the "hardware" where all the consciousness and thinking activities take place. The "software" is the system of information structures. When this "software" of information structures combine with the "hardware" brain, human consciousness and thinking activities will come into being, thus creating energy information structures. These energy information structures can be viewed as a kind of fine energy wave carrying messages, as described by G. L. Robert. Seen from macro effects, the changing course of the "operations" of the energy

information structures is just the consciousness and thinking activities and so on. Messages of the system of information structures (*the software*) are manifested by means of energy information structures. The energy information structures are displayed in human body by means of matter structures of energy information. Seen from macro effects, they are people's words and actions.

The process of information structures → energy information structures → matter structures of energy information is a process from latency to visibility. Reversely, the back process is the one from visibility to latency. The latent - visible process is the program-revealing process of the information structures, that is, the information state → the energy state → the matter state. The visible - latent process of the matter state → the energy state → the information state is a storing process to store up the information which is fed back. Having received the feedback information, the "software" will rearrange and recombine the information, and it then will again undergo repeated processes between latency and visibility until the end of this life. By means of human sense organs (*matter structures of energy information*), external stimuli can go into the brain and become human perceptions and knowledge (*energy structures of information*). These perceptions and knowledge will be fed back to the "software", where they will be stored and combined as messages (*information structures*). Human "software" is very complicated and has varieties of systems of information structures whose degrees of orderliness and perfection are different.

The second problem is about the relationship of the Triple Realms in Buddhism. How many light years is the visible universe? Some say it is about 15 billion light years. Others say 20 billion light years. No matter how large the universe is, even though it is 100 billion light years, it still belongs in the category of the physical world, which is made up of matter. In Jiaolong Culture, matter must have motional mass. Those without motional mass are not in the category of matter defined by us. In Buddhism, the Triple Realms are the Desire Realm, the Form Realm and the Formless Realm, which are divided according to the degree of purity of the dwellers' mind. The Triple Realms is much smaller than the three world levels in Jiaolong Culture.

In Buddhist theories, there are 28 levels of heavens in the Triple Realms. With the 28-level as a unit to expend, there will be a three thousand great thousand worlds. In the four directions (*east, west, south and north*), and the four directions between (*southeast, northeast, southwest and northwest*) as well as above and below, there are again countless numbers of worlds, which are really endless and boundless. No matter how many worlds there are in the ten directions, according to their conditions and attributes, they are nothing more than the three world levels, i.e. the matter world, the energy world and the information world. No matter which Buddhaland or which world it is, if there are any forms of matter that energy-information structures rely on, this world is the matter world. If there is any existence of energetic forms that information structures rely on, the world is the energy world. Those forms of information structures that exist relying on nothing belong to the information world. Therefore, the connotation of the three great world levels is larger than that of the three thousand great thousand worlds and the Triple Realms.

In addition, the dividing standards of the Triple Realms in Buddhism are different from those of the three great world levels. There are no direct connections between them, so we shouldn't match them mechanically. The three great world levels are objective existence of conditions and attributes, just like the gaseous, liquid and solid states of water. They are only different existent conditions of water. Different as they are, they are of the same structure as a

water molecule. Different in the existent conditions and attributes as the three great world levels are, philosophically speaking, they are all conditions of existence. A cup of water belongs to matter and the water molecules are moving ceaselessly by consume energy. Water molecules in the cup move by Brownian movement but not by other forms. It is because the movement is stipulated by certain information. So we can see that **matter is moved by energy and the motion is stipulated by information**. Therefore, water is an existent form in the matter state of energy information. So water is matter in the matter world.

Now let's take the TV set for example. The TV set is matter, electric currents are energy and electric waves are information. Electric waves are sent out by TV stations. Even without TV stations, there still are varieties of electric waves from celestial bodies in the cosmos. In the beginning of the cosmos, though celestial bodies didn't come into being, there were still energy waves, which is a kind of energy information state. This energy information state underwent some evolutions according to a certain "hidden order", also called the "software" of the great cosmos. This "hidden order" itself or the "software" belongs to the "information state". This "information state" should be earlier than the dependent entities on which energy and matter rely. So we can see that those respective levels of matter, energy and information are different conditions of objective existence. Each person is a holographic "entity" that corresponds with the conditions of different worlds. For this reason, each person is a small cosmos. A person's hologram of matter, energy and information is internally and externally interlinked and mutually corresponding. This is called holographic correspondence.

The third problem is the naming of Jiaolong Culture. Jiaolong is the name of the place where this culture was born. In ancient times, this place was called Jiaolong (*the two intertwined dragons*). There used to be a village called Jiaolong Village. Now Jiaolong Monastery lies at the mountain foot. Jiaolong Culture originated in this place, thus getting her name "Jiaolong Culture". This is similar to the naming of Egyptian Culture, Greek Culture and Babylonian Culture, all of which were named after their birthplace. So there is nothing mysterious about the name of Jiaolong Culture. Ancient Chinese viewed a river as a dragon. Jiaolong in Chinese means that two winding rivers meet each other. Jiaolong Lingshan (*the Vulture Peak at the meeting place of two rivers*) lies at the very place where two small rivers meet each other, thus getting her name. If there were four rivers meeting here, it might have the name of "Four Dragons". If the two rivers didn't meet here, it might call "Double Dragons". It is just because the two rivers join each other here that the place was named Jiaolong (*two meeting dragons*).

The fourth problem is that we should base our views on science and law. We should not mystify any natural phenomena or even make them superstitious. Some people love talking about some unusual phenomena in Lingshan. I don't have that feeling. For example, I can see those pine trees there (*pointing at the pine trees outside*) with my glasses on but I can't see them without wearing my glasses because I am near-sighted. You can't say I have functions because I am nearsighted. It is normal for people to see the pine trees. However, owls find the world black and white because they have no cone cells in their eye structures. So owls can't see red and blue but we people can. In the eyes of owls, all colors are gray. However, we can see a colorful world because we have both cone cells and rod cells, which make it possible for humans to see the colors of red, orange, yellow, green, indigo blue and purple within a certain wave band. However, we humans only perceive the spectrum within this wave band and we can't perceive them beyond this wave band. For example, we can't see ultraviolet and infrared rays.

If you can see things others can't see, it only shows that the perceiving and treating

functions of your eyes are better than those of others' eyes. It shares the same reason that you can see more colors than people who suffer from some "color blindness". There is nothing to be alarmed about. When you know the inner principles and laws, these phenomena aren't mysterious at all. Bees can see infrared rays but we can't. However, we never believe bees are advanced than humans. If you can see infrared rays while other people can't see them, we will feel startled and shocked, but bees feel normal. I think almost everyone present at this auditorium can't see the electric waves and signals in this space. However, radios and TV sets can receive those electric waves and signals and turn them into images and voices we humans can perceive. Are TV sets are better and brighter than people? Therefore, functions are petty skills and minor techniques. We'd better not deliberately chase and even mystify them. If we humans can develop all those potential functions of our brain, we will with our own eyes see the existing conditions of those energy-information structures and pure information structures. In this space there are varieties of electric waves and signals but we can't see them. If we can develop the same functions as radios or TV sets do, we will see varieties of live information structures or hear different kinds of rhythmic tones and pitches.

So we must follow the correct path and sharpen our vigilance. Thus, we won't to be fooled and misled by others. Some so-called "masters" often say, "I'm the biggest Buddha and the highest Immortal!" or something else. In fact they are ignorant of what "Buddha" means. They think there are large and small Buddhas. This is similar to the idea that there are large and small doctors. It is really absurd. No matter what doctor you are in science or in liberal arts, doctor is only a degree to measure people's learning and knowledge. If you have finished your studies and arrived at the required standards, you will get the doctorate. A certain qigong "master" said, "I am the largest Buddha. Shakyamuni Buddha is just a small Buddha." These words are stupid ravings. However, such stupid nonsense seems to be popular among some people.

Nowadays, such horrible phenomena just verify the Buddha's predictions in *the Shurangama Sutra*. An account in *the Shurangama Sutra* goes as follows. "The possessed person often says, 'All beings in the ten directions are my children. I gave birth to all Buddhas. I created the world. I am the original Buddha. I can transcend this world naturally without cultivation.'" Becoming a Buddha without cultivation and certification is none other than becoming a doctor without study and learning, which is really ridiculous and absurd. As I said several years ago, we'd better not get obsessed with those supernatural powers and functions in practicing qigong. They are not the Great Way at all. The largest supernatural power and function is to seek and cultivate selfless dedication. At that time, no one believed what I said. People may not realize the value and significance of my words for the time being. However, the truth won't get rotten. People will know the truth sooner or later. The truth doesn't lie in shows, in numbers, or in wealth but in the degree of pureness of people's mind, in the perfection of their personality and their wisdom. In other words, the truth lies in establishing the life of dedication and returning to naturalness. The footing of all things lies in the perfection and orderliness of the "software", which is the only testing standard.

Lingshan Spirit, Jiaolong Culture and all the buildings in Lingshan are the results of people's dedication. It is Jiaolong Culture that inspires people's spirit of dedication and guide people to engage in various dedicational activities. In their dedicational activities, people always feel delighted and pleased from mutual dedications. Grannies from Shaanxi Province brought quilts pieced from scraps of cloth. Some Henanese donated shoes and beddings…… Everything in Lingshan, including the least items of property such as a needle, a brick and

even an ear of grain, is donated and contributed by loving and caring people. So the purpose of this meeting here is to carry on and popularize this spirit of selfless dedication. In this way Lingshan Spirit of selfless dedication will prevail. When we return home after the symposium, we should first spread Lingshan Spirit of dedication and propagate returning to naturalness in Jiaolong Culture. Never advertise any individual, particularly me. Why must I say so? The reason is that scientific understandings based on laws can be beneficial to people's returning to naturalness and establishing the life of dedication.

……(*Thundering applause burst out.*)

(*Based on the recording delivered by Prof. Zhang Jiankun in the fourth Seminar on Jiaolong Culture*)

The Life of Dedication and the Purification of the Mind

From lunar April 7th till today, our symposium has been on for three days. We have almost completed all the expected symposium agenda. Now I will make a brief conclusion of the three days' activities. It is the Fourth Symposium on Jiaolong Culture and traditional Chinese cultures. The theme of the Third Symposium on Jiaolong Culture was "Returning to naturalness." Thanks to our symposium last year, the study of returning to naturalness has been carried out in many places throughout China, and has developed into a very good trend. Through practice, people have realized the importance of returning to naturalness. Besides, they have known the significance of establishing a biological civilization by studying the relationship between the psychological balance and the biological balance. In this way, people will finish their return programs from matter to energy and to information, thus realizing their final return to naturalness. For example, the simple and basic operation in returning to naturalness is to eat vegetarian food rather than eat meaty food. Now people who come into contact with Jiaolong Culture Lingshan have arrived at a common understanding to turn vegetarian. Such a consensus has been met with enthusiasm and a promising situation to return to naturalness has appeared. This topic has been focused on and discussed in many research papers submitted by representatives during this symposium. This is the first distinguishing characteristic of this symposium.

The second distinguishing characteristic of this symposium is the theme, which is "the life of dedication". Its purpose is to encourage people to practice selfless dedication, building up a dedicatory life and establish right outlooks on the world and life. The theme is aimed at guiding people to form a correct life notion to purify their mind and make social trends better, thus making constructive contributions to establishing a new human civilization. In their speech, almost each representative has referred to the life of dedication and realized its significance. Like the theme of "returning to naturalness" last year, the life of dedication, I think, should be spread and popularized among people all over the country and be implemented in people's daily life. This is the second characteristic of this symposium.

The third characteristic is the concept of admitting one's mistakes and purifying one's mind. At the conference held yesterday, many people began to "dissect" themselves and cleanse of their errors after they have truly realized the importance of purifying their mind and perfecting their personality. These phenomena show that Jiaolong Culture has struck a deep chord in the heart of the people. The relationship between human "software" and "hardware" Jiaolong Culture has put forward has not only been well understood but also well implemented by people. At today's meeting, Bai Dongcheng made a soul-searching speech in which he admitted his errors according to the Fourteen Don'ts one by one, and then he made a self-criticism as to each error. He has set a good example to all everyone present at the meeting from all over the country. This is a good start. That is to say, it's the time for us to face the music. All of us should actively check and spot our errors first, and then repent and reform them. In daily life, we should defeat our self in our words, actions and thoughts. Thus, we will turn over a new leaf in life.

To repent and reform, we should defeat our self. How can we defeat our self? We should overcome our greedy desires, selfish minds and impure thoughts from deep down. Jiaolong Culture encourages people to "defeat the self in producing every mind and giving rise to every idea". This slogan is the key operation in Jiaolong Culture and Lingshan Spirit. The ancient said there were 84000 Dharma-doors. Defeating the self in producing every mind and giving rise to every idea is one of them. It is really important for us to admit and correct our errors, purify our mind and perfect our personality. If we can implement the concept of purifying our

mind and cleaning up our errors as some representatives do, we will make a great contribution to pushing forward our human civilization. Never belittle the scale of this meeting place because its influences will be very gigantic. This is also a distinctive characteristic of this symposium.

It's over five years since Jiaolong Lingshan publicly present the "Fourteen Don'ts". In fact, these codes of conduct have been carried out among the working personnel from the beginning. Those who work in Lingshan have to examine and "dissect" themselves against the "Fourteen Don'ts" one by one. It's easy to say it but hard to do. Just now a veteran Taoist from Shaanxi Province told me that these codes of conduct are easy to say but very difficult to carry out. I agreed to his remarks, adding, "You're absolutely right! Though your beard is very long, it is still not easy for you to defeat the self inside you." It's really hard for people to defeat the self. As we have said, it is an arduous but great cause for us to well order our "software" and defeat our self. It is vital for mankind if we can defeat the self and well order the "software" because the two are the basic micro operations for people to become civilized. Theories of sages, saints and worthies of all times will come to how to defeat and perfect the self. In the decade to come, the research and propagation of Jiaolong Culture should be focused on people's self-perfection.

As has been mentioned, people have the "original nature" and "instinct". People's original nature belongs to the properties of the information level while people's instincts has the properties of the matter level. People with different conditions are embodied between the original nature and the instinct as well as in mutual struggles and contradictions. What level or state are you in? Those who can repent and reform are people whose original nature has defeated their instincts. Those who indulge in their greedy desires and impure thoughts are people whose instincts have tightly covered their original nature. The latter will sink into the abyss deeper and deeper. Those who are recovering and revealing their original nature are cultivators who have attained the Way. This is what the ancients called those cultivating people. With their cultivating and refining levels promoted and their "software" highly ordered, to a certain degree, the cultivators will no longer "people". They have transcended the mortal world.

Admitting and correcting errors is one of the distinctive characteristics in this conference. However, the key is correcting errors. Yesterday we studied how to lead a dedicatory life. Admitting and correcting errors should be based on the life of dedication. Without a dedicatory life, even if we admit our errors, we still make new ones. Only by building up a dedicatory life can people block the source of making new errors and can they really know the value of admitting and correcting errors. As a result, this symposium is really a good start for us to admit and correct our faults and purify our mind in life. This is the third characteristic of this symposium.

The fourth characteristic is that people's spirit to seek the truth and dispel the mists of ignorance, which can be shown in the speeches of most representatives. Those who used to seek petty skills, supernatural powers and functions, protections from gods or fame and money, now have renewed their understanding. Some have even broken away form their past misconduct. It is really heartening that some have had the ability to distinguish proper Dharma from those external sects, heresies and sophistries.

Through mutual communications and personal experiences in Jiaolong Culture, almost everyone has formed their new opinion on Qigong and has elevated their level and state. Besides, they have formed a right perspective against some deviant doctrines and false theories popular in society. Whoever has studied Jiaolong Culture knows that Jiaolong Culture

and Lingshan Spirit are to explore and establish a new civilization, a new ideal and a new horizon. Take the spirit of selfless dedication for example. Essentially speaking, its purpose is to complete our transformations between different worlds by purifying our mind, perfecting our personality, increase our wisdom and elevate our state.

In the course of finishing our transformations, besides admitting and correcting our errors and purifying our mind, some other operations are needed such as defeating the self in every mind and thought. We should do it deliberately so that we can suffocate our instincts and return to our original nature. This is called “returning to naturalness”. We should get to know the existence of different world levels and start with pursuing the high-level horizon and the Great Way. We’d better not waste our precious time and energy seeking petty skills or functions. More importantly, we’d better not follow the deviant ways and false doctrines which are everywhere in the today’s world. Such deviant “masters” are often under the disguise of the Great Way and proper Dharma. So take great care!

During the past years I have met with many Qigong masters who came to Lingshan with their own thoughts and views. Their thoughts and views were nothing but to seek fame and profit, which destined their low levels and states. Some qigong “masters” outrageously boasted that he was the reincarnation of a certain Buddha or God and so on. Those people raised themselves to such a height that it was shocking and outrageous. However, their words and behaviors were a disgrace to sages and saints. They didn’t open their mouths without mentioning fame and money. They didn’t defeat their self and always behaved in an overbearing manner. In fact, they had fallen into the pit of ignorance and arrogance. However, such people couldn’t realize their low level and state. I wish there will be a day when they can suddenly see the light and realize their smallness. Of course they will surely make big progress if they can have such a feeling. Seek the great Way but never seek petty skills. This is the good effects Lingshan Spirit and Jiaolong Culture have on people.

I often resort to the cases in *the Journey to the West* in my lectures. The Monkey King is one of the famous characters in it. He has great spiritual penetrations and functions such as the 72 transformations, freely soaring into heavens and entering the nether world etc. However, he is still called “the demon monkey” because he doesn’t seek the Great Way but only makes troubles. To satisfy his desire to seize the imperial throne of the Jade Emperor, he brazenly wages a war against the gods of the 33 Heavens. In the war, he is caught and tempered in the Eight-Trigram Furnace by Lord Laojun.

Then he is imprisoned under the Five-element Mountains by the Thus Come One. Why is he tempered and held captive? Lord Laojun tempers the Monkey King to remove his selfishness. The Thus Come One imprisons him under the Five-element Mountains to subdue his racing thoughts. The Monkey King is unsatisfied with his official post as the Horse Marshall, which is to raise heavenly horses. He thinks he should be a high official because of his outstanding supernatural powers and functions. In his eyes, officials posts are not places to serve others but the marks of one’s functions and abilities to satisfy their own greedy desires. It’s wrong for him to have such selfish thoughts. For this reason, he is called the “demon monkey” even if he has splendid supernatural powers, for he doesn’t follow the right path.

Having abused his supernatural powers and functions, the Monkey King has committed heinous offences and is imprisoned for 500 years to balance his previous offences. During his imprisonment, he seems not to cultivate his mindset well. He can’t subdue his greedy desires and racing thoughts. Having been released after serving his sentence, he is dispatched to escort Tang Sanzang, the Monk, to journey west to acquire Buddhist scriptures. The time he

spent on the journey is just the course for him to defeat his self. In each hardship he meets on the way and each doing in daily life, his corresponding instincts will be displayed and then be purged of. For example, he used to be impatient and hot-tempered. Every time he conflicts with demons and evil spirits, his instincts will come up naturally. He frequently loses temper and easily goes into sulk, because he doesn't have a well balanced mindset. Once, he even deserts his master. Then he returns again and continues to struggle against the self.

Another example is the Pig King, who is too stupid and ignorant. Every day, he only follows his instincts, so he has to uphold the Eight Precepts to get rid of his instincts. He needs to be constantly reminded to part with his thoughts of killings, stealth, sexual misconduct, telling lies, drinking spirits etc. However, he can't defeat his self because of his heavy greedy desires and lack of wisdom. He can't control himself when seeing good food and beauties. He becomes attached to whatever he sees, hears or tastes. So he needs the Eight Precepts to control his rough errors. The Eight Precepts are his compulsory course to defeat his self daily. Upholding precepts and subduing his mind are the main contents in his cultivation. At the end, the Monkey King has attained Buddhahood when reaching the Thunder Voice Monastery. Why didn't he attain Buddhahood when he waged a war against the 33 Heavens? The reason is that he hasn't followed the right path. His supernatural powers and functions only contribute to satisfying his various instincts. How can he become a Buddha?

What is called "the right path"? The right path is to devote oneself to others, society and the natural world. The deviant path is to use every means to satisfy one's own greedy desires selfish minds and impure thoughts. However great your supernatural powers and functions are and however wonderful your theories are, you're still at a low level and state when you use them to meet your personal considerations. If so, you will even sink lower and lower in the abyss of sins and karmas. Therefore, Jiaolong Culture encourages and guides people to purify their mind, perfect their personality and pursue the Great Way. In this symposium, many representatives have decided they will never seek petty skills and functions but to pursue the Great Way. This is another characteristic of this symposium, which should be widely propagated to attract more people to the Great Way. In fact, what we have explained in the past years has been deepened in this symposium. Now more and more people have accepted them. If you can't defeat your self, cultivate your mind and nurture your nature, all are empty words.

Yesterday we mentioned a famous qigong master, who stresses "patience" in his theory. However, patience must be implemented in everyday life. I've told many insult-enduring stories of sages and worthies. It seemed that some ancient sages were not so respected by people of their times as we expect. They had to tolerate various disrespects and hardships. For instance, Confucius, the Sage, had to put up with abuses and insults from others. He had to suffer thirst and hunger when he came under siege in the border area between Chen and Cai. Some people derided Confucius with a cutting remark that Confucius neither did farming work nor distinguish rice from wheat. Some even ridiculed Confucius, saying that he traveled poorly and aimlessly like a homeless dog. Besides, he had great difficulty in spreading his doctrines which is today's Confucianism. He suffered untold hardships and setbacks. Shakyamuni Buddha was also slandered and cursed by his contemporary people. But the greatness of sages is that they can easily tolerate all adverse situations with no impediment in their mind. They use their exceptionally fine character and wisdom to handle all situations and happenings. This is where their greatness lies. All sages use their noble and lofty personality to guarantee the implementation of their doctrines and theories. It is people who can carry forward doctrines but not doctrines that can carry forward people.

There were many doctrines and theories that haven't been passed down or expanded. There were many reasons for it but whether its founder's personality was perfect or not is a very key one. I've told you the fact that no one wants to collect the calligraphy works left by Qin Hui, the notorious and treacherous prime minister in the Song Dynasty. Both his handwriting and articles were of superb quality but no one appreciates them. Nor are they included in school textbooks or in *the Best Classical Chinese Prose*. What's the reason? It is because of his low moral quality and inferior personality. Therefore, the rise and fall of a doctrine has more to do with the people who operate and implement it than the doctrine itself. All the shining thoughts, doctrines and theories are guaranteed by shining personality and spirit of their founders. Without shining and perfect personality as a guarantee, even the best thoughts, doctrines or theories will become empty words or a mere formality.

For instance, it's a must to learn from Comrade Lei Feng. Both Chinese and foreigners should learn from Comrade Lei Feng. It is said that Lei Feng's portraits can be found in the West Point Military Academy as motivating reminders. What do people learn from Lei Feng? We learn his spirit of selfless dedication. Lei Feng is respected by the world for his selfless dedication to others. He didn't create any advanced theory or doctrine but in his short life he made "a wordless" theory. If a theory or a spirit hasn't been carried out or implemented by its founders and followers, don't they win fame by deceiving the public? By this conference, I hope everyone present can bring Lignshan Spirit and Jiaolong Culture home and spread them. I hope all siblings present here can practice returning to naturalness and establish a life of dedication to purify the mind and influence others, thus contributing to making social customs better. If people can implement returning to naturalness and establishing a life of dedication, it will be a great accomplishment and a great undertaking alike.

Finally, I'll say something else. Every year I will correct some untrue praises for me, which makes me feel on edge all day. In some speeches, it seems as if I were a perfect person and a model of selfless dedication. In fact it is not. As I once said in Xinjiang, it is not completely true to say I a selfless dedicator in Lingshan. However, it isn't consistent with the fact if you say I haven't devoted myself to others at all. The key to the matter is whether it is "selfless" dedication. I won't accept and acknowledge it if you say I am a selfless dedicator. It really makes me ashamed because I know what kind of person I am. I am not so good and noble as people expect. I even unworthy of people's praises. It is really so. Here I say something about my innermost feelings. Why? The reason is that I don't want all good people like you will be negatively influenced just because of me.

A lady from Beijing passed me a note at a meeting. The note read, "Mr. Zhang, I sincerely hope you will keep a clear head after you achieve accomplishments." Having seen this note, I felt very happy. I hope there will be more similar notes. There should be more people speaking to us in such a tone and manner. Mensius said, "**A nation is doomed to extinction if there are no domestic troubles and foreign invasions. Without domestic troubles and foreign invasions, a nation will lack motivating force to advance. Instead, this nation will be on the way to corruption and degeneration and finally perish.**" Every undertaking and every enterprise will be surely on the decline if there are not voices of criticism around but only various praises and eulogies. For this reason, I must show my gratitude to Ms. Zhao for her well-meaning advice and warning. What Jiaolong Lingshan needs is not praises and eulogies but criticisms from everyone to improve and perfect the work of us working personnel in Lingshan.

Why do we working personnel in Lingshan still need to purify our mind and admit our errors? The reason is that some working personnel are often carried away by praises and

eulogies. In fact, the actual state of some working personnel and mine are not better than the representatives present here. We indeed need make more efforts. Therefore, I hereby sincerely hope that all representatives present are not stint with their comments or criticism about Jiaolong Lingshan so as to improve and perfect Lingshan's work and service. The other day, I was passing by the canteen when the lady from Beijing, Ms. Zhao, whom I didn't know then, told me something about the dishing water. She said, "Mr. Zhang, I want to give you a proposal about the dishing water……" I went up and found the dishing water was really not clean. Then I was really grateful to the lady's sense of responsibility and her good will forhealth. So I instantly consulted with people in charge and solved the problem.

After the incident I thought it over for long. Why didn't other people present report this problem? Why didn't those workers improve the working conditions in the dining hall? This incident shows there are still shortcomings which need correcting immediately in our work. I hereby sincerely hope all siblings from all over the country can objectively judge and evaluate us working personnel in Lingshan and don't beautify us working personnel and our work in Lingshan. Just as I said just now, it is unpractical to say the working personnel in Lingshan haven't made contributions. It's also unpractical to say the working personnel in Lingshan make no selfless contributions.

The working personnel in Lingshan should take the lead and set a good example in dedication. Lingshan advocate selfless dedication and Lingshaners should devote themselves to others first. If you want to spread this spirit and culture, you must preach what you preach. The ancients said, "Examples are better than words." If you are well behaved and lead by example, others will follow you without being ordered. Some people even believe that Jiaolong Culture is the new starting point of the future human civilization in next century. Faced with such high praises, both the working personnel and the enthusiasts of Jaiolong culture will have greater pressure. With such a heavy responsibility on shoulders and a pressing situation, we must guard against arrogance and rashness so that we won't be carried away by those achievements and praises. We must live up to people's great expectations. I hope everyone should correctly propagate Jiaolong Culture.

I've mentioned the matter several times. In propagation, we shouldn't publicize individuals but vigorously promote Jiaolong Lingshan and Jiaolong Culture. I hope people can express their veneration and enthusiasm to Lingshan Spirit by purifying their mind, perfecting their personality and using Lingshan Spirit to teach and transform more people. If so, it will be better for them in their praising me and other working people of Lingshan. We should have such an understanding if we really care about Jiaolong Culture and Lingshan Spirit.

Lingshan is also called "the Ancient Home of Lingshan". It is the home to everyone. Each wandering son or daughter should return home. At home, everyone is the master in this ancient home. Here, we should treat others as if they were our own family members. At home, when our parents, brothers or sisters have some imperfections, we surely show our love and care by offering our sincere advice or proposals. In Lingshan, we should treat each other in this manner. Besides, we should be strict with each working personnel here. Working personnel in Lingshan mustn't take anything or accept any gifts from others. All donations, large or small, must be registered and listed. They must be distributed and rationed according to need. Properties donated mustn't be privately given to any individual or used for personal purposes.

We can understand the feelings of all siblings present here, but to safeguard Lingshan's fame and honor, we hope everyone should offer their active cooperation and help in our work. If working personnel in Lingshan find an excuse to take property from others, they will violate

the spirit of Jiaolong Lingshan and Jiaolong Culture. Such behavior will tarnish the image of Jiaolong Lingshan. If the working personnel inflate their greedy desires, are they different from those corrupt and unclean officials? If the working personnel here behave in this way, will Lingshan be worth the respects and yearnings from people from far and wide? We working personnel must standardize our behavior and be responsible for both ourselves and others. In everyday life, we must strictly observe the rules and requirements made by Jiaolong Lingshan and become people with perfected personality.

At the annually held symposium on Jiaolong Culture, we get together with the scholars, experts, professors and siblings from all over the country. This is a good opportunity for people to exchange views with each other. It is also a precious chance for people to help and improve each other so that they can make progress together. This year, the number of people attending this symposium is larger than that of any previous symposiums. Because of the limited reception conditions, representatives don't have good accommodations but they seem never to mind them. They still attend various meetings with great enthusiasm. For example, those staying in the cave dwellings don't have enough quilts but they neither complaints nor regrets.

As a result of limited reception conditions and so many people present, some people have to eat dry steamed bread and drink boiled water but they still have a readily understanding mind. During the symposium, all the conferences and meetings have been going on in perfect order. With so many people present at the symposium, there are not any quarrels over food or something else. Witnessing such orderly scenes, both the conference representatives and those tourists have been greatly moved and educated. This precious spirit and amazing orderliness have positively moved and infected everyone. After the symposium, Mr. Ren, responsible for organizing this symposium, made a remark, "A symposium like this is very easy to organize because all people attending behave so wonderfully." This symposium has exhibited the high quality and noble spiritual outlook of all representatives. These good phenomena also display the good effects of Jiaolong Culture. I hereby, on behalf of all the working personnel in Lingshan, again make an apology to all siblings from all over the country for the inconveniences brought to everyone by our scanty living conditions. (*Thundering applause burst out.*)

In addition, I hereby show my sincere thanks and heartfelt admiration to the high quality and noble spiritual outlook displayed by everyone. (*Thundering applause burst out.*)

(*Based on* the concluding speech records addressed *by Prof. Zhang Jiangkun at the Fourth Seminar on Jiaolong Culture*)

Build up a dedicatory Life and Culture upright energy

This Symposium has been going on for three days. This afternoon we will spare some time to make a conclusion. This can be viewed as a closing ceremony.

Whenever there is a symposium concerning Jiaolong Culture, there will be many songs of praise from representatives at the meeting. But I will pour some cold water on everyone. Perhaps it is too hot in summer, so sometimes it needs some cold water to keep cool. Some people may not understand it but I think some problems must be pointed out and solved.. This doesn't mean I purposely sing a different tune, but I don't think it is conducive to purifying our mind and perfecting our personality unless our errors are pointed out and solved. These problems will have negative influences on us and even damage the goal of building a dedicatory life and returning to naturalness. A representative of a foreign province has put forward some suggestions to some problems existing in Lingshan. He didn't point them out at the meeting. But I think I must make the problems known, which is helpful to Lingshan's development. We shouldn't turn a blind eye to problems but only listen to eulogies as if there were gold rays, efficacious energy and lotus flowers all over Lingshan. Such a mindset is not good to both cultivators and the future of Lingshan.

In the praises and eulogies of some representatives, Lingshan is described as a perfect place and the cultivators in Lingshan as "gods". Are these true facts? No, they aren't, because gods are selfless and just beings. Even Mr. Zhang, the teacher, who has been praised most, hasn't been a person with a purified mind and perfected personality yet. You don't really know me but I know what kind of person I am. During last symposium, I said I felt deeply ashamed when hearing these praises. Sometimes I hang my head in shame because my self-possession and virtue of patience can't match these praises. Hearing these praises, I am often lost in deep thoughts. So I utter these words with reverence and awe.

I haven't done anything that deserves people's respect. This is just what I feel internally anxious and unsettled. I'm not hypocritically modest here. These are my true words. In Xinjiang, I showed my opinion. It is untrue to say that I've made no dedication but it is also untrue to say that I've made selfless dedication. Is Linghsan a "paradise"? No. Lingshan hasn't reached such a height as communist society. It hasn't been so perfect and ideal a place as people expect. Believe it or not, my own selfish minds and impure thoughts haven't been purified yet. I still have many selfish and greedy thoughts sometimes. If you still don't believe it, you can have a try. You can try to take away my TV set or swear me pointing at my nose to see whether I will still smile to you or not. I haven't reached that high level. So I feel really abashed when people praise me. I still make complaints when I get tired. Sometimes I even lost my temper. Once I refused to work here. I thought to myself, "It's too troublesome. I won't go there any more. Do I lack food or money? Why must I go to Linghshan?" I once stopped coming to Lingshan.

The story was true. Last winter, I was in low spirits and unwilling to go to Lingshan. Two working personnel from Lingshan came to town to visit me. They couldn't find me because they had no detailed address, so they had to return on the first day, cold and hungry. The second day they came again. This time they waited at the place I often passed by hoping they could meet me by chance, as they were told I lived in somewhere near the TV station. They had been waiting there for a whole day but had no luck. Later, Mr. Mao ran into them and led them to my house. When they entered my house, they still carried some noodles for me. They wept sadly, saying they hadn't seen me for a long time. The scene deeply moved me. They are really selfless dedicators! They had been cooking meals for so many people in Lingshan with no pay. In such freezing weather, they came to town to see me and waited in cold weather for two days. Compared with them, I felt I was so small. Finally, I made up my mind to carry on with my work in Lingshan. Was it my selfishness to unleash my dissatisfaction on them? What does this incident show? It shows that our selfish minds and impure thoughts constantly come

out inside us. My personality isn't as perfect as you've expected.

Now we should understand ourselves correctly and use people's expectations to spur us on. We should be strict with us and try our best to perfect us. Meanwhile we should hold a correct view towards Lingshan and Lingshaners. We working personnel in Lingshan should try our best to live up to expectations from all sides. People should have an active mental attitude to help and perfect our work. This is the best form to support our work. It is impossible for us to have no mistakes, shortcomings or contradictions. There is still something that is not very palatable. If pointed out, they'll be corrected timely. Please don't imagine Lingshan as too perfect a place. If so, you'll be disappointed when seeing something imperfect.

Believe it or not, in Lingshan, people treat each others as if they were siblings. At the Ancient Home of Lingshan, you'll find everyone is a long lost friend. This is a kind of true feeling. In fact, staying in such a joyous environment in Lingshan, people can't help feeling joyous and treating others as if they were brothers or sisters. Actually, we are originally members of the Ancient Home of Lingshan, so it is natural for us to act as family members. Now that we live in this big family, it is good for us to offer advice and criticism to each other just to get us improved and perfected. Whoever has faults, including us working personnel, we should have them pointed out and corrected by well-meaning advice and constructive criticism. In Lingshan, people never use words such as "you", "they", "you Lingshan" etc. They always use "we", "us" or "our Linghsan" in their talks, because everyone is the host of the Ancient Home of Lingshan .

Lignshan hasn't been a "pure land" yet. If it were, the working personnel including me should have a pure mind and perfect personality, for only people with a pure mind can live in a pure land. Just as I said just now, I haven't had an utterly pure mind myself and others still need further cleansing. What I mentioned is just a small case. There is still something I daren't speak them out to save face. Just take face-saving for example. The idea of fearing losing face itself is a kind selfishness and an obstacle in the way for people to get liberated.

We hope we will turn Jiaolong Lingshan into the "Land of Peach Blossom", a Shangri-la away from the uproarious modern world. To realize this dream, we working personnel in Lingshan must be strict with ourselves and defeat the ego in producing every mind and giving rise to every idea. From lunar January 14th this year on, we working personnel have been admitting mistakes one by one according to the Fourteen Don'ts in face of others. At the meeting held on April eighth, some working people admitted their mistakes. Others admitted their mistakes in their respective speech. In Jiaolong Culture, admitting mistakes is regarded as the basic operative program to purify the mind and perfect the personality. This year I was the first person to admit my mistakes and "dissect" myself to purify my mind. Then, other personnel here strived to be the first to soul search for their mistakes so as to clean their mind and perfect their personality. Don't commit those mistakes again once they are admitted and corrected. If so, Jiaolong Lingshan will surely turn into a modern Shangri-la.

Through these operating programs, Lingshaners can purify the mind of theirs as well as others'. Meanwhile, with more people purifying their mind, the social trend will improve gradually. Although Jiaolong Lingshan and Jiaolong Culture require us to do so, we are still far away from people's expectation and the perfected personality we have been seeking. For this reason, we should correctly understand and judge Linghsan. Otherwise, "White clothing is easy to get stained and virtuous people are easy to get slandered." The better you preach, the greater the negative effects there will be. The higher the climber is, the nastier their falls will be. Apt words of encouragement can spur and promote the development of Lingshan, but

unpractical extols and lavish praises will have a reverse effect on the working personnel. Lingshan doesn't need too much praise. So do I. As the equilibrium principle shows, praises and slanders are equal. Quantities of praises are the same as the quantities of slanders.

Because we don't have a purified mind, Lingshan Spirit and Jiaolong Culture have to undergo this initial improving step. Just like the approximate value, we are getting close to this goal. We mustn't talk big because big words will prevent us from making further progress. Some "masters" always say they're higher than others or they are the highest Buddha, which makes them ridiculous and absurd. Thinking so, they're unlikely to advance in their cultivation. Instead, various greedy desires, selfish minds and impure thoughts will crowd into their heads, so they easily create trouble out of nothing. Such people easily form a kind of frog-in-the-well mentality, which will stop the development of their wisdom. So Lingshaners must be aware of their position in the coordinates and do some down-to-earth work of cultivation. We shouldn't get self-satisfied and walk on air after we make some progress because conceit leads to losses while modesty brings gain. We just truthfully say some characteristics of Lingshan but more importantly, we are deeply concerned about our future developments.

We shouldn't be carried away by the songs of praises and forget ourselves. Mencius said, "**A nation will surely perish without aggressions from enemy nations.**" It's absolutely true. If a nation has no awareness of unexpected eventualities, or an enterprise has no preparations for sudden changes, or a people have no sense of crises, they will remain stagnant and are doomed to decay and perish. Whenever hearing praises, I will remember my former behavior. Having graduated from Lanzhou University, I had a bad temper. And felt self-important, high and mighty, I didn't respect others, especially some leaders. When I recall those scenes I will feel I was so ignorant and stupid then. It was really naïve and absurd. So I know what kind of person I am. I am by no means a good person as you imagine. I often make efforts to mend my ways but I still lose my temper sometimes, as I still need to purge of my instincts.

The living conditions here are backward, especially in accommodation and transportation. Poor living conditions belong to objective factors which can be improved when circumstances become better. However, the attitudes and manners a working personnel adopts are a subjective factor. We working personnel should have good manners and maintain a good work attitude. During this symposium, a few receptionists didn't have a good work attitude. They even lost their temper over trivial matters. This is not allowed. It is very important for receptionists to wear a smile even if you can't understand their words. You shouldn't become impatient or impetuous. I think we can correct these mistakes and maintain a good work attitude and good manner. Concerning the faults of certain receptionists in their work, I, on behalf of all working personnel in Lingshan, make an apology to all representatives present at this symposium. (*Thunderous applause burst out.*)

Most representatives present have traveled great distances to make it to Lingshan. They have come here not to watch your faces or argue with you over small matters. Though these unsuitable behaviors belong to only a very few people, they have negative effects on Lignshan. Therefore, we each should be alert to such a tendency. A small but bad incident will leave others a bad impression and will have a negative influence, for Lingshan is known as the place to purify the mind. If you don't have your mind purified, how can you purify the mind of others'? As the working personnel of Lingshan, we should be stricter with ourselves. AS Lingshan is the holy place in people's mind, people naturally have a high expectation and standard for the working personnel. So we working personnel should make greater efforts to spur ourselves on to meet their requirements and live up to their expectations. If this place weren't Lingshan, they

would unlikely make complaints. They would think it's normal to receive cold or impatient receptions. However, it is in Lingshan, the sacred place in their hearts. If you have a high decibel voice or wear a cold look, you will harm the image of Lingshan. It's really hard to be working personnel but we must hold an attitude in work to meet people's needs.

About two months ago, I was busy with some important material when a person from Lanzhou came to see me. Perhaps the working personnel were afraid the person would bother me and advised him not to interrupt me, saying "Mr. Zhang is very busy. Please don't bother him." But that person didn't listen and came straight to my office. Seeing this, I asked the person where he had been and what the matter was with him. Later several people told me that person was disappointed and left sadly. But I didn't realize the bad effects I had on him. Subjectively speaking, I had no intention to disappoint him. How did I make him disappointed? After a second thought, I think it was I who was to blame for it. Having been given many empty titles and flattering comments, I have been expected to behave wonderfully to meet the high standards in people's hearts. But in fact I am an ordinary person with a low level. I didn't even realize that it was my fault that caused the visitor's hopes to go up in smoke. However, I still found me some excuses: I didn't make him unhappy because I didn't lose my temper. It wasn't my fault. In fact, all the excuses were out of selfishness. Later I thought over the incident carefully and realized it was my fault.

I have been busy and always afraid people should disturb me and affect the progress of my work, so I always feel impatient when people bother me. Though I didn't speak out cold words, my impatient attitude, tones and expressions naturally flowed out. Thus, that person naturally thought he didn't have a warm reception. In receptions, good manners and attitudes are the externalization of the receivers' good cultivation while impatient expressions and perfunctory treatments are the display of their bad spiritual cultivation. A warm reception with a kind and pleasant countenance is the standard for the working personnel in Lingshan. Reception work is also a window to display Lingshan Spirit. If the upper beam is not straight, the lower ones will go aslant---when the leadership behave unworthily, those below will follow suit. My unworthy behavior that day has had a very bad influence on others. From this incident, we can see it is very hard for people to defeat their self and overcome their instincts. However, we must spot, admit and cleanse of them.

We are still far behind from the standard perfect personality. Please don't overestimate Lingshan and praise us fulsomely. If you put too high expectations on us, you'll feel disappointed. Besides, it is not good to Lingshan's development. Nor will it bring good effects to society. I stressed this in the previous two symposiums that speakers should cut out their complimentary words in their speeches, for these extra praises are meaningless. It will be good and valuable if you can put your loving and praising words into purifying your mind, perfecting your personality and building up a dedicatory life. Thus, the theories of returning to naturalness and selfless dedication will produce good social effects and promote the development of human civilizations. I will very much appreciate it if you can do so.

Internally speaking, we should remain unmoved facing any situations and states when purifying our mind and perfecting our personality. Externally, we should provide no hotbed to our instincts and use every possible means to purify our mind and perfect our personality. If we insist on doing so, we will remain unmoved faced with any situations and states. Then we will have samadhi power. But we haven't had such power yet, so we can't resist foreign temptations which are too strong. How do the foreign temptations work? Foreign temptations are proportional to our inner greedy desires and idle thoughts. The more unpurified our mind is,

the stronger the foreign temptations are. With a purified mind, we'll find no foreign temptations. Without foreign temptations, we will remain unmoved facing any situations and states.

Some people say they don't want to purify their mind and perfect their personality because it is troublesome to practice cultivation. They don't know why there are so many troubles for them to cultivate themselves. Were there not so many troubles, it's impossible for people to purify their mind and perfect their personality. Perfecting oneself is to perfect one's imperfection to fear troubles. Purifying oneself is to purify one's impure afflictions. In order to help us people to get rid of our various troubles and afflictions, sages and saints have founded various doctrines and schools to guide us people to correct our misdeeds and mend our ways. Under the guidance of sages and saints, we should, in various troubles and afflictions, find out the levels and states where there are no troubles and afflictions.

When we recognize the root causes of afflictions, the real value of a dedicatory life will be revealed. If you lived a secluded life in the Himalayas, you might be away from the hubbubs of the world, but can you completely get liberated from the root of your worries and afflictions? You can't! You're still in various worries and afflictions because you haven't purged yourself of the root of all your worries and afflictions. Once meeting with situations or states, you will still have afflictions because you haven't purified of the root cause to produce your afflictions. Even if you live alone, you're still not at a high level. Even though you're at a high level, how do you know it, or how do you prove that you have a high level or state? The quality of one's cultivation is shown by their coping with various contradictions, troubles and problems in everyday life. When having contradictions and troubles, we mustn't evade them but face them bravely and happily. Our life is the very Way-place to cultivate and temper ourselves. In various troubles and afflictions, we cultivate our "Bodhi". In various contradictions and problems we display our transcendence and detachment. This is true cultivation and perfection.

With this cognitive problem unsolved, you can't have your level or state upgraded. Even if you live a secluded life in a mountain or a forest, you just have your external surroundings changed but your internal environment still remains unchanged. You keep cool when no one abuses you, which can be achieved by anyone. However, can you still remain cool when you get wronged and insulted for no good reason? If you can remain cool under insults, you are a true cultivator. Here is a Buddhist story. In one of his previous life, Shakyamuni Buddha kowtowed to anyone whom he met in his cultivation. So frequently did he kowtow to some people that they felt fretful and beat him. So he ran away to a distant place and still kowtowed to them afar. Those fretful people threw stones at him. However, he still called them masters. He often said, "You're my master. You're higher than me and I should learn from you. Now I kowtow to you." If he knelt down to people who would praise and even reward him, it was easy and could be done by every cultivator of patience under insult. However, Shakyamuni Buddha in his previous life still insisted on kowtowing to those who beat and abused him. He perfected his cultivation of patience under insult in such adverse situations. He deliberately cultivated this insult-enduring Dharma-door, which could only be tested in an environment filled with insults and abuses. He wanted to see whether he could hold out, purify his discriminating mind and transcend his mundane concerns in an adverse environment. If we deliberately evade troubles or difficulties, then what do we cultivate? Therefore, our daily life is the very place to cultivate, temper and refine ourselves. We should live a detached life in daily troubles and afflictions. We should go beyond such worries and cares. Only by this means can we really get perfected and liberated. The life of dedication at this symposium is the key to attaining liberation from various troubles and afflictions.

In Lingshan there are still various troubles, disputes and contradictions, but never feel discouraged. We should stick to our cultivation and tempering, for all these quarrels, disputes and contradictions just show that our mind hasn't been purely cleaned and our personality hasn't been completely perfected. We need more opportunities to remove our shortcomings. When one really lives a dedicatory life, he will no longer have troubles and afflictions. Never will he have such a complicated and testing environment. This complicated environment with troubles and disputes has been caused by our own greedy desires and impure thoughts. If you find this place filled with quarrels, disputes or even wrongs and disasters, it shows that you still need such a place to purify your mind and to perfect your personality. It is a must for you to build up a dedicatory life. Whether you can turn your troubles and afflictions into Bodhi depends on whether your cultivation is true or not. Some people have a verbal cultivation. There is a famous story about Su Dongpo, a lay Buddhist expert in the Northern Song Dynasty. Once, he wrote a poem to eulogize Buddhas, in which one two lines go like this,

Unmoved when the eight winds blow,

I'm still seated in the purple-gold lotus upright.

He thought he had a very deep Dhyana power and had the poem shown to the famous Dhyana Master Foyin. Having read the poem, Dhyana Master Foyin instantly wrote his remark "Fart!" at the end and had it sent back. Seeing the remark, Su Dongpo flew into a rage and immediately crossed the river to rush to Dhyana Master Foyin's monastery. He was to denounce the monk for his insulting remark. Seeing Su Dongo rushing toward him, this eminent monk laughed afar, saying, "Have you said that "Eight winds can't blow you away"? Why have you been blown across the river by the "wind" of my "fart" remark?" Like Su Dongpo, many cultivating people always think they have a good cultivation, but they are always overcome by various "fart" winds in life. Therefore, purifying the mind must be done and deepened in everyday life. Then how can we purify our mind? Our mind must be purified in adverse situations. Without desirables, temptations, troubles or contradictions etc, how can we know the level, state or horizon we've reached in our cultivation? The level, state or horizon in our cultivation must be shown through our words and actions in daily life. Didn't those sages, saints and worthies in history exhibit their lofty mind and personality in daily life?

When Confucius underwent the ordeal of 7 hungry days in the border between Chen State and Cai State, he almost lost his life. But he still comforted his complaining disciples, saying, "**Superior men remain unchanged in character in poverty while petty people will act lawlessly in poverty.**" When in difficulty, superior men won't abandon etiquettes but still honor humaneness and righteousness. Only by this means can they get their noble character displayed. However, in difficulty, petty people cannot discipline themselves and always resign themselves to evil acts.

Shakyamuni Buddha also suffered various "winds" of ridicule and defame. Some people even abused him in his face. But he could still face them calmly and showed sympathy to those people, because they were too stupid and ignorant. Once, having been abused, he asked the abuser, "Have you ever received your relatives or friends at home?" The man said "Yes.". Then Buddha again asked, "Have you cooked meals for them?" The man said "Yes."

"What if they didn't eat the food you cooked?" asked the Buddha again. The man answered, "We will eat the food if they don't." Then Shakyamuni Buddha told the man he wouldn't accept the person's abusive words, that is, he didn't eat the food the man had cooked and he had to keep the food himself. If fact it is really so. When you abuse others, you've created mouth karma, even if people don't answer back or hate you. Though a petty happening,

it showed the greatness of the Buddha. It's great for people to behave with psychological balance in adverse situations.

It is said that, in the cultivation of his past lives, Shakyamuni Buddha didn't feel angry when his limbs were cut off by Kailiraja. He still said Kaliraja was too pitiful and that he would first take him across after he became a Buddha. Without such an incident or such an adverse situation, how could he show the conditions and attributes of a Buddha? Nowadays some stupid people said they had become a Buddha. Some even said they were higher than Shakyamuni Buddha. However, they couldn't show Shakyamuni Buddha's level and horizon. They cannot "endure" adverse situations and they even forget the matter of "endurance". They share the same low state as Su Dongpo did. They need truly cultivating themselves. Were they higher than Shakyamini Buddha, they should have greater wisdom and nobler personality

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To operate correctly, we should first have a correct understanding. We should "dissect" ourselves correctly, without which, we can't perfect ourselves, let alone improve our level and state. In communicating and exchanging with others, we mustn't harbor an evil heart to deceive or frame others. We advocate building up a dedicatory life so that people can show goodwill to each other. Essentially, goodwill is a kind of dedication. It is also where the motive of a dedicatory life lies. We should love and care everyone in Lingshan as if they were our brothers and sisters. When teaching and criticizing others, we should have goodwill and behave as if they were our family members. To err is human. So never harbor malice against or vent personal spite on others. We should use this type of good intention to communicate with others so as to improve each other's level and state together. Admitting our errors is the beginning to perfect our personality. Mending our ways and leading a dedicatory life are specific operations to perfect our personality. With such correct understanding, we will enter such a level and state where we can practice selfless dedication to purify our mind and perfect our personality. In this way, we'll finish the switches of levels, states and horizons. Why must we build up a dedicatory life? The reason is that the life of dedication can promote our level and state.

Dedication consists of donating possessions, transmitting philosophical principles and doctrines of sages, as well as teaching and transforming people etc. Offering others some spiritual encouragements is also a kind of dedication. If you can make others behave well or think positively, you will engage in a kind of higher dedication. Even a smile in your face is also a kind of dedication. Please think! If we don't practice dedication, we will have no way to end our rancor, enmities and grudges with others. However, when we start a dedicatory life, our rancor, enmities and grudges with others will come to an end gradually. It is better for us to make friends than to make enemies. Knots of past hatred should be untied than to be tightened. The best means for people to bring end to their past rancor, enmities and grudges is to admit their mistakes and engage in mutual dedication. Thus, those past karmic knots will be untied and the chains of causes and effects broken off at this joint.

Must rancor, enmities or grudges have to be paid by rancor, enmities or grudges? No, it needn't. As a saying goes, "A thousand years' sufferings can be wiped out within an idea." Its means good intentions can eliminate age-long sufferings. Why we encourage people to live a dedicatory life is to help them to cut off their karmic chains. So long as people can live a dedicatory life, their rancor, enmities or grudges will disappear naturally. If you want to untie your rancor, enmities or grudges with others, you must get equipped with the spirit of selfless dedication and build up a dedicatory life. Otherwise, you will unlikely cut off your karmic chains

with others. You've dealt me a blow and I will deal you a blow too. In retributions, if I strike you a little harder or on a wrong place, I'll owe you something again! Next time when you hit me, you'll owe me something likewise. Thus, the vicious cycle will continue and there will be no end for such retributions. Consequently, those theories to stir up people's hatred or to answer blows with blows can't cut off or untie karmic chains. They can't settle the problems at the root. Instead, they will sharpen and tighten those knots of rancor, enmities and grudges. These theories really misguide people!

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Etiquettes will change with the times. In the past people would burn incenses and candles or erect tablets to honor the dead. Nowadays people use either wreaths or erecting monuments in memory of the dead. Their purpose is to remember the dead. Commemorative means change with times, so do etiquettes among people. In the past, teachers were better respected by students with reverence and awe. Teachers felt they bore heavy responsibilities so they paid more attention to their words and actions. Because they had deep influences on students, they attached great importance to their mind purification and character building. Therefore in ancient China, teachers were better respected and honored. Teacher played an important role as students' father did. So students showed great respect to their teachers.

As times go on, it doesn't need to keep a rigidly strict relationship between teachers and students. However, teachers' fundamental functions that educate and transform people haven't changed. Teachers' responsibilities and their exemplary social roles haven't changed. Similarly, the mindset of students to show respect and reverence to their teachers shouldn't change, though there are changes in etiquettes, For instance, nowadays seeing teachers, students will raise their hand in salute. This salute is a good way to show respect to teachers. It is very good. Etiquettes shouldn't be made to become mere a formality. From now on, people needn't bow to each other with hands crossed to show respect. It's OK for us to smile to each other. If you still think you haven't fully shown your respect and reverence, you can stand closer and smile more genially to make others happy. In this way, by communication of eyes and mind, we can clearly express our respect to others. We should pay more attention to this.

We should safeguard and protect the demands made by Lingshan Spirit and Jiaolong Culture. There are still some people who don't do as I tell them to. If so, do you think you show respect to me? Do you support and back me in work? We shouldn't stop our returning to naturalness and building up the dedicatory life just because of personal opinions. If you do as told, you will still contribute much to the prosperity of human civilization, though you haven't had your feelings expressed. Another matter is what I said yesterday at the conference. Don't engage in personality cult, don't deify a certain person and don't propagandize me outside. Alas! Some people just don't listen. Yesterday, Ms. Gao specially asked me about the matter. I specially told them not to publicize me. You should truthfully report Lingshan and Jiaolong Culture. We've made rules at the conference. However, she must stick to her opinion, to which I don't know whether to cry or laugh. Her being stubborn was really absurd and annoying. Of course, I won't confine the discussion to the matter itself. The result of her action is that people can't well purify their mind, perfecting the personality and elevate state, because what she has done is still within the circle of fame and profit. How can you return to naturalness if you don't break away from fame and profit? I feel intense loathing for it. Don't judge others with one's own measure. Everyone has his own outlooks on the world, life and values. Sometimes their differences are as far apart as heaven and earth.

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Lingshan Spirit is a spirit of dedication. Selfless dedication is the eternal pursuit of Lingshaners. Please think. Are there any concrete things of selfless dedication in Lingshan? Yes, there is. What I mean here is the rational concept abstracted from the spirit of the Four Frees. No one seems to have reached the level of the Four Frees. If you don't believe it, please think whether there is the spirit of the Four Frees in your home. There is not. However, Jiaolong Lingshan has the spirit of dedication. This is a comprehensive demonstration of the return of people's original nature and the concept of their abstract goodness. This kind of comprehensive demonstration of the goodness of people's original nature hasn't been possessed by any cultivator in Lingshan. At least they have reached such a level now. But Lingshan does have dedication and the comprehensive demonstration of this abstract dedication is the spirit of selfless dedication in Lingshan.

The existence of this spirit is analogized as the relationship between mother and her son. Why? The reason is that only a mother has this selfless dedication and feelings to her children. Actually in the opinion of most people, mother is really the embodiment of selfless dedication. We can see that people around us, either old or young, men or women, will cry for "mama" when they get pinched or stung. Hardly do they cry for "dad". Yes, only a mother can selflessly devote herself to her sons and daughters. People always compare the spirit of selfless dedication to the property of mother. In deed, only a mother can show such a devoted heart.

In Lingshan, this loftiest feeling is called "affection between mother and son". For what should we respect mother? It is the spirit of her selfless dedication. Therefore, the Four Frees in Lingshan is the concrete demonstration of selfless dedication. It is also the materialization of this abstract concept. That people love Lingshan, in fact, comes from their respect to the abstract concept of this spirit of selfless dedication. For this reason, so many people long to come to Lingshan just because of this lofty spirit, although most of them haven't reached such a high level of selfless dedication. Strictly speaking, people who have reached selfless dedication here are only a slight few, but the rest are still able to show some more or less dedication, which, from the quantitative change to the qualitative change, will form the abstract concept of selfless dedication. With this concept embodied and shown in Jiaolong Lingshan, the spirit of selfless dedication of Jioalong Lingshan has come into being.

In Lingshan, everyone can feel this mother-and-son affection and everyone can experience this kind of unspeakable kindness and familiarity. Whoever has visited Lingshan can have such a feeling that Lingshan is different from other places. Everyone will experience a kind of physical and mental changes, which are the good effects coming from the fields of energy and information created by Lingshaners' spirit of selfless dedication. We should cherish and protect such precious fields of energy and information and keep them more and more powerful. Once some people asked me, "Mr. Zhang, can Lingshan Spirit and these unique phenomena in Lingshan be copied and recreated in other places?" I said yes. So long as people operate according to the principles of Lingshan Spirit and Jiaolong Culture, the same effects will naturally appear. We publicize Lingshan Spirit and Jiaolong Culture so that Lingshan Spirit and these wonderful phenomena can be recreated all over China, the world and the whole human society. If it only exists in Jiaolong Lingshan, it won't have much value.

During the Symposium on Jiaolong Culture, we hope that siblings from all over China can take home and spread Lingshan Spirit and Jiaolong Culture to every part of China, of the world and of the whole human race, making human civilization more prosperous. All our operations and theories, either physical or spiritual, will be empty words if they can't be carried out to purify human mind, improving their personality and developing their wisdom. Suppose there is

an inventive genius who can make inventions. If his inventions only contribute to the loss of human ethics and human nature or cause sufferings to humanity, it will be fortunate for these inventions not to appear in the world. The lack of these inventions will make the world better. When mankind has a low level of ethics and morals, some inventions and creations can't bring good effects. If only nuclear technology could be used for peaceful purposes! Actually, when people develop and exploit more advanced "technology", it's a must for them to have noble morality as a precondition. Then how can mankind have such a precondition? It is demanded that people purify their mind, perfect their personality, increase their wisdom and improve the level of human civilization as a whole.

Without a purified mind and perfected personality, it's good for people not to have supernatural powers and functions. If you had the function of passing through walls but didn't have a noble mind and personality, you would apply this function either to theft or other crimes. Please think about the following problems. What results your supernatural powers and functions will bring you if you aren't a selfless dedicator or your head is only filled with various greedy desires, selfish minds and impure ideas? You will only bring chaos and even create disasters to human society. Therefore, we must realize the importance of returning to our original nature and purifying of our instincts. Nowadays the problem of human society is not the low level of technology and productivity but the low level of humanity and morality.The most advanced "technology" for mankind to possess is to defeat their self, perfect their personality and purify their mind. These are also the greatest wisdom for mankind.

If everyone present here were the Monkey King, could we have an ordered symposium here or lead a peaceful life? Of course we can't. With greedy desires and selfish ideas, everyone will seek to satisfy their own personal considerations. Then what they can do is fight agasint each other with the help of various "golden cudgels (*advanced weapons*)". Is such a life valuable and meaningful? Why do Jiaolong Lingshan and Jiaolong Culture not encourage people to seek supernatural powers and functions? Never do we encourage any skills or means to produce supernatural powers and functions without right ideological instructions. We repeatedly encourage people to practice the skill of "selfless dedication".

If you can practice the "selfless dedication" skill to get your mind purified and your personality perfected, you'll get equipped with various supernatural powers and functions. If so, your power and might will be redoubled. At this time, your supernatural powers and functions will help you bring out positive effects. With an impure mind, your supernatural powers and functions will be a burden and even the root cause to lure you into committing crimes. Some people often say it will be good for them to have heavenly eyes. What do you want to do with heavenly eyes? Just to meet your personal desires or to contribute to society? Without heavenly eyes, you never know those hidden treasures in the world, so your still have a balanced mind. However, with your heavenly eyes but with an unpurified mind, when seeing so many hidden treasures you can easily get, you'll produce various greedy desires and impure thoughts to secure them. You can imagine what bad results you will have if you turn to your functions to snatch those treasures.

There are still some people who disguise themselves as ghosts or spirits to fool people. They turn to ghosts or spirits to satisfy their personal desires. We should be aware of the danger brought by these witches and wizards. I've studied such kind of people and their tricks and those of other deviant demons and externalists. All of them take advantage of people's superstitious mentality to scare them in order to meet their own greedy desires and selfish motives. However, the law of nature is subtle and delicate. As soon as you have a deviant or

wicked heart, “demons” will seize the opportune moment to enter into your mind.

Those who disguise themselves as ghosts or spirits usually have a deviant and wicked heart, so they will infallibly get possessed by demons or other evil spirits in the end. Possessed by demons, they will become mentally deranged and finally bite off their own head. Not having a purified mind and perfected personality, such witches and wizards often fabricate rumors and invent lies to mislead and confuse people. They don’t want people to cultivate their mind. They only want to intensify their greedy desires, selfish minds and impure thoughts.

For lack of wisdom, such possessed witches and wizards are characterized by heavy greed desire, hatred and stupidity. They talk sheer nonsense and misguide people just to meet their own selfish needs. They can’t differentiate right from wrong because they are ignorant. If they had wisdom coming from a purified mind, they would tell right from wrong and properness from deviation. They are victims of demons too. Using their petty supernatural powers, they give themselves up to evil without restraint. They often have self-styled titles as a certain Buddha or God. They refer to those who disbelieve in them as demons or devils. They often cook up lies and rumors to create confusion, thus having very negative influences. Some possessed witches and wizards are so audacious and unprincipled that they speak whatever comes to their mouth. They spread rumors to confuse people and disturb normal social order. They are really trouble makers. So we should keep a clear head and don’t get trapped.

These people are fond of “superstition”. I’ve met with several such people who styled themselves “the highest god”. I asked them how they knew they were the highest god. Their answers were either that they got “revelations” or they attained to it themselves. Let’s think it over. Where did their “revelations” come? Their “revelations” certainly came from their head or mind, so their titles are still self-styled. They insist they were right and others had no qualifications to appraise them. I told them, even if they were truly “revealed”, they should consider whether their “revelations” were true or not. As ordinary people, they called themselves as the largest god or immortal or something else. Isn’t it a manifestation of their greedy desires and impure thoughts? Isn’t it the inflation of their demonic minds and thoughts? I once said if those who profess to be the largest god should be put together, they would surely fight a duel with each other to decide who would be the largest god in the universe. It is really absurd and ridiculous. In *the Shrangama Sutra*, the Buddha has deliberated on the scores of demon-possessed phenomena. They are not empty words. Another characteristic of possessed people is that they are ignorant and fatuous. Whoever has this demonic mind is wildly arrogant and conceited, which destines them to “go into the demonic state”. This type of ignorant arrogance is both disgusting and pathetic, for the largest pity is stupidity.

When you return home, you should cultivate your mind, nourish your nature, and build up a dedicatory so that you can open your original nature and finish the transformations of levels and states. This is the only bright road. Even if you have many functions, such functions won’t work if they are not used to cultivate your mind and nourish your nature. I can say I have functions. I can predict in a few hours the sun will set down and that the sun is to rise in the east tomorrow. Hearing this, everyone present will say, “I still have such functions as you do.” Yes, it’s right. You have this function, so do I. These “functions” are common among us at the level of humans, which we needn’t feel shocked at. With a upgraded level or state, you will have wisdom which can change all, why must you pursue those “functions”? With those “functions”, we are great “gods or immortals” to ants. Suppose an ant has these “functions”, it will be an ant with supernatural powers just because this ant can know the sun will rise from the east. This ant will show off, saying, “The sun will rise in the east.” Seeing the sun really

rises in the east, other ants will feel amazed and shocked, shouting “Wow! You’re our God!” They never know that at the human level it’s common sense. Therefore, in cultivation and tempering, we should purify our mind and upgrade our level. We needn’t seek the so-called functions. We’ll have them all when our levels and states are promoted. It’s why we stress cultivating the mind and building up a dedicatory life. Only in this way can we return to naturalness.

In addition, I’ll come to “root nature”, which many people still don’t know. Root nature is also called “root base” or gift. Sometimes it is also called “wisdom root” by some people. There are two criteria to judge a person’s root nature. One is based on the degree of a person’s greedy desires, selfish minds and idle thoughts. The other is on the enlightening nature and wisdom. Essentially speaking, the two criteria are really one. It is divided into two so that people can know them easily. For instance, if a certain person claims that he is the incarnation of Shakyamuni Buddha or the transformation of Guanshiyin Bodhisattva, how do you respond? We only use the two criteria to judge him. Firstly, we should see if he still has greedy desires and impure thoughts. Secondly, we should test his enlightening nature or wisdom root. In this way,we can easily know his root nature and his level. Let’s us judge Shakyamuni Buddha’s root nature by the two criteria. It is well-known that he renounced the throne to cultivate the unsurpassed Way, so we can’t say he had greed and selfishness. What about his enlightening nature? Without a teacher, Shakyamuni Buddha knew all after he attained Buddhahood. So we can’t say his enlightening capability was poor. From the above analyses, we can safely conclude that Shakyamuni Buddha’s root nature was superb.

Now, let’s have a look at Qin Hui’s root nature. As is known to all, Qin Hui was the notorious prime minister in the Northern Song Dynasty. He spared no efforts to harm others and even sacrifice the country’s interests to secure his official positions, possessions and advantages. He had so heavy greedy desires that his evil deeds had caused grave harm to both the country and its people. What about his enlightening nature and wisdom? His enlightening nature can be fully shown in the following story. When Qin Hui was dying, Earth Store Bodhisattva went to see whether his true nature had been completely consumed. Earth Store Bodhisattva would still have a means to take him across at the last moment on condition that he could speak out “Fo (*Buddha in Chinese*)”from his mouth. If so, it showed his true nature had not been completely lost. However, no matter how hard Earth Store Bodhisattva inspired this prime minister, he wouldn’t speak out “Fo”. At last, Earth Store Bodhisattva had no choice but to write the character “Fo” on his palm and asked Qin Hui what the character was. Unexpectedly, this action enraged the prime minister and he said angrily, “How dare you! You’ve insulted and belittled me too much! As the first scholar in the imperial examinations, how can’t I know this character?” With these words, he had Earth Store Bodhisattva driven out of his house. In the end, he didn’t utter the word “Fo”.

Earth Store Bodhisattva heaved a sigh, saying “This person has done so many evils that his true nature has been completely lost.” Judging from this story, we know that Qin Hui’ had a very low root nature as a human. To those who think of themselves as the incarnation of a certain Buddha or an immortal, we should judge them by these two criteria. And then we will easily know the true face of those claimers. To those who sing their own praises, no matter how moving their praises are, we can safely conclude that this person is more or less a liar.

I hope everyone can truly understand Jiaolong Culture and correctly spread Jiaolong Culture. Thus, good effects will be produced. Many speech givers have discussed this matter recently. Effects of a civilization can be shown in many aspects. If you can persuade thieves,

butchers or other evil doers not to do evils and step on the way to goodness, which are good effects you've brought about. Religiously, this is called "taking across and transformation". If you can persuade good people to perfect their personality and elevate their state, you're also producing good effects. When you transform an Ahart into a Bodhisattva or transform a Bodhisattva into a Buddha, you're also crossing and transforming others. There are different levels in crossings and transformations, but their common point is to stop people from doing evils, to publicize their goodness and to encourage people to advance in increasing their wisdom and morality. These are the marks of good effects. Moreover, the propagation of Jiaolong Culture should be focused on her theories as well as her practices and operations. If you love Jiaolong Culture and set your mind on spreading Jiaolong Culture, you should take the lead to implement Jiaolong Culture in your daily life. You should be the first to purify your mind, perfect your personality and lead a dedicatory life. Only in this way can you display the good effects of Jiaolong Culture.

Last year a person from Jiangsu Province told me that she had known Jiaolong Culture for several years but she came to Lingshan recently. I asked her why she came to Lignshan so late. She told me her being late was caused by the woman who introduced Jiaolong Culture to her. She thought the woman spreading Jiaolong Culture was bad to her husband and had no faith in what she introduced. Last year she heard that woman mended her way and they became a good couple again. This change moved her greatly, so she began to wonder whether Jiaolong Culture had such awesome might to transform a person's concept and attitude. With great curiosity, she came to Lingshan to look into the root causes. The woman she referred to is familiar to me, but I didn't know she was bad to her husband. From this case, we should know that teaching by example is greater than just teaching by mouth. When a doctrine or a theory is only taught in words, it will become a mere formality sooner or later. If so, this doctrine or theory won't correctly teach and transform people. Instead, it will create cognitive disorders in society and even catalyzes people to indulge in their instincts. For this reason, as Jiaolong Culture enthusiasts and advocates, if we can't practice Jiaolong Culture in person, or can't be as good as our word, we will harm the image of Jiaolong Culture.

For many years Jiaolong Culture has been against the mentality to seek protection or blessings from spirits and gods. We also object to the false doctrines to teach people to seek protection or blessings from spirits and gods. We have always stressed that Jiaolong Lingshan is not the place for people to seek promotions or getting rich. Instead, it's a place for people to purify their mind and perfect their personality. The mentality to seek protections or blessings from spirits and gods is the indirect expressions of people's greedy desires and selfish minds. Ancient sages, saints and worthies have left many good doctrines and theories but they have been wrongly operated and are seriously out of shape.

Several years ago I visited Daxianshang Mountain (*Great Fragrant Mountain*), where a person in charge struck the bell and said, "My respectable donor! You should make a resolve to donate some money here. Thus Bodhisattvas will bless you and you'll get rich and promoted." Hearing this, I felt very much discouraged because monasteries and temples should be places to educate people to purify their mind and perfect their personality. In history they had been playing such an important role indeed. However, because of misunderstanding and wrong propagation, the role of teaching and transformation has been badly affected. I've talked about these problems with some managerial people. I said to them, "When you tell visitors here Guanshiyin Bodhisattva blesses them, have you ever thought who blessed Guanshiyin Bodhisattva when she cultivated the Way here?" According to local people, Daxianshan was

the place where Guanshiyin Bodhisattva cultivated and attained the Way.

At that time, Guanshiyin Bodhisattva was reborn as a princess named Miaoshan. Why did Miaoshan Princess leave the home-life and cultivate the Way in such a wild place? And who helped her to get rich and promoted? As a princess, she didn't seek protections and blessings from gods. Even if she did, could any god bless her to reach such a social status as a national princess? But she renounced all her great wealth and honor to cultivate the Way and sublimate her state. It is wrong to have thoughts to seek protections and blessings from gods to secure worldly wealth and comforts. It's pardonable for ordinary people to have such views, but it is completely wrong for the professional left-home cultivators who specialize in cultivating themselves and educating people to have and transmit such knowledge. We should learn Princess Miaoshan's daring spirits to give up her great wealth and honor to defeat her ego so that she could purify her mind and sublimate her state.

It's wrong to seek protections or blessings. Cultivators should seek inward because outward pursuit is just to meet people's instinctive needs while inward pursuit is to overcome one's egoism. People's outward pursuits show selfishness and stupidity while their inward pursuits are enlightening and purifying. Outward pursuit is based on superstition while inward pursuit is based on wisdom. Therefore, having a purified mind is far better and nobler than burning bundles of incenses or large numbers of kowtows. Burning incenses and kowtows are Chinese customs but such customs should be correctly guided. Burning incenses and kowtows aren't encouraged in Lingshan.

Some people don't purify their mind but only make efforts in formality. They burn bundles of incenses and doing large numbers of kowtows. In fact, their generous burning of incenses is the externalization of their greedy desires. It seems for them that the more incenses they burn, the greater gains they will receive. These are their greedy desires. Some people use this behavior to show their sincerity but such sincerity is still the demonstration of their greedy desires and selfish minds. We should have a right understanding and then adopt reasonable expressions. Too many formalities will lead to superstitious mentality. Our reverence to sages, saints and worthies should be shown by our understanding and mental attitude as well as embodied by our right actions.

When seeing sages, saints or worthies either in person or in image, we should emulate them. It's the largest reverence we can offer to sages, saints and worthies. It is also the earnest expectation from sages, saints and worthies to ordinary people. If we respect Confucius, the Sage, we should practice his teachings such as filial piety, fraternity, loyalty, faith, etiquettes, righteousness, incorruptibility and a sense of shame in everyday life. If we're rebellious and disrespectful to parents or have no sense of shame, can we still think we respect Confucius, the Sage? It is no use burning lots of incenses or frequently kowtowing to Confucius. Therefore, in carrying forward traditional Chinese cultures and Jaolong Culture, we should understand them correctly, publicize them correctly and practice them correctly. Otherwise, we would mislead others unintentionally.

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To enable everyone to operate correctly, we should try our best to make them scientific. Those who operate them shouldn't become superstitious in their specific operations. If you can operate as required by the operating procedures of natural recovery, you will surely get well regulated in your body and mind and automatically receive very good effects.

The first procedure is to return and trace back to the source. That is, we should trace back from our current mind and body to the origin of mankind, to the origin of life, to the origin of the

cosmos and to the origins of different worlds. Along this train of thoughts to trace back, we will find the true origin of their existence. Why do we need to trace back to the past but not look forward to the future? If we look forward to our future, we will only input into our “software” the disordered information of various greedy desires and impure thoughts. Meanwhile, looking forward to the future will cause us to indulge in our various instincts. However, tracing back to the source and returning to naturalness will restore our original nature, still our greedy desires and calm our mind and body, which will cause our mind and body well adjusted.

Please think. When you look forward to the future, you’ll open all of your greedy desires, selfish minds and impure thoughts, which will enable you to sink lower and lower. However, whenever you return and trace back to the source, you will stop your wild thoughts, purify your mind and perfect your personality. In this way you will open your original nature. So returning and tracing back to the source is a kind of operating method of thought for us to achieve natural convalesce. If you have no other methods to trace back, you can just begin with your age. For example, suppose you’re 45 now, and then you were 44 a year ago, and two years ago you were 43…… You can trace back in this way until to your babyhood. This is also called “return”. It is only a kind of operation based on the return concept. You should still trace back further, just as you trace against a river. From the estuary you begin to go against the river to its source. In a tree, you can go back from myriad leaves to the seed. Everything in the universe can be traced back to its root and source.

The returning and tracing-back course is like investigating Chan, but returning and tracing back to the root source is very direct and easy to operate. In fact this operating method has meditation effects. For example, you can investigate “Who am I?” This is just a way to return and to seek the root. Who are you? Who are you when you at 45? Who were you when at 44? Who were you at your birth? And who were you before the fertilized ovum? This is return.

This is a good operating method for people to adopt in their return. It is both a thinking pattern and a scientific enlightenment. As to some deep laws, effects and mechanisms, if you’re not those researchers here, you’d better let them be. You just do it as you are told. You don’t have to ask the doctor how penicillin kill germs when you get an injection, aren’t you? It won’t affect the efficacy to kill bacteria even if you don’t know it. Similarly, you’ll naturally have the good recovering effects if you just do as told.

The second procedure is to clean up mistakes and purify the mind. We should check our past mistakes by the Fourteen Don’ts, admit them, repent them and correct them one by one. Then we mustn’t commit them again. For example, you have been unfilial to your parents. Then having learned Jiaolong Culture, you must admit your mistakes and clear them off. It is good for people to admit their mistakes and mend their ways. In the past two days many representatives have acknowledged their mistakes in their speech. For example, Ms. Xu has deeply regretted that she always answered back and choked her parents because of her headstrongness when she was young. Her repentance came from deep down. She told me she even felt remorseful when she dreamed. Another example was a man who suffered from a tumor behind his ear. The tumor gave him too much pain. Having arrived in Lingshan, he admitted that he had beaten his mother. Now he has realized the seriousness of his rebellious conduct and repented of his sins of beating his mother from his heart. His true repentance contributed much to his recovery. Later the tumor behind his ear disappeared. According to a theory in Jiaolong Culture, each mistake must be repented of from the bottom of heart. When you repent of your sins from the depth of your mind, you will input ordered signals into your “software”, which can remove those chaotic signals off your “software”. In this way, the root

information which will cause diseases in your “software” will be erased. This healing method has miraculous effects because it strikes at the root of the disease.

The third procedure is to build up a dedicatory life and join in various voluntary activities which are beneficial to others and society. Those working in Lingshan are volunteers and dedicators. They never ask for rewards. In addition, they also try their best to donate money or property to Lingshan. There are many dedicating means. Some join in manual work while others engage in mental work and so on. The spirit of Lingshan is dedication. Whoever goes to Lingshan will become dedicators. They will offer their dedications not only inside Lingshan but also outside Lingshan. Their task is to spread Lingshan Spirit of selfless dedication far and wide. Without leading a dedicatory life, people can’t have their “software” ordered. We have input countless “poisonous” signals into our “software”, which have made our “software” badly disordered, thus producing various “poisoned” phenomena. Sickness is just one.

When the operating system of a computer has been infected with viruses, anti-virus programs will be used to remove the viruses to purify the operating system. Similarly, when human “software” has been infected with viruses, what should be used to remove the viruses to purify the “software”? In Jiaolong Culture, people can reorder their “software” by means of admitting their mistakes and purifying their mind. If people can build up a dedicatory life, they will not input vicious messages and viruses-infected signals into their “software” any longer, thus achieving the purpose to cure of both the outward symptoms and the root causes. Without leading a dedicatory life, people will still make new mistakes even if they admit and correct their old ones. Analogically, it is similar to a person who uses one hand to wash his face and uses another hand to plaster mud on his face. He will never have a clean face.

Building up a dedicatory life means that people won’t plaster mud on their face any more. Admitting and correcting mistakes means washing dirty things off their face. In this way people will cut off the pollution source and their clean face won’t get dirty again. Therefore, building up a dedicatory life is a most positive operating program to perfect our “software”. Having understood these operating procedures, everyone can purify their mind, perfect their personality, increase their wisdom and sublimate their state. It’s not long for us to stay together, so everyone should establish this self-operating program to defeat and perfect their self.

The theme of this symposium is the life of dedication, which has been focused on by all representatives. As a Chinese saying goes, “When a person has no desires, his qualities are naturally noble and high.” With no desire and no demand, people will have an upright mind and upright character. The purpose to establish a life of dedication is to assist us in defeating our self so as to reach the condition of desirelessness. How to reach the condition of desirelessness and practice a dedicatory life is the most valuable and meaningful content in our life. It is also the greatest project in human society. Building up a dedicatory life is also the ideal goal for sages, saints and worthies of all times. I hope all of us can pursue, practice and lead a dedicatory life.

Purify the Mind, Perfect the Personality,

Develop the Wisdom and Sublimate the state

---Talks on the seminar of Jiaolong Culture and traditional Cultures

It's a traditional Chinese festival today. Each year on this festival, special commemorative occasions will be held in countries and regions where Buddhism is popular. Today we hold the first session of Fifth Jioalong Culture Assembly, and its leading theme is "to purify the mind and perfect the personality". The themes of the seminars held last year and the year before were "Return to naturalness" and "Build up a Dedicatory Life". Jiaolong Culture starts with "purifying one's mind and perfecting one's personality" and ends with "developing one's wisdom and sublimating one's state" as the ultimate goal. Jiaolong Culture is a return culture, which unites the different procedures of evolutions and returns. Meanwhile, she combines natural science and social science and blend them into one. Therefore, she is also a comprehensive culture.

Just as I said before, Jiaolong Culture starts with purifying people's mind and perfecting their personality. Next, we should discuss why people need to purify their mind and perfect their personality. Two years ago "Return to naturalness" was the theme of the seminar and last year "Build up a Dedicatory Life" was the theme at the seminar. Are they linked to "purifying the mind and perfecting the personality"? "Returning to naturalness" has a large and wide scope. First, people should return to naturalness at the matter level, and then return to naturalness at the energy level and finally at the information level. Naturalness is the original condition and attribute. Take naturalness at the mater level for example. The balance of nature is a naturally formed ordered condition. It will be unnatural if this well ordered condition is upset by human deforestation or other destructions.

The destruction of ecological balance of nature resulted not from nature itself but from mankind. Then why do people destroy biological balance? Why do they destroy the original condition of nature? This ecological imbalance is caused by human psychological imbalances. In other words, people's unbalanced state of mind has contributed to the current ecological imbalance. What are the original conditions and attributes of human mental state? They are selfless, desireless, inactive and natural. Human selfishness and greedy desires will necessarily lead to human psychological imbalances. On the other hand, human psychological imbalances are naturally embodied by their greedy desires, selfish minds and impure thoughts. Just because of human selfishness and desire, people's actions, thoughts and efforts have been applied to serving their own instinctive needs. All in all, all of our actions serve the self in us, so people's selfishness and desire inevitably result in their unnatural actions, the properties of which will necessarily corresponds with their unnatural conditions.

First we should know that our greedy desires, selfish minds and impure thoughts are not our original natural conditions but a kind of unnatural condition coming from the upsetting of our original conditions and attributes, so we need return to naturalness. To return to naturalness, we must purify our mind and perfect our personality. We should purify our various unnatural minds such as greedy thoughts, lustful thoughts, selfish thoughts and false thoughts. Purifying the mind and perfecting the personality is a kind of operation which can enable our mentality return to the natural condition. Now we have linked to the previous theme of "returning to naturalness".

Jiaolong Culture encourages people to "defeat the self in producing every mind and

giving rise to every idea". Then what condition should we have in defeating the self in producing every mind and giving rise to every idea? This involves the theme of "building up a dedicatory life" at the seminar held last year. By building up a dedicatory life, we won't occupy ourselves with various egocentric efforts any longer. We will willingly devote ourselves to the interests of others, human society and even nature. Now let's consider it further. If we don't purify our mind and perfect our personality, either returning to naturalness or building up a dedicatory life will be empty words. For this reason, purifying our mind and perfect our personality are necessary operations for us to implement returning to naturalness and building up a dedicatory life.

Let's look at it from the angle of cultivation and tempering. If cultivators don't purify their mind and perfect their personality, their cultivation and tempering will just be a formality. Worse still, they will easily fall into a demonic state. Now we are familiar with this expression of "going deviant and falling into a demonic state", a term in practicing qigong. Why will people "go deviant and fall into a demonic state"? The basic reason is that they don't have a purified mind and perfected personality. Guided by greedy desires, selfish minds and impure thoughts, people will go deviant and fall into a demonic state sooner or later.

Therefore, I repeatedly stress all our practices and operations should be based on a purified mind and perfected personality, without which, we will naturally demonstrate our instinct such as various greedy desires and other forms of selfishness. With greedy desires and other forms of selfishness, we'll demand that all serve "me" (*the self*). For this reason, we'll certainly occupy ourselves with various fights, covets, snatches and plunders to meet our personal needs. In these egocentric behaviors, our psychological balance and the biological balance will inevitably be ruined. Our psychological balance and the biological balance destroyed, we will get separated from naturalness at different levels. So we will sink lower and lower and become stupider and stupider. Thus, our life and existence will be valueless.

The other day I talked about the following matter. Negatively influenced by notions of Western cash economy, the whole human society seems to live by the set of Western way of life and its values. The widely accepted concepts of "the survival of the fittest" and "the law of jungle" seem to move and manipulate mankind. Besides, other negative concepts and values such as competition and plunder seem to become popular with people. The whole human society, including all countries, either large or small, has been thrown into various competitions. Last week a director of a large plant in Lanzhou came to Lingshan and turned to me for advice because his plant had been in a difficult predicament. I asked him whether the competitive way of commodity was the only way for people to survive. Certainly the competitive way of life is not the only way of life. Although there are still other ways of life, it is too unfortunate for mankind to have such an operational mode. Competition is not the only way to survive. There are different living modes or different human civilizations.

One of the living modes is the Four Frees practiced in Jiaolong Lingshan, which is a new operational mode of selfless dedication. In Jiaolong Lingshan, people lead a life of dedication. They are called Lingshaners others. Linghshaners treat each other as if they were brothers and sisters in the same family. A sibling-like relationship exists between those Lingshaners, who demonstrate a new pattern of human life. Although such a pattern of human life is still in its embryonic form and far from perfection, it is widely spread and highly thought of by those who practice it. It is really an alternative living mode for mankind to adopt apart from the competitive way of life, which has put people in constant sufferings and afflictions. If this way of dedicational life can be spread and adopted by people, how beautiful and wonderful our

human society will be! These days, many people ask me, “Why are there so many good effects in Jiaolong Lingshan?” I asked them what the good effects were. They told me it was the good effects of living a dedicatory life. For example, new comers can quickly adapt themselves to the dedicatory life in Lingshan, though they are from different parts of China and from different walks. They work hard in the daytime and still study late in the night. When having meals, they wait in a queue patiently. Though there is only vegetarian food, they enjoy every mouthful and feel uncontrollably delighted.

Then where does their delight come? Where does such a strong appeal of Lingshan lie? Does it come from material incentives? No, it’s certainly not. Does it come from commodity exchanges? It’s not, either! Then where does it come? It comes from a new type of human civilization. This pattern of life in Lingshan belongs to a new type of human civilization. Never belittle the operations in Lingshan. Common as people working in Lingshan seem to be, they demonstrate a new and different human civilization. Once a visitor asked me, “Some people here burn incenses and offer their kowtows. What kind of condition are they in? What do they seek after?” I told him such phenomena should be look at from different angles.

These people possibly have reached a high level and state in purifying their mind and perfecting their personality. This seems too hard for people with high a social status, rich knowledge and great riches to understand. The reason is that personal knowledge, wealth and a social status have nothing to do with purifying the mind and perfecting personality. In other words, people with wealth, knowledge and a high social status don’t necessarily have a purified mind and perfected personality. A purified mind and perfected personality can’t be bought by money, exchanged by high social statuses and substituted by knowledge. As a result, we’d better not judge a person by their appearance.

A manager from Lanzhou City, capital of Gansu Province, told me that he knew a rich person who had tons of money. The rich person often ate in luxury hotels and whenever he ate he would tell the waiter to serve him the most expensive dishes and soups. The soup in his meal was said to cost 2000 *yuan*. I wonder what ingredients made his soup be worth 2000 *yuan* but his corrupt lifestyle indeed makes other people shocked. To these people, too much money only brings them mountains of evil karmas, for they only use their money to do evil. Later, when this man was arrested by the police, he said, “I’ve known I will have such a day! It’s good for me to have been arrested. I’ve felt relieved because my heavy burden has been removed.” From his words, we can see this person was really pathetic and stupid. To him, life only consists of eating, drinking and merrymaking.

If the value of a human life just lay in eating, drinking and merrymaking, animals could live a meaningful life. Perhaps animals can even do better, because animals don’t pay money for having sex while humans can pay for prostitution. If people just put their life worth on seeking sensuous pleasures and merrymaking, there will be no difference between them and animals. If so, we should say pigs are the happiest creatures in the world. They don’t worry about food and shelter. They are well taken care of by their owners, to whom the most frightening thing is that their pigs refuse to eat. Pigs can get everything without efforts. However, people don’t think pig’s life is worth pursuing. Pigs only live a low and stupid life.

As a result, we must know the value and meaning of a human life. What we live is not just for materials. What should we do after we are full and warm? If people don’t have their mind purified and their personality perfected, they will lose the basic condition to be humans. They will lose the basic characteristics of human nature. Without an increased wisdom and upgraded state, people won’t have a right outlook on the world and life. If so, they will surely

live a life full of confusions and distresses. Finally, they will become useless people. So, without wisdom, can people realize their lowliness and stupidity? Look at this rich person. He didn't realize his lowliness and stupidity, so he lived a miserable and wretched life. He might think others were poor and pitiful. But we think he deserves more pity. People are really pathetic if they don't know how to live a right life. He did have money but he didn't know how to live a valuable life. It's really horrible. If people have adequate living conditions but don't develop their wisdom, perfect their personality and sublimate their state to complete their transformations between different levels, they will live a valueless and meaningless life.

I think people would rather live as a beggar than as a pig in a five-star hotel. Were there an option to be a beggar in human realm and a pig in a five-star hotel, no one would choose to be a pig in a five-star hotel. The reason is very simple: a pig is stupid and at a low level. If a person has his life based on a life of low taste, he will live a valueless until his death. The other day some people talked about how to deal in shares. They are busy choosing, buying and selling shares every day in the stock market. They are so absorbed in their deals that they even do it in their dreams. Suppose a person can make gains every day and gain 6 billion *yuan* before his death. When on the point of his death, will he know the fact that he has been sentenced to dealing in shares for a whole life? Today I've gained 1 million and tomorrow I will earn 2 million too. Throughout his life, he engages himself in buying and selling shares. Is there any point living such a life? When he recalls his whole life on his death bed and finds his life really valueless and meaningless, how disappointed and discouraged he will be! Then he will realize that money and materials are not the destination of a human life. Nor are they the benchmark to measure the value and meaning of a human life.

This time, on the way back from a conference in Shijiazhuang, we stopped at Linfen, a city in Shanxi Province, where we leaned some moving stories about the legendary King Yao. Why do people thousands of years later still remember and honor King Yao? As a monarch, King Yao tilled the land and sowed the seeds by himself. In *Book of Song*, it reads, "**I labor at sunrise and rest at sunset. I plough the field to produce food to eat. I dig a well to get water to drink. Can the power of the throne influence me negatively?**" In the morning he would labor in the field while his wife would weave cloth. Besides, he devoted his time to handling heavy state affairs. Just because of his dedication, he was popular with the people. Devoted much time and energy to state affairs, he became very thin. Seeing this, people felt much worried about his health.

A man had a "precious rooster" that could crow punctually every morning. The man asked his son to offer the rooster to King Yao as a gift. He knew King Yao wouldn't accept this gift, so he ordered his son to try his best to make King Yao keep his rooster. Having known the story of the rooster, King Yao told the son, "Your family has a treasure. I have a treasure in my family too, which is to love the people. If you present this rooster to me, you family will lose a treasure and so will I. It's not worthwhile for two families to lose their treasures." But the lad insisted, "I don't care. My father ordered me to offer you the rooster." With these words, he put down the rooster and ran away. King Yao untied the cock and it followed the little lad home.

Later, another man brought a horse to gift it to King Yao. King Yao told the man, "You'd better keep the horse yourself. If our country is in need of horses, you can donate the horse to our country." The man said, "My horse is wonderful and we trust you. You're the king and you should use this precious horse." King Yao said, "In your opinion, as a king, I should accept your precious horse as a gift. Then if someone sends a holy ox tomorrow, I should accept it too. In this way, all the treasures under heaven will be brought to my house. Then I will spend all my

time looking through the treasures. If so, can I have time to deal with state affairs? By doing so, you are trapping me as a treasure-gathering king and a usurper of state power." Hearing the words, the man left with both his horse and great admiration.

From the stories we know that King Yao had a purified mind and a perfected personality. No treasure could shake off his loving and caring mind to people. Confucius, the Sage, held in high esteem Yao and Shun, saying, "**How towering and lofty Yao, our Emperor is! In the world only heaven is the greatest and only Yao can embody it.**" The mind and personality of King Yao embodied the attributes of the Way of heaven, that is, selflessness and desirelessness. He has been the example for people to purify their mind and perfect their personality. As a result, King Yao has been honored as the beginning father of civilization. From this we can see "civilization" is marked by the purification of the mind and the perfection of the personality. If we can reach the state of King Yao and King Shun in purifying our mind and perfecting our personality, there will be thousands of millions of sages and worthies all over China, and the whole human society will be in great order.

Purifying the mind and perfecting the personality is the starting point and foothold. To reach an ideal state or good social form, if people don't purify their mind and perfect their personality, their efforts will only be empty words. Everyone is yearning for communism, but if they don't possess communist morality and character, it will be impossible for them to reach communism. Even if there are abundant and plentiful material resources, this communist state can't be realized. In *Shoo King*, it records as follows. "**King Yao had wisdom and disciplined himself strictly. He was kind and honest. He was generous, tolerant and magnanimous to others. He made appointments on virtues so as to harmonize all ethnic groups. He led the world by example and the people became civilized and elevated. He coordinated myriad nations and made their people kind and advanced.**" From this record we can know that King Yao led by example and there was great order and prosperity in his reign, which is famous in history.

In other historical documents, it is recorded that King Yao lived in a house "**filled with bushes and brambles for lack of trimming and the rafters supporting the roofs of his house were not well-decorated**". King Yao wore "**cotton clothes to cover his body and used deer's skin to keep warm in winter.**" Under such a low productive level, King Yao was able to "**coordinate myriad nations and make their people kind and civilized**". In such poor living conditions and surroundings, King Yao could "**travel through great mountains and across big rivers throughout the world to handle state affairs**. **He was filial, kind and benevolent and treated people as if they were his children.**" From the achievements made by King Yao, we can see the poor material conditions didn't affect his "coordinating myriad states**"** and **"**his being filial, kind and benevolent to people and treating them as if they were his children." His achievements lay in the high degree of the purification in his mind and the perfection in his personality.

Currently, though with highly developed productive forces, so many countries are not in harmony. Wars and various contradictions between and among countries break out easily and frequently. People have become more and more selfish and cruel. The world is filled with restlessness and chaos. Can these bad phenomena be caused by backward productivity? Looking back to those peaceful and prosperous times created by ancient sages and worthies, do we have any civilization or any forwardness? Shouldn't we feel deeply ashamed of the dirtiness in our mind and baseness in our personality? In a world filled with plentiful food, clothes and houses, various ugly and evil phenomena are widespread, which were unimaginable in the times of King Yao and King Shun. With too much food stored, there are still millions of people starving to death every year. With too many houses idle, there are still

millions of people living in ghettoes and slums. With so many vehicles running empty, there are still many people walking on foot. With so much money and fund wasting, there are still many students who can't afford university education……

Facing these phenomena, shouldn't we reflect on the decline of civilization?! Shouldn't we reflect on the importance of purifying the mind and perfect the personality? Based on such a high level of modern productivity, if people had a balanced psychology, our life would be much better than that in times of King Yao and King Shun. However, facts are on the contrary. Wealthy countries have stored up large quantities of grain but they, by economic laws, would rather have it destroyed than give away to hungry people. Meanwhile, in poor African countries, millions of people are going hungry and many of them even starve to death. Then recalling the times of King Yao and King Shun, we can't help wondering whether those presidents or prime ministers have enough wisdom and capability to govern their countries. Let's consider it further. The earth, mother of mankind, provides us plenty of resources such as food, clothing, abodes and transport means etc. However, mankind lives painfully in the cash economy filled with various deceptions and swindles just for lack of a new civilization and a noble living form.

Later I said to that plant director, "As the director with such a large plant, do you feel happy? You don't feel happy. You feel painful. Your pains are even larger than mine!" He smiled a bitter smile and said, "Today I've specially come here for advice." I said, "Nowadays, every factory is in the same difficult situation!" Why is so? It is the competitive mentality that is to blame. What's the final purpose of various competitions existing in society? The final purpose behind the fierce competitions is not to make people's life better but to make more money. Then what do they make so much money for? There are so many poor people around us but only a few are wealthy ones. If you're one of the wealthy, how do you use your money? With social productivity developed and material possessions increased, what will you do with your wealth? Will you use it to aid the poor to get the same material comfort? We haven't yet seen such advanced theories, motives or actions from either economists or sociologists. They have no such concept to give away their wealth to others. Nor do they have such a mindset to describe or pursue such a advanced social living form. During such an abnormal development driven by human greedy desires, selfish minds and impure thoughts, we have lost the natural conditions and attributes possessed by our original nature.

With the loss of such natural conditions and attributes, various disordered phenomena have come up endlessly. Then what should we do? We must purify our mind and perfect our personality so as to return to naturalness. Otherwise, we would have no great wisdom to understand the laws of some deeper levels and experience the conditions of some higher states. We'll live at a low level forever. It has a far-reaching significance for people to purify their mind, perfect their personality and return to naturalness. To what degree does the significance reach? This significance is so far and deep that it concerns with the existence of mankind and the direction mankind advances. Will we still go on revolving in the polar worlds or will we display the conditions and attributes of a higher level and state? It's an objective law that is independent of man's will and has been controlling us all the time. It has nothing to do with human comprehending power or preferences.

For example, if a legal illiterate kills someone, he must be responsible for it. Though not knowing objective law, the objective law still works and exerts its forces. As Lao Tzu said, "**The Way of heaven is to exhaust excesses and make up for deficiencies. However, the Way of man is not so. It exhausts the deficient to offer to those who have excesses.**" "**The net of heaven has large meshes, but it lets nothing slip through.**" JiaoLong Culture encourages people to get to know the

world from the angle of law. Only in this way can people establish a wise, valuable and meaningful outlook on the world, life and values. If we aren't responsible for us, we will do harm to our own mind and body as well as society and nature. For this reason, we are reintroducing the fine traditional Chinese cultures to people and let them know the good and anxious intentions of sages and worthies. Jiaolong Culture is aimed at no individual person, country or region but the whole human society. Jiaolong Culture is intended for the prosperity of the whole human civilization. When we are laboring, studying and researching hard here, we are making efforts for the establishment of a new human civilization, which has a far-reaching significance.

Once, a gentleman from a large city said to me, "Lingshaners seem to be bumpkins. Most of them are either rustic or have no "culture" (*an expression of illiterate people*). I don't think he is right. Nowadays, most people have a wrong idea of "culture". They have the definition of "culture" limited to the knowledge from school textbooks and education. They never know the true meaning of "culture" is to have a purified mind, perfected personality, developed wisdom and a sublimated state. All those cultures and educations including college education are only a means to reach such a purpose. That gentleman may have reached such a high state of a purified mind, perfected personality and developed wisdom by means of the college education he received. However, he never knows those he thinks have "no culture" have reached such a high state for a long time. Hui Neng was an illiterate and couldn't read Buddhist sutras. In that man's opinion, Hui Neng had "no Buddhist culture".

Another Chan master Shenxiu, a contemporary with Hui Neng, was the professor monk in the Fifth Patriarch's monastery and had read large numbers of Buddhist sutras and commentaries. However, it was not Shenxiu but Huieng who met the high demands made by his master. If a person can't get educated, cultured and transformed by the teachings of sages and worthies, they really have "no culture". Hui Neng, an illiterate monk, founded the Dharma-door of sudden enlightenment in Chan School and left *a famous classic: the Platform Sutra*. Hui Neng, an illiterate monk, founded a culture and civilization that has ever influenced China and even the world.

The "Four Frees" is culture. The spirit of selfless dedication is culture. The practice of purifying the mind, perfecting the personality, developing the wisdom and sublimating the state is also a kind of culture. They are a kind of great culture! If "culture" only refers to knowing some words or being able to read some books, the concept of "culture" seems too narrow. Well-read as some people are, they still "have no culture" because they don't have a purified mind, perfected personality, developed wisdom and a sublimated state. Their head is filled with various greedy desires, selfish minds and impure thoughts. These people really "have no culture", that is, they are really uncivilized. People who "have culture" refer to those who have been educated and transformed by the sages and worthies. Just as I said to that gentleman, "There are some people who are well dressed and always wearing a scholarly look but their mind hasn't been purified. They still have various thoughts of heavy greed, anger, jealousy, arrogance, stupidity and lust. How can they think they "have culture (*are civilized*)"?!

Without a purified mind, people can't demonstrate their life worth. With wealth, knowledge and high social positions, they should better serve the people and make more contributions to society. Only through selfless dedication can people realize their life worth. Take some celebrities in Hong Kong for example. They have donated large quantities of wealth to build schools, universities and other public-service facilities in the mainland. They really lead a valuable and meaningful life and have realized their life worth. By building more schools to

benefit others, they have perfected and sublimated themselves.

The purpose of purifying the mind and perfecting the personality is to let people have such a concept of a dedicatory life. To build a dedicatory life means contributing to human society and other living beings. Lao Tzu encouraged people to try their best to contribute to others without competing for themselves. If everyone has such a cognitive condition of selfless dedication, the human society will be a paradise, where all people are in a harmonious and sibling-like relationship. Hence, an outlook of selfless dedication in human society will come into being. In pursuing such a noble life, people's life worth will be sublimated and realized. And accordingly, their levels and states will become higher and higher. Thus, our human society will enter a sound cycle of development. In this way, mankind will finish their returns from the matter level to the energy level and ultimately to the information level.

Simply pursuing material comforts only lowers people's levels and states. It's necessary for people to maintain some basic material living conditions. But with material living conditions secured, we need seek spiritual civilization to form a beneficial cycle so that we can raise us from the inferior level of material enjoyment to a higher level of wise understanding. To finish returning to the naturalness of our original nature, we need to build up a dedicatory life. To build a dedicatory life, it is necessary for us to purify our mind and perfect our personality. Without these basic operations, all we have been seeking are empty.

Mr. Chen is a news reporter from *Legal Daily*. The other day, we talked about law and society. Without a purified mind, people can't keep their crime in check, even if there are many laws and rules. It is because laws and rules are not the ultimate means to end evils. People can still turn to other means and forms to express their selfish minds and impure thoughts. The "Fourteen Don'ts" to sweep up the mistakes and purify the mind is just made to cure people of their selfishness and impurities in their mind and personality. For instance, if Shakyamuni Buddha was tempted to take bribes, Lao Tzu was guided to abuse others, or Confucius was taught to rebel against his parents, they would never make it, because they had a purified mind and perfected personality. To them, various laws and rules were useless.

All doctrines and theories created by ancient sages and worthies were intended to teach and transform people. The first chapter in *Great Learning* reads, "**The Way of the great learning is to brighten the bright virtue, befriend people and rest in the utmost goodness**." The meaning of "befriend people" is to reshape people's mind and personality. It also means helping people to purify their various greedy desires, selfish minds and impure thoughts so that they can become a renewed person. "Utmost goodness" refers to a extremely lofty state where people's wisdom is full and their virtue is complete. When people have full wisdom and complete virtue, goodness is naturally contained in it! In *Great Learning*, "to brighten the bright virtue" means to aid people to get their bright virtue revealed. In Buddhism, it is called "opening up the self-nature or Buddha-nature". Understanding the mind and seeing the nature is to have one's Buddha-nature revealed. In Lao Tzu's words, people should "tally with the Way by cultivating virtues", "follow the Way only" and "knowing eternality to become brightened".

As *Great learning* says, "**To brighten their bright virtue under heaven, people should first make their country well ordered. To well order their country, they should first harmonize their family. To harmonize their family, they should first cultivate their body. To cultivate their body, they should rectify their mind. To rectify their mind, they should first be sincere in their thought. To be sincere in their thought, they should first get their wisdom developed. The opening of their wisdom lies in fighting and overcoming human desires.**"

This passage should be interpreted as follows. To brighten their bright virtue, people

should first have their original nature or Buddha-nature displayed, which will make human society reach a very high level and state. To reach such a high level and state, people should make their countries well ordered first because human society consists of many countries. To well order their countries, people should harmonize their family first because every family is the basic cell of human society. To harmonize their family, people should "cultivate their body", which means having their mind purified and their personality perfected so that everyone has good character and conduct. To have good character and conduct, people should "rectify their mind first". The mind refers to people's mental constructs. This means that good conduct comes from good mind. In other words, people with a well regulated mind surely have good character and conduct. To a person, his body is his "hardware" while his mind is his "software". "Hardware" is stipulated and directed by the "software". For example, if a person has the idea to steal something in his mind, he will put the idea into action. If he has the mind to study hard, his body will sit upright and study hard.

"To rectify their mind, they should first be sincere in their thought." The mind refers to people's mental activities, which should be made sincere because a rectified mind is based on sincere thoughts. When people's thoughts are not honest and sincere, their mental constructs will go wrong, so people should try to make their mentality sincere and simple. "**To be sincere in their thought, they should get their wisdom developed first**". To be sincere in mentality, having a wise understanding is a must. Otherwise, people won't be honest for ever. Hence, people should have their wisdom opened up so that they can deepen their understanding and know those underlying laws. Without knowing those underlying laws, people cannot remain honest and upright throughout their life, for human instincts constantly stop people doing well.

"**The opening of the wisdom lies in fighting and overcoming human desires.**" Why don't we have a wise understanding? It is because our original nature has been tightly covered by our instincts. In other words, our greedy desires, selfish minds and impure thoughts have shrouded our divine light of wisdom. To open our wisdom, we must fight against our various desires for material possessions. If we cannot get rid of human desires, our innate divine light of wisdom can't be opened and revealed. So fighting and overcoming human desires is of vital importance for people to cultivate their body, to harmonize their family, to well order the country and level the under-heaven (*the world*). It is the basis of bases.

As is shown in *Great Learning*, to "brighten the bright virtue under heaven", people should fight and overcome their human desires, which is, in fact, purifying the mind and perfecting the personality in Jiaolong Culture. In *Great Learning*, it also reads: "**With human desires overcome, people will know when and where to stop. Knowing when and where to stop, people will be sincere in their thoughts. Being sincere in their thoughts, people will get their mind rectified. With a rectified mind, people will get their body well cultivated. With a well cultivated body, people will get their family harmonized. With a harmonized family, people will get their country well ordered. With a well ordered country, people will get the under-heaven leveled**"

In *Great Learning*, all the teachings will be realized by fighting and overcoming human desires in order to develop wisdom, which shares the same meaning with "purifying the mind and perfecting the personality" in Jiaolong Culture. "**With human desires overcome, people will know when and where to stop**". It means that, having defeated their greedy desires, selfish ideas and impure thoughts, people will have a purified mind and perfected personality. Thus they will have their wisdom developed and know laws at different levels. Then they will naturally know the don'ts and do's in their life. "**Knowing when and where to stop, people will be sincere in their thoughts.**" Having known the properties of laws at different levels and

understood what the mind and nature is, people will willingly make their thoughts sincere and their body well cultivated. Having a well cultivated body, people will have their family harmonized, their country well ordered and their world leveled. So, it is not a small matter for people to purify their mind and perfect their personality. Instead, it is a matter concerned with everything from rectifying the mind, cultivating the body, harmonizing the family, ordering the country to leveling the under-heaven. The whole set of operations lies in fighting and overcoming human desires to open up their wisdom, which is actually purifying the mind and perfecting the personality, the theme of this seminar. From this perspective, we have a very large theme in this seminar, which has a far-reaching significance.

Next I will come to how to perfect the personality which is a topic I lectured on in Xinjiang. In Jiaolong Culture, there is a saying, **"Defeat the self in producing every mind and giving rise to every idea."** When we have an idea, we should think whether this idea will do harm to society and nature or not. Is this idea we produce egocentric or altruistic? I think everyone should have such wisdom and distinguishing ability, with which, we will know whether our thoughts are right or not. If we find our thoughts egocentric and selfish, we should instantly realize that our greedy desires, selfish minds and impure thoughts have got the upper hand. So we should overcome and purify them immediately. This process of overcoming and purifying our impure thoughts is a process to fight and overcome human desires. It is also a process for people to purify their mind and perfect their personality.

As we often say, a thought will make a big difference. In Buddhism, a saying goes like this, "**The ten Dharma Realms are created by the mind.**" The ten Dharma Realms are ten different worlds and states. These ten different stages lie in every thought or idea of your mentality. Different thoughts correspond with different levels. For example, if you have a thought of contentment, you'll have a mind which corresponds to the state of Tushita Heaven. If you have thoughts of greed and discontentment, your state will be relegated. If you constantly produce greedy thoughts in your mind, you'll fall into the realm of hungry ghosts. If you have a thought to sacrifice yourself to save others or serve the people heart and soul, you will ascend to the state of Bodhisattvas. By analogy, the rest Dharma Realms exist according to your corresponding mind. So take great care when producing minds and giving rise to thoughts. We should defeat the self (*selfishness*) in our mental activities.

In order to purify people's mind, the Buddha made up many means and approaches, of which one was to reciting Buddhas' name. Why do people need to recite Amitabha? What does Amitabha mean? Amitabha, also called Amita or Amitayus, means infinitude or having no extremes. To widen and sublimate our states, Shakyamuni Buddha taught us to be mindful of "Amitabha" so that we can purify our mind, perfect our personality, overcome our selfishness and narrow-mindedness. In this way we will reach the non-polar condition of infinitude. In the non-polar condition of infinitude, we will develop a leveled and equal mindset, which pervades the Dharma Realms. With such a mindset, we will become selfless, desireless and inactive and natural. With such a mindset, we will display a kind of unconditional kindness and same-body compassion towards everyone in difficulty. With such a mindset, we will no longer harbor a discriminating mind between themselves and others or inside and outside. With such a mindset, we will have no greedy desires, selfish minds ideas and impure thoughts. Reciting Buddha's name is a process to purify our mind and perfect our personality, a process to transform a selfish mind into a public mind, and a process to transform a mortal mind into a Buddha mind. We should learn from Amitabha his measureless wisdom and boundless compassion. By diligently reciting "Namo Amitabha" in mouth, being mindful of "Namo

Amitabha" in mind, and making selfless contributions in action, we will surely realize our goal to become a Buddha.

There is an ancient saying like this, "An idea can destroy a thousand years' suffering and an idea can also create 10 thousand years' karma." This saying means good or evil exists in our every idea. Slaughtering people or set fire to houses results from an idea while practicing charity and accumulating virtues comes from an idea as well. Doing evil and committing crimes happens in an idea while sacrificing one's life to rescue others' life also occurs in an idea.

This summer, we visited Huashan Mountain, one of the five sacred mountains in Taoism. Many stories about selfless dedication have been passed down there. In the 1980's, a visitor fell down from the edge of a cliff. At the critical moment, Zhang Hua, a university student, bravely saved the falling person but sacrificed his life. Such a heroic deed came about from an idea. If the idea was selfish and egocentric, Zhang Hua would retreat from rescuing others' life. But Zhang Hua's idea was to save the life. Though selfishness and selflessness happen in the same idea, their different roads leading to different destinations and worlds are manifested before people. Therefore, it's important to purify our mind and perfect our personality. There are many ways to do so but the key is to be altruistic in giving rise to every idea.

If people can overcome their ego and have a purified mind, they will become the "great heroes", just as Mencius said. "**Wealth and rank cannot dissipate them, poverty and low status cannot buckle them and despotic power cannot distort them.**" Great heroes are great people with great wisdom and good character. Just because they have great wisdom, they can reach the state of sages. They remain unmoved faced with any unexpected situations or happenings. People with great wisdom surely have concentrative power to resist interferences. Reversely, just because of their concentrative power, they have great wisdom. Having great wisdom, people won't be influenced by external happenings and environments. In Buddhism, such people are called "people with purified six sense organs". In Taoism, such people are called "people who have lessened desire and follow the Way only".

"Not seeing desirable things prevents confusion of the heart." This is Lao Tzu's famous words. When there are no temptations, people may be in peace and stay calm. However, they will become restless and lose their self-control when they are exposed to temptations. If there is no gold, people may remain calm and unmoved. However, when something desirable is shown, people who are not great heroes will become restless and can't control themselves. They begin to either daydream or clamber conditions. Then various schemes or stratagems will be invented to snatch them. Next, both open conflicts and veiled struggles will be unavoidable. In today's world, we can't keep ourselves isolated from others and the outside world when we purify our mind and perfect our personality. It's impossible for us to keep ourselves from various desirable things or places full of temptations.

What we can do is only make our mind not hanker after those desire-stimulating things such as valuables and luxury goods. Then how can we keep our mind calm and unmoved when seeing the desire-stimulating things? Only when we know the original conditions and properties of the world and its existing laws and patterns can we remain unmoved faced with any external temptations and interferences. People won't become confused if they can have a deep understanding of the verse from *the Vajra Sutra*, "**All with an appearance is false and sham. If one can see an appearance is not an appearance, he will see the Thus Come One.**" Another method to keep unmoved is to firmly believe in the law of causation. For example, seeing some lost property, people believing in retributive law will say, "It isn't mine. I won't take it." They will remain unmoved facing a desire-stimulating situation.

In China, there is widely circulated story about Heaven Master Zhang, a famous Taoist cultivator. In his past cultivation, he applied hard efforts every day so now he was on the verge of success. The mark of a successful cultivator is to have a purified mind and perfected personality. Then Lord Laojun, the Unsurpassed, tested him whether he had reached such a high state. One day, Heaven Master Zhang found a large piece of gold when plowing land. However, Heaven Master Zhang felt unmoved and just buried it in the land again. Having seen this, Lord Laojun, the Unsurpassed, confirmed this cultivator had cleared the pass of wealth. To every cultivator, there are four passes of alcohol, sex, money and patience, which are actually four tests for each cultivator.

On a rainy night, Heaven Master Zhang stayed alone in a thatched room. Suddenly there were loud knocks at the door. He opened the door and there stood a beautiful young woman. Thinking of the rule that no direct contact was allowed between men and women, Heaven Master Zhang denied her entry. The young woman complained, “Cultivators of the Way should have a compassionate mind. It is cruel of you to let a woman stand in the rain and even freeze to death.” Heaven Master Zhang had to let her in. In the room, the young woman began to flirt with him. She told him it was in the wild and no one would know it. But Heaven Master Zhang sternly said, “In such bad weather, I let you to take shelter out of compassion but you even behave indecently. You’d better leave.” The young woman refused to go out. Finally, Heaven Master Zhang had to go out himself and stayed outside for a whole night.

He didn’t know that the woman was transformed by Lord Laojun, the Unsurpassed. After daybreak, he opened the door and said, “You can leave now.” But there was no reply. He saw Lord Laojun, the Unsurpassed, came out and confirmed that he passed the test. Heaven Master Zhang passed the passes of wealth and sex. This story shows us how to defeat the ego and purify the mind. In this respect, the ancients set many brlliant examples to us. We should carry forward this kind of noble civilization created by ancient sages and worthies.

In daily life we should do as what Lao Tzu taught, “**Sages keep the half tally but don’t press for payment.**” What does it mean? It means that we shouldn’t take from others. If we cannot devote ourselves to others, we’d better not take from others. This demand is not too high and ordinary people can easily meet. Even if you don’t take from others, you are still at a low level. If you can further dedicate yourself to others, you will be on the way to perfecting your personality. The “taking” here doesn’t inlude what you earn through your honest and right work. It means what you get by unfair means which go against natural properties. “Never pressing for payment” means not taking things away from others. We should first not take things away from others. Next, we should “contribute to others but not compete with them”. In short, we should give more but take less from others and society. Additionally, a third level is to serve the living beings heart and soul. Are there still higher levels there? Yes, there are and there are deep philosophical principles in them. It’s too early for me to explain them to you.

We should purify our mind and perfect personality step by step. Then how can we purify our mind and perfect our personality effectively? How can we make it based on interpersonal relationship in daily life? The following is some advice from the famous Vinaya Master Hongyi, a well-known modern master who observed precepts strictly. He had an insightful understanding of cultivation, tempering and refinement He said, “**It is very stupid for people not to see their own faults.**” This shows that if people ignore their mistakes, they are really fatuous and benighted people. “**If they do spot their faults but don’t want to correct them, they’re extremely stupid.**” When people find their faults but refuse to mend their ways, they are really the stupidest people. This advice is very important to us modern people. It advises us not to

cover up our errors but take quick action to sweep up them.

"**It is very bad for people not to see others' strengths.**" If we can't see the positive aspects of other people, it shows we really have an evil mind. "**It's the evil of evils for people to hide the strengths when they see them.**" If we discover the merits of other people and try to keep them unknown, we'll be evil people. In purifying the mind and perfecting the personality, we should first admit recognize our faults. Next, as cultivators, we do well in discovering the positive aspects from other people. It's the basic condition for a cultivator to possess. It is also a specific operation for cultivators to do.

"Petty people often blame heaven and others for their own faults." In Confucianism, people are divided into two types, superior men and petty people. Superior people are those who have a purified mind and perfected personality while petty people don't. When petty people make mistakes they blame everyone and everything but themselves. They always find objective excuses and scold others for their own faults. These are the specific signs of their imperfect personality. However, **"Superior people regard others' faults as their own"**. When superior people discover the faults of others, they will regard the faults as their reminders.

Some superior men even scold themselves for their own imperfection. Superior people always use others' faults as a mirror to reflect on their own faults. This is the display of their purified mind and perfected personality. They never make excessive demands on others. Superior people place blame on themselves while petty people always forgive themselves but are hypercritical of others. We always make complaints and blame others on earth for our own faults. In the view of Vinaya Master Hongyi, we are petty people. From Jiaolong Culture, we are people with an unpurified mind and imperfect personality. Therefore, to cure us of our bad habit to find fault with others, we should first find fault with ourselves.

Vinaya Master Hongyi said, "**Physical illnesses are easy to cure of but psychological illnesses are hard to treat.**" For example, if you have a sore on your head, you can remove it by an operation. However, what if you have a sore in your mind or soul? It's invisible, so you can't scoop it out. The psychological "illness" should be treated in an early time. Otherwise, it will lead to endless troubles. Then how should we treat them? Purifying the mind and perfecting the personality is the best way to cure of such psychological illnesses. Actually, purifying the mind and perfecting the personality is really a kind of psychological operation, which can remove malignant ulcers in our mind. Our seminar is to bring people to the attention of this kind of psychological operation to purify the mind and perfect the personality. We often have difficulty in removing psychological illnesses because they are hard to treat.

Reversely, just because psychological illnesses are hard to treat, we should lose no time to purify our mind and perfect our personality to get rid of them. Vinaya Master Hongyi also said, "**Overcoming the self starts with the mind.**" What does it mean? Overcoming the self refers to defeating oneself. The beginning of treatment is to remove our greedy desires, selfish ideas and impure thoughts in our mind. For instance, if your biggest illness is coveting riches, you should turn to donations to treat it. If your illness is laziness, you should use diligence to counteract it. In Buddhism, cultivators turn to the six perfections, say, giving, upholding precepts, patience under insult, diligence, meditation and wisdom, to treat and cure them of their various diseases in their mind.

What is the largest barrier in purifying mind and perfecting personality? All of us have it and there are actually many. They are often compared to four passes of wine, sex, wealth and anger. Which is the largest barrier you have among wealth, sex, fame, food, sleep, killing, stealth, lust, lying or wine? Among these negativities, greed, anger, stupidity, arrogance and

doubt are extremely difficult to overcome, but each cultivator must overcome and defeat them. **"You'll get panicked by your gains or losses if you cannot break through the pass of profit."** If you can't get through the money pass, you will feel delighted at gains but painful at losses. If you have got through this pass, you'll never feel panicked by either gains or losses. **"You'll get distressed by slanders or praises if you cannot break through the pass of fame."** If you feel pleased when praised and feel distressed when defamed, you don't have a purified mind and perfected personality. You're still at the mercy of fame and profit.

Vinaya Master Hongyi went on with his advice. "**Unearned gains are what people under heaven contend for. If I get them, I also earn their resentments and grudges. If I let go of them, their resentments and grudges will disappear. Therefore, if you can give up unearned gains all your life, you'll really get unearned gains all your life. This is what I've gained in my past years."** His experience is of great value, for people throughout the world are vying for unearned gains. Just because people all over the world are fond of gains and advantages, various competitions exist everywhere among people, countries and even in nature. Therefore, if you get unearned gains, you'll become the target for people's resentments, grievances and angers. If you keep yourself away from unearned gains or advantages or just dedicate yourself to others, you'll surely get unearned gains and advantages, because dedicators never suffer losses. This is the experience Vinaya Master Hongyi got in his life. In fact, Lao Tzu had this wise experience expressed earlier, saying, "**Sages never hoard. The more they contribute to others, the more they will have. The more they give away to others, the more they will gain.**" As a result, we should strive to do something profitless and willingly take a loss.

What are sages? In the terms of today's topic, sages are people who have a purified mind and perfected personality. Sages never accumulate wealth or gain unearned advantages by unfair means. "**The more they contribute to others, the more they will have**" It means that they constantly dedicate themselves to others. What sages have is wisdom and morality. The more they contribute to others, the more wisdom and morality they will have and the higher their level and state will become. **"The more they give away to others, the more they will gain."** This means that the more they make contributions to others, the more they will get. Besides material possessions, the sages have got a purified mind and elevated state. As we can see, sages and saints at all times and in all countries have established various doctrines and theories to guide people to know laws of deep levels and then automatically practice them to get their mind purified and their personality perfected. These sages have been and are to be remembered and honored for thousands of generations. Such phenomena really show the principle of the saying that "**Thanks to their selflessness, they have their selfishness fulfilled**".

Only when people can volunteer to purify their mind and perfect their personality will their operation and practice become meaningful. Otherwise, their operation and practice will be a formality and their cultivation will be "reform-through-labor", as some people called. It is terrible to do so. So we should automatically overcome our egoism. What's more, we should perfect ourselves in the process of teaching and transforming others.

Having studied Jiaolong Culture in Lingshan, like a radiant point, everyone should radiate out the information of Jiaolong Culture and Lingshan Spirit correctly to benefit human society. This is really to benefit both others and oneself. The focal topic of this seminar is to purify the mind and perfect the personality, which is linked to the theory to "**cultivate oneself through the Way and cultivate the Way through humaneness**", as was taught by some ancient sages. How can we cultivate ourselves? We should cultivate ourselves according to the conditions and attributes of the Way, which are selfless, desireless, non-active and natural.

Then how do we know we have made progress in our mind purification and personality perfection? The progress will be shown through our daily behavior. In daily activities, can you show the attributes of the Way, say, selflessness, desirelessness, and naturalness? In communication with others, can you show your kind and compassionate mind through your behavior?

As is taught by the ancients, cultivating the Way should be based on humaneness. Can you to love and extend the humaneness to others' sons and daughter? If you can, you are a kind and compassionate person. Please think about it. Who have kindness and humaneness? Only those who have a purified mind and perfected personality do. Please think whether you are kind and humane. If you aren't, please try to be kind and humane to others, for the level of your cultivation will be embodied and shown by your kindness and humaneness. Besides, every cultivator should extend his/her kindness and compassion to other people, to other animals and even to other living beings. Only by doing so can a cultivator turn into a perfected cultivator with great humanness, great kindness and great compassion. Without a purified mind and perfected personality, people are unlikely to build up a dedicatory life.

We should have our dedicating motives based on kindness and love. If we have a hidden motive to take from others, our dedication will be a deception or even a plot. Dedication must be based on kindness and compassion. The love and care parents show to their children belongs to real dedication because it comes from the depths of their heart. For their children, parents are willing to do anything and even give away their life. Why? It is because they love their kids. Can they show such love and care to other children? If we can cultivate virtues be extending our humaneness and love to other children as if they were our own children, we will have a purified mind and perfected personality.

Can we have a loving and caring heart? Can we become a humane person? Can we extend our kindness and compassion to others? All these exist in our operations to purify our mind and perfect our personality. Through this seminar, I hope everyone can understand the significance of purifying the mind and perfecting the personality, and then implement the concrete operations in everyday life. If so, you'll become people who can benefit others, human society, all living beings and even nature. If you can further carry forward and propagate the theories and practices of purifying the mind and perfecting the personality, you will make great contributions to the ultimate establishment of a new human civilization.

We stop here tonight.

Cultivate the Mind and Foster the Nature By Living a Dedicatory life

The subject how this mind ground can be cultivated well is very large. Large as it is, we can still catch its essentials. The ancients said people should cultivate their mind and foster their nature. So the mind needs cultivating and the nature needs fostering. Then how do we cultivate our mind and foster our nature? Where does our mind come? The Buddha said, "**Originally there is no production of minds (***ideas or thoughts***) at all. They just arise depending on the environment.**" Then how does our mind arise? Our mind undergoes various changes as foreign environments change. Ancient sages and worthies had an insightful research into how the mind arose. With the limited time and different enlightening levels, we only deal with one point here. Originally, there are not minds (*thoughts*) at all. It is the outside world that causes our various minds to come into being. For example, on a fine day and with no one abusing or offending you, you will have a calm and peaceful state of mind. Then all of a sudden, a certain person comes and abuses you, or makes some negative remarks on you. At this very moment, various thoughts will arise in your mind.

Suppose someone points at you, calling you "son of a bitch". There are surely various thoughts appearing in your mind. "Why has he abused me?" At this time, we are completely controlled by these various minds, which the ancients called false minds because they were based on the environment. "False" means fake and not real, for the mind changes with the outside world. Then how can we know they are false? Look at the above mentioned example again. If someone swears you "You're son of a bitch", you will naturally fly into a rage and get ready to fire back. Suppose the person suddenly says, "Oh, I'm awfully sorry! I've mistaken you for someone else. I apologize to you for my offence." He even gives you 500 *yuan* as compensation. You will feel happy again. As is known to us all, we will feel happy when praised and feel angry when criticized. Simple as it is, we still can't know how our mind arises.

Sages and worthies have known the fact that people's minds (*ideas or thoughts*) result from the environment. In other words, people produce various thoughts in their mind because of their environments. Suppose there is a British person who doesn't know Chinese. If you smile at him, saying in Chinese, "You are son of a bitch." He won't get angry. Instead, he may think he is given a warm welcome. However, it will surely start a quarrel or even a fight if you do so to any Chinese. From this we should know that we will produce various minds if we distinguish things. These various thoughts in the mind are called false minds. Then what is the false mind and what is the true mind? We still use the example mentioned just now. Though the British person hears the words clearly, he doesn't know its meaning, so he makes no discriminations. Thus, he doesn't get angry and keeps cool. As a result, in communication with others, when our mind doesn't distinguish what we perceive, at this time we have the true mind. In other words, our true mind doesn't make discriminations, though it can clearly perceive what is going on.

Once we make discriminations, we will give rise to various ideas or thoughts. These various, constantly changing ideas or thoughts are our false minds.

Now we should know that our true mind doesn't change with environments and is always being there. However, our false minds don't. The difference between our true mind and false minds lies in discrimination. Our false minds are the results of our distinguishing mind while our true mind makes no discrimination. False minds are discriminations we make after we contact with the external world while the true mind is the one that never distinguishes. Then what are their similarities? Their similarities lie in their applications. As I just said, when words enter the ears, the ears pass them on to the "brains", which is called the sense organ of consciousness or the sixth consciousness. The true mind has no consciousness and never makes any differentiations. The false mind is constantly making discriminations: these words are abusive while those are not and so on. Be careful! Simple as they are, they have a deep principle.

Once we enter into the discriminations of our false minds, all phenomena and happenings will be transmitted to our six sense organs. Meanwhile, our mind begins to make distinctions: this is good and that is bad; these are right while those are wrong and so on. Thus, our mind will produce various thoughts, which are our false minds. Our true mind is not so. It behaves like a mirror. A mirror can reflect all, such as humans, objects, flowers and so on but it doesn't discriminate at all. It is the same with our true mind. Our true mind can perceive all but makes no discrimination. A mirror feels neither glad nor sad no matter what it sees. A mirror remains unmoved at either praises or curses from others. Our eyes behave like "mirrors". Our eyes can see everything outside. However, we will make discriminations immediately our eyes see things. For example, this is beautiful while that is ugly. We produce various minds at once.

Simple as it is, this example can bring out the deep theory of cultivating the mind and fostering nature, of which those ancient sages and worthies had an insightful understanding. It is simple for people to operate in cultivating their mind and fostering their nature. It's just to remove the distinguishing mind. Having no distinguishing mind, one will turn sage in Confucianism, become an immortal in Taoism and attain the fourth fruition in Buddhism. The Buddha said, "**When this mind stops making distinctions, both the sixth consciousness and the seventh consciousness will have died and stopped their functions. Thus, cultivators will have completed their work of turning consciousness into wisdom.**" It is so simple.

Why are people divided into sages and mortals? What are the distinctions between sages and mortals? The basic distinction is that sages use the true mind while mortals use the false mind. Then what is the characteristic of us mortals? It is that mortal people have various false minds and they have been living in their false minds until death. They have never been able to use the true mind. So we have explained how to cultivate the mind well since this morning. Then how can this mind be well cultivated? How can this nature be well fostered? Theoretically, we must know we have been using our mind in a wrong way. The true mind of us exists eternally and the true nature of us is originally thus. Our true mind and true nature exist forever and never change with foreign surroundings. The one that changes is our false mind.

Now we can hear the noises outside. Through our true mind, we can hear all sounds and voices outside, such as dogs' barking, birds' whistling and people's talks etc. but our true mind never distinguishes them. However, once we distinguish between them, we will use the false mind in us. For instance, the crow's cry is not as good as that of the magpie. As a result, we will feel good when hearing cries of magpies but bad of crows. In the beginning, a person has a peaceful mind. Just because of a crow's cries, this person feels unhappy and upset. All the false minds are from the distinguishing mind, which undergoes fluctuations and changes with

outside surroundings. If our mind can remain still and unmoved no matter how dramatically the outside surroundings change, we are using our true mind. This is called cultivating the mind and fostering the nature.

Next is a true story about a cultivator, who is an ordinary woman peasant in Taiwan. Many people have heard about her stories. I don't know her real name but only know she is called "Happy Bodhisattva". When dealing with others, she has been using her true mind. She never turns on the "switch' of her false mind. Her good deeds have moved lots of people because she is true to everyone. However, we ordinary people live by our false mind daily. This is the difference between her and other people. So we should first grasp this theory and then see what she has got by using the true mind and what we have got by using the false mind. By the true mind, she has got happiness and enjoyment every day. However, by the false mind, we've got pains and afflictions daily. As is known to all, in Buddhist sutras, there is a Buddha called Happy Light Buddha. Happy Light Buddha is another title of Amita Buddha. Amita Buddha has twelve titles, of which one is Happy Light Buddha.

From her story, we know that, by using the true mind, everyone can have a happy mind and become a Happy Bodhisattva. When using the false mind, everyone will "enjoy" pains and afflictions, which will bring people endless mental shackles. This morning we have learned many mind-cultivating examples. In the afternoon we will come to the differences between using the true mind and the false mind first. Then by analyzing some examples, we'll know what merits and benefits the true mind can bring you and what pains and afflictions the false mind can give you. Everyone should get ready for it psychologically and make a right choice between a liberated future of wisdom and a future full of pains and afflictions. With the former, you'll use the true mind in you. With the latter, you'll use the false mind in you. What's the difference between the two minds? The false mind constantly makes discriminations while the true mind doesn't.

Well, let's look at the following examples. The Buddha required that his disciples have kindness, compassion, joy and giving. If we can use our true mind, we each will display our kindness, compassion, joy and giving directly. If using our false mind, we each will show resentment, complaints, pains and afflictions at once. This Happy Bodhisattva is the best example. Though I don't know the real name of this Happy Bodhisattva in Taiwan, I read reports about her good deeds ten years ago, which were really moving, encouraging and inspiring. There are many online stories and reports about Happy Bodhisattva and her deeds nowadays. This Happy Bodhisattva is a peasant woman and didn't go to primary school until she was 46 years old. She has been doing heavy manual labor daily. She is only about 1.5m in height. Short though she is, her deeds can move heaven and earth. There is nobody who doesn't show respect to her. We use her deeds as the teaching material to guide us to cultivate our mind and foster our nature.

Other people praised her before her husband, saying "Your wife is really good at growing vegetables!" Her husband said, "Yes, she really does. Vegetables she grows are very good. But she is only responsible for growing vegetables. She never cares about harvesting them. She often says she only grows but never gets them in." Why does she not get in her vegetables? The reason is that when vegetables are ripe, she will ask others from door to door to get in vegetables in her vegetable gardens. "Ah Hua, peppers are ripe and you can pick them for you. Xiao Li, beans ready, you can come and take them. Corns having ripened, everyone can come and take them home to eat" Whoever is in her garden to get in vegetables will make her happy. Hearing this, people from other places come to get in vegetables from her gardens. When

seeing others are gathering vegetables in her gardens, Happy Bodhisattva will quickly hide herself until they leave. She does so because she doesn't want those gatherers feel embarrassed. She feels pleased at whoever plucks and eats her vegetables. She always says, "As long as others are happy, I will be happy." Her catchword is "If you feel happy, so will I" It is unconditional for her to make others happy. Please think how high her horizon is. It is really the display of the non-duality of her true mind. It is also the natural outflow of her kindness, compassion, joy and giving from her original nature.

"If you are happy, so will I." What a noble horizon she is in! Many people came to pluck vegetables in her vegetable gardens. When told some strangers are in her vegetable gardens, she always says, "It doesn't matter." She only wonders whether those who pluck her vegetables are happy or not. As long as they are happy, she will be happy as well. Once, her husband was laboring in the gardens when a van pulled up by the road, from which came out some strangers. Without any words, they began to gather vegetables in the vegetable gardens. It is not too much if you say they were robbing of vegetables. Later her husband said those people didn't ask him for permission. But her husband didn't stop them. Look! Happy Bodhisattva is a good wife, and her husband is a good man as well. He said nothing.

Having finished harvesting vegetables, those people asked Happy Bodhisattva's husband what was the relationship between him and Happy Bodhisattva. Because Happy Bodhisattva's husband didn't want to embarrass them, he only said he was a hired hand by Happy Bodhisattva. The strangers again asked how long he had been working there and the husband said he had been a hired hand over 30 years. He did so because Happy Bodhisattva's husband has been influenced by his wife. He will also be happy as soon as others feel happy. Now what if you were Happy Bodhisattva's husband? What's your mental attitude? Maybe you would say it is bad manners not to ask for the permission. However, if her husband said so, those people wouldn't have felt happy then. Had they not felt happy, Happy Bodhisattva and her husband wouldn't have been happy. So he let them feel happy and didn't show his real identity. From these petty incidents, we can see their greatness out of their ordinariness. Common couple as they are, their honor and glory are as equal as that of the sun and the moon.

Some people may say what if they should harvest and take all their vegetables? "Heaven never fail to live up to those who have willpower." Heaven will never make you poor just because you have given away your things and nor will they let you down and out just because you have donated all your wealth. Happy Bodhisattva has her pet phrase: "**Full happiness is really simple**", which seems to be the basis of her theory. When asked about what full happiness is, she will tell others that full happiness means that both others and she are happy. This is called "full happiness" by her. Like the full moon, full happiness is complete and perfect. Any one-sided happiness is not full but half happiness. If they can take away and eat up all my vegetables and feel happy, I will feel happy too. This is called full happiness. Look! Her theory is simple too. She doesn't need large and deep principles. Her goal is to satisfy others.

Once, to build a road, the local authorities needed to expropriate some land, which was owned by individuals. The local authorities had difficulty in getting the land because most villagers didn't want their land expropriated. However, Happy Bodhisattva didn't think so. Instead, she wanted her land to be expropriated more. She said she was very pleased because the government could build the road. It was her blessings that her land could be used for building the road. Thus, she was able to contribute to the country. She hoped the government could expropriate more land from her so that the road would be broader and

smoother. In this way, all road users and drivers would feel happy because they would have a safe ride on the road. “If they feel happy and so do I.” This is her full happiness. This kind of her happiness is not a show but a natural outflow from her mind ground. Without thinking, she put forward the principle that full happiness lies in real simplicity. She brought out the deep principle of the Buddha-dharma of the three treasuries (Tripitaka) and the twelve divisions through these words. As long as you are happy, I will be happy. This is the embodiment of her non-dual equality as well as the opening of her wonderful and bright true mind. She says she can do nothing but feel happy. That she can do nothing but feel happy is just the great ease of liberation, the display of the ultimate uni-appearance. She is really great. Other people are busy themselves in scrambling, reckoning or plotting for themselves, but she is unable to do so and never has such an inferior state. Therefore, she said she can do nothing but feel happy. There are four embodiments of the Buddha’s eternal still light, that is, eternality, happiness, the true self and purity. “Full happiness” contains all of them.

An encroachment was exposed in measuring the land. The villagers didn’t know Happy Bodhisattva’s land had been occupied by a local bully for many years until the local government began to measure and demarcate her land. When measuring the land, the local bully stopped the clerks measuring the land and said the land belonged to him. The clerks checked the bound copy on file and found the land was owned by Happy Bodhisattva. The unreasonable bullying man refused to give in. People present were angry and all scolded the bully for his unreasonable demand. But the man shouted, “I am unreasonable! Who dares to measure my land? You can take me to court. I’ll fight to the end.” In the quarrel with the bully, Happy Bodhisattva’s husband said, “It’s my land. The bounty copy on file shows the land belongs to us. You’ve occupied my land for many years and now you should return my land.” The bully said, “I don’t care about it. I won’t return it to you even if it belongs to you.”

Hearing this, Happy Bodhisattva came up and said, “Uncle, do you feel happy when you return the land?” The bully replied, “Certainly not!” “Then please don’t stop them measuring the land. After the land is measured, you can still use my land to grow your own crops. Will you feel happy?” said Happy Bodhisattva. The rascal said he was happy. Then Happy Bodhisattva told the rascal, “It is a deal. As long as you feel happy, I’ll be happy. You let the working people measure the land and then you can still use my land. As long as you feel happy, so will I.” She then went up to her husband and rubbed him back and asked him not to feel bad, saying “Don’t be angry. He feels happy and we’ll feel happy. He uses our land happily and we should feel happy too.” Hearing these words, her husband wasn’t angry any more. Even the clerks measuring the land were moved, saying she was really a magnanimous person.

Then Happy Bodhisattva said to people present, “It’s done. If everyone here is happy, I will be happy. Don’t make a fuss. It’s time for me to go home.” She was about to leave when the bully asked her to wait for a moment. Happy Bodhisattva asked what the matter was and the man said he wanted to return the land to her. Happy Bodhisattva’s selfless spirit moved him and his conscience was awakened. He said, “I won’t occupy your land. The land belongs to you and I return it to you now.” Happy Bodhisattva asked him, “Uncle, do you feel happy when you return the land to us?” The rascal said, “I feel happy now.” Happy Bodhisattva said, “If you feel happy, I will be happy.” Look! Such a thorny problem was settled by a happy mind. Such a simple expression as “If you are happy, so will I” has settled a complex problem. Full happiness is really simple! A noble mind and a lofty personality of a high state awakened the conscience of an evil person which has been asleep for many years. Then tell me what mind has Happy Bodhisattva used?

Listeners: *Her true mind.*

How awesome the power of the true mind is! It is easy for people to give away to others small belongings such as a jacket, a desk and so on. It is hard for people to give away their perpetual properties such as land etc. But Happy Bodhisattva even settled such a problem using her happy mind and the result was a happy ending for both sides. It was really "full happiness". If each of us can use our true mind, which makes no discriminations, many thorny problems will be easily settled within a few words. The approaches just lie in Happy Bodhisattva's words, "Full happiness is really simple."

As a phenomenon, it is very simple but it has a profound principle. Happy Bodhisattva hasn't known much Buddha-dharma. Nor has she read any Buddhist sutras. It was in her forties that someone taught her to recite "Namo Amita Buddha". Since then she has been mindful of "Namo Amita Buddha". However, she had had a firm belief that "full happiness lies in real simplicity" before she got married. Her old neighbors said she had never seen Happy Bodhisattva was in low spirits. Happy Bodhisattva's husband has eight brothers, so there are eight daughters-in-law in this family in all. However, these 8 daughters-in-law are in good terms, which is rare in the world. As a Chinese saying goes, "Three women can put on a show." It means that women are hard to live harmoniously together. However, the eight women have been very good friends. Under the influence of Happy Bodhisattva, the whole family members are in good terms and perfect harmony

Happy Bodhisattva's father-in-law has a volcanic temper. Once he lost his temper. He got so angry that all the daughters-in-law were scared away. They told Happy Bodhisattva to run away as well. Otherwise, she would have received a beating. However, Happy Bodhisattva didn't. She kneeled in front of her father-in-law, saying, "If you are angry today, you can scold me and beat me. If you're happy to do so, I will be happy too." Hearing her words, this father-in-law calmed down a bit but said nothing. Then Happy Bodhisattva slowly came up to her father-in-law and rubbed his chest, saying, "Dad, please don't lose your temper again. It's very bad to your body. I'm the person to blame." She rubbed his father's chest until he was not so angry and asked if he was happy. His father-in-law said he was not. So Happy Bodhisattva knelt down again and rubbed his chest until his father-in-law was no long unhappy.

"If you are happy, so will I." With this "happy theory", she handles daily affairs and has good effects. Though Happy Bodhisattva hasn't studied theories from sages and worthies, the true mind and its wonderful functions she displays are better and deeper than those who have studied the Buddha-dharma for many years. She is able to display the marrow of the Buddha-dharma in a more authentic way. Ten years ago, I said she must be the incarnation of either Gwanshiyin Bodhisattva or Amita Buddha to teach and transform people in the world. Her advanced deeds are really moving and inspiring. Can you do so? Ordinary people can't behave thus. Learning from the Buddha is doesn't mean reading sutras or reciting Buddhas' names. We should grasp the spirit of Buddhism. Don't waste your time and energy on formalities. People who lack the implementation of Mahayana are not true Buddhists.

One time, a communal facility was to be built near her village and the facility would take 10 thousand *yuan*. A meeting was held to talk about how to do it. Happy Bodhisattva told her husband the communal facility would benefit the people much and asked her husband to tell the villagers that their family would donate the money to build the communal facility to make the villagers happy. Hearing that, her husband felt reluctant to donate such a large sum because he hadn't reached the state. He didn't feel happy. If you haven't reached a certain cognitive level, you won't feel happy too. Feeling his reluctance, she immediately asked him,

“Why don’t you feel happy?” She urged her husband to feel happy quickly. Her husband said, “Yes! You’re right! I ought to feel happy! I need feel happy!” Then she told other villagers that their family would donate the money and undertake the project. Did the villagers felt happy?

Listeners: *Certainly they did!*

Happy Bodhisattva said that as long as the whole villagers were happy, her family would feel happy to do the work. Look! People in this family live in a happy, humorous and sincere environment. Families like this one are rare in the world. Have we enjoyed such a happy life?

Listeners: *No, we haven’t!*

We haven’t enjoyed such a happy life because we haven’t used the true mind in us. We have been using the false mind in us. Happy Bodhisattva gives no thought to her personal gains or losses. She has only one creed that if others are happy, she will be happy too, so she always gives away her possessions to others. According convention, she and her family ought to become poor if they always give away their wealth like this. However, they are not!

Happy Bodhisattva is an illiterate because she didn’t go to school until she was 46. There is no age limit in schools in Taiwan. She went to school at 46! You can imagine the scene when a 46-year-old granny studying with small pupils. However, she felt very happy to study with kids who were like her grandchildren. “I’m very happy and grateful because I can go to school.” Hearing this, the school master said, “You are so humorous. What you said is more reasonable than what those scholars said.” In school, where there was Happy Bodhisattva, there would be laughter. It is really a truth that wherever Happy Bodhisattva stays, there will be laughter. Living in such a happy atmosphere, people will have neither afflictions nor worries. If so, they will surely be reborn in either a Buddhaland or a pure land.

This morning we’ve studied Happy Bodhisattva’s many advanced deeds. If we can live like Happy Bodhisattva, we will be in the World of Ultimate Bliss every day. You still live such a happy life even if you live in the World of Ultimate Bliss. If you are able to be so happy in the Saha World, you are living in the World of Ultimate Bliss now. It is not until one dies that one will be reborn into the World of Ultimate Bliss. If people are unable to use the true mind in them, they will unlikely be reborn in the World of Ultimate Bliss after death. If you can use the true mind in you, you will live in the World of Ultimate Bliss even when you are alive.

In the beginning, her husband couldn’t understand her, saying, “I married a woman who always tries to make other people happy and cared little about her own family. Is it annoying?” For this reason, he left and worked outside. Later, he returned and found that everything at home was “happy”. He got annoyed again. Later, it turned out that when other people feel happy Happy Bodhisattva will be happy, thus, all her family members will be happy. They haven’t suffered economic losses at all. Seemingly, Happy Bodhisattva gives away her possessions, but in fact, if you have a true and sincere mind in giving, gods, ghosts and other spirits will become your Dharma protectors and your good friends. It’s impossible for you to become poor just because you practice charity and accumulate virtues. If you became poor, there would be no natural law! The following examples show that her husband has also known the benefit of helping others. He never complains about those who get in their vegetables. Happy Bodhisattva has left a deep impression on all her relatives and friends who have seen her. They all say the happiness they have got when staying with Happy Bodhisattva for a short time is the source of their happiness when they remember it in their life.

She is humorous and does well in gathering merit and virtue. She has been doing so daily these years, which people can’t make pretence of. People will feel happy when everything goes well. They will feel unhappy when they suffer. Happy Bodhisattva is not so. Having

transplanted rice seedlings for a whole day, she often feels exhausted and her back hurts badly. However, she still feels very happy. Each time she transplants a rice seedling, she will recite “Namo Amitabha”. She told others she has planted a lotus flower when she transplants a rice shoot. Though she does heavy manual labor every day, she still feels very happy. There isn’t a moment when she is not happy. Yes, it is really so. People wonder how her happy mind comes about. Just as I explained, the reason is that she has been using her true mind and she never distinguishes. She has only one principle, that is, “if you feel happy, so will I”. As long as others are happy, she will be happy. Her land was occupied by a local bully for many years. Later, when the man was happy to return her the land, she just accepted it. If the man was unhappy, she wouldn’t demand the land back. Can we reach such a high state?

She said we’ll have the largest and truest blessing when we have a happy mind in us. Through her words, we can know that she has enjoyed such blessing at every moment and feels happy at every minute. Then what does she like doing? She likes making others happy. It’s impossible for the eight daughters-in-law in the family not to have contractions. When there are contradictions, Happy Bodhisattva will smilingly settle them. She often says it is because of affinities that people gather together, so everyone should cherish their affinities and live in a happy atmosphere. If so, they will have great blesses. Her words seem simple but have a very deep meaning. Chinese sages and worthies describe the cultivating course as cultivating their body, harmonizing their family, keep the country well ordered and equalizing the world. With all family members so happy, Happy Bodhisattva has already finished the step of harmonizing the family. If every family is so happy and harmonious, then the whole country will be in happiness. If every country is in happiness, the whole world will be in happiness. If so, the world we live in will be the World of Ultimate Bliss.

Then can we grasp this mind ground of Happy Bodhisattva? Ten years ago I said that this Happy Bodhisattva must be the incarnation of either Amita Buddha or Guanshiyin Bodhisattva. She tries to turn the Saha world we live in into the Lotus Flower World by teaching people how to live a healthy life. Her catchword is: “When you pick up a thrown can, you will recite “Noma Amitbha” once. When you collect a littered plastic bag, you will have a lotus flower planted.” Even the kids in the village have already made sense of this reason. They often help Happy Bodhisattva realize her wish. They often pick up littered cans and plastic bags. Having done so, they say to her, “Granny, I have picked up several littered cans and some plastic bags. I have recited Namo Amitabha several times and planted several lotus flowers for me.”

Happy Bodhisattva always says, “Very good! Your mouth is used to say good words, your hands are used to do good deeds, and your feet are used to walk on the good road.” Thus, the children there have known that the mouth is used for saying good words, hands are used for doing good things and feet are used for walking on good roads. One day a boy went home and asked her mom what the mouth was used for but his mom said the mouth was used to eat food. The boy said, “You’re wrong! The granny said the mouth is used to say good words.” The mom felt ashamed and said her son was better than her because she didn’t know what the mouth was used for. Happy Bodhisattva has been teaching kids to use their mouth to utter good things. If we can know this, we’ll exert positive influences on our descendents and future generations. If we do as Happy Bodhisattva does, our descendents and future generations will be taught to walk on the right road.

Happy Bodhisattva has a very innocent heart, which is called the straight mind in Buddhism. What is called the straight mind? The straight mind is the true mind in us that makes no discriminations and directly displays our original mind and original nature. That is, the mind

that can display our true mind and true nature is our straight mind. Now it's easy. The straight mind is the true mind in us. Look at the three minds of the upper group in the World of Ultimate Bliss. They are the true mind. If we can use our true mind correctly, we are really "cultivating the mind and fostering the nature". Then, are we really cultivating our mind and fostering our nature? Essentially speaking, our mind doesn't need cultivating and our nature doesn't need fostering. Now that they don't need cultivating and fostering, why is it called "cultivating the mind and fostering the nature"? The reason is that we will naturally use our true mind on condition that we can stop using our distinguishing mind which is in constant discrimination. Originally, the true mind in us has everything we need. As long as we don't use our false and distinguishing mind, our true mind will be put in effect. Once your mind doesn't make discriminations, you'll have already used the true mind in you. It's very easy. Once, Happy Bodhisattva lost 5000 *yuan*. People will feel unhappy when they lost money, not to mention 5000 *yuan*. Her neighbors comforted her but she said she was happy because the money finder would be happy, so she was happy too. Was the money finder happy?

Listeners: *Yes, he was!*

Happy Bodhisattva said she was happy because the money finder was surely happy whoever it was. Therefore, she gave up searching for the lost money. In her opinion, whoever found the money would feel happy. As usual, she went on collecting rubbish and didn't care about her lost money at all. Others insisted on her looking for the money. She said if the money should be found she would be happy but that money finder wouldn't. "My wish is that as long as other people happy, I will be happy. Why must I find the money?"

Later, the money was found by a farmer, who he insisted on returning the money to Happy Bodhisattva when he knew the truth. But Happy Bodhisattva didn't accept it because she thought the money belonged to the farmer who found it. They each stuck to their own opinion. In the end the money finder kept 2000 *yuan* and returned the rest 3000 *yuan* to Happy Bodhisattva. Happy Bodhisattva said she would be happy if the farmer was happy. She accepted the 3000 *yuan* but spent it buying gifts for other people to make them happy. She said in that way her happiness would be full and complete. Though her lost money was found, she still used it to buy gifts for others.

Please think. If a person can specially make others happy, this person surely has the spirit to wish others to get happiness, which is a natural outflow of their kindness and compassion. For Happy Bodhisattva, she will be happy on condition that others are happy. This spirit is called "full happiness", a kind of true happiness, which comes from people's true mind. This true happiness can bring people the opening of their self-nature. With the opening of people's self-nature, the attributes of the true mind are to be revealed. They are selfless, desireless, inactive and natural. In other words, these attributes are the outflow of the true mind in us. People will use this true mind after they become a Buddha.

When bringing forth his Bodhi resolve, Shakyamuni Buddha vowed that he would suffer in the three evil paths for many eons for the sake of living beings. Shakyamuni Buddha said those who can suffer for the sake of living beings are Bodhisattvas Mahasattvas (*great Bodhisattvas*). A certain Dharma master said, "Those who can help the needy and relieve the distressed are Bodhisattvas. Those who can suffer pains and difficulties for the sake of others are great Bodhisattvas." In *the Sutra on the Questions Asked by Brahma Siyi*, it also says, "**Those who can suffer for the sake of living beings are great Bodhisattvas.**" When people are glad to suffer for others to make them happy, they won't have suffering. Instead, they will have only happiness. The Buddha said that such people are really great Bodhisattvas. Happy

Bodhisattva has really embodied and met the demands made by the Buddha. So in Happy Bodhisattva's opinion, as long as others are happy, she will be happy. Theory is easy to say but has a deep meaning.

The aim of suffering for living beings is to make them happy and get pleasure. People who can let others get pleasure and take others' happiness as their own are Bodhisattvas Mahasattvas. By this standard, we can firmly believe that Happy Bodhisattva is a Bodhisattva Mahasattva. Happy Bodhisattva seems to be an ordinary farmer, but her actions display the mindset and wisdom only Bodhisattvas Mahasattvas have, which cannot be learned within a short period.

As we often see, some Buddhists always say they are illiterate and can't understand profound theories. In fact, they don't have to do so. As long as they can make others happy, they are doing Bodhisattvas' work. This theory is easy to understand and operate. Confucius also said, "**Don't impose on others what you don't desire.**" This has the same meaning. It means that you'd better not force others to accept what you don't want. Then what about the things you want? Other people also want what you want and people also like what you like. If you put this reason in reverse order, you'll get the saying "if you are happy, so will I." Therefore, Happy Bodhisattva's saying has brought out the deep meaning of the teachings of Confucius and Shakyamuni Buddha.

Concerning this theory, Lao Tzu said, "**Sages have no ordinary mind. They use people's minds as theirs**" Sages don't have the minds ordinary people have. As we analyzed just now, the minds people have are false minds. If their false minds stop, ordinary people will use the true mind in them. Sages don't have the discriminating mind as we do. Therefore, when people feel happy, sages will feel happy. When people become worried, they will become worried too. Just as Vimkalakirti, a Bodhisattva Mahasattva said, "**If living beings fall ill, Bodhisattvas will fall ill too.**" It can be compared to parents who have an only son. When their only son falls ill, the parents will fall ill. When their son gets recovered, the parents' illness will naturally be cured of. It is really great for a woman farmer like Happy Bodhisattva to put forward the theory that covers the mind-cultivating methods of the sages from Confucianism, Taoism and Buddhism. Simple as her theory is, her theory has a profound mechanism. As we can see, Happy Bodhisattva has a great patience. But to her, there seems no patience. It is a natural outflow of her true mind.

Some people have lots of pains, afflictions and grievances but have nowhere to unleash, so they come and empty them on Happy Bodhisattva. Once, an annoyed old woman turned to Happy Bodhisattva for help. Happy Bodhisattva first peeled a grape and passed it to her, saying, "Granny, please eat this." The resentful old woman turned down rigorously. Then Happy Bodhisattva offered the granny some other fruit but she still turned her down rudely. Happy Bodhisattva offered fruit to the old granny for 13 times in all and got 13 flat refusals. Then a news reporter who was interviewing Happy Bodhisattva became impatient. The reporter said she would ask others only three times at most before her patience ran out.

Please think. How many times will you ask others before you become impatient? Is there anyone among you who can ask others over three times? Go home and test it in your father-in-law or mother-in-law, and see how many times you can stand. However, Happy Bodhisattva even asked the old granny13 times! During the 13 times, even other people present couldn't stand it but Happy Bodhisattva could. She still made a fourteenth try, saying "I still have something nice. Please wait and I fetch it for you." Until this moment, the old granny giggled, saying, "Ha-ha! It is my Ah Hua (*Happy Bodhisattva's name*) who is really good to me. She is a

great deal better than my own son and daughter-in-law! She can do what my son and daughter-in-law can't do."

Other people think Happy Bodhisattva has been exercising self-control so as not to lose her temper. It's not really so. She doesn't have to control herself because she has been using the true mind in her. The true mind makes no discriminations, so there is no such concept as self-control in Happy Bodhisattva's mind. Take the mirror for example (*holding up a mirror*). When you glared at, curse and even spit at this mirror, does the mirror become impatient? To the mirror, there is no concept of patience. So does Happy Bodhisattva. She doesn't have the concept of patience because she makes no discriminations. Happy Bodhisattva has been using the true mind in her and has no idea of patience or things to be put up with. How about you? When someone swears you, can you let it go immediately? If you can't, what mind have you been using? We have been using the false mind. Of course we can't stand it.

Please look at the mirror. Things appear in the mirror are called "direct presentations" because they come from the true mind. Things resulting from discriminations, comparisons and inferences are called "inferred presentations", which are false minds. Things coming from people's distinguishing mind are called "inferred presentations". Things that result directly from the true mind are called "direct presentations". In direct presentation you can still look, listen and feel but make no discriminations, comparisons and inferences. If you do so, you are using the true mind in you and what you've perceived and experienced is "direct presentation". This true mind has another name, that is, the Buddha mind, which is easy to make sense of. The Great Way is always simple. The most profound thing is really the simplest. If you make it complicated, it means you're not using the Great Way but detours. The more complicated things become, the further they will be away from the Way. Things closer to the Great Way are easier and simpler. Therefore, Happy Bodhisattva says, "Full happiness is really simple". This has brought out the deep meaning of the Buddha-dharma: "If you are happy, so will I."

Happy Bodhisattva's father suffered from several illnesses in his seventies. He almost had infusions every day. She told her father, "Dad, now there are two roads before you. One road is full of happiness while the other is filled with pains. Which will you prefer?" Her father replied, "Certainly I will choose the one full of happiness." She said, "Dad. I don't want you to have injections and take medicine any more. I tell you a method, with which you will suffer no pains." Her father asked what it was and Happy Bodhisattva told him to ride his motorbike to recycle rubbish. Hearing her words, her father refused to gather rubbish because he thought it was face-losing to gather garbage everywhere. She continued, "Dad, it doesn't lose face at all to gather wastes. It is to protect our earth and our environment. If you're laughed at, you can explain this to them. If everyone gathered garbage, we would have a good environment. Without pollution, the environment would be better. So we should feel happy to do so."

At first her father still hesitated, "If I gather littered things, won't I suffer any diseases or take any medicine? Will your method work?" Happy Bodhisattva replied with certainty, "Yes, it will." Then, her father, an old man of over seventies, rode his tricycle to collect used cans, plastic bags, bottles etc. in the streets and lanes every day. In the beginning he didn't get used to it because he was afraid that his acquaintances would ridicule him. Later, he got used to it and gathered garbage happily. Strangely enough, his diseases disappeared soon and he didn't need to inject and take medicine any more. Later, his health improved and became a normal, healthy person. Her father gladly said, "There is some science in my daughter's words."

Next Happy Bodhisattva tried to persuade her mom to go green and she succeeded. Her

mother, an old woman in her seventies, rode a tricycle to gather various refuses every day. She led a busy but happy life. Once, Happy Bodhisattva was on her way to work by motorbike and saw a tricycle fully loaded with recycled garbage. The garbage was piled so high that she couldn't see the rider. She sped up and overtook the tricycle and found the rider was her mother. Seeing her old mother rode so hard, Happy Bodhisattva felt so sorry in her mind. She told her mother not to draw so heavy a load. It was dangerous for an old woman like her to ride on the road beside cliffs. She should mind her own safety. Hearing this, her mother said humorously that she had made a show once. "Where and how?" Her mother said one day she was riding her tricycle with garbage piled high along that road when she fell into a deep ditch. When she fell she was still reciting "Namo Amitabha". Seeing this, those around were frightened and dumfounded. They all thought the old woman would surely die.

However, a miracle happened. For no reason both the tricycle and the old woman miraculously landed on the other side of the ditch, which again petrified the people on the scene. When they returned to their senses, the old woman had already climbed from the ditch. After the accident, local people were greatly shocked and said, "It seems it really works to protect the environment and recite "Namo Amitabha". From then on, those who had despised her father and mother no longer laughed at them. They also help them to protect the environment. Without taking medicine and having injections, her father's and mother's diseases have been cured of miraculously. A happy mind as well as a mind to serve others and society can activate the inner wonderful nature of suchness inside us.

In her mind, Happy Bodhisattva has worries and afflictions. Her eldest daughter-in-law is a postgraduate and also enjoys practicing charity. In her son's eyes, there have been two happy Bodhisattvas at home since his wife joined his family. Her daughter-in-law is as happy as her. The family has become an ocean of happiness. Every morning, her daughter-in-law sweeps the public road first, then the road to their village and finally the road to her house. Knowing that this daughter-in-law sweeps the road every day, those neighbors always remind her to sweep it if some section needs sweeping. This daughter-in-law never makes complaints and just sweeps it. With two good women at home, the son feels so happy, saying "My mom is happy all day and so is her daughter-in-law. What a happy family I have!"

Having been pregnant, her daughter-in-law still swept the road. Even on the day when she was to give birth, she was still busy getting in wheat on the threshing ground. Later, she smoothly gave birth to a boy at 12 o'clock. The baby has the same birthday as Amita Buddha. In her son's heart, his mom likes laughing, and so does his wife. Thus, their home is full of endless laughter. Isn't it a good retribution? Once, her daughter-in-law made the carrots burned when sautéing carrots. This daughter-in-law was very much worried because her mother-in-law might scold her for the burnt carrots. However, Happy Bodhisattva wasn't unhappy at all. Instead, she said, "Aha! My daughter-in-law is really able. She managed to sauté carrots into black ones. I enjoy this special color and taste." Hearing this, her daughter-in-law was relieved and felt happy. In daily life, when other people praise Happy Bodhisattva, she will give all credit to her daughter-in-law. If other people praise her daughter-in-law, this daughter-in-law will owe all the merits to her mother-in-law. They both are wise, so it is simple for them to be happy. This is called "Full happiness is really simple." They never quarrel. There isn't even a moment when they are unhappy. They're really living in the World of Ultimate Bliss.

Happy Bodhisattva looks on everyone as a Buddha, which she calls "worshiping and respecting all Buddhas". Just now an old granny vented her anger on Happy Bodhisattva. The old woman showed no good face to Happy Bodhisattva. Although Happy Bodhisattva asked

her thirteen times, her tone was still cold. But Happy Bodhisattva didn't mind it at all. Where do you worship and respect Buddhas? Worshiping and respecting all living beings is just "worshiping and respecting all Buddhas". If you can treat animals and humans equally, never harm them and advise people to go veggie, you're "worshiping and respecting all Buddhas".

What is called "praising the Thus Come Ones"? As long as others have advantages, she will praise them for the advantages. She doesn't spread their shortcomings and let them correct by themselves. To Happy Bodhisattva, it is simple to do so. Every day, she can freely and flexibly have profound Buddha dharma expressed through daily affairs, thus turning some complicated problems into easy ones and harmonizing interpersonal relations. People have no worries and cares when living with her. Villagers always say since Happy Bodhisattva came to their village, she has brought happiness to the village. The villagers often say where there is Happy Bodhisattva, there must be laughter. The villagers have so great blessings that they can enjoy smiling faces, laughter and a harmonious environment. This shows that a person's blessings can bring happiness to the whole village. If everyone learned from Happy Bodhisattva, how much happiness we would bring to the world. If everyone were happy with everything, the whole world would be at peace.

Happy Bodhisattva is only 150 cm in height. Although she is short and not strong, the true mind in her is very powerful. She had a mother-in-law in bad health but Happy Bodhisattva was devoted to her mother-in-law. She would say to her, "Mom, if you want to go somewhere, please tell me and I will carry you there on my back." So she did. She was often seen carrying her sick mother-in-law on her back in the village. Her neighbors were greatly moved, saying, "Seeing Happy Bodhisattva carrying her mother-in-law on her back, all of us feel happy and comfortable." Happy Bodhisattva has a really filial and devoted heart to her mother-in-law. Her filial heart is so true that it brings happiness and auspiciousness to her family and the whole village alike. Later, the good deeds of this family have spread all over Taiwan and the world. From her words and actions, we can see Happy Bodhisattva has a true mind that makes no discriminations, a happy mind that brings happiness and enjoyment to thousands of families and a serving-all mind that makes people's mind and body peaceful and auspicious.

People of such kind will never fall ill because they have no concept of illness. Why? The reason is that they live in a constant happy state at every moment. If so, how can they get sick? Illnesses come from people's discriminating and attaching mind which leads to pains, afflictions, and worries. In addition to wrong notions, unreasonable blames and complaints can also add heavy burdens to people's mind and body.

Happy Bodhisattva always thinks other people are good and right but she herself is to blame. Finally, one day, her husband said, "You are really good. I'll still marry you in the next life." She said, "Well! Well! We have no next life. I can take you to the World of Ultimate Bliss this very life." Just listen to the sureness in her tone. They have no more next life. Who can have such an assured tone? Who can speak this way? Only Amita Buddha or Guanshiyin Bodhisattva can! Dare anyone of us say he can take others to the World of Ultimate Bliss? We daren't because we don't have that wisdom and virtue. Happy Bodhisattva dares to say she can bring her husband to the World of the Ultimate Bliss. When we hear of or see Happy Bodhisattva, we are sure to be taken to the World of Ultimate Bliss by the words "Happy Bodhisattva", if we can truly praise and joyfully follow along with them. If we can joyfully follow along with Happy Bodhisattva, we will surely be taken to the World of Ultimate Bliss as well. Do you joyfully follow along with Happy Bodhisattva?

Listeners: *Yes, we do!*

Having heard of her advanced deeds, we should joyfully follow along with them. What's the meaning of joyfully following along? It means we should joyfully follow in the footsteps of those who feel happy after they do something good. It is easy to learn the Buddha-dharma. Don't mystify the Buddha-dharma and don't push the horizon of sages too high to reach. Only those who have no lofty aspirations will do so. The Great Way is simple. **"The Great Way is not difficult to access on condition that you don't discriminate."** If we don't make discriminations, we will use our straight, happy mind. Like Happy Bodhisattva, we can use this straight, happy mind to serve other people, society, nature and the living beings in the ten directions.

Then who do the living beings in the ten directions serve? Of course you are one of targets they serve. You serve others and others serve you. In other words, it is one for all and all for one. Its principle is easy to understand. After you know the principle, you can still live a normal life. Eat when you are hungry and sleep when you are sleepy. What is different is that you have a changed concept that your life is to make others happy. You will feel happy when others feel happy. It is unconditional for you to make others happy. Through this simple theory, Happy Bodhisattva has implemented in her happy mind the greatest mind method of all the sages from Confucianism, Taoism and Buddhism. Does this need knowledge or diplomas? It needs neither knowledge nor diplomas to do so. Can you understand it? Can you do it?

Listeners: *Yes, we can!*

It doesn't need much knowledge for you to understand it. Our great Sixth Patriarch could neither read nor write but became the founder of Chan School. His flesh body is still enshrined in Nanhua Monastery in Guangdong Province. Once, a Bhikshuni called the Inexhaustible Treasure asked the Sixth Patriarch to explain some passages in *Nirvana Sutra*. He said, "You should read the texts to me first and then I can explain them to you, for I am illiterate." The Bhikshuni said, "Now you're illiterate, how can you explain the Buddhist sutra to me?" The Sixth Patriarch replied, "**The wonderful principles of all Buddhas have no connection with scripts.**" Really, the wonderful truths of Buddhism have nothing to do with words or graphics. Each time the Bhikshuni finished a paragraph from *Nirvana Sutra*, the Sixth Patriarch was able to offer her persuasively satisfactory explanations which were clear and logical. Later, the Bhikshuni told locals that the cultivator was a sage and was worth worshipping.

This story fully shows the Buddha-dharma has nothing to do with knowledge, diplomas or official titles. Some old timers in cultivation here feel inferior because they have no academic knowledge or diplomas. Please don't look down upon yourself. Cultivation has no direct connection with knowledge or college diplomas. It has a very simple theory that is "**Full happiness lies in real simplicity**". Its specific operations are easier than its theory. If others are happy, I will be happy. Does this have anything to do with knowledge or college diplomas? Of course not! If you can operate based on this simple theory, you will surely surpass the US president or British prime minister. They are unlikely to reach or even dream of such a high level or state even though they would be the US president or the British prime minister for ten lives. Are they able to reach such a state of a happy mind? It seems not. They won't feel happy if other countries feel happy. They won't feel happy unless they can control the world. To them, it seems that if others feel happy, they will feel unhappy, won't they? But Happy Bodhisattva doesn't have such a mind. Hers is that if you feel happy I will be happy as well. This is the deep meaning of the oriental civilization and culture of sages and worthies. The notion of Westerners is competition. If I succeed in the competition I will be happy but you will suffer. I will feel very delighted if I can put you in a cornered position. However, to Chinese, they hold a view that "**the Great Way prevailing, the whole world is a great family**".

We should have a happy mind and a mind to benefit others. As long as it is beneficiary to others, we should try our best to do it and do it heart and soul. Someone may say, “If I only benefit others, will I suffer a loss?” It’s impossible for you to suffer a loss. When you benefit others, others also do something to benefit you. You will be one of the people they benefit. If everyone can benefit others, the future of mankind will become better and better. Conversely, if everyone only seeks self-interest and becomes egocentric, people will be engaged in various competitions, covets, snatches and even wars, which will surely cause harm and even ruins to each other. Thus, everyone will be a danger to others and everyone will live in danger. Nowadays, the most dangerous thing is the lack of education from sages and worthies in society, without which, people will naturally turn to their false minds to guide their behavior, which will endanger the public order and social safety. All social maladies, large or small, are resulted in by the lack of education from sages and worthies, without which, people will inflate their instincts, thus endangering others and society. If everyone can practice altruism, human society will become a paradise where people will live a happy life by the concept of “one for all and all for one”. This level is that “the great Way prevailing, the whole world is a great family”.

Having known this principle, we will understand Happy Bodhisattva’s advanced deeds and joyfully follow along with Happy Bodhisattva’s mind, personality and wisdom. Thus, we will have measureless merit and virtue this afternoon. We should praise, joyfully follow with and implement what she has done. The practice of the Buddha-dharma and all theories of other sages and worthies are finally embodied by this happy mind, which is enough to cover all and enable us to be reborn in the World of Ultimate Bliss. Just with this happy mind of altruism, we will make us peaceful, joyful and happy. If so, we’re really in the World of Ultimate Bliss. If we are worried, resentful, and full of complaints, we’ll be correspondingly reborn in the realms of hungry ghosts or hells. Please remember, “If people are happy, so will I” and “Full happiness lies in real simplicity.” Don’t doubt them and build up your happiness in making others happy. If you can do it, you’ll surely be reborn in the World of Ultimate Bliss.

Let’s stop here this afternoon.

Strive to Do Profitless Work and Be Willing to Take a Loss

…… "**Every dharma has no self**", which should be known by everyone. Having known this principle, you can set up a right outlook on the world, life and values. Never take the false mind for the true mind in you, which the Buddha stressed repeatedly in his teachings. In his view, people had better not trust their minds (*various thoughts*) until they become an Arhat. Don't trust those various minds in you because they are not your true mind. These false minds have caused you to get lost and spin ceaselessly and helplessly in samsara for immeasurable kalpas. Then why do you still take the false minds as your true mind? It seems that you have known something but you still don't know its deep principle, so it is difficult for you to carry it out in everyday life. Once you become aware of it, you'll sigh with emotion, "Alas! The false mind is really not the true "self" in me. I've been cheated by it for so long a time! I will serve it no longer." The false minds undergo changes constantly. What are the thoughts of greed, hatred, stupidity, arrogance, doubt and jealousy? They are variants of the false mind. Now that they are false thoughts, why do we still maintain them? The purpose to maintain those false thoughts is to keep this false mind. But it is this very false mind that makes us create karmas. With karmas, we are doomed to undergo the sufferings of samsara. If so, why do we still follow the false mind to undergo the samsara? Are we true cultivators? If we follow our false mind, we will surely travel and spin ceaselessly and helplessly in the maelstrom of births and deaths. If so, we are certainly not true cultivators.

Yesterday we studied "**All actions are impermanent.**" Today we'll look at "**All dharmas have no self.**" Our body and mind is a device, which is called a dharma in Buddhism. As every dharma has no self, as a dharma, our body is also devoid of a self. Then is there a self? No, there isn't. What is the true "self"? The true "self" is the wonderful and bright true mind in us. This wonderful and bright true mind is non-dual and pervading everywhere. In the true mind there is neither inside nor outside and neither subjectivity nor objectivity. The true "self" in us is the "real self" in the terms of "eternality, bliss, real self and purity" in Buddhism.

The real self is also called the "great self", which is the true self in us. The word "I" or "me" we use refers to the "small self", which is the fake self created by our false mind. For example, if you were a pig in your previous life, could you say you are a pig? This life you are a human, do you admit that pig is you? You're unlikely to admit you are a pig. Then suppose you will be a holy wheel-churning king next life. Will you admit it? Some people say "Yes! The holy wheel-churning is me." Some people always love those good roles but deny the bad ones. In fact, you are neither the pig of the last life nor the holy wheel-churning king of the next life. And the human person this life is not you, either.

As cultivators, we must understand the principle of "**All dharmas have no self**". Everything doesn't have a self. All of them are united and mixed according to causes and conditions. It seems that they are produced but in fact they are only illusions. The productions and extinctions of the fake self never cease even for an instant while the true self is eternally there

and never changes. You shouldn't live for the fake self that is impermanent and subject to constant productions and extinctions. You should pursue the true self, which is the great self existing in you eternally. Knowing this principle, you will be considered to be a true Buddhist cultivator if you can stop serving the fake self, the illusory body and the false mind. The reason is that the fake self is just a combination of the illusory body and the false mind.

Therefore, we must wake up from our obsession with the fake self in us. Only at this moment can we start our cultivation. Just look around you. How many people are there who are able to understand this principle? Because they don't know the fact that "**All dharmas have no self**", they have been living a muddled and aimless life. They are cultivators only in name. They don't mend their ways and they even shield their shortcomings to keep their false mind from feeling painful and distressed. Can they get liberated? Now you can consider it further. What's the purpose of our cultivation? If we don't know the mechanism of the false mind, we will serve our false mind gladly. If so, we are wasting our precious time.

Why must we strive to do profitless things? To whom are such things profitless? Of course it is profitless for the false mind. Is it a good thing or bad thing if they are profitless to me? Certainly it is good. If they are not profitable to you, you won't get attached to them, so you won't foster the fake self in you. It will be good if you can do profitless work every day. If you gain profits every day, you'll begin to safeguard the fake self in you. The more you safeguard your fake self, the stronger you will be attached to your fake self. Thus, the fake self will become smaller and smaller until it turns into an ant. If so, it will be extremely difficult for you to get liberated. One of the Buddhist sutras records that a colony of ants lived through the times from Vaipushi Buddha to Shakyamuni Buddha. The duration between the two Buddhas was about 9.1 billion kalpas. That is, over a span of 9.1 billion kalplas, that colony of ants didn't have their life form changed. Shakyamuni Buddha said it was due to their attachment to the "self". Those ants were obsessed with their "black body" and viewed it as their "self".

Their attachment to their false mind became so strong that they didn't get liberated in a period of 9.1 billion kalpas. What a long time! In the span of 9.1 billion kalpas, seven Buddhas had passed by and large numbers of people had awakened to enlightenment and attained Buddhahood. However, those ants were still ants. How poor and wretched they were! All dharmas have no self. If you must cling on to the self, you will sink lower and lower. Knowing this deep reason, you must break your self-attachment into pieces and enlarge your mind without delay so that you can unite with the selfless "great self" that has no appearance. Thus, you'll break away from your false mind and its false thoughts. Only in this way can you enter the real "self" in the stillness of Nirvana. The real "self" has no self. The selfless self is the real "self". Why should we willingly take a loss? Who suffers a loss? Who knows there is loss or profitlessness? The small self or the false mind knows.

As people often say, "I won't do it because it is profitless." Such people are really pitiful because they are entirely held in the power of the false mind in them. The stronger people's self-attachment becomes, the fewer their chances to get liberated will be. Just now we talked about people's personal intentions. When people have personal intentions, they will surely be controlled by their false mind, which is manipulated by people's ignorance. When people say "I intend or I desire to do…", they work for their small self. But the Buddha said every dharma lacks a self but people must insist on there being a self and devote all their life to their small self. If so, how can they get liberated? They can't. The Six Patriarch said, "**Correct your mistakes and you will surely give rise to wisdom.**" So we must get rid of our false thoughts and self-attachment. Mistakes pointed out must be corrected. Then we will surely have wisdom. If

you still safeguard your shortcomings you are not wise and good people. If you still seek excuses for your faults, you're against the Way. If so, you are harming yourself.

Every dharma lacks a self. Simply speaking, everything arises from the mixture and union of causes and conditions. Everything is a temporary being as a result of the mixture and union of causes and conditions. Look at those cement pillars. They will disappear in hundreds of years. Even steel can't last long. Steel gets rusty. Now look! Being rusty, steel will become rusty ferric oxide. Then where is the self of the steel? It is gone. Now ferric oxide says there is a self existing in it. If you drip several drops of acid, there isn't ferric oxide any more. Is there a self existing in ferric oxide? No, there isn't. Does everything have a self? No, they don't.

We must know this matter well, so we will have a right concept that the fake self is not the true self. Since it is not the true self, we don't have to serve and attach ourselves to it. Instead, we should destroy it and jump out of the net of this fake self. We will feel unhappy when criticized and feel happy when praised. These are sure evidence of a strong self-attachment. Knowing the inner principle and mechanism, we should reflect on ourselves immediately. Who is the one that feels unhappy when criticized? By this means, we can directly see through the vicious circle of the false mind in us, which is the witness to the existence of the fake self.

Then where is the true self? The true self is the plain mind that is still and unmoving. Having known it, you should try to enter into this plain mind at the very moment. If you can enter into this plain mind, you will have been in the absolute original nature of vacuum, which is also called the great self. The great self is neither pure nor impure, neither production nor extinction and neither increases nor decreases. You should turn to the proper enlightenment immediately, and then you can turn around your mental attitude. With your mental attitude changed, you will know that the false mind is really unreal. Because you haven't seen the true self yet, what I have explained to you is only a theory. When you see the true self in you some day, you'll recognize it directly. "Oh! The true self is clear, serene and pervades all the Dharma Realms." Then you will know that the true self in you is really unvarying. It is neither happy nor sad and cannot be either broken up or driven off. It's also called the "true eternality" by the Buddha in his requirement that cultivators should "guard the true eternality". In your guarding it, you will find that "**when production and extinction disappear, the real quiescent extinction will appear and the eternal light will emit.**" At this very moment, the true self has appeared.

The purpose of cultivating the Buddha-dharma is to destroy the fake self to open up the true self. It is so simple. Last night our topic was "**All actions are impermanent.**" In it, the first step for us to do is find the one that doesn't have the changes of productions and extinction. Having seen the one that doesn't have the changes of productions and extinction, and then you will know what the changes of productions and extinctions really are. Once you see the one that doesn't have the changes of productions and extinction, you'll know that the changes of productions and extinctions are just the one that doesn't have the changes of productions and extinction, and vice versa. It is a little earlier for me to explain this principle to you now. However, you must first find the one that doesn't have the changes of productions and extinction in the changes of productions and extinctions. Now you must find the great self, the true self and the real self in the small self, the fake self and false self in you. This is the true meaning of "**All actions are impermanent and all dharmas have no self.**" We must spot the one that has neither productions nor extinctions in all the productions and extinctions. In other words, we must find the true self in our fake self. This is just where the final liberation lies.

Next, why must such bad habits as greed, anger, stupidity, arrogance, doubt and jealousy be cut off? The reason is that these bad habits result from people's false mind. The true self in

you has no such property. Such false thoughts you have are illusions from your false mind, which demonstrate themselves according to people's respective karmas. These illusions only exist in the fake self. Whether you are a true cultivator or not depends on whether you can abandon the fake self. If you still hold a strong attachment to the fake self, you're not a true cultivator. You're only a life consumer and a time waster.

Knowing this principle, you will pass the test of theories, thus removing your mental obstacles. Now you're on the highway of cultivation. If you fail this pass, you are unlikely to pass the following-up tests. Now look at you. Those false minds and thoughts have locked you dead. The strong self-attachment in you is easily and freely shown in everyday life, especially when criticized. This is the result of violating Buddha's instruction that "**All dharmas have no self**". However, you must hold a strong attachment to a self. If you follow Buddha's instruction, you won't shield your shortcomings any more. What is the sign of not shielding your shortcomings? It is to correct your shortcomings. The purpose of correcting your shortcomings is to develop your wisdom. If you still shield your shortcomings, you're still at a low level and controlled by your false mind. On the contrary, if you can mend your ways, you certainly develop your wisdom. With shortcomings removed, you will naturally have wisdom.

There are some people who have made so many errors that they don't know they are making errors. Why? It is because they are too stupid. Their stupidity comes from covering up their errors. Then how to measure a person's cultivation? It's just to see whether he covers up his errors or not. If he covers up his errors, he must be a stupid person. If one is intent on developing his wisdom, he should start with not covering up his errors. Meanwhile, mending one's ways is a wonderful means to develop one's wisdom. You'd better hold a firm belief that correcting one's errors surely leads to wisdom. Conversely, covering up one's errors surely leads to stupidity. Even little kids know this reason.

Keep it in mind that correcting errors surely develops wisdom. If you don't, you will develop stupidity. If you don't think you have errors, it means your errors are too serious. You're too stupid to recognize your own errors. Take the cats you keep for example. The other day, I found the cats even shit and urinate in the great Sutra Hall. Let's investigate this matter. Do you urinate in the great Sutra Hall? Certainly not! Can you tell me the reason why you don't but cats dare urinate and shit in the great Sutra Hall? They have no wisdom. They never know where they should urinate and where they mustn't. They don't know they have errors because they are too stupid. Animals don't know the reason. The incident shows animals are stupid. The largest characteristic of animals is stupidity.

Now let's go on. What benefits can people get if they don't mend their ways but cover up their errors? They can receive no benefits but only sink lower and lower. Greed causes people to fall into the realm of hungry ghosts. Anger guides people to the hells and stupidity leads people to the animals' world. So we must theoretically remove obstacles in this respect.

Then what is Chan (*Dhyana or meditation*) cultivation? Here is a story about it. Once I had a dream in which a woman college principal asked me what cultivating Chan was. I told her cultivating Chan is to issue oneself a letter of challenge. Is it right to challenge oneself? Chan is wisdom. How can you have wisdom if you don't issue yourself a letter of challenge? Following your false mind, you won't develop your wisdom. Chan meditation is to issue yourself a letter of challenge. Dare you issue yourself a letter of challenge?

Students: *Yes, we dare!*

Let's learn from some famous ancient scholar cultivators and see how they issued themselves a letter of challenge. Zhu Xi was a famous Confucian master in Song Dynasty. He

conducted himself sedately. Every day he got up in the early morning. Having gargled with salt water and washed his face, he would wear his headscarf and put on his square shoes. Then he would go to the ancestral temple to kowtow to his ancestors and sages. Look! After he got neatly dressed, the first thing he did was pay homage to his ancestors and sages. Then he would return to his study where everything was clean and in perfect order. Sometimes when tired, he would sit upright with his eyes slightly closed and took a short rest. Having had a rest, he would have a walk with steady steps. His dignified manners and awesome bearings left a deep impression on others. His impressive manners and bearings remained unchanged till his death. He did everything by conventions and etiquettes. After Confucius, few people were addressed as "fu zi" (*a title of respect for people with extraordinary morality and virtue*). Owing to his learning, morals and virtues, Zhu Xi was called "Zhu fu zi". He paid special attention to forming good habits and behaved gracefully all his life. He never rejected his fine deportments and even the emperor respected him much when seeing him.

So, you should never ignore details and practice self-discipline in your words and actions. To get others' respect, you should respect yourself first. If you don't, how can you expect respect from others? In this respect, those ancient cultivators set good examples in self-discipline. In Confucianism they use etiquettes as the precepts to discipline themselves. In Buddhism, the precepts are embodied by three thousand imposing deportments and eighty thousand behavior details. Once, Cheng Hao, a famous Confucian scholar of the Northern Song Dynasty, toured in a monastery. He witnessed the silent dining scene of thousands of monks. At the end, when the monks made the transference of their merit and virtue, they were still solemn and silent. Having seen this, Cheng Hao highly praised it, saying that all the etiquettes of the Three Dynasties (*i.e.hte Dynasties of Xia, Shang and Zhou*) were found in the Buddhist monks.

Now the etiquettes, rites and ethics of the Three Dynasties together with those made by Duke Zhougong have been considered unnecessary and elaborate formalities by modern people. Not only modern people but even some people from the Warring States Period began to find fault with the etiquettes, rites and ethics. They have abandoned many etiquettes, rites and ethics. Without etiquettes, rites and ethics, there would be no manners. What's the difference between people and animals? It lies in the observation of etiquettes, rites and ethics. Without observing etiquettes, rites and ethics, people will become animals. In China there are "Three Etiquettes", which almost covered every part of life, guide people how to behave in daily life. Not knowing them, modern people seem to be very rude and vulgar. Modern people should observe these etiquettes, rites and ethics, which can upgrade their culture and polish.

The ancients were strict with them in etiquettes, rites and ethics. Their words and behavior were by-the-book. In China there are rules even for laughter. It is rude for people to laugh with shown teeth. Nowadays, people seem to make vulgar laughs. They laugh so exaggeratedly that their body shakes violently. Some even have many teeth exposed when laughing. If the ancients saw such laughing scenes, they would think they have met with barbarians just coming out of the jungle or ones from a humble family. People, especially women, from large households won't behave thus. Living in the Dharma-ending Age, people seem to be barbarians without principles and manners. Therefore, to be civilized humankind, traditional etiquettes, rites and ethics should be restored.

In ancient times, even war had its etiquettes, rites and ethics. Take the Duke of Songxianggong for example. In a war, to honor the rules of war, the Duke of Songxianggong didn't attack the enemy soldiers who were crossing the river, so he let slip the golden chance to

defeat the enemies. Modern people may think the Duke of Songxianggong was stupid and foolish. This just shows the popularity of observing etiquettes, rites and ethics among the ancients. That modern people satirize the duke just shows modern people's rudeness and barbarism. As the proprieties of war stipulated, superior men mustn't attack troops that haven't lined up. How can superior people exploit the precarious situations of others and attack them? War had its proprieties and ethics in the ancient times. Actually, the ancients observed the proprieties and ethics of war. Modern people think the Duke of Songxianggong foolish, which only shows that they lack the concept of proprieties.

Nowadays people seem to have rejected etiquettes and rites. They advocate all is fair in war and use every deception and means they can think of. They behave like animals and both sides are. If you develop a sophisticated weapon, I will develop more sophisticated weapons. They have been engaged in arms races. Modern people despise etiquettes and defy social ethics and morals. To them, there seem to be only fame, profit and desire left. They have no sense of shame. With no one to honor conventional etiquettes, rites and ethics, those who follow the etiquettes, rites and ethics seem to be stupid. Modern people justify the law of jungle and think it's natural for the strong to violate and bully the weak. It's the very characteristic of the animal world. This age is witnessing the decline of human civilization. Without restoring traditional etiquettes, rites and ethics, there would no civilization at all in humanity. It seems that it is not that we ridicule the Duke of Songxianggong but that he should feel sorry for us.

Another example is King Yao, who worked diligently and showed loving care for his subjects. He rose at sunrise and rested at sunset, serving his people heart and soul. Because he was magnanimous, kind and perceptive, in his reign, the dukes and the lords were in harmony and people in contentment. Thanks to his great merit and virtue, he was widely loved and respected. Confucius praised him, saying "**How towering and lofty our monarch Yao is! In the world, only heaven is the greatest and only Yao can embody it. So gigantic are his merit and virtue that people can't name them.**" The meritorious virtue of King Yao is as great as that of heaven. His achievements are so large that they were beyond description. "**How towering and lofty his accomplishments are! How splendid and magnificent his cultural achievements are!**" King Yao pushed forward the system of the Great Harmony in the world, which is the greatest cause for mankind. In his reign, various human civilizations and cultures greatly prospered. The civilization of etiquette and music was completed. As a model dedicator, King Yao himself embodied the selfless spirit of heaven.

As the successor to King Yao, King Shun was famous for his filial devotion. As a child, he was disliked by his father, stepmother and step brother. They tried to kill him. Once they filled the well when Shun was still repairing it. Another time, they removed the ladder after Shun used it to climb to the roof to do some repair work. Then they burned the house. Luckily, Shun escaped from the two mishaps. However, Shun never made complaints about his father, stepmother and brother. Instead, he always thought it was his lack of enough filial piety that led to those incidents. The two cases show King Shun was a person with great filial piety. He harbored no resentment to them. Having been an emperor, his filial mind still remained. He always felt unhappy because he thought he hadn't made his father pleased. This is Shun, a person with great filiality. Though his father and step mother tried to kill him, he didn't hate them. He only blamed himself. As a result, his filial kindness not only moved his neighbors but also moved heaven and earth and creatures. Later, an elephant helped him till the land and birds helped him thin the weed.

Confucius, the Sage, praised Shun and Yu (another sagely king in ancient China) as

follows, "**How lofty Shun and Yu were! They ruled the under-heaven but never took advantage of it.**" It means that King Shun and King Yu were very great. Emperor as they were, they never sought to satisfy personal needs. They never felt reluctant to part with their power and high social status. They only tried their best to fulfill their duties and serve the people better, so they were typical model dedicators. "**Shun is a person and I am a person too. However, Shun has made himself the model of the world and his good reputation passed down on to future generations." "Hearing a good suggestion or seeing someone do a good deed, he would follow it with a resolution like a burst bank no one can stop." "Yao and Shun were selfless people by nature." "Shun regarded renouncing the throne as if to give up worn-out shoes.**" These accounts show that these sagely monarchs were selfless dedicators with noble character. They achieved measureless meritorious virtue in their service to others. They are incarnations of heaven and earth in the mortal world. King Shun didn't cling on to power. He gave up the throne like throwing away his worn-out shoes. From this we can know Shun led a dedicated life.

"**Shun was really great. If he had the same goodness as other people did, he would never mention his but follow others. He willingly followed others to do good deeds. As a farmer, pottery-maker, fisherman, and even as the emperor, he never unreasonably took things from others. He only set others as good examples for other people to follow. Therefore, the greatness of superior men lies in helping other people to do deeds.**" Shun had an advantage to joyfully follow along with others' merit and virtue. He willingly did good deeds with others and spread their good deeds, thus helping others reach the state of utmost goodness. It was Shun's greatness.

"**Yu would kowtow to those who could offer him good words.**" Yu, successor to King Shun, felt very grateful when hearing good words that could benefit his conduct. From this we can know that those ancient sages regarded elevating their levels as the highest pursuit in life. Confucius also said, "**I can find no fault in Yu. He wasn't particular about his food and clothes. He seldom lived in his palaces but traveled throughout the gullies and canals all over the world to render his service.**" King Yu was very thrifty and simple and had no desire for luxuries. He devoted his energy to public projects, esp. those irrigation works. Besides, he cared more about establishing ritual and music systems and ceremonies of sacrifice. "**When thinking the drowned, Yu would feel guilty as if he had drowned them.**" When thinking of the victims of floods, King Yu would be remorseful as if he had flooded them. With such a sense of responsibility, he didn't go home three times when he passed by his household door. This is the portrait of a kind and benevolent monarch.

◎ **……** As I just said, the reason why the ancients could get enlightened easily is that they didn't have so many bad habits. Besides, they were able to mend their ways once their faults were pointed out. "**Zilu would feel delighted when his faults were pointed out. Yu would kowtow to those who could offer him good words.**" They set a good example to people in correcting their faults. "**With faults corrected, people surely give rise to wisdom.**" The ancients could easily accept criticism, correct their errors and reform so that they could remove their evil habits, reveal their "bright virtue" and enlightened the Way. Having been the monarch, King Yu was on an inspection tour and saw two men quarreling. He tried to mediate between them but they refused to accept his mediation because they didn't recognize their monarch.

Seeing this, King Yu burst into tears. A passer-by wondered why he cried over such a dispute. He replied, "Alas! In the reigns of King Yao and King Shun, people seldom quarreled. Even if there was a quarrel, a mediator would solve it. But now in my reign the disputing people don't accept my mediation! It must be my lack of virtue and can't positively influence them." With these words, he cried even louder. From this story, we can know the ancients had a

strong sense of responsibility and awe-inspiring virtuous conduct. Can those current presidents or prime ministers do so? Can they blame and reproach themselves? They seem not to do so. They just say. “Call the police and take away the quarreling people.” Those state leaders even turn a blind eye and ignore some bad social phenomena and customs. Now in the Dharma-ending age, we cultivators are far away from those sages. However, the standards of cultivation and enlightenment remain unchanged and haven’t been lowered. If you really want to understand the mind and see the nature to get liberated, you must discipline yourself by obeying rules and upholding precepts.

Nowadays people find it hard to understand the public stories in Chan (Dhyana) School. Why? The reason is that they have no wisdom because they are blocked by karmic obstacles. Hui Neng, the Sixth Patriarch was illiterate but had wisdom. Once a monk asked, “What kind of people can get the gist of Huangmei (*an honorary title to address the Fifth Patriarch*)?” The Sixth Patriarch said, “People who know the Buddha-dharma can.” The monk asked again, “Have you got it?” The Sixth Patriarch answered, “I don’t know the Buddha-dharma.” Look! What great wisdom the Sixth Patriarch had! The Buddha-dharma is in non-dual condition and cannot be got. If someone can get the Buddha-dharma, he must be in dual condition. Therefore, only those who “don’t know Buddha-dharma”, that is, stay in non-dual condition can get it. Why did the ancients have such great wisdom? It is because they had only a slight quantity of greed, anger, stupidity, arrogance, doubt and jealousy. They perhaps had some but they could immediately correct and remove them.

Our difficulty lies in that we don’t admit our errors and correct them. Now that we have studied “All dharmas have no self”, we should know there is no self in everything. Why must we still cling on to the fake self in us? What is the true self in us? The true self is the wonderfully bright true mind, which refers to the “still and serene nirvana”. If you can see the true self in the still and serene nirvana, you have seen the root nature in your turning to the proper enlightenment. This root nature is the very true self. The united root nature of the six sense organs is called “one essential brightness”. The ancients had an insightful understanding of this respect, which we almost know nothing. Modern people may be clever and intelligent. They can make atomic bombs, hydrogen bombs, guided missiles and various accurate apparatuses, but they can’t end the cycle of their births and deaths and get liberated. Why? It is that they lack they uni-appearance wisdom. What they have is only the dual cleverness and intelligence. Besides, they have deep-rooted greedy desires and selfishness.

If you want to transcend the world to enter a high level, it is a must for you to strive to do profitless work and willingly take a loss. If you can’t do it, you surely can’t get your level elevated. It is not a high demand but a basic one for cultivators to strive to do profitless work and willingly take a loss. Now we will learn some deep laws by studying some true phenomena. “**The Buddha-dharma can’t be separated from the worldly affairs.**” The principles in Buddhist sutras must be embodied in worldly affairs. If the wonderful dharma can’t be shown through worldly affairs, it will be a castle in the air. We should know that worldly dharma and transcendental dharma is the same thing. The worldly dharma is the transcendental dharma and vice versa. They are non-dual. Knowing this principle, you’ll firmly believe in the retribution of causes and effects. You’ll surely engage yourself in selfless dedication. You’ll strive to do something profitless and get ready to take a loss. Not knowing this deep principle, you’ll go on intensifying your profit-first mentality and even harm others to satisfy your personal needs.

In *Liaofan’s Four Teachings,* there is a story about Yang Shaoshi, a famous prime minister in Ming Dynasty. Yang Shaoshi’s father, grandfather and great grandfather were

people who strived to do profitless things and got ready to suffer losses for the interest of others. Since his great grandfather, the yang's had made a living by ferrying people across a river. Every year in flood seasons, other people were busy fishing for floating belongings such chests, closets etc. But Yang Shaoshi's forefathers, from his great grandfather on, were engaged in rescuing those drowning people struggling in the flooded river. They didn't regard dredging up floating properties as the first thing to do, but specially rescued drowning people. They had been doing such profitless work and willingly suffering losses for long. Once, someone ridiculed them, "Other people are fishing for something valuable to make a fortune but you just rescuing drowning people. What can you get? You can get nothing."

Did they really get nothing? No! They got something when it came to the fourth generation of Yang Shoshi. One day, a Taoist transformed by a god told Yang Shaoshi' s father, "Because your grandfather has accumulated too much hidden merit and virtue, there shall be eminent and worthy high officials in his descendants. You shall bury your grandfather in a certain place when he dies." So they did. "Later, Yang Shaoshi was born in this family. At 20, Yang Shaoshi passed the Provincial civil examinations and began his official career until he was a prime minister. When the emperor knew that Yang's forefathers had strived to do profitless things and willingly suffer losses, he granted the same official title to his great grandfather, grandfather and father. All of them were listed as the Dukes of the state. Until today, there are still eminent and worthy people in his descendants." This story tells us that good deeds won't waste your time. This is the positive retributive story. There are still some stories concerning negative retributions.

In Han Dynasty, there was a Xiucai (*Confucian scholar*) called Zhu Maichen who was often detested by his wife for his poverty, for his good-for-nothing and for his not being an official. Later, the woman decided to leave and asked her husband to let her go so she could remarry. Zhu Maichen asked her to stay bitterly and said he would surely gain fame and fortune because he had good character and qualities. But his wife didn't listen and stirred up trouble. So Zhu Maichen had no choice but to let her go. Later, the woman remarried a man who she thought had a promising future. However, they quickly became so poor that they couldn't make their both ends meet. Meanwhile, Zhu Maichen was appointed as a county magistrate. One day, he advertised for workers to build a road and found in the laborers was his ex-wife, poor and wretched. So he took her home and arranged a dinner for her in his garden. Zhu Maichen's ex-wife was an egoist. She refused to do profitless work and to take a loss, thus ending up as an underdog. Retributions of causes and effects never fail. Zhu Maichen was really a hero. He still took in his ex-wife and her husband and provided them with accommodation. Seeing that Zhu Maichen was rich and powerful, the ex-wife was so ashamed that she hanged herself.

From these stories, you should know there is right energy between heaven and earth. Yang Shaoshi's ancestors engaged in rescuing drowning people. Without any personal intentions and considerations, they had been silently and anonymously rescuing drowning people, thus accumulating tons of yin virtues (hidden virtues), which were invisible but real. If they had had personal intentions and considerations, their good deeds would have transformed into yang virtues, which would only earn good reputation for their family. Yang virtues will make people get good reputation, which is also a kind of retribution. What about yin virtues? Yin virtues can extend and bless one's future generations.

It will depreciate true cultivators if you teach them to accumulate virtues to get good retributions. True cultivators won't seek fame and profits. They just strive to do profitless work

and willingly suffer losses for the interest of others. As Lao Tzu said, "(*Cultivators of the Way*) **Stay in low places others disdain and you'll approach Dao (the Way)**." "Approaching the Way" refers to awakening and certifying to the Way. At present, we call it "knowing the mind and seeing the nature." This is above ordinary people because in worldly dharma, ordinary people only seek good retributions by doing good deeds and accumulating virtue. To those who want to know the mind and see the nature, doing good deeds and seeking good retributions is obviously an inferior goal. We should know some deep laws. People of this era should be exposed to more stories about retributions of causes and effects. Only in this way can they believe in such truths.

Another story in *Liaofan's Four Teachings* is about an ordinary official named Yang Zicheng (*meaning self-punishment*), who worked as the secretary for the county magistrate. Once in trying a case, one of the suspects didn't admit his crimes, which irritated the county magistrate and the suspect was beaten almost to death. Seeing this, Yang Zicheng couldn't put up with it, so he kowtowed to the magistrate and asked for mercy. He said, "He is only a suspect. It is still unknown whether he has committed the crime or not. If he did, we should take pity on him. As officials, we shouldn't feel happy in trying a case, not to mention to get angry." Because Yang Zicheng was known as a good and kind person, the county magistrate ceased to be angry. Confucius said, "**Having known the actual facts, we'd better not feel happy. We should sympathize with those criminals."** Why? It is stupid and ignorant of people to break laws and commit crimes. Then who have made them stupid and ignorant? Yang Zicheng said, **"Because the authorities have lost their guiding principles, ordinary people haven't been well educated for a long time.**" In his opinion, crimes and errors were caused for lack of good education. Why didn't Buddha hate evil people? The reason was that evil people were caused by their stupidity for lack of good education. Were people well educated, they wouldn't commit crimes. Since their crimes and errors are caused through their ignorance and stupidity, why do you become angry with them? Therefore, the urgent task at present is to waste no time educating citizens. In fact, citizens from top to bottom should receive good education. Without qualified citizens, there wouldn't be qualified officials. Education based on the teachings of sages and worthies is the prerequisite for a country to produce wise and virtuous people.

Thanks to the education of sages and worthies, Yang Zicheng often gave away food and clothes to poor and needy prisoners. Once, seeing some prisoners so hungry, he asked his wife to spare some food for them. His wife begged him not to do so because they would go hungry themselves if he gave away the small amount of remaining food to the prisoners. However, Yang Zicheng insisted that his wife donate part of the food to those prisoners. From this case, we can see Yang Zicheng was a person with a dedicated heart. Yang Zicheng had two sons and they both were assistant secretary of Department of Officials. Later, Yang Zicheng also had two grandsons, both of whom were high officials in the Procuratorial Department. Until Liaofan's time, two from Yang Cizheng's descendents were still eminent and influential ministers in the government. Yang Zicheng was a person who strived to do something profitless and willingly suffer losses. He with his wife and children would go hungry rather than let those prisoners go hungry. They gladly gave away half of their inadequate food to those prisoners. Actually, Yang and his wife had got liberated early in their mind. Why? The reason is that they had such a kind, good heart for a long time, which was just a good retribution from their high level and state.

These stories show us the importance of striving to do profitless work and being willing to suffer losses. Without knowing this principle, you are surely an egoist and self-interest is you

first choice. I often criticize those who never take a loss. Are you true cultivators? No, you aren't. True cultivators surely strive to do profitless work and joyfully take a loss. In this way, their level and state will get promoted fast. Actually, once having this idea, our level and state have already been elevated. If you have an egocentric mentality in life, you will surely be abhorred by others, including people, gods and ghosts. If so, you must study the ten stories in *Liaofan's Four Teachings* and correct your errors and faults.

Next is the story about Granny Lin in the Putian County, Fujian Province. Every day Granny Lin gave away her fried cakes by placing her cakes on the desk outside her door so that passers-by could eat easily. She didn't do so out of a sudden impulse. A Taoist tested her for three years to see whether she gave away her fried cakes out a sincere mind. During the three years, the Taoist came to her stand to eat her fried cakes every day. This even made her neighbors angry. They always complained about the Taoist's timely coming and eating. The Taoist ate a large number of fried cakes in all. Three years later, the Taoist told Granny Lin that he tested her for 3 years and found she had a sincere heart. What was her heart? Her heart was to strive to do profitless work and willingly suffer losses. Every day, seeing many fried cakes gone with no gains, she was still happy. Was she willing to suffer losses? Certainly she was! The old lady persisted in donating fried cakes at least for three years. Finally, the Taoist showed Granny Lin a location as her future tomb ground and predicted that the numbers of high officials would be as many as that of a jar of sesames among her descendents. The location was a place of excellent geomantic quality. Later, in the time of imperial examinations, a saying in Fujian Province went like this, "There won't be a billboard of successful candidates without youths from the Lin Family."

When the Buddha was to cross a river, the river water would part itself like two standing walls, thus exposing the river base for Buddha to walk on. People surely don't believe it because they don't have such awe-inspiring spiritual power, full wisdom and perfect morality as the Buddha did. If you had the same amount of wisdom and morality as the Buddha did, mountains would lower down their heads when you travel through mountains and rivers will cease their currents when you cross rivers. It is recorded in Buddhist sutras that when the Buddha passes through mountains and crosses rivers, the mountains will lower down their heads and when the Buddha crosses rivers, the rivers will cease their currents. All these happen not at the request of the Buddha but a natural response to the Buddha's awe-inspiring spiritual power of his full wisdom and perfect morality. When you possess such full wisdom and perfect morality, you will naturally have such spiritual power. They are only naturally responses. Why does the Buddha have the hallmark of unseen summit? No one can see the Buddha's head top. However high you ascend, you never see his head top, which is called being unsurpassed. This is a result of his cultivation of immeasurable eons.

Then where should we start with our cultivation? It must start with striving to do profitless things and willingly taking losses. Whether you are intelligent or not, whether you have a good character or not, or whether you have a good mind or not is not the result of your cultivation in the very life. Instead, it is the comprehensive effects of your cultivations in your countless previous lives. Take an honest person for example. His honesty doesn't come from his cultivation in the present life. His honesty is the comprehensive effect of his cultivations of countless past lives. Similarly, a person's cunningness is also the comprehensive effect of the cultivations of his countless lives. Another example is the twins with the same mother. It seems that they look much alike each other but they have different informational structures in their respective "software" passing down from their different past lives. If each cultivator can strive to

do profitless things and joyfully suffer losses, they will approach the Way. In Lao Tzu' words, they have "settled in low places others despise" but have "approached the Way."

It's unnatural for us to strive to do something profitless and willingly take losses. Why? It is because we have been tied tight and controlled by the evil karmas we made in past lives. Please don't be afraid. We should fight hard against those evil karmas and hold them down. In this way we will set up a new message structure that "I will strive to do profitless work and willingly take losses". Thus, we'll slowly get used to striving to do profitless work and getting ready to take losses. If so, we will have overcome obstacles of many eons. 1000 billion Buddhalands are 10000 billion obstacles in your mind. Knowing this principle, you'll overcome the 10000 billion obstacles of Buddhalands in this operation. In an idea you can get over so many obstacles. Being reborn in the World of Ultimate Bliss also lies in your present idea. If a person can take a vow that from now on, I will strive to do profitless work and willingly take losses, then all the worlds in the ten directions will shake.

The Benefactor of Orphans and the Forlorn gave away all his possessions to support the Triple Jewel of the Buddha, the Dharma and the Sangha. Some of his debts became dead loans and couldn't be collected. Then his door-god complained, "I've advised you not to give away so much but you didn't listen. Now look! You're in poverty!" Hearing his door-god stop him from donating his possessions, the Benefactor of Orphans and the Forlorn became angry and told the door-god, "How did you dare to prevent me giving away my possessions? You are no longer in need here. You can leave now. Even if I have nothing, I still provide for the Triple Jewel of the Buddha, the Dharma and the Sangha!"

Having been fired, the door-god complained to his superior that he was fired by the Benefactor of Orphans and the Forlorn. His superior asked him for the reason. The door-god told his superior the whole story. Knowing the cause and effect of the incident, his superior said to the door-god, "He is right. You shouldn't prevent him from donating his money. Let he who created the problem resolve it. You're the trouble maker, so you must be the trouble ender. You'd better use your spiritual power to help him collect debts. Then I'll plead him to show mercy to you." Later, the door-god helped his master get back his money and also apologized to him. Then the Benefactor of Orphans and the Forlorn hired him again. From this story, we know it is very hard to do profitless work and willingly to take losses. Our difficulties come from both inside and outside. It's unnatural for us to do so now, but if we can make a vow to do it, there will be nothing that can't be achieved in the world.

What's your difficulty? It is the barriers in your mind that keep you from doing so. From now on, you should input this idea into your mind that I must do it in the future when under similar circumstances. Input this idea into your mind every day and you will naturally get used to it after a period of time. If you don't, you'll become confused once you suddenly meet with similar situations, because you have been controlled by your greedy desires and selfish ideas. Once controlled, you will be unwilling to take a loss, for your wisdom has been blocked by your evil karmas. As a result, you'll lose the chance to earn merit and virtue. Once, Xu Shilin went hungry for a whole day in Tianshui City because he had no money. Seeing this, Chen bought two bowls of noodles for him. After the meal, Xu Shilin still asked for some clothes, so Chen bought him a set of clothing. Later, Xu Shilin still asked Chen to buy him the bus ticket to Lingshan and Chen did so.

Suppose you at first didn't want to help Xun Shilin and left. After a while, you regretted and returned to help him again, but found someone else had helped him. You invited Xu Shilin to have a dinner, but he said he was full. You offered to buy him some clothing, but he said he

didn't need clothing. Thus, you have lost the opportunity to earn merit and virtue. Therefore, you should be grateful to people who have given you a chance to do good deed. Otherwise, you can't add your merit and virtue. Just like Ping, he had the chance to help others but he refused. Later, the incident was made known and Ping was badly thought of. Ping only earned him a bad reputation. Just because he hasn't input into his mind the idea of striving to do profitless work and willingly take losses, he failed to earn the merit and virtue even if an opportunity turned up. Ping has earned a bad name to desert others in trouble and people will look down upon him. When you miss the chance, you'll lose it forever. So don't lose any opportunities to do good deeds. So from now on everyone should make a resolve to strive to do something profitless and willingly take losses for the benefit of others.

It's easy for cultivators to accept this requirement to strive to do something profitless and willingly to suffer a loss for the benefit of others. But it's hard for people in society to understand it. They will abhor it. Why should this theory be taught? Its purpose is to turn you from an ordinary person into a sage. With different purposes, people have different starting points and caring angles. And they certainly act differently. For example, the advice your mother gives you is to prevent you from suffering losses and gain more advantages. Her purpose and starting point are different from ours because she doesn't want you to understand the mind and see the nature. Most importantly, she doesn't want to turn you into a sage. In cultivation, you should have a right direction, a long goal, great will power and extraordinary efforts. Those who can put themselves in such a position are people who have a bright future, who can turn into a sage and who can transcend the Triple Realms.

However, you can choose not to do so. You can seek to gain more profits and suffer no losses. Such a choice will lead you to a different destination. Therefore, set your goal, find your niche, locate your level correctly and then carry out the theory honestly. If you have errors, waste no time correcting them. If you try to cover up your errors, you just harm yourself. You will receive deserved retributions sooner or later, for the information structures of your errors haven't been deleted. So the Buddha left some cure-alls to help us: one of them is to repent of your karmic obstacles and the other is to rejoice in others' merit and virtue. The two cure-alls are in the Evening Recitation which should be read every evening. The ten great king vows of Universal Worthy can give boundless merit and virtue if you put your mind to it. Repenting karmic obstacles is to get rid of our lies and lustful thoughts etc. The faster and truer we repent, the better the result will be.

The Buddha once said liars will fall into the hell. Some people here don't know its principle. When criticized, they always complain they are treated too strictly. "Why do you always find fault with me?" Of course I do. If you don't correct your errors, you'll surely slip into the evil paths. If you know the principle, you will never lie to others. What's more, you will invite other fellow cultivators to criticize you ruthlessly. You'd better have a lesson from it even if you're really wronged. Let's look at how Shriputra treated people who framed him. He remained calm and made no complaints. However, when we have errors, we'll cover up them even if others point out them out of goodwill. If we still cover up our errors, we're no longer cultivators. Besides, if you're really wronged, you should be happy. The Buddha said we should be grateful to people who have wronged us, for they help us achieve success.

What the Buddha said in *the Six Paramittas Sutra* is as follows. First, being wronged by others can remove your old karmic obstacles and piled debts made in the past lives. Second, you can earn a share of merit and virtue gained through your patience under insult. Besides, here is what is more important: "**Using positive wisdom, people who have true patience are able to**

know the fact that the original nature of all dharma is empty. This empty nature and every dharma are of the same original nature. The nature of all dharma and the empty nature of positive wisdom are pure, non-dual and unbroken in the original nature. There is no difference between them. From this, it shall be known that mundane dharma is emptiness and emptiness is mundane dharma. The two types of dharma can't be separated. If people can become patient this way, theirs is called ultimate patience." These principles are hard to understand by ordinary people, esp. those living in the Dharma-ending Age. Consequently, those who can listen to, make sense of and accept these principles are people who have planted good roots for immeasurable eons. If not, they are unlikely to hear such words with ultimate meaning. Before coming to Lingshan, have you ever heard something similar to striving to do profitless work and willingly taking losses? Has Xiao Zhou heard of similar contents before?

Xiao Zhou: *No, never.*

You haven't. Have you heard about competition?

Xiao Zhou: *Yes, I have.*

Yes, you have. Have your parents taught you something about striving to do profitless work and willingly taking losses?

Xiaozhou: *No, they haven't.*

They won't do so. Generally speaking, parents do well in helping their children to have a strong body but they always ignore their wisdom life. Why must you be filial to and provide for your parents? The reason is that parents have given you a body and brought you up. Why must you respect your teachers? It is because they have given you a wisdom life which can guide you to go through limitless eons until you realize your Buddhahood. Your physical body is made of flesh but it is useless if you don't have wisdom. Just life tigers and elephants, they have more flesh and are stronger than you. However, their physical body is useless just because they have little wisdom. Not only is their body useless, they even create more karma using their body. When you know you should strive to do something profitless and willingly take losses, your ancestors of the past seven generations will get elevated. Unluckily, they had no chance to learn these principles. Even those US presidents and British prime ministers don't know such ultimate principles, either. Only those with great wisdom and blessings can have the chance to listen to, understand and accept such deep principles. Otherwise, they would have no chance to stay here. People who can hear these principles are really lucky and great.

In *Liaofan's Four Teachings*, there is another story about a xiucai (*a Confucian scholar*) with a family name Ying. This xiucai found a good, quiet place to study in but there were many ghosts. One evening ghost told others he would have a substitute body in a couple of days. The would-be substitute was a chaste daughter-in-law from a poor family whose husband had been away from home for long. Her parents-in-law thought their son (her husband) had been dead and forced the young daughter-in-law to remarry. The chaste woman refused and was to hang herself the following night. With the young woman as the substitute body, the ghost could be reborn as a human being. Having heard their talk, this xiucai quickly went home, sold his field, wrote a letter together with some silver to the young woman's parents-in-law.

Having received the letter, although the young woman's parents-in-law doubted the authenticity of the letter, they still believed their son was still alive because the silver was real. They no longer compelled their daughter-in-law to remarry and the young woman survived. Later, the young woman's husband returned home indeed and the whole family reunited. In this case, this Xiucai Ying strived to do something profitless and willingly suffered a loss to

save the woman's life. He seized the chance to help others and naturally accumulated merit and virtue. Without a substitute body, that ghost couldn't get reborn as a human being, so he complained that Xiucai Ying ruined his hope. Another ghost wondered why he didn't get back at the xiucai. The ghost said, "I daren't because God has appointed Xiucai Ying Minister of Hidden Virtue because of his good deeds." Xiucai Ying had been protected by good spirits. As expected, Xiucai Ying really became a minister later. Besides, many people in his descendents passed the Imperial Examinations and held high post in the government. This story also shows that striving to do profitless work and willingly taking losses for others will produce good retributions.

By studying these ten stories, we should find in them the basic laws and establish a right outlook on life and values. These ten famous stories listed by Liaofan were true incidents happening to his contemporaries. They were real and couldn't be denied. Therefore, if we can strive to do profitless things and willingly take a loss for others, we'll surely get good retributions. In short, charity won't be done wastefully and meritorious virtue won't be accumulated vainly. We should stop doing evil but practice goodness. "**Families with accumulated goodness will surely have surplus blessings while those with piled evils will surely have surplus misfortunes.**" If people can accumulate virtue and practice charity without expecting rewards, their good mind, words and actions are just natural outflow of the self-nature. Such people will accordingly find their own high levels and states based on their good mind and wholesome karmas.

The precondition of striving to do profitless work and willingly taking losses is to "benefit living beings without expecting rewards". In other words, people should strive to do profitless work and willingly take losses but expect no rewards. In doing profitless work and taking losses, if they can have neither good thought nor bad thought and get nothing, they will reach a very level and state. If people fail to do the first two requirements, that is, strive to do profitless work and willingly take losses, then their efforts to achieve the latter two results will be futile and fruitless. But to people who have understood the mind and seen the nature, the first two requirements are not ultimate. Having no expectation is still within the category of a conscious mind. Are you clear? You still have to do it with a conscious mind for a period before you enter into the next stage. What's the next stage?

Xiao Cai: *The Way is embodied by people's ordinary mind.*

(You haven't) reached the state an ordinary mind, where nothing can be got. Why? The state of getting nothing is the same state of having an ordinary mind. Why? To you, you still have the process of having tests, entering the door, getting accustomed and returning to normal. Based on the concept of getting nothing, you must verify the state that nothing in the universe can be got and the fact that the mark of all dharma is empty in your turning your mental attitude and turning to the proper enlightenment. You can't understand this now because you haven't understood the mind and seen your nature. Striving to do profitless work and willingly taking losses are necessary mental attitudes for people who want to understand their mind and see their nature. In Lao Tzu's words, you should "**settle in low places others disdain, thus you will approach the Way**."

To understand the mind and see the nature, you must have an upright mental attitude first. The following step is to verify it. And then you are to experience the unavailability of the noumounen (*the thing-in-self*). Knowing this, you are "**practicing the profound prajna paramita and illuminating the five skandhas are all empty.**" Then you should protect and maintain it until you reach your naturalness. Only at this moment will you have an ordinary mind and can you

contemplate all at ease. These stages are necessary and not a single one can be omitted. They are of great significance and must be done one by one honestly. You'd never know them if you are not explained to. Now I've told you the stages, if you can understand them, you're very great. This is an advantage for you to cultivate in this Way-place.

◎ **Chen:** *Today I saw a man called Xu Shilin in Mapao Spring Town. How wretched he was! He was wet through. He told me he was hungry, so I bought him a bowl of noodles. After finishing eating it, he was still hungry, so I bought him a second bowl of noodles and a large cake. Having eaten them, he told me he felt cold, so I bought him a jacket and a pair of trousers. Finally he told me he had no money to buy the bus ticket to Lingshan. At that time, I had only five yuan left on me. I hesitated a bit because I would have no money to buy the ticket to return to Lingshan if I bought him the bus ticket. Suddenly I thought of the story in the Buddhist sutra about a couple gives away their last pair of trousers, so I gave him the only money on me. Just then I made a vow: "May all living beings in the worlds of the ten directions suffer no disease, hunger and cold. May all living beings in the worlds of the ten directions take refuge in the Buddha, the Dharma and the Sangha."*

Is this a profitable thing or a profitless one? When you strive to do something profitless and willingly take a loss, you're gradually developing a dedicational outlook on life and then make it your habit in everyday life. If you can surpass this psychological barrier, you will have got over many eons of grave offences of birth and death. In fact, you will suffer no losses. Instead, you will gain so many advantages over others. You should know this. Once you break through the psychological barrier, you will have no such distinguishing mind as whether you suffer losses or not. At this moment, some people may feel nervous: "What if I have nothing in the future?"

Don't be nervous. We have learned Happy Bodhisattva's advanced deeds. We can learn from her. When vegetables in her field ripen, she will invite other people to harvest them. "Xiaoli, come and take home some eggplants. Ah Jiao, you can pluck some beans and take home." At the beginning, her husband was unwilling and was afraid they would become poor. Later, her husband developed the same dedicational mental attitude, for they haven't become poor at all. Once, a road was to be built and the village chief held a meeting to call on people to donate money. Happy Bodhisattva said her family would take on everything to build the road. Her family donated 100000 *yuan* and paved the road. All signs show that they aren't poor even if they strive to do profitless work and willingly take losses. Happy Bodhisattva is one of the perfect people who can strive to do something profitless and willingly take losses.

Another story was about a piece of her land occupied by a local bully. Later, when the government measured the land, the bully still felt reluctant to return her the land, so Happy Bodhisattva told the man occupied her land that he would continue to use the land if he felt happy. Later, the local bully was moved and wanted returned her land to her. She asked him again if he was happy to return the land. The bully nodded, so she accepted the land. Her catchword is that "If you are happy, so will I!" This is called "full happiness." If you can know the meaning of her words based on the Buddha-dharma, you've made great progress. I've said that this "full happiness" contains all philosophical principles of the sages of Confucianism, Taoism and Buddhism. Using easy words, she expresses a profound principle including the ultimate actual appearance. If you are happy, I'll be happy too. What state is this, Xiao Cai?

Xiao Cai: *With no attempts and no intentions.*

I know your state hasn't got there. You can't speak out that. You are still far behind. What's your answer, Xiao Li?

Xaio Li: *It's the same and non-dual condition with other beings.*

Yours is what you have heard from me today. In Buddhism this theory is very profound. We often talk about the uni-appearance. When you are in a state that you are happy and I am happy, who are you? You will be I. You can't speak this out because you haven't reached such a state. Yanbin can't even know it, either. What about Xiao Jin? Say something about it.

Xiao Jin: *All living beings are the self.*

In fact, you are locked dead in your state and you don't know it even if you have learned the theories. Although Happy Bodhisattva went to primary school in her forties, she is an almost illiterate woman. However, her words can bring out the ultimate meaning of the Buddha-dharma. Her deeds are well above the state of having no attempts and no intentions. Having an attempt or an intention, we can't become happy. Sometimes, it seems that we have no attempts or intentions, but we can't still feel "fully happy". For example, when bathing, I rub your back and you rub mine. We seem to have no intention but in fact we have. We still try to help and benefit each other. However, in Happy Bodhisattva's "full happiness", you can find neither attempt nor intention. There are no conditions in full happiness. What a state is this? It's a horizon of selfless dedication. You can hardly imagine such an expression of "full happiness" being a natural outflow of the same-body compassionate mind. Without such a lofty horizon, can you come up with such an expression? You can't! Therefore, we should start with a down-to-earth practice.

It's good of you to have helped Xu Shilin today. But it's still hard to say whether the person you helped was really the Xu Shilin you are familiar with. You know Xu Shilin well because he often comes to Lingshan. What if an unknown one comes? Will you still take good care of the unknown one as you did to Xu Shilin? Maybe you'll have a different mental attitude. Happy Bodhisattva won't. She seems to have nothing but the standard: "If you are happy, so will I." This is called "full happiness", which requires both sides to be happy. There won't be "full happiness" if either side feels unhappy. Actually, full happiness, which is unconditional, is a kind of selfless dedication. Once, a TV reporter was interviewing Happy Bodhisattva when an old granny came and poured out her grievances.

Happy Bodhisattva invited her 12 times to eat some fruit but the old granny gave her 13 flat refusals. She rejected the grapes, fried cakes and other food Happy Bodhisattva offered her. The old woman's bad attitude even made the reporter angry. The news reporter said she would do so at most three times. If she still remained silent, the reporter would ignore her. However, Happy Bodhisattva made a thirteenth attempt, saying, "Oh! I still have something nice. I'm fetching them for you." At last, the old granny felt happy, saying, "It is Ah Hua (*Happy Bodhisattva's name*) who is the best. You are better than my own daughter and son." She smiled and felt happy. They both felt happy. This is called full happiness.

Once, her father-in-law lost his temper, which scared away all his daughters-in-law, but Happy Bodhisattva remained. She quickly knelt down and said, "Daddy, please don't be angry. It's my faults." Then she rubbed her father-in-law's chest, saying "Please never lose your temper. It's harmful to your body." Finally, her father-in-law felt happy. Where do you learn the Buddha-dharma? If you can make others happy, you are learning from Buddhas. Amita Buddha is a happy Buddha. Once, Happy Bodhisattva lost 5000 *yuan*. Other people advised her to look for it immediately but she didn't do so just to make the person who found the lost money happy. "If the money finder feels happy, I will feel happy." Happy Bodhisattva said so. Hearing this, the money finder found Happy Bodhisattva to return her lost money but Happy Bodhisattva didn't accept it, saying, "Since you found the lost money, it should belong to you now." The money finder refused to take Happy Bodhisattva's money. After a bargain, they

decided to divide the money evenly between them. Later, the money finder refused to divide her money because he thought Happy Bodhisattva was so good a person. In the end, Happy Bodhisattva decided to keep 3000 *yuan* and the man took 2000 *yuan*. Afterwards, Happy Bodhisattva used the found money to buy many presents and gave away to people concerned.

Now what is Happy Bodhisattva's theory? Her theory is that so long as you are happy, I'll be happy. What is it called in the Buddha-dharma? Who knows? Xiaoli doesn't know it. Xiaocai doesn't know it, either. They haven't got to such a horizon. Chen XX doesn't know it as well. You've never considered this in your state. You even have no such idea. Xiao Jin remains unknown even in his dreams. What about Xiao Wu? Tell me something about it, Xiao Wu?

Xiao Wu: *It is a nothing-to-get mind or an ordinary mind.*

If so, she won't be happy.

Xiao Li: *Then it is the great mind of kindness to wish others to get happiness.*

There is something. Simply speaking, in the initial stage, it is called the great same-body mind of compassion to wish other people to get happiness. This belongs to the initial stage. Ultimately speaking, Happy Bodhisattva's happiness is the same happiness as in the Buddhist expression "eternality, happiness, the true self and purity." It's not temporary happiness but eternal happiness. Full happiness calls for happiness of both sides, so never look down upon her. Illiterate as she is, she has arrived at the ultimate level and horizon. So, Amita Buddha has other titles, which is called Happy Buddha or Happy Light Buddha. The key is happiness. The state of getting nothing is a high state but it lacks happiness. People can also get nothing in dreams, but are they happy? They won't feel happy if having a nightmare.

Then when can people experience eternality, happiness, true self and purity? Only in the great nirvana can people experience eternality, happiness, true self and purity. They are the four attributes of the great nirvana. Eternality means being unvarying. Happiness means being in constant full happiness. The true self refers to the ultimate non-dual condition. Purity is free from pollution. Happy Bodhisattva uses the simplest theory to express the most profound principle. Why haven't you known it after you studied it? The reason is that you haven't reached her level and horizon. How can you speak it out without experiencing that level and horizon? You can't because your level and state have locked you dead. So you should practice the two basic demands honestly until you are used to them. If you are reluctant to give away your things, you should sharpen your mind to part with and donate your possessions. After a period, you will find it strange not to donate your things. People who never donate will think you're crazy. Now, it's easy for you to give away your possessions. If you can persist in donation and especially in selfless dedication, you will naturally have a happy heart.

When you have a good command in donations, you will transcend your present state and then you can respond to the requests and calls from living beings. Why can Guanshiyin Bodhisattva answer requests and calls for helps from all directions? The reason is that since billions of eons ago, he has been practicing the concept of "full happiness', that is, if you are happy, so will I. Guanshiyin Bodhisattva has long been in such a condition of eternality, happiness, true self and purity. It's an easy thing for him to make others happy, because he is in the non-dual condition and has the great same-body mind of compassion. In the non-dual condition, there is only the "self" (*nounmenon*), which all living beings share. So, to Guanshiyin Bodhisattva, there is no difference between others and I, because all living beings are in the same body. Donating to others means donating to ourselves. Caring about others means caring about ourselves. We and others share the same body.

Parents will surely feel happy when serving their own children. They will insist on serving

them even if they are unhappy. If they can extend their loving heart to other children in the world, they will be “Happy Bodhisattvas”. If they only love their own children, they are only “Happy Bodhisattvas” to their own children. Now, you should quickly improve your level and state, because the gap between Happy Bodhisattva and you is very large in level and state. Without receiving education from sages and worthies, you will never know the gap. (*Turn to Chen XX*) Can you feel the gap now? You donate something to Xu Shilin today and get complacent about it, aren’t you? Why so? The reason is that you haven’t done this before. But we still feel very happy for you when hearing it. What about you, Xiao Li?

Xiaoli: *I feel very happy.*

It’s abnormal if you feel happy about it. Is it normal? When Chen XX eats two bowls of rice every day, you’ll think it’s normal. If he suddenly eats three bows of rice one day, you’ll feel amazed because he didn’t do so often. Similarly, you feel happy for him today just because he did something good, which shows he seldom did good deeds in the past, If he does something daily, such as eating, drinking and visiting the necessary etc, you won’t feel amazed or happy for him. There is nothing special. It’s very common. If you do something good and others are profuse in their praises, it shows that you haven’t done so regularly. This shows there is a big gap in this respect. This is just a little case. You haven’t met something large. Think about your level and state. It’s very hard to raise the state higher. Do you think it is hard for you to raise your level and state?

Chen: *No. I’ve just discovered that the larger my vows are, the harder the tests I will receive.*

Have you felt afraid?

Chen: *No, I haven’t!*

You’re fortunate because you still have this chance to do the good deed. Other people don’t have the chance because they don’t have such willpower and they even have no such idea. Is there anyone who has turned to Xiao Cai for help?

Xiao Cai: *No, there isn’t.*

Why? Is it just because you didn’t come across Xu Shilin? I haven’t finished my words yet. Was that person really Xu Shilin?

Chen: *He behaved normally today.*

It’s a test. When you make a vow, you’ll be tested. With the help of Buddhas and Bodhisattvas, you have overcome the obstacles in your mind and passed the test. If you can’t, you’ll be locked dead. Purposeful actions are unnatural, which can’t show your state. At the beginning, everyone will feel it unnatural to do so. If you can persist, you will feel it natural to donate to others. In the end, your donations will be a natural outflow. Only in this way can you enter the rank of sages and Bodhisattvas. It’s not a show but actions based on your vows. Then where are the differences between actions based on vows and actions on purpose? You can’t express them because you haven’t reached the level and state.

Chen: *Actions based on vows are to strive to do profitless things and willingly to take losses.*

I’ve known you don’t know the answer. Xao Cai may not answer it, either.

Xaiocai: *Actions on purpose are from a mind to seek conditions while actions on vows are not.*

What’s Xiao Li’s answer?

Xiao Li: *There is an attempt or an intention in the actions on purpose.*

Well, purposeful actions are attempted and intentional behaviors while willing actions are “doing with dwelling on nothing”. They’re different in nature. Purposeful actions based on great vows are necessary and permissive because it is a process from green to ripe and behind them there is a noble and lofty goal. Apart from them, all other purposeful actions are not

because there are selfish attempts or intentions in them. When making a vow, you do have an attempt or intention. In implementation, if you have no selfish attempt or intention, this is called the vow power. However, if you have a selfish attempt or intention, this is called a gaining mind. What is the ultimate goal of the vow power? It is a nothing-to-get mind.

Then what is your vow? Your vow is to realize Bodhi, that is, to have a Bodhi mind. Can you get anything with a Bodhi mind? There is nothing to get with a Bodhi mind. If you have a low state, any problem will cause you to get locked. We should aim us high and don't stop at what we've achieved. We should emulate Buddhas and Bodhisattvas Mahasattvas. Their great vows should be the guide of our life and their wisdom should be the goal of our efforts. Buddhas and Bodhisattvas Mahasattvas come out of mortal people. Why should we not? As Buddhas of future, we should achieve what past Buddhas and present Buddha have achieved. And we should do it even better. We should have such a lofty aspiration and such a great vow.

Build up the lofty aspiration for a Dedicatory Life

…… What I explained last night was how to guarantee our turning to proper enlightenment by turning our mental attitudes. Some people think that it is a kind of technical operation for people to get enlightened or to understand their mind and see their nature. This understanding is utterly wrong. Getting enlightened as well as understanding the mind and seeing the nature is by no means a technical operation. They should be firmly based on people's mind, personality and wisdom. Buddhism is Shakyamuni Buddha's systematic knowledge and his education. Then what are Shakyamuni Buddha's systematic knowledge and his education? They are the embodiments of the Buddha's mind, personality and wisdom. Therefore, Buddhists should learn Buddha's mind, personality and wisdom. If Buddhism is regarded as a mundane knowledge, people won't get the greatest benefit from Buddhism.

Then let's look at what the Buddha's mind and personality are. The Buddha often said, "**I regard all living beings as my only son.**" Nowadays, most Chinese families have one only child, so the only child is very common in China today. But in ancient times, the only son was so precious that he was really the apple of eye in each family. The Buddha's only son was called Rahula. The Buddha said that he viewed each living being as his only son. It is easy for people to understand the Buddha treated all living beings as if they were his only son. His love to all living beings was genuine and sincere.

Mencius said, "**Show filial devotion to our elders as well as to others' elders. Love our sons**

and daughters as well as others' sons and daughters." Everyone loves his child. Mencius wished everyone could extend such a loving mind to other children. From his words, we can see Mencius, a sage next to Confucius, could extend his loving mind to other children in the world. The Buddha also extended his love to his only son to all living beings. The Buddha and Mencius shared the same loving mind towards people. Confucius said, "**Never impose on others what you don't desire.**" Don't force on others what you don't want. Confucius required that all citizens have such a mind and personality and do not do to others as they would not be done by. Treat others as you would like to be treated. For example, if you don't like to be abused, you'd better not abuse others. If you don't like being teased, you'd better not tease others. Similarly, forgive others as if you forgive yourself. Confucius required that every citizen should have such a mind and personality. But not all people can meet his requirement. Even Zi Gong, one of Confucius' leading disciples, failed to meet the requirement. Once, Zi Gong said to Confucius, "**I don't want to be imposed upon and I don't want to impose anything upon others either.**" Confucius replied, "**Ci (***Zigong's name***), it is above you.**"

Then what is Confucius' further requirement? His further requirement was that "**Help others build a career first if you want your career to be built; help others succeed first if you want yourself to succeed.**" People should help others succeed if they want to become successful. If they want to take off, they should help others take off. In short, put yourself in the place of others and always care for others actively. When giving rise to an idea, consider others' interests first. This is the code of conduct to be a loyal, forgiving and benevolent person. This is also the mindset that humane people should have. "Extensive donations" and "wide relief" were thought highly of by Confucius. He thought it is the horizon of sages. In Buddhism, "extensive donations" cover three types: donations of wealth, dharma and fearlessness. These donations should be based on the mindset of unconditional kindness. It's great Bodhisattvas' level and horizon to donate both their internal and external wealth to living beings. The high level of wide relief is the mindset of the same-body compassion, with which, people can selflessly benefit others and widely take across living beings. "Extensive donations" and "wide relief" are necessary mind and personality for people to become sages. Great Bodhisattvas should have the spirit to benefit others without expecting rewards and to suffer for the sake of living beings.

Lao Tzu encouraged people to benefit and contribute to others without harming and competing with them. Thus, we will make valuable contributions to society, nature and all living beings in the ten directions. We'd better not to cause harm and become a danger to other people, human society and even the natural world.

Now there are severe droughts in many places. Why are there so many droughts? They are caused by the destruction of the environment. Large quantities of CO^2 have been released into the air, which lead to greenhouse effects and temperature increases. Thus, uneven droughts and floods are caused. Exactly, all these consequences come from people's impure minds and imperfect personality. People all over the world are engaged in competitions to scramble for their own interests. This goes against Lao Tzu's advice that people benefit but not harm others. However, modern people are on the contrary: they scramble with each other just to benefit themselves. How can people benefit themselves? Objectively speaking, they will harm others when they benefit themselves. With egocentric ideas arising, people have already damaged others' interests objectively.

Now, modern people advocate the "win-win situation". But with a competitive and self-interested mentality, how can there be victories for both sides? Even if there are win-win

situation, they must have harmed the third party or endanger the natural existence of nature. Why? It is the result of competition and self-interest. Competition has become a popular slogan, which is the mark of modern people. What are they competing for? Are they competing for dedication, for donation or for upholding precepts and practicing patience under insult? No, they aren't. They are competing for more interests and more natural resources. They are engaged in competitions, snatching and fighting all day just for their own interests. In this way, everyone feels insecure because everyone harbors a competitive mind which can endanger their own safety. Such a self-endangering and competitive mind has had lots of negative effects on society, one of which is that people now live in houses with steel windows and safety doors. It seems that everyone were in prison. It has even influenced our life in Lingshan. Look! Our windows have been reinforced with steel bars. It seems as if we were in prison too. Fortunately, we just have barred windows and don't have safety doors. All these negative effects are caused by the people's impure mind and imperfect personality.

Lao Tzu advised people contribute to but not compete with others. He encouraged people to boldly benefit and actively serve others. People should do more work not for their own interests but for the sake of others. It is called dedication when people benefit and contribute to others without harming and competing with them. When people contribute to others without competing with them, they are practicing "extensive donations". When people benefit others without harming them, they are practicing "wide relief".

The Buddha regarded all living beings as his only son, which showed his unconditional kindness and the same-body compassion. The purpose of his "only son" mindset was to benefit others and transform them. Then how do we benefit people? To benefit them, we should build up the dedicative outlook on life and have fun in dedication. So we should culture a delightful mental attitude in our dedication to others. Why should we build up a delightful mental attitude? It is because, during the Dharma-ending age, people are lost in various competitive activities only for their own interests and profits. What they do is just to satisfy their own greedy desires. These phenomena are sure signs of the decline of the Buddha's proper Dharma. What's proper Dharma? Proper Dharma is to treat others as if they were the only son. Proper Dharma is to contribute to others but not compete with them. Proper Dharma is to extensively give away and widely aid the poor.

Lao Tzu said, "**The supreme goodness is like water. Water benefits all things but never compete with them.**" Lao Tzu thought cultivators of the Way should behave like water. Water has no self and doesn't compete with others. If water competes, it doesn't belong to supreme goodness. Cultivators of the Way should be so. In the opinion of Confucius, the basic demand for people is that "**Never impose on others what you don't desire.**" Whoever meets this demand belongs to "supreme goodness". The next demand is that "**Help others build a career first if you want your career to be built; help others succeed first if you want yourself to succeed.**" Then cultivators of the Way should, like water, contribute to others without competing with them. Finally they should love others as if they were their only son, as the Buddha taught.

Nowadays, modern people are scrambling for equality. In fact, they only have equality and freedom in mouth. There is no actual equality and freedom among them. When "competition" becomes a trendy behavioral mode, can there be real equality between people? It is impossible for people to have equality if they compete with each other. Now there is a buzzword called "fair competition". How can it be possible? Competition itself is unfair. This is an error of conception. Ordinary people are unlikely to succeed in competition with the powerful people. The weak and the poor are unlikely to win in competition with the strong and

the rich. The minority won't win contending with the majority. In a sense, women are unlikely to win vying with men. It is unlikely to be fair in competition, so fair competition is a theoretical error.

Where does the theoretical error lie? The theoretical error lies in that the purpose of people's competitions is for their own interests. To benefit themselves, people will surely damage and harm the interests of others. Once people harbor selfish thoughts, they will be harmful to both human society and nature, let alone put them in action. When competition becomes the trend of the time, it marks the decline of human civilization. Competition is the law of a low level. It is not a property of the high level that we people should have. Look at the trees in Lingshan. Around big and tall trees no grass grows. This is competition. Not only plants are in competition, so are animals. Under the law of jungle and the survival of the fittest, the weak are the prey of the strong. Should competition be the civilization that humankind should have? Competition exists in animals, where herbivorous animals are eaten by carnivorous animals. Among carnivorous animals, even ferocious leopards are preys of tigers. Competition belongs to inferior behavior, which only exists at the levels of animals and insentient beings. As we can see clearly in the realms of animals and plants, competition is their major living means. People who study the Buddha-dharma clearly know that competition leads people to the three evil paths. Everyone, including both winners and losers, will inevitably fall into the three evil paths. Whoever is in competition will equally fall into evil paths. Why? The reason is that each competitor has a strong attachment to the self. They will inevitably benefit themselves and harm others, which will naturally make them sink lower and lower in the three evil paths.

The education of sages, saints and worthies is just to destroy people's selfishness, remove their ego-attachment and purify their greedy minds so as to build up a dedicatory life to benefit others. Only in this way can people elevate their state and enter a higher one. However, people don't want to break up their attachment to their ego. On the contrary, they just solidify their ego-attachment, expand their false minds and let their greedy desires have its own way, thus creating large amounts of karmas which demote them to the three evil paths. Therefore, the concept of competition can't promote people but relegate them to the three evil paths.

Sages, saints and worthies at all times and in all countries never encourage competition. There is no competition in the education of sages, saints and worthies. In the west, Jesus Christ preached universal love to love all. The Buddha called it "**the great bright cloud of kindness and compassion**", which displays his unconditional kindness and compassion. Kindness is a wish to hope for others to have happiness while compassion is a wish to relieve others of their suffering. Seeing others in trouble, you should quickly help them out as if they were your only son, for everyone hopes their beloved ones can stay away from suffering and get happiness. If you can do so, you'll have the great mind of kindness and compassion.

The Buddha's great mind of kindness and compassion is to offer his unconditional kindness and his same-body compassion to others. The Buddha rescues living beings unconditionally, which is called unconditional kindness. With his same-body compassion, the Buddha can come to everyone's rescue because all living beings and the Buddha share the same substance (*body*). There is no difference between him and others. As I often say, when your foot is bitten by a flea, your "headquarters" will send one hand to scratch an itch. Why? The reason is that the foot shares the same substance with you. You'll never know and care about those horses and cows outside that are stung by gadflies every day. Can you feel their itches or pains? No, you can't, because you don't share the same body with them. The Buddha asked us to show our same-body compassionate mind to all living beings and regard them as

part of our own body. Thus, we'll know and come to their rescue immediately we hear their painful cries.

Why has Guanshiyin Bodhisattva the function to contemplate people's voices to relieve them of their sufferings because He has this kind of same-body compassionate mind? All living beings are part of his body, so He can subtly feel and know their suffering. Once in trouble and reciting "Nomo Guanshiyin Bodhisattva", people will surely get rescued. Guanshiyin Bodhisattva has the spiritual penetrations to respond to all prayers from all places and come to their rescue. If there are a thousand prayers from a thousand different locations, each of them will get rescued by Him at the same time. Why? It is because Guanshiyin Bodhisattva has the great mind of unconditional kindness and same-body compassion. With such a high-level mind and personality, people will certainly be at a high level or horizon. Where do Buddhas and Bodhisattvas dwell? They dwell in the Still Light Pureland, which is sometimes called Miyan Budhhaland (*the Pureland of Thick Adornment*). We only know there is the World of Ultimate Bliss, where there are three classes and nine grades. These are just the stages of cultivators there.

Actually, the great Bodhisattvas there are a lot more superior. In the World of Ultimate Bliss, Bodhisattvas of the first class in the upper group eat no food. Nor do they have illness. They can pay homage to Buddhas of the ten directions just within the time of a meal. Bodhisattvas of the first class in the upper group are only at the Eighth Ground. Only those who are above of the Eighth Ground can be called Bodhisattvas Mahasattvas (*great Bodhisattvas*). Then where are those with unconditional kindness and same-body compassion? They all are above the Eighth Ground. In their levels and horizons, the proper retributions (*their body*) of those Bodhisattvas Mahasattvas above the Eighth Ground are clear, empty and boundless. They no longer have such flesh body as we do, which will bleed when cut. Their body is made of neither material nor energy but information. Those with a dedicatory life have been reborn in either the Pure land of Thick Adornment or the World of Ultimate Bliss for a long time.

As is shown in Buddhist sutras, there are countless numbers of purelands in the ten directions. The evil worlds with five turbidities like ours are only a few. By analogy, which is more, the number of citizens or the number of prisoners in a country? Prisoners are only a few while free citizens are the majority. Similarly, purelands in the ten directions are more than evil worlds with the five turbidities. People living in the five-turbidity evil worlds are the ones rejected by Buddhas of the ten directions. They belong to the minority. As a result of the summoning of their evil karmas, they have been reborn in such an evil world.

As is recorded in *the Flower of Compassion Sutra*, people in the five-turbidity evil worlds are those turned down by Buddhas of the ten directions because of their heavy evil karmas. Seeing this, Shakyamuni Buddha took a vow, "I will take across them!" Please look! Where are those wrong-doers and criminals? They are in prisons. Strictly speaking, people of this time in the Saha World are similar to the prisoners but they don't know it. I've heard that there are bullies among prisoners in prison cells. They called themselves "boss" and often bully other prisoners, especially those new comers. Look! Prisoners still have competitions and want to turn "boss". They seem to enjoy "pleasure" in their sufferings. The evil world we live in is the same as a prison. We live in such an age full of competition, which is also the outcome of our unwholesome karmas we made previously. About 50 years ago, competition wasn't popular, but now competition seems to be everywhere. Even in the kindergartens competition is taught and encouraged among very small kids. In the past, young pupils used to read *Three-Character Sentence Classic*. The first sentence in it is "**In the beginning of man, their nature is good.**" But now what they are taught is how to compete against others. It's terrible.

Now we're living in such an evil age when the Buddha's proper dharma has been on the decline. In the future, Maitreya Buddha will tell his disciples, "Those people didn't feel ashamed for their living in the five-turbidity age!" "Those people" just refer to us. We seem to have created so much competitive karma in past lives that destined us to such a competitive time. People of this time seem to have got accustomed to competition. As I often say, they seem to have the bad habit of asuras. Asuras have celestial blessings but lack celestial retributions. They are fond of competition and fighting. Lots of people in the world like contending in valor. Having a full belly, they seem to have nothing to do. Some take a surfing board to go surfing on waves. Others risk hanging themselves on the cliff to seek thrill. Some people even go in for boxing, where they can hit and beat each other fiercely. They enjoy beating each other. The audience seems to be crazy about this fierce sport and feel entertained. These are popular phenomena in this age. It is competition that has pushed everyone to the point where the going is toughest.

But there is still a question. Where have those competitors gone? They will finally end up in a low level or state, which is a fact and can't be altered at man's will. You may think you are powerful and wealthy and have a great advantage over others, but never fails. You may have your way temporarily, but you're unlikely to be in an advantageous position forever. Why? It is because there is only one proper road to walk on, that is, the road of selfless dedication. The rest are deviant roads. If you can't become an altruist and practice selfless dedication, you won't get promoted to a higher level and state. Instead, you'll get you demoted lower and lower in the whirlpool of competitions. This is the Great Way certified to by sages and saints of at all times and in all countries. They don't use it just come to degrade you.

Next we'll come to the joys of life. On what should the joys of a human life be based? First let's look at the joys of those Buddhas' and Bodhisattvas' life. Where do the joys of Amita Buddha's life lie? When he practiced the Bodhisattva's path, Amita Buddha made 48 great vows to take across living beings. None of them was concerned with competition, egocentricity or harming others. In *the Buddha Speaks of Amita Buddha Sutra*, Shakyamuni Buddha says, "**People who have a small quantity of good roots, blessings, virtues and affinities cannot be reborn in that country.**" In other words, people reborn in Amita Buddha's World of Ultimate Bliss must have deep and thick good roots, blessings, virtues and affinities.

Then how can we recognize the people who have deep and thick good roots, blessings and virtues? How are their thick good roots, blessings and virtues shown? Their thick good roots, blessings and virtues are shown through their selfless dedication. All of our good roots, blessings and virtues result from selfless dedication and the detachment to the self in us. Then, how can we destroy our self-attachment? The solution still lies in selfless dedication. The key is that we should know the selfless "great self" is our true self. Only by knowing this can we destroy our self-attachment! If there is no "self", there will be no competition. As a result, whoever teaches people to intensify their self-attachment is an evil teacher with evil minds.

What is the proper Dharma? As I explained just now, it starts from the demand that "Don't impose on others what you don't desire" to that of "recompensing evil with good". All of these are proper teachings. Confucius taught people to be upright and impartial to all. Lao Tzu advocated requiting ingratitude with kindness. Shakyamuni Buddha thought people should treat their kinsfolk and enemies equally. Besides, he specially stressed that charity should start with those one hates. Why? The reason is that the Buddha was afraid that we would have wrong views to intensify our ego-attachment and develop our selfish habits. With a strong ego-attachment, people will harm others to benefit themselves, thus creating more evil karmas.

Therefore, all sages and saints object to any forms of greedy desires, selfishness, corruptions, robberies and plunders etc. Their fundamental cause lies in people's competitive mentality which only intensifies their self-attachment and selfishness.

Why do sages and saints oppose such things? The reason is that, if it goes like this, people's mind ground will be ruined by the solidification of their wrong views, which can easily and quickly turn cotton into soles (*causing people fall into the evil paths quickly*). If so, people will sink lower and lower. Nowadays competition is popular with people. Competition is a kind of vulgar and lower Western thought that lacks wisdom and character. The reason why it spread unchecked now is that such an inferior thought caters to people's inferior instincts that arise spontaneously. As a result, people's mind has easily been unconsciously poisoned by this competitive mentality. People in the Dharma-ending age easily sink if they don't receive education of sages, saints and worthies. People studying the Buddha-dharma can clearly know where these people will go after they die. But to these people, their wrong and deviant views are deep-rooted, so it's very hard for them to turn around and mend their ways.

Why successful cultivators are only a few in the Dharma-ending age? The reason is that in the Dharma-ending age, both the living and ideological environments have changed. It is thousands of times more difficult to persuade a person to cultivate the Way than that in ancient times, let alone cause them to make progress in their cultivation. In ancient times, most people received the education and teachings from sages, saints and worthies. But now everyone around us has been swept along and competing for their "self". What they study most in school is either competition or theories agitating for competition such as Social Darwinism, the law of jungle or the survival of the fittest etc. These are the codes of conduct in the realms of animals and plants. When people blindly apply the laws in the realms of plants and animals to human society, they are using inferior laws to guide superior humanity. Modern people think the civilization of Confucianism, Taoism and Buddhism are superstitious and outdated and can't go with the times. Advanced teachings and theories have been targets of criticisms. However, those inferior, backward and deviant thought and mentality have become right ones. Now people who learn and practice cultures of sages, saints and worthies seem poor and wretched. They are often discriminated against and looked down upon. It is really absurd.

How can you study well when you learn the Buddha-dharma in such an age? People around you are good at worldly knowledge and sophistry, which forms a very bad atmosphere for cultivators. Therefore, people without deep and thick good roots planted in their past lives are unlikely to learn Buddhism now. Apparently, there are many people learning Buddhism, but true learners are only one out of a thousand. So, in such an unfavorable social great environment, without a good Way-place, a good atmosphere and the perfuming of proper Dharma, cultivators would be defeated by the negative popular social mentality and practices. It still doesn't go even if there is the Proper Dharma. Reflect on the several incidents happening in our Way-place revently. Can the Proper Dharma overcome the greedy desires in their heart? It can't. It's hard for people to overcome their heavy greedy desires even if they put the Triptaka on their forehead. Consequently, it's hard for modern cultivators to get enlightened and understand their mind. Then what's their difficulty? It lies in their inability to overcome their heavy greedy desires. Once, I told some cultivators here that I dare not let them enter society for fear that their cultivating boat would be capsized by the waves of the evil social customs and practices. Will they remember to cultivate the Way, to turn their mental attitude and turn to proper enlightenment then? I have a serious doubt about it. The bigger cities they live in, the more confused they will feel.

If people are told that we practice selfless dedication in Lingshan, they will open their eyes wide and stare at you: “Really? Are they crazy? Do people there have mental disorder? Nowadays, only fools dedicate themselves to others.” The concept of competition has deeply filtered into people’s mind. They even refuse to accept the concept of dedication. If you tell them that Hui Neng, the Sixth Patriarch, stretched out his neck and let the assassin cut and even finally took that assassin as his disciple, those modern people won’t make sense of it. After Hui Neng stretched out his neck, the assassin brandished his sword and chopped three times but couldn’t injure Hui Neng. The assassin become so shocked that he fell in a faint. After he came to his senses, he said, “I am guilty and desere a thousand deaths. I’ve hurt a flesh-body Bodhisattva. I must leave the home-life and be your disciple.” Hui Neng advised the assassin to leave quickly. Otherwise, he would be beaten to death by Hui Neng’s disciples. He then asked the assassin to come again in two years. Several years later, when the man arrived, Hui Neng told the man, “I’ve been expecting your arrival. Why are you so late?” Hui Neng, was really able to treat his enemies and kinsfolk equally, for he had no discriminating mind.

In several hundred years away, if you mention the story of Hui Neng, people then won’t believe it. Now examples in *Zhaungzi* have been regarded as fables by modern people. Of course *the Platform Sutra* will be viewed as a mythological novel by future people as well. In *the Platform Sutra*, Hui Neng flattened a large rock and even the veins of his kasaya have left marks on the rock. The rock, called the Sheltering Rock, is still there now. However, few people will believe it. Had we not seen the Sheltering Rock, we wouldn’t believe his story now. If you tell this to some intellectuals or professors in town, they surely dislike you. “Nonsense you are talking!” But it’s true. Some of you present here witnessed that Sheltering Rock, which was pressed flat by Hui Neng’s flesh body. Even the veins of his kasaya can still be seen clearly on the rock. In the rock, the shape of his head and his body can be clearly seen. Someone may say, “It goes against science. How can a flesh body flatten a rock?”

With the cultures of sages, saints and worthies declining, in such adverse circumstances, it is very hard to get enlightened, understand the mind and see the nature now. The hardest part is neither in understanding the theories nor in the operations. Theories can be easy to understand. The operating method is easy to perform, just like driving a car. The key problem is that the Proper Dharma is on the decline and cannot overcome those heretical and deviant views. They seem to be seated at the Way-place here listening to the lectures on sutras, but their thoughts are wandering outside. Please think! Are people many who volunteer to cultivate themselves here? You can count the number with your fingers.

During the Sui and Tang Dynasties, the population in the whole country perhaps was over 50 or 60 million, but there were even several hundred thousands of monks and nuns. They were true cultivators. Take Dhyana Master Baizhang for example. He made it a rule not to eat without laboring in the field. In his seventies, he still labored on the sloppy fields every day. His disciples couldn’t stand seeing him still work at such an old age. They hid his farm tools so that he could have a rest. But this old monk refused his meals. Finally, his disciples had nothing to do but return his farm tools to him.

Let’s make a rough calculation. Among 50 or 60 million people there were even several hundred thousands of cultivators. It was a high proportion. If this proportion is put into a country with 1.3 billion people, how many cultivators should there be? During the Spring and Autumn and the Warring States Periods, there were about 20 or 30 million people in China. However, the number of Confucius’ regular disciples reached at least three thousand. Use this ratio and calculate the number of cultivators in today’s China. How many cultivators should there be in a

country with 1.3 billion people? With the actual number worked out, you can know the situation.

In the Buddha's time, both the populations of India and Kapilavastu were not very large. However, the number of the Buddha's regular followers was at least 1250 people, all of whom were Arhats, the sagely ones. Based on such a proportion, please calculate the number of the enlightened cultivators and the number of Arhats there should be in today's India and China. And then look at the actual number of people who dedicate themselves to cultivation. The number of true cultivators and the proportion is really too small.

In the Dharma-ending time, the environment has changed. People's outlooks on life, the cosmos and values have also changed. Nowadays, it's hard for people to speak out the word of "dedication". There are even many people who said to my face there was no such matter like dedication. They refused to believe there are dedicators in the world. Even some cultivators demand that they should be paid with cash. Are they cultivators? Today's social environment is unfavorable to dedicators and cultivators. It seems to be hard for modern people to know that requiring them to purify their mind is your real love and care for them. They never know the principle that a purified mind will lead to a pure land. Likewise, a mind coveting the five desires will result in evil retributions. Modern people should know that real self-interest lies in selfless dedication. In China there is an expression "*shede*", which means "give and get". If you want to get more you must give more. But this kind of giving is still at a low level. The real giving is to benefit others without expecting rewards. When people have nothing to give in their donations, they'll transcend the giver, the receiver and the things given. At this time, they are making true dedications.

…… What is the mark of the heyday of a country? The heyday is marked not by the array of wealth and commodities but by prosperous civilizations and cultures. The most fundamental mark is the flourish of civilizations and cultures of sages, saints and worthies. Even America is not the representative of advanced cultures and civilizations. The mark of a country's heyday is to propagate and popularize the theories and teachings of sages, saints and worthies. From Zhenguan's Reign to Kaiyuan's Heyday, the Tang Dynasty was really strong and powerful. Emperors of this period all came out to carry forward the Way of sages, saints and worthies. They propagated and publicized the three teaching systems of Confucianism, Buddhism and Taoism. During the Northern Song Dynasty, cultures were well developed. The number of enlightened Buddhist cultivators in the Chan School in Northern Song was larger than those of any other dynasties in China. It is really great.

Now we should build up the delight of dedication. Only the delight of dedication can help us jump out of the sea of suffering and enter a higher level and horizon, where we are likely to study together with great Bodhisattvas such as Gwanshiyin Bodhisattva and Great Strength Bodhisattva, and finally fulfill our great vow to become a Buddha. Without a dedicational mindset, we'll be one of those lower living beings that rotate in the ocean of suffering of birth and death of the Six Paths. We can't break through the shackles of our life forms we have had for countless eons. In fact, as a person, we should vow to nurture a mindset to wish others to get happiness and relieve them of their sufferings. We should nurture such a mindset just because we don't have it. The reason why we don't have such a mindset is that our bad habits have locked us dead, so we can have no idea of bring forth our vows spontaneously.

Look! We have been brought to the world one by one. Have we ever made such a great vow? What we have are just greedy desires and selfish thoughts. There is no one without greedy desires and selfish thoughts. Then where are those good people? They have been reborn in various Buddhalands for a long time. When human lifespan is below 20000 years old,

the world has entered into the evil age of the five turbidities. Today the average human lifespan is 70 years old, so the degree of the five turbidities has been very serious and the obstacles of cultivators have been more and more. Now people will have greater difficulties if they determine to be reborn in the World of Ultimate Bliss, to understand the mind and see the nature, or to get enlightened. So, we must take great vows to build up a right outlook on the world, life and values. Only in this way can we break through the shackles of our karma information structures.

The right outlook on life and values is to wish people to get happiness, to relieve them of their suffering and to enjoy delight in dedication. Our wish that people get happiness and stay away from suffering should be embodied by our mindset of selfless dedication. Without a mindset of selfless dedication, we're unlikely to wish people to get happiness and relieve them of their suffering. Besides, we're unlikely to become a Buddha or a Bodhisattva or even get enlightened, for we have been stuck in our mental obstacles and can't leap over. So from now on, we should cultivate this mindset of selfless dedication. For example, Song is such a model. Since his arrival, he has been devoting in Lingshan. Many times he did the work for several people to do. Besides, he has devoted all his time and energy to all kinds of work in this Way-place. These years, he has contributed more to Lingshan than to his own home.

Nowadays people like us are filled with various greedy desires, selfish minds and impure thoughts. If people are asked to make dedications to others and even to find joys in their dedications, they will find it hard to accept it, "Why? Can I have fun in giving away what I have to others? I don't think it is fun to give away my possessions to others with no rewards." These people will never taste the delight brought by selfless dedication. They will never experience the physical and mental delight and ease selfless dedication can bring to them. They never know the good causes of eternal liberation planted through their selfless devotion. They will never know, by selfless dedication, they can pave a smooth and broad road to ultimate liberation. You can have a try and ask Song on the work site tomorrow, "Mr. Song, do you feel painful working here?" He will surely answer you that he feels happy. If selfish people are asked to make dedications, they will complain incessantly and even regret for their dedicatory work. However, to true dedicators, they expect no rewards and can find real joys in their dedications.

In Buddhist sutras, Buddhas and Bodhisattvas are selfless dedicators. What they teach people to do is nothing but selfless dedication. Mahakasyapa, one of Buddha's top ten disciples, was a true dedicator. When he was born, he had a golden color body and emitted golden rays. His parents were people of wealth and standing. They wanted to find a girlfriend for their son but Mahakasyapa refused. He said, "If you must find one for me, the girl must have a body emitting golden rays like mine. Otherwise, I won't marry." This made his parents worried too much, but having taken hard efforts, they finally found a girl with a golden body. So he had to get married. After their wedding, the golden color girl wept and said to Mahakasayapa, "I don't want to marry but my parents take a fancy to the wealth in your family. So they forced me to marry you." Mahakasyapa said to her, "Neither do I. It's an arranged marriage. Let's be a nominal couple. We can go to bed separately and cultivate the Way together." They lived this way for many years. After his parents passed away, he donated all his possessions. What a great couple! They both cultivated the Way. As an Ahart, he specially collected alms from the poor, for which the Buddha criticized him. However, Mahakasyapa thought an Arhart should offer more chances for the poor to plant blessings. Otherwise, they would remain poor life after life. With such a dedicational mindset, he gave away all of his wealth. Now Mahakasyapa stays

in the Chicken' foot Mountain, waiting for Maitreya Buddha to descend the world in the future.

In *the Sutra for Maitreya's Great Realization of Buddhahood* which all of us have read, we know that Mahakasyapa will come out of samadhi and pass on Shakyamuni Buddha's kasaya to Maitreya Buddha as a token when Maitreya Buddha descends this world 5.67 billion years later. There are many stories about the life of dedication in Shakyamuni Buddha's Sangha group. Mahakasyapa was only one of them. Almost all Buddhas and Bodhisattvas renounced their thrones, abandoned their wealth and fame and realized their Buddhahood by leading a dedicatory life. Their disciples are almost model dedicators as well. More than thousand Arhats disciples of Shakyamuni Buddha are doubtlessly selfless dedicators. If you can set up a dedicational outlook on life and find delight in dedication, you will suffer no loss at all. I should say, you have gained extra advantages. Why? With such a dedicational mindset, meritorious virtue and morality, you must have corresponding information structures, with which, you will naturally have corresponding levels or states. A dedicational mindset will unfold either heavens or pure lands. Please think if you have suffered losses. Certainly not!

Once, Mahakasyapa took his bowl to collect alms. Shakra Devanam Indrah (*Lord of the Thirty-three Heaven*) turned into a human donor to offer alms. When Mahakasyapa found out the donor was Indrah, he was a bit unhappy, saying, "You have so many blessings and virtues. Why do you still turn into a poor human to give me alms? In this way, a poor one has lost his precious chance to plant blessings. What's more, he has lost the chance to establish an affinity with me. Since you don't lack blessings and virtues, why did you still strive to offer me alms?" Indrah said, "Oh, Mahakasyapa. I don't think it is right for you to say so. I know my blessings come from donations. How can you try to stop me making donations? If you must blame, you should blame the chance we meet. Well, accept it as it was." Mahakasayapa disagreed: "What you have done is not to comply with but exploit conditions. It is known that I only collect alms from the poor to give them a chance to plant blessings and conditions. Now I have received your alms, you will make perfection still more perfect. But someone poor has lost the chance." From this public record, we can know the reason why Shakra became Lord of Thirty-three Heaven came from his generous donations. In ancient times, giving alms was called giving or support. Now it is called devotion or dedication. In the six paramitas and myriad practices for Bodhisattvas to practice, giving is the first to practice. Giving consists of three types: the giving of wealth, Dharma and fearlessness. Now it is called dedication or devotion, which adds the spirit of the times.

People who can willingly devote themselves to others really have great wisdom. In the jargon of businessmen, leading a dedicatory life is to gain big profits with a small capital. In other words, gain more profits by investing less money. Ordinary people often seek money and fame by competition, which will only cause them to sink lower and lower. Therefore, sages, saints and worthies always teach them to put down and give away what they have gained, so that they can get promoted in their future life. Like a silkworm, people with a selfish mind uncontrollably make a cocoon for themselves. They have been bound tightly by the silk of their greedy desires and selfish thoughts and cannot get untied and liberated. So we should renounce the cocoon of self-attachment, break through the selfish mindset and give no thought to personal gains or losses. These are prerequisites for people to get enlightened.

In Chan School there is a famous expression called "Let go of your hold on to the cliff." To loosen your hold on to the cliff means to give up your body and mind. I advise you to develop a mindset and delight of a dedicatory life so that you can easily destroy your self-attachment, break through your self-deceptive habits and root out your greedy desires and selfish thoughts.

Thus, you will not bother about your personal gains or losses. In the Dharma-ending age, these are very important to cultivators. “Letting go of your hold on to the cliff” is also called “self-decapitation”. If you let go of your hold on to a cliff, you will surely die. What dies is the small self in you, which is your greedy desires, selfish minds, self-attachment, false thoughts etc. Lao Tzu once said, “**Those who die but don't decay will enjoy a long life**”. What does it mean? It means that the death of the self-attachment can open up the never-dying original nature in people. So, if you let go of your hold on to the cliff, the small self in you will die, but meanwhile the great self in you will be activated, which is selfless, desireless, inactive, natural and ever-lasting. This is the true meaning of this famous quote of Lao Tzu. Now, dare you let go of your hold from the cliff? Dare you live a dedicatory life? Dare you break through the cocoon of this selfish “less self”? Dare you throw away your selfish psychology? If you dare, it means you can let go of your hold on to the cliff and have the courage to cut off your own head.

If you are able to have your greedy desires and selfish minds rooted out, you will display the mental state where “there is nothing at all”. Only this single “mind” or this perceiving “nature” exists. Only in this way can we open this only mind and this only nature which originally has no death. In other words, in this way we can embody this never-dying “perceiving nature” in us. Then we will know we have been wandering in the bitter sea of life and death all the time without knowing it because of our ignorance. Now we have destroyed our self-attachment and egocentric mentality, we have the only immeasurable longevity left.

As is explained in Chan-dharma, another village appears beyond the shadows of willows and blossoms after a long search for directions in the mountains and rivers. Just now the cultivator was in a state full of various obstacles among mountains and rivers. However, with his self-attachment destroyed and his egocentric mentality deserted (*letting go of his hold to the cilff*), the situation changed all of a sudden. “Another village appears in the shadows of willows and vivid blossoms.” The passage out has appeared. It is really wonderful! Once we can renounce our self-attachment and egocentric thoughts, our mind and body will undergo a dramatic change. A completely new state will appear. Our wisdom, mind and personality will get upgraded suddenly. This is called “sublimating states”. At this time, when looking back at our previous greedy competitions and selfish actions, we’ll feel we were so small, so poor, so mean, so dirty, so inferior etc. But now we don’t have this kind of feeling because we are still at a low level and state, just like a hungry ghost who never parts with even a coin.

As hungry ghosts, their poor living conditions are also the display of their selfish and avaricious mentality. If you are a happy dedicator, you will never be reborn in the realm of hungry ghosts. Those in the realm of hungry ghosts used to be misers who had heavy greedy desires and never donated to others. So, we study the proper Dharma and build up a life of selfless devotion. Never become avaricious and narrow-minded misers that are doomed to be hungry ghosts. In easy circumstances, you’d better not seek to be a millionaire but a happy dedicator. Being in easy circumstances here means your families members don’t go hungry and you can afford the school tuitions for your children. If so, don’t covet more money. Devote your energy to culturing the joys of dedication and cultivating a noble mindset. If so, you’ll pave a wide and smooth road to endless fortune.

◎…… A Buddha-dharma beginner should start with the law of causal retributions and the transmigrations in the six paths. Good and evil retributions are often explained in Confucianism. In *Shang Shu*, it reads, “**A good heart brings good fortune while an evil heart brings misfortune. This law of cause and effect happens as sound and echo does.**” In *Book of Changes, Yi Jing,* it reads, “**In families practicing good deeds there must be surplus happiness**

while in families practicing deeds there must be surplus misfortune." In Taoism, Lao Tzu said, "**The net of heaven has large meshes, but it lets nothing slip through**" The net of heaven is very huge and no one can escape from it because people are controlled tight by the law. Our "software" automatically records all karmas created by our body, mouth and mind (*consciousness*), so where can we escape? It's not those supervisory gods or spirits but our own "software" that "report" our crimes and offenses. What those supervisory gods and spirits do is ask for the recorded and stored information in your "software". Having checked the stored information, they know all.

How do Buddhas and Bodhisattvas know what we were in past lives and will be in future lives? They will be clear about everyone by consulting his "software", for the stored programs and messages in the "software" are fixed.. How do they know what we have done just by looking at the Karma Mirror in the hell? The Karma Mirror is something similar to the computer screen which can display all the messages and contents from the files in our "software". No crimes and offences can be hidden before the Karma Mirror in the hell. Liu is a carpenter and put all his wages into the box of merit and virtue every year. It's not easy for a person like him to have such a state of mind to donate his wages. In fact, he is not a rich person. His understanding of the life of dedication has really brought him boundless merits and virtues. Of course our dedications should be based on our respective ability. We should have a secure life to study the Way of sages, saints and worthies, which is the precondition to build up a dedicatory life.

Dedicators never suffer losses. Instead, they absolutely gain great advantages. Using this free "apparatus", our body, we can earn us boundless merits and virtues. Look at this "apparatus", our body. It can go everywhere and can do all the work. By using this free "apparatus", we can pave us a wide and bright road leading to the World of Ultimate Bliss until we finally become a Buddha. Just by making full use of this free "apparatus", we can save lots of fuels such as gas, diesels etc. This apparatus needs no electricity, coal or other energies, so we can reduce the cost of building the road. Hearing this, some people may refute that this "apparatus" has to eat and drink, which will cost money. It is really so, but even if you don't work, this apparatus of yours still ha to eat and drink. The key is what you do after you eat and drink. After finishing meals, if you don't engage yourself in selfless dedication, you surely create unwholesome karmas, which will have negative effects on you. People don't know what they should do after meals because they haven't received the education of sages, saints and worthies. To put it bluntly, people can only pollute the environment if they don't do good deeds after meals. As I just said, this free "apparatus" of our body still consume "fuels or energies (*foods*)" even if we do nothing. Then what will you do after you consume "fuels or energies"? Only by living a dedicatory life will we not waste fuels or energies. The working of our body is similar to that of a flour-milling machine. Once turned on, it will work. Even if there is no wheat in it, this "flour-milling machine" still runs idle. It will run idle, which will wear away its parts and waste energy vainly. There are many people who are just doing so throughout their life.

A lot of people have used this "free apparatus" of theirs not to do proper work. Instead, they always do something meaningless. What is proper work? The proper work is study cultures left by sages, saints and worthies as well as practice how to turn our mental attitudes and how to turn to proper enlightenment. We must use it to cultivate our mind ground so that we can add our wisdom and elevate our state. Every night we read the "four cultivations": the cultivations of the body, the precepts, the mind and the wisdom. If you have a right mindset, you will surely cultivate them well. It doesn't cost you money. In this life we must make full use

of this free “apparatus” until it can’t work any more. When our mental attitude, personality, mind and wisdom are well cultivated, we will have the ability to disappear here but simultaneously appear in other places at will. We should rise higher and higher in levels and states life after life. Make full use of our body and cultivate hard until Amita Buddha comes to fetch you at the end of this life of yours. You should be reborn at least into one the heavens. If so, you haven’t wasted this “apparatus” and made a profitable “deal”. Just take the life in the heaven for example. A lifespan in Trayastrimsha Heaven is 1000 heaven years and each heaven day is 100 years in the human world. Think about your future happy life. When you enjoy the 1000-heaven-year life in heaven, millions of years will pass here. Is it not a “profitable” deal? You won’t suffer losses! If you waste this “free machine” in competing with others for mundane affairs, you’ll “lose” your capital.

Engaged in competitions, corruptions, plunders and struggles with others, we are misusing this hard-to-get free “apparatus”. We will surely suffer large losses in the “deal”. But if we can use this “apparatus” to build up a dedicatory life or to prepare us for being reborn in the World of Ultimate Bliss, we’ll have struck a profitable “deal”. In the World of Ultimate Bliss, everything will appear before you at your will. Any world found is the display of the karmas we have created. For example, when heaven beings have meals, they will find the colors of their food are different in the same cauldron according to their respective blessings and virtues. Now we should lose no time to cultivate our body, precepts, mind and wisdom, thus, we will have a beautiful and wonderful future. At that time, you will have everything only with an idea in your head. Within the interval of a meal, you can pay homage to all Buddhas in the ten directions with your palaces still on. Only then will you realize the dedicatory life you are building up now is really worthwhile.

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Simply speaking, if you can’t build up the joys of a dedicatory life, you won’t get enlightened. Deeply speaking, your debts haven’t been paid off. Besides, you will be guilty of cheating Buddhas and Bodhisattvas. Turning our mental attitudes is very urgent for us to finish, because our various unwholesome mental attitudes have blocked our way to understanding the mind and seeing the nature. The project of “suddenly awakening to Buddha’s wisdom” has been stuck here. For this reason, the explanations of theories can be temporarily suspended. Why? We won’t succeed in our turning to proper Enlightenment without the guarantee of turning our mental attitudes. OK, let’s stop here tonight.

Purification and Dedication of a human Life

I. The significance of a dedicatory life

……Nowadays, people are very busy, and what are busy for? Of course they are busy for themselves. They are fully occupied to serve themselves. All countries and the whole human race are like racing currents in a busy river. They never cease their efforts just to satisfy their greedy desires. The final results of their business are suffering and pains among people, unrest and chaos in society as well as disharmony and turmoil in the world. People never think there is still another living mode, just like this one here (*in Jiaolong Lingshan*). Here, people give no thought to personal gains or losses but take great delight in their selfless dedication. Maybe you have felt this. In such a great environment, all people here share the same feeling, that is, happiness. All of them feel full, justified and at ease. If people in the world could dedicate themselves this way, the world would have no pains or afflictions. Come and feel and you'll find people here have no pains or afflictions in their dedications. This is the immediate benefit.

This is still not the most important point. The most important point is why the life of dedication is advocated here. The reason is that if people become egocentric only to meet their own greedy desires, they will surely degenerate. The degeneration here refers to the destruction of the orderliness of their "software". We humans each consist of two parts: the "software" and the "hardware". Besides the "hardware", our body, we each still have our "software", which won't break down and decay after death. Our "software" won't die and disappear. Instead, it will assume another form to appear according to the information structures (concrete contents) in it. These information structures are those brands, marks and traces left by our various words, actions and thoughts in our previous life. Therefore, if we just compete, snatch and fight just for our own interests, we'll leave in our "software" various brands, marks and traces of our greedy desires, selfish minds and impure thoughts. These brands, marks and traces left are called "karmas" in Buddhism. They are called "karmic information structures" in Jiaolong Culture. Once these karmas are created and input into the "software", they will be carried from life to life, which can cause too many troubles.

The Buddha said, "**If you want to know the causes made in previous lives, what you are undergoing this life is the results. If you want to know the results in you future lives, what you are doing this life are the very causes.**" With karmas made, we surely receive their karmic retributions. Good karmas bring good retributions while evil karmas produce bad retributions. If we don't contribute but harm others to benefit ourselves, we will suffer more and greater pains

and afflictions in future lives. It's very horrible. Therefore, building up a dedicatory life can benefit both our current life and our future lives even millions of billions of eons away. The life of dedication can lay a solid foundation for us to break away from pains and afflictions. Look at everything thing here, including the equipment and utensils. All of them are donations from loving and caring people. Those working in offices here devote their time and energy to clerical work. Those in the building sites devote their strength. They get up at 4:30 in the early morning and go to bed at about 12 o'clock at night. Some of them go to bed even after 12 o'clock! Having been perfumed in this Way-place long, their greedy desires, selfish minds and idle thoughts will have been naturally less and less and even purified. Thus, at the end of this life, they will have highly ordered "software", which benefit them a lot in their future lives.

Take an example. People who recite Buddhas' name can have a solid foundation and create sufficient conditions for them to be reborn in the World of Ultimate Bliss. Even if they fail to be admitted to the World of Ultimate Bliss, they still can be reborn into the realm of heavens at least. In heavens, they'll suffer no pains. Even in the Heaven of the Thirty-three (Trayastrimsha), those heavenly beings needn't suffer hardships to make a living as we do now. If you can be reborn in heavens above the Six Desire Heavens, you'll need no meals. Heavenly beings there even have no appetites and sexual urges. Heavenly beings there no longer need to marry and form families etc. These heavenly beings in the Form Realm Heavens are in constant meditation and samadhi as well as its bliss. In other words, they are in their energy field all day long. The lifespan of those heavenly beings are measured by great kalpas with the unit of 100 kalpas, 1000 kalpas or even 10000 kalpas. A great kalpa equals 26 billion earth years or so.

If you can be reborn in one of the Four Empty Heavens in the Formless Realm, you even don't need energy. The longest lifespan is 80000 great kalpas. Certainly we don't pursue this. You see, in the Evening Recitation, every night we read "**Never seek blessing rewards of human and heavenly beings.**" Why? If we seek human and heavenly blessing reward, we will be reborn in realms of humans and heavens and will enjoy these blessings. If we cannot handle them well, we'll abandon ourselves in the sensuous pleasures and merry-making, through which we create evil karmas. With evil karmas made, we'll naturally sink and can't get liberated. For this reason, from his great wisdom, the Buddha guided us to get liberated forever. Then how can we get liberated? It is to bring forth our Bodhi resolve to seek the supreme wisdom, that is, to be a Buddha. To be a Buddha, we must establish the life of dedication. We must devote our whole life to realize the Bodhi resolve, which is, using the supreme wisdom, to serve all the living beings heart and soul and take across them all.

Only after people have brought forth their Bodhi resolve will their life become valuable. Why? It is because the value of a human life lies in selflessness and serving others. What ordinary people like to do is to harm others to benefit themselves while what you should do is to harm yourself just to benefit others. Hearing these words, ordinary people will feel painful for them to harm themselves just to benefit others. In fact, it is not painful at all. It is only a kind of "false notion" for you to feel painful. Once you can really abandon your "self", you'll not have pains. Instead, you'll enjoy the high-level joys. You'll not suffer losses just because of your selfless dedication. You'll get what others cannot get.

Once you abandon your petty profits and selfish minds just to dedicate yourself to society and others, you will input boundless blessing and meritorious virtues into your "software". You will suffer no loss by doing so. Instead, with the summoning of your blessing virtues, your wealth will be boundless, your wisdom great and your mind and body peaceful and healthy. So

when you can selflessly benefit others, you'll get a great deal more than what you can get through competitions, embezzlements, robberies or other foul means which lacks morals and honor. Only people with great wisdom can have such awareness and understanding. Ordinary people can never make sense of them. Therefore, the Buddha passed on what he enlightened down to us. Now when you study his sutras, you're learning his profound wisdom and laws he awaked to. When learning from those wise and high-level people who have attained the Way, you'll find that they never care about their own personal gains or losses. On the contrary, they put their life value in their selfless dedication to others, human society and nature. In Lao Tzu's view, "**There are no abandoned people and things**". Sages never give up people or things, because they only benefit but never harm others. Things also refer to the environment. Benefiting things means they never pollute and destroy the environment. These are the meanings of benefiting people and things.

Knowing the laws, we'll know the main threads and the right concept in learning Buddha-dharma. Before studying Buddha-dharma, ordinary people only care about themselves and only have greedy desires and impure thoughts. These ideas and concepts have locked them dead. As a result, they spend their whole life competing and fighting with others. Thoughts such as greed, anger, stupidity, arrogance, doubts and jealousy are the leading contents in their daily life. With these karmic messages of their unwholesome mindset input into their 'software", they will get nothing at the end of their life. What they can get is the disordered "software" recorded with endless messages of evil karmas. Just as a popular saying goes, "**People can take nothing away but loads of karmas at the end of death.**" In various competitions, covets, snatches and struggles, antagonistic complaints, resentments and grudges are inevitable to happen. Thus, various contradictions, disputes and conflicts between and among people will take place. If so, nobody will be at ease and get liberated in the end but live with various pains and afflictions. On the contrary, if everyone devoted themselves others, people would get liberated.

Unfortunately, people who learn Buddha-dharma are only a few. Not all people are dedicators. When others are engaged in their competitions, covets, snatches and struggles, you should do what is exactly the opposite. Why? It is the existence of these competitors, corrupters, robbers and fighters that you have the environment and chance to practice selfless dedication to become a Buddha and get liberated as early as possible. Just for this reason, you should show your gratitude to them and sympathize with them for their greed, easy anger and stupidity. Besides, you must know that your Bodhi resolve to become a Buddha has come out of the soil of their greed desires, easy anger and stupidity. Therefore, when in dedication, please be happy and carefree as possible as you can. In this way, you'll receive endless benefits. Some people may say, "I've suffered a loss." It's a sign of lack of wisdom. To true Buddhists, the more they contribute to others, the more delighted and relieved they will become. Take the Four Frees for example. The policy has been carried out in Lingshan for at least 10 years, but we haven't become poor. Instead, we have become richer and richer. Most of you didn't witness those big scenes in the 1990s. When holding Dharma assembles, hundreds of thousands of people were present. Once, on the lunar April 8, 40 bags of flour were consumed only in a meal.

Others: *40 bags of flour?*

Yes, 40 bags of flour. Each weighed over 20 kilograms.

Others: *25 kilograms?*

Not 25 kilograms. Only a small bag of wheat flour was 25kg. We used large bags, each

contained at least of 40 kg of wheat flour. We ate 40 or 50 bags of wheat in a meal, each containing 40 kg of wheat. It really shocked many people. They really felt scared, "What if they should eat up all our wheat flour and other foods?" Now please look! Grain in Linghsan hasn't been eaten up. We don't lack grain. Now whoever comes to Lingshan, either for study or for sightseeing, their accommodations are free. Besides, all those books, classics and sutras are free too. Why? It is for the benefit of living beings. To really benefit others, your undertaking won't go bankrupt. The Four Frees in Lingshan is a good example. This rule works out well now, which many people didn't expect. Nowadays, in the cash economy, people all are occupied with competitions, snatches and struggles with others. However, if you choose to study Buddha-dharma, you should not compete with others but devote time and energy to the wellbeing of others. You shouldn't damage or harm others deliberately. In this way, you'll reach the state of "benefiting others without harming them", just as Lao Tzu said. Then, your personal intentions will be fulfilled. "**Owing to your unselfishness, your personal intentions are fulfilled unexpectedly.**" (*Lao Tzu's quote*) Once you are selfless, you'll get more than what you can get through other unfair means. What you get can't be calculated by money. If it is calculated by money, it's not dedication but conspiracies and plots.

If you're selfish, what you get through competition is less but what you've lost is more. This law is very simple, but people won't believe it if they don't learn the great wisdom of sages. Some refuse to believe or accept it even if they've learned it. What's more, the ultimate purpose for us to learn the wisdom from sages is to benefit others. In *the Flower Adornment Sutra*, it reads, "**To those who have lost their Bodhi resolve, it's the devil's work for them to do all good deeds.**" In other words, if you don't have your outlook on life and values based on selfless dedication, the good deeds you do will come to your own benefits and interests, which will surely turn into the devil's work. Why? When you don't have the Bodhi resolve, what's the intention for you to do good deeds? If your intention is not to pursue the unsurpassed wisdom, not to turn Buddha, or not to rescue living beings, all your good deeds will finally go to your own benefits and interests out of selfishness. Having an egocentric intention, whatever you do, including dedication, donation or helping others, will be the devil's work. Why? The reason is that your intentions are wrong and your motives impure. So it is an arduous task for us to thoroughly comprehend the six paramitas and myriad practices as well as the life of selfless dedication explained by the Buddha. This can't be done in a couple of days. It's necessary for us to study the wisdom of sages, saints and worthies. Through the long and gradual perfuming of the wisdom of sages, saints and worthies, we will realize the significance of building up an upright outlook on life, values and the universe. Otherwise, we unlikely make sense of it. Take the Venerable Monk Xuyun for example. He was a noted high monk. Have you heard of him?

Others: *The Venerable Monk Xunyun? Sorry, I haven't.*

You haven't heard of the Venerable Master Xunyun?

Jiang: *The Venerable Master Xunyun was well known in the history of the Chinese Republic.*

This shows that you're Buddhist beginners. The Venerable Master Xunyun has passed away. "Xu" in his name means "empty". He was one of the three eminent monks in the period of the Republic of China following the Qing Dynasty. The three famous high monks were the Venerable Master Xuyun, the Venerable Master Hongyi and the Venerable Master Yinguang.

Others: *Wow!*

The Venerable Master Xuyun was born in a bureaucratic family, whose father was a Qing Dynasty official. He was the only son in the generation of his father and uncle to inherit the family estate, so they married the future heir two wives. However, he was determined to leave

the home-life. He secretly escaped and finally became a monk. Throughout his life, he endured unimaginable sufferings to maintain his vigorous cultivation. He once went hungry and ate grass and leaves for three years. He never complained when he was beaten, abused and insulted by others. Once he fell into a river and almost lost his life. Having been saved, he suffered from a serious disease. However, despite his poor health, he didn't stop sitting in meditation in the Chan hall. Sometimes his disease made his faint in the Chan hall and he was beaten as a punishment for his breaking the rules there but he remained silent. Just in this state and situation, he got enlightened. After enlightenment, he rebuilt many monasteries.

He dedicated his whole life to reviving Buddhism and training monk talents. What was the point of his doing so? His high aim was to save all people in the human realm. He had a determined outlook on life, values and the world to become a Buddha and get liberated so as to save all living beings. Therefore, he served people and transferred all the merit and virtue he did to Anutarasamyaksambodhi. He was able to transcend to attend the Dharma assembly held by Maitreya Bodhisattva in Tushita Heaven when he was still alive. This is the life worth in the life of dedication, which can promote people's level and state step by step. Reversely, without a dedicatory life, the version of your life will degenerate and become lower and lower.

This is the reason why Jiaolong Lingshna encourages people to build up a dedicatory life. I hope all of us can purify our minds of greed, anger, stupidity, arrogance, doubt and jealousy according to the Fourteen Don'ts one by one. These minds are our wrong concepts, viewpoints and mental attitudes. With greed, anger, stupidity, arrogance, doubt and jealousy in the mind, we will deviate from the Way of sages. Being far away from the Way of sages, people will live at a low level. Can you realize these wrong notions and mental attitudes as well as their harmfulness? Now, tell me. Do we have minds of greed, anger, stupidity, arrogance, doubt and jealousy?

Others: *Yes, we do.*

Yes, we do! So we're at a very low level. Now we've realized that we're at a low level, we should honestly practice what the sages, saints and worthies have taught in order to elevate our level and state. Look at those pigs in the pigsties. Even if they are well fed and tended, they are still pigs and at a low level, aren't they?

Others: *Yes, they are.*

Yes! Even the best fed and tended pig isn't better than a human beggar. Suppose you are asked to choose between being either a beggar or a pig, you won't choose to be a pig, even the king of pigs. Why? Because pigs are low and have no wisdom. We should purify and remove such wrong minds as greed, anger, stupidity, arrogance, doubt and jealousy in learning Buddha-dharma. Only by purifying and removing these wrongs minds can we elevate our level and restore our original identity. We share the same identity, the Buddha-nature with all Buddhas and Bodhisattvas, which is called the original nature or self-nature by Chinese. The self-nature is the same. In it there is no difference of being rich or poor, being large or small and being man or woman. Then why are we so different? The reason is that each of us has made different karmas. It is these karmas that make each of us demonstrate our separate face, body and environment. Look around us. There are men and women who may be tall, short, rich, poor, good-looking or ugly. There are still cattle, dogs, sheep, spirits and even gods and goddesses etc. They are greatly different from each other.

Then where do these differences come from? They come from different karmas created by one's own respective mind. It's the karmas created that shape their proper retribution and dependent retribution. Proper retribution refers to each living being's mindset and body while

dependent retribution is their respective living environment. For example, sometimes some brutal and ungrateful people are thought to have a wolfish heart or doggish lungs. When one turns into a dog, he will possess a dog's characteristics. He will have a dog's face and will find excrement delicious. However, excrement smells so stinky to humans. Why is so? It is our karmas that enable us to possess such a body and an environment and behave so. Look! Owing to our past karmas, we are now humans, so we have to eat the five cereals, vegetables, fruits, and cellulose etc. But when heavenly beings see our meals, they will feel sorry for us, because our food is tasteless for them. What heavenly beings eat are nectar jams. They don't eat nectar jams in a bowl like us. They only eat a little and they will be full for a long time. This is different from us humans who must have three meals a day. So in the eyes of Buddhas and Bodhisattvas, we are so low and deserve sympathy. However, heavenly beings also have different levels. Beings in the Form Realm will show pity to those living in heavens of the Desirous Realm, because they never eat food while those in the Desire Realm do. They'll feel frightened when they have the signs to desire for food. Once they need food, they will likely fall into the Desire Realm. To them it is really a horrible thing.

Now we have retrograded to such a low level that we have to eat three meals a day. But we don't think it is low because we don't have the wisdom to realize it. If sages, saints and worthies of high levels, states or horizons must eat, they will feed on Chan bliss. When in the Dharma Realm of uni-actuality which is a state of non-dualism, they each will become a "perpetrating machine". In the non-dual state where there is no consumption, need they eat food? Why? There is no eating food in the non-dual state. Only in dualism can there be eating and only in dualism can there be consumption. Therefore, eating food is a means for the living forms in the dual state to survive. It is an exhibition of a low level and state. Now, we should know that the goal in our life is to develop our wisdom and elevate our state. Has anyone ever heard of what I said just now?

Others: *No, never.*

Is it the first time for you (*pointing to one of them*) to hear of such a viewpoint? Now, you should think it's so late for you to listen to something left by sages at 50. How old are you? (*Pointing to another one of them*)

A visitor: *44.*

Yes. You have already been 44 when you first listened to it. Fortunately, you still have a chance to listen to it. It shows you still have a deep affinity with Buddhism. If you don't, you unlikely have such a chance to know these reasons. These reasons are not deep but very easy to understand. However, if no one explains it to you, you will never know them even in ten lives, or even in thousands of eons. Once you know them, they are so easy. Since you have come to Lingshan, it shows that you have the affinity to learn fine traditional Chinese cultures. What's the population of Chognqing, your hometown?

A visitor: *Probably at least 30 million.*

Have you ever thought if there are many people who listen to these reasons I explained to you among the 30 million people in Chongqing? These reasons are what have been passed down on by Buddhas and Bodhisattvas. Have you heard about them before?

A visitor: *No, I haven't.*

So it is the first time for you to hear them. It's not easy. The first task in a human life is to seek and develop wisdom. To develop wisdom, people should rid themselves of their greed, stupidity, arrogance, doubt and jealousy. This is called cultivating the mind and mending their ways. The purpose of cultivating the mind is to develop the wisdom in us. With greed, hatred,

stupidity, arrogance, doubt and jealousy in our mind, our wisdom will never be uncovered. As we all know, the Buddha has the five eyes and six spiritual penetrations, which were the results of his well cultivated mind. So we must rid our mind of such thoughts as greed, hatred, stupidity, arrogance, doubt and jealousy. Only by getting rid of those negative thoughts can our great wisdom be opened. Analogically, sunshine won't come in if you don't lift the curtains on. Here the curtains are compared to various barriers. These barriers are called karmic obstacles in Buddhism, which are created by such thoughts as greed, hatred, stupidity, arrogance, doubt and jealousy. Therefore, we must purge ourselves of these karmic obstacles.

The purpose to sweep away these obstacles is to open our innate wisdom so that we can reach a state of "**achieving all through inaction**" explained by Lao Tzu. The Buddha called it "**accomplishment at ease**" and "**wonderful virtue of non-doing**". At this time, we can manifest whatever images and bodies according at will to rescue and transform living beings in the then directions. Then we can stay together with all Buddhas in the ten directions. How free and how easy! We needn't buy air tickets or ride in the crowded buses which consume gas as a fuel. We no longer need anything because we've become a Buddha and got full liberation. Being a Buddha, we will be carefree, unrestricted and at ease forever. We'll work wonders but such wonders must be based on selfless dedication, just as the way Shakyamuni Buddha served people. To people, Shakyamuni Buddha was poor and laborious, but to the Buddha, he had no such idle thoughts. In his horizon, he did, is doing and will do nothing, though he ferried, is ferrying and will ferry countless living beings to the other shore. We must march in this direction. You will go this way in the end. This is something in the future. Let's return to the previous topic. Have you got the point of what I explained this morning?

Others: *Yes, We have.*

That's good!

II. Purify the "software" of our life

Question: *Professor Zhang, I still have a question. Is the "spiritual consciousness" called by Chinese the same thing as the "soul" called by foreigners?*

In actuality, what matters much is not the name but the fact. It is called "soul" not only by foreigners. We Chinese also called it "soul'. In Buddhism, it's not called soul but "spiritual consciousness", also known as the "mid-being body". The "mid-being body" is different from the "soul", but they still have something in common. In Jiaolong Culture, it is called the "software". Through this, all problems can be easily solved.

Jiang: *Compared with the "software" called by us, does the mid-being body refer to the one that has been polluted?*

The "software" has a larger concept than that of the soul.

Jiang: *Larger? Does the "software" seem to approach the meaning of the "original nature of suchness"?*

The "software" in fact refers to the original nature, but isn't completely the same with the original nature. Why? When it is called "software", it is no longer the original nature.

Jiang: *Yes. It has been contaminated.*

It is not the original nature any longer because the ignorance has arisen, which is called Alaya consciousness, the eighth consciousness in Buddhism. The "software" is just the Alaya consciousness and the mid-being body is the very Alaya consciousness. But if we call it "soul", its scope in meaning will be narrower. So for the sake of accuracy, we have adopted the name of "software". Now please tell me, does that tree have a soul?

Jiang: *Yes. It has a soul.*

In fact a tree doesn't have a soul. The so-called tree's soul is either a spirit or an elf living in it. But each tree has its "software". If a pine tree doesn't have its "software", why would it not grow into a white poplar? It is just because the pine tree has the programs in its "software" to constrain and control its growth. Its "software" is similar to the running programs in a computer. Therefore, the meaning of the "software" is larger and wider than that of a soul. Take the motion of an electron for example. Why does an electron move? It moves both around an atomic nucleus and rotates by itself. There is a set of programs to control it. Strictly speaking, this is also called "software", so you can't say an electron has a soul. On the other side , we can make it clear by using the computer terms such as "software" etc, because we live in the computer age and almost everybody knows them. As we all know, a computer is made up of the hardware and the software. This is a commonsense.

Others: *Advance with the times.*

Yes. Advance with the times! The Buddha-dharma also needs to advance with the times. If you want to teach the Buddha-dharma to Sichuan people, you'd better know some dialects in Sichuan. This is called "advancing with the "places". If you have been in the World of Ultimate Bliss, the Chinese we use here won't work. Then another method of communication will be needed. So the "software" should march with the times, just as one of you has said. If the Buddha lived in modern times, he would use modern languages and terms to communicate with others. The Buddha's aim is to teach and educate people but not just to lecture. However, when he returns to the Tushita Heaven, the words and expressions on the earth won't work.

Jiang: *Teacher, take me for example. Is either my mid-being body or my Alaya Consciousness my original nature of thusness (the great perfect wisdom) which has been contaminated? If so, have I been reduced to the level of Alaya consciousness?*

Originally, the true mind in us never changes. Like a mirror, when a beauty stands before it, there will be a beauty in it. When an ugly rakhsha ghost stands before it, there will be a rakhsha in it. Whoever it is in the mirror, the mirror itself remains unchanged. However, with our attention attracted by those varying images, we will feel confused and always forget the mirror itself. Likewise, when our true mind is covered by those false minds (*various thoughts*), something false will appear. Confused by such false things, we can no longer recognize our true mind. For example, we each have greed and hatred, but in our wonderfully bright true mind there aren't such two false minds as greed and hatred. Another example is the curtains on the window. Without curtains, the room is full of sunlight. However, with curtains on, sunshine is blocked and the room is in the dark. So you can't read books in it. Being in the dark, we often do something greedy or stupid. When the curtains are drawn back, all those false minds and thoughts compared to darkness will have gone suddenly. Those various minds and thoughts in us, in fact, are a kind of stupid expression which comes from our true mind which is tightly shrouded.

Jiang: *Does cultivation mean cleansing and removing those false minds and thoughts?*

Yes! Completely right! Cultivation is just to clear and remove those wrong minds or thoughts, which are called defilements and dirt in Buddhism. Similar to those on the mirror, these defilements and dirt are things that have covered our original nature. They are called karmas in the Buddha-dharma as well. When the wonderful, bright true mind in us is acted on by karmas, the wonderful, bright true mind in us is turned into those false minds and thoughts. This can be analogized by the relationship between wave and water. When wind blows, waves appear in still waters. Though still waters and waves are different in appearance, they are the

same in composition that is made up of water molecules. In still waters, ships can sail safely but huge waves can capsize ships, thus causing disasters. Similarly, in cultivation, we must get rid of the dangerous "waves" of greed, hatred, stupidity, arrogance, doubt and jealousy which can capsize the boat of our life. Here, the overturn of the boat of our life means continuous downward degradations and demotions in our life forms. Now we are humans. In next life, we may turn into animals, hungry ghosts, or denizens in hells. If so, we go from bad to worse. This is called the overturn of the boat of our life. With the false minds and thoughts cleared, the waves will be at rest naturally. With waves at rest, the boat of our life will move on the safe and smooth waters. Thus, we will enjoy the safe journey of our life. After huge waves, the waters will become still, clear and serene again. This is an analogy to the true mind freed of various idle minds and thoughts. Then, a problem has come up: Where are you now? Previously, you may think the water with waves was you. Now the water has no waves. Then where are you now? This still, clear and serene water is just you. The still, clear and serene water is by analogy your original nature, the Buddha-nature in you, which, in the Buddha's words, is "**originally clear and serene, always wonderfully bright, pervading throughout the Dharma Realms but never motion.**" Now you are everywhere. This is the characteristic of the non-dual and pervasive "great self".

When you're in non-dual condition, you will naturally pervade throughout the Dharma Realms. You will have no such idea that "I need to go somewhere", because you're everywhere. For example, though you sit here, you are still at every place. You should know this truth. In *the Prediction Sutra for Guanshiyin Bodhisattva and Great Strength Bodhisattva*, Guanshiyin Bodhisattva is paying homage to Shakyamuni Buddha in the World of Ultimate Bliss. Shakyamuni Buddha asked Huade Bodhisattva to look at the magnificent spectacle. "Wow! So many! Before each Buddha in the worlds of the ten directions there is a Guanshiyin Bodhisattva paying homage to Shakyamuni Buddha." Having seen this, Huade Bodhisattva felt bewildered, saying, "Guanshiyin Bodhisattva is paying homage to Shakyamuni Buddha here now. How can it be possible that there are so many Guanshiyin Bodhisattvas and Great Strength Bodhisattvas in the worlds in the ten directions?" Guanshiyin Bodhisattva and Great Strength Bodhisattva have arrived at such a level and horizon where their Dharma Body can pervade everywhere without motion. To teach and transform living beings, they appear everywhere in an idea and accomplish this at ease. What a high horizon they are at!

In the eyes of Buddhas and Bodhisattvas, we are really poor creatures. Like flies, we fly buzzing here and there, aimlessly and ignorantly. Out of kindness and compassion, those Buddhas and Bodhisattvas all come to rescue and take across us from the sea of suffering. They teach us how to choose a Dharma-door and how to operate and cultivate ourselves But to us cultivators, the major mission is to destroy and purge of such minds of living beings as greed, hated, stupidity, arrogance, doubt and jealousy. If you still have such minds of living beings, it means you're still in shackles. You're still mortal ones. In fact, cultivation is not hard at all. It is just to overcome these false minds of greed, hatred, stupidity, arrogance, doubt and jealousy. With these minds of living beings purged of, you will naturally get liberated. But it is not so easy in practice. At present, the hardest point is that we have no wisdom and don't have a thorough understanding of it.

III. Cultivation is to root out the false minds and thoughts!

Jiang: *Professor Zhang, I have another question. Is Wuji state in Jiaolong Culture the same thing as the true nature of thusness and the great perfect mirror spoken of by the Buddha?*

Yes. They refer to the same thing but with different expressions. In studying the Buddha-dharma, we should achieve mastery based on a comprehensive understanding. Confucius said, "**The Way of mine is strung together by oneness**." People with wisdom can grasp something essential. They won't get misled or deluded by false appearances, because nouns, terms, concepts change with the cultural or historical backgrounds people live in. However, no matter how they change, their spirit and essence remain the same in them.

Jiang: *Essentially, they are the same thing.*

They're the same thing. Just to express, it is called thusness in Buddhism, Wuji in Confucianism and the Way or *Po* (*the uncut log*) by Lao Tzu.

Jiang: *Teacher, I think Wuji is the best state with the best order but I don't know how the "S" arose. Is it that it has been ruined by people's waves?*

You can't say Wuji is the best state with the best order. In Wuji state, there is no such idea of order or disorder. Actually, in Wuji state, there aren't at all any polar notions such as good or bad. But now we have such ideas and notions. Why? It is because we are stuck in our false minds and polar thinking. In our false minds and polar thinking, we have the ideas of Wuji and Taiji, but they are just used as an expedient guidance, which the Buddha called "a yellow leaf to stop kids from crying". All Dharma-doors and methods are only used to destroy people's various attachments. How does the "S" arise? This "S" is just a vivid and expedient expression. When people personally witness the state, they will know how the original nature of thusness turns into the Alaya consciousness.

Jiang: *How did the change happen?*

How did the change happen? It's only a communicative expression in language made by sages in order to tell us something about the state they witnessed. The Buddha called it an idea of ignorance.

Jiang: *Yes. He said it was an idea of ignorance. Without the idea of ignorance, all of us would be in the Buddha's horizon. And we wouldn't be in such trouble now.*

Yes, you're right. The problem is that you have produced the idea of ignorance. What you have had is not only an idea of ignorance. You have also developed from the three subtle changes (*the appearance of karma, the appearance of the perceiver and the perceived state*) to the six coarse changes (*the appearances of knowledge, continuity, grasp, naming, karma arising and bitterness from karma*). You problem is why the idea of ignorance was produced?

Jiang: *Yes. It is my question.*

You're not the first to raise such a problem. At that time, even the Buddha's great disciples and those Arhats didn't know how the idea of ignorance arose. Why did the idea of ignorance arise from what was originally pure? They even asked the Buddha, "When did your the idea of ignorance arise?" (*The audience laughing*) The Buddha replied, "**After wood has turned into ash, can the ash become wood again? After gold has been extracted and purified from gold ores, can gold become gold ores again?**" It's impossible! If one has become a Buddha, he won't have an idea of ignorance again.

Now the question is why we gave rise to an idea of ignorance. Concerning this question, you'll be trapped into it forever if you use logic thinking to solve it. For instance, I tell you my idea of ignorance came up because I scratched my head. Then you may ask why I scratch my head and I will reply to you it is because it is itchy. Next you may wonder why I feel itchy……such questions will be endless. This is called polar thinking which goes like the donkey's grinding. When grinding, the donkey always wants to go out so he runs lap after lap hoping to find the beginning. Then can the donkey find the exit where he can go out? When

you seek the cause of the cause of the cause, there is still a cause that there is neither beginning nor end. Then where does the focal point of the problem? It is in your thinking itself that brings you the difficulty. The sixth consciousness (*human consciousness*) is an apparatus which is used to think. With the sixth consciousness started, our thinking will be in ceaseless operation, just like the donkey's pushing the millstone. This is called the vicious thinking cycle of the donkey's grinding. Originally, there is no such polar thinking. The Buddha called it "without beginning", But people always want to find a beginning.

Jiang: *Yes. People always want to find a beginning.*

But people never consider this problem where their idea comes that "I always want to find a beginning".

Jiang: *Even in the Buddha's horizon, this idea……*

Not. My question is: "How does this idea come about that you want to find a beginning or the first." People have never thought about such a problem. They have been used to such a way of polar thinking, which often traps thinkers themselves. It is just like a silkworm that traps itself by the silk it has spat out. This is called "spinning a cocoon around oneself". The silkworm spits silk and knits a cocoon around itself, so it can't come out. When spitting silk, the silkworm doesn't want itself entrapped inside but it knits a cocoon only to trap itself inside without knowing it. In fact, the silkworm has never considered this problem. This analogy shows us the following fact: when you think you want to find a beginning, you have trapped yourself by the idea itself that you want to find a beginning. Originally, there is not a beginning but you must find one. Wuji has no extremes, no points, no limits and no bounds. There is neither beginning nor end in it. If you must find a beginning, an end or an origin, you really make something out of nothingness. You just trap yourself in the vicious cycle of polar thinking and can't jump out. This is analogized by the cocoon made by the silkworm. Having been entrapped, the silkworms will become more and more confused. If that idea of ignorance didn't arise, everybody would be a Buddha. Just because you want to find a beginning, the idea of ignorance have arisen. As a consequence, we have lost the original position of the Buddha. Hahaha…..

Jiang: *How wonderful being a Buddha is! It is troublesome when an idea of ignorance has arisen. It becomes worse and worse when hells have arisen.*

Therefore, in *the Shurangama Sutra,* the Buddha says: "**Fearing you will confuse the truth with what is not, I rarely tell you of all this.**" The Buddha seldom explained this problem because people's polar thinking has locked them dead if they don't reach the level. In the polar thinking, if you even give rise to an idea, you'll get stuck in the "donkey's grinding".

Jiang: *We've been inside!*

Once in it, you can't jump out of it and escape from its trajectory. Even if you rack your brains, you still get nowhere because it is useless. Why? It is because the original face of the cosmos is not so. It is your own false minds and wrong thoughts that trap you inside and enter a dead end. Just like children playing rubber band, they often get entangled and can't jump out. So they often can't go home and cry. Now, please think. What has "caught" you and prevented you "going home"? It is not others but your own polar thinking that has entangled yourself there, so you can't "go home". Instantly we produce a mind or give rise to an idea, we will fall into the vicious cycle of polar thinking, as thinking itself is characterized by polarity. Thus, we surely fall into the muddy pit of polar thinking. Originally, there is no such beginning but you must find one. There is no such boundary but you must find one. Please think. In the non-duality, there is no such idea as beginning etc. But in polar thinking of dualism, there are such ideas as beginning, end, limit or boundary etc. At this time, the Buddha knew people couldn't make themselves

understood through theories, because languages and thinking are polar products in the polar world and they can't be used to describe conditions and attributes in non-polar level and horizon. As a saying goes, "**Words break the Way. Thoughts destroy the Way.**" As long as you speak or think, you are wrong. Therefore, to recognize the original face of the world, it won't go by means of languages or thoughts.

At this time, Buddhas and Bodhisattvas have their own unique, inconceivable method. In other words, you mustn't think or ponder. Any mental activities or verbal expressions are forbidden. In Chinese Chan School, there are means and skills such as using a club to beat or shouting loudly to cut off people's thinking immediately. These means and techniques can keep people's streams of consciousness from going on or stop their polar thinking all of a sudden. Besides, they also use one polar idea to destroy other polar idea. For example, a Chan master told his disciples, "If you speak it out, you'll receive 30 blows. If you fail to speak it out, you'll also receive 30 blows. Now speak it out quickly!" Hearing this, what should you do? Has your stream of thinking been cut off? At the very moment, your stream of thinking will stop. What is it at this very moment? Now it's only you who can know it. If you speak it out, you'll get 30 blows; if you don't speak it out, you'll get 30 blows as well. Can you reason it out? This is a reasonless reason, which is really reasonable. The reasons given by you are "unreasonable". So the idea that "there is a beginning" you insist on is nonsense.

Jiang: *Both to speak it out and not to speak it out are unreasonable.*

Confucius knew the principle in it. He said, "**The state of Yi is still and motionless, with neither thinking nor action. However, once stimulated, it can penetrate all the principles under heaven.**" "**Neither thinking**" means that the original nature is still and motionless and has no thought. In such a state, are you able to think? Without thoughts, there won't be anything you can thing up! This is the reason why the Sixth Patriarch required people should not think it is good or it is bad. The two great sages wanted us to bring an end to our thinking, because we cannot still our polar thinking which is like the grinding donkey making endless circles. Once the reins of the donkey were cut off or there is no thinking, it will stop circling around the millstone and jump out of the vicious cycle of polar thinking.

Another frequently asked question is "Which is the first, chicken or egg?" When you have such a problem, you surely don't know the principle of the Way. The matter of the order of precedence, which is a kind of thinking obstacle, occurs naturally in dualism and polar thinking. Ultimately speaking, there is neither chicken nor egg. Just like yin and yang, the two halves of Taiji, appear and exist meanwhile. There is no order of precedence in their appearance and existence. Then why do we have the feeling of the order of precedence? It is the false notions of our polar thinking that make trouble. If the "S" in Taiji is taken out, both yin and yang will disappear simultaneously. Thus, all the polar thinking and things represented by yin and yang don't exist at all. Once in the polar thinking, they seem real to us. Therefore, we always frighten ourselves by our own shadows.

Jiang: *All these problems have neither a beginning nor an ending.*

Well, the problem has been explained but you are still not clear. Is there a beginning or an ending? No, there isn't. There isn't an origin. There is no such matter as which is precedent, an egg or a chicken. If the "S" is removed, yin and yang, representing chicken and egg, will disappear simultaneously. In this way, your polar thinking is severed immediately. Now, do you still have the problem of chicken and egg? Does your problem still exist?

Jiang: *Wow! Absolutely correct and absolutely right! So it is! There is nothing at all.*

Let's assume the yang half in the Taiji circle is called "chicken", and the yin half is called

“egg”. We can see the Taiji circle is still made up of yin and yang, now called “egg and chicken”. Then my question is: “Which appears first in the Taiji circle, the yin half or the yang half?

Jiang: *The two halves exist at the same time.*

Then what about chicken and egg?

Jiang: *Oh! Chicken and egg exist at the same time too!*

You’re wrong again when you say that chicken and egg exist at the same time. “Existing at the same time” is used as a means to destroy your polar thinking, say, the idea of the order of precedence. In Wuji state, there is nothing at all. How can there be a chicken or an egg? So it’s mistaken for you to say chicken and egg exist meanwhile. Now that there is no chicken and no egg, why can we see chickens and eggs in life? Chickens and eggs are only what are displayed according to people’s respective karmas made in their past lives. When you say they exist, you are wrong. If you still go further to put them in order of precedence, you’ll make a square mistake. Look! When you draw the “S” line in the circle, do the two halves of yin and yang appear at the same time? Yin and yang halves are the unity of opposites. There is no order of precedence in their appearance. If there is a sequential order in their appearance, how do they form opposites? Any opposing and united things in the polar world are simultaneous and cognate. Are chicken and egg simultaneous and cognate? Through the principle of the simultaneous appearance of yin and yang, you’ll understand all polar thoughts and notions are simultaneous and cognate. Now we know the appearance of chicken and egg occurs simultaneously. This is just used to destroy your polar thinking of order of precedence. With your polar thinking destroyed, your idea of chicken and egg’s simultaneous appearance should also be destroyed. There is no such idea that chicken and egg appears simultaneously. Then is there an “S” line?

Jiang: *According to the principle you are teaching, there is no “S”. No, there isn’t.*

Hahaha……Once you speak from principles, the “S” line exists. If you don’t speak from principles, the “S” line doesn’t exist! Any reasons concerned with the Way are called “principles”. The principles of the Way are “with no thinking and no action”. Just as Shakyamuni Buddha said, “**If they say the Tathagata has spoken dharma, they are slandering the Buddha**”, or “**The dharma speaker has no dharma to speak**”. These are true “principles”. However, ordinary people don’t like the principles of the non-polar Way but love polar reasons. Once it is spoken out, “**The Way is not the eternal Way**”. When you’re in polar thinking, you’re not explaining principles but “reasons”. Sages want us to speak “principles” which are non-polar and non-dual, but ordinary people don’t care about it. They just engage themselves in “reasons” which are polar and dual. It seems they are always “reasonable” but in fact, they are not. The “true reason” has no reason, which is difficult for them to comprehend and make sense of.

Jiang: *Oh! I’ve got it, teacher! Now all things before us are only one. They are from the same original nature of suchness. All of them are in Wuji, no matter how ……..*

You say you’re clear. You aren’t. “**If you still keep in mind the idea of enlightenment, you haven’t surpassed the state of your previous confusion**.” This is a temporary stage you are at. These problems are only temporary means to break your strong polarized thinking and false ideas. Stabilize this situation first and hold it, and you’ll be irreversible. Then your polar thinking will be broken through.

Jiang: *Oh! There is still one to break through!*

Yes! You must break through them one by one and layer after layer, until you come to break through the “breakthrough itself”. At this moment, the breaker that can break must be

“broken through” too. When there is nothing that can be broken through, there will be no falseness without truth. In other words, truth and falseness are non-dual and the same. This is enlightenment. When the breaker is equal to the breakee (*things that are broken through*), you “have broken through what can’t be broken through”. A “still and motionless” state will appear --- there is originally nothing.

In *the Perfect Enlightenment Sutra*, the Buddha says, “**To keep away is an illusion. This should be abandoned. To keep away from the illusion of keeping-away should also be abandoned. When there is nothing that can be kept away, then all the illusions will be removed.**” The Buddha continues, “**Take drilling wood to make fire for example. When two pieces of wood are rubbed, fire will be made. With the fire consuming the wood, all vanish like smoke.**” Use two pieces of wood to rub each other and fire will be made. With the wood becoming ashes and smoke, all the principles you have given will vanish as well. In Chan school, when you are about to give reasons, you’ll receive a timely blow or a loud shout. Its purpose is to stop your polar thinking of the donkey’s ceaseless grinding from going on. These approaches are intended to make you jump out of your polar thinking.

Jiang: *Jump from the polar thinking?*

Thinking is the product of the sixth consciousness, which is “an apparatus” manipulated by the seventh consciousness. I often compared the seventh consciousness to a bandit chief. The sixth consciousness is the commander-in-chief who serves the bandit chief. The preceding five consciousnesses under them are five column corps. They all serve the seventh consciousness. In Buddhism, there are “Beating-seven” sessions with a purpose to ruin the 7th consciousness, whose function is to hold on to an ego. Without an ego, all your ideas and notions will disappear. Even your present thinking doesn’t exist either. Who is thinking now?

Jiang: *At my present level, it is I that am thinking.*

Then, when you use your head, your polar thinking is going on. As long as you think, you are in the polar dependence of the seventh consciousness. Therefore, the true Buddha-dharma is beyond words, thoughts, graphics and scripts. It belongs to mind dharma and can only get enlightened by mind. True Buddha-dharma is free of any marks of words, scripts or mental activities. Now it’s natural for you to raise these questions but you can’t solve them because you don’t have a solid foundation. You were absent for three years, which means you’ve delayed billions of years. Don’t belittle the three years. Had you followed the steps and attended the lectures in the three years, you would have greatly shortened your time to attain Buddhahood by eons. From your questions, I know you haven’t studied *the Shurangama Sutra*, have you?

Jiang: *No, I haven’t.*

These are FAQ in *the Shurangama Sutra* and *the Perfect Enlightenment Sutra.*

Jiang: *Are you to explain the Shurangama Sutra in the future?*

Yes. I will.

Jiang: *I shall come to listen when you explain the Shurangama Sutra in the future.*

It depends on your conditions. Of course I’m glad that you can come. Whether you can come depends on by the conditions you’ve created in your previous lives.

Jiang: *If my lifespan is long enough, I shall want to listen.*

No problem! You must vow before Buddhas and Bodhisattvas and beg them to aid you to be able to listen when *the Shurangama Sutra* and *the Perfect Enlightenment* Sutra are explained in Lingshan. After you return home, you’d better foster this condition and create more wholesome karma to intensify it without daily. Only in this way can your vow be fulfilled.

So you must take a vow. Once the power of vow is established, you'll naturally be "summoned" to come when the sutra lectures begin.

……Once I gifted you a sutra called *the Lankavatara Sutra*. Besides, you also asked for a set of discs about *the Lankavatara Sutra*, right? You should learn the Buddha-dharma step by step and lay a solid foundation first. Questions such as a beginning, the first, the cause of causes etc, are a type of polarized ideas and thoughts processed by our polar thinking. Originally they don't exist but you have been locked dead in them because you don't know the truth. It's good for you to know this. The rest are for your future investigation. You won't get the point even if you rack your brains now. I'll ask you a question to help you understand it. When do you dream in the night? Please tell me when you started to dream last night?

Jiang: *I don't know.*

In fact, this question is similar to your previous questions such as when the world began or which exists first between chicken and egg. They share the same principle. Is there really a beginning? In fact there is no such beginning. Are there any causes? There aren't causes. But you always give way to foolish fancies. "Why, when my head touched the pillow, I began to dream. The dream started at X o'clock and XX minutes." In fact there is no such beginning. The so-called beginning and its exact time are something you think about in the daytime.

Jiang: *Yes! I myself come up with them.*

In fact, when you dream, there is neither a beginning nor an ending. Why? It is because all the things you can see, smell, perceive and know in the daytime are still a dream. So where is the beginning and where is the ending? The world has neither a beginning nor an ending. Having a beginning or an ending is only a false feeling created by your polar thinking. If you can know this principle, you can advance further step by step.

◎…… Those things can't be considered as cultivation. Cultivation is to remove the waves of your mental activities. The waves are your false minds and idle thoughts. To remove these things, you must put your wild and false minds at rest. When your wild and false minds cease, Bodhi in your mind will appear at once. Don't waste time hanging around foolishly. The more you seek, the more confused you will become. Look at yourself! You still get entangled in Qigong. You've been obsessed with Qigong these years. You've blindly occupied yourself, thus wasting your precious time. Now you should adopt this set of operations here. Then you will slowly enter the Chan cultivation. However, you'd better not enter Chan meditation in haste, because your coarse false minds and coarse polarity are still very strong and serious. They haven't been removed yet. Those fine false minds and polarity are still too early to be cleared. Therefore, your questions are of no much use as your karmas and false minds are still coarse. For example, if someone asks you for 50 *yuan*, you will surely reluctant to give it away. With these coarse ideas there, it is of no use for you to learn more advanced theories. The most urgent task for you to do is remove those wrong views and to destroy those polarized notions.

Even if someone has functions to reverse rivers, he is still a mortal person if he still has thoughts of greed, anger, stupidity, arrogance, doubt and jealousy. For example, Mara, the king of demons, has great functions but he is still a demon. What are demons? Demons are people who have functions but still with heavy greed, anger and stupidity. Mara has great blessing rewards. Aided by great blessing rewards, people can also open up their functions. However, such functions are not ultimate ones, because people with such functions haven't got their polar consciousness and notions removed. The best examples are the Pig King and the Monkey King in *the Pilgrimage to the West*. They both have functions. But only functions can't make a person become a Buddha. In the end, the Monkey King becomes a Buddha because

he has overcome his thoughts of greed, anger, stupidity, arrogance, and doubt. Thus, he is called Fighting and Winning Buddha, and become one who has defeated himself.

Jiang: *So correct! Now, I have such a feeling that becoming a Buddha means undergoing a self revolution. I must remove my thoughts of greed, anger, stupidity, arrogance and doubt.*

As you can see, all the operations in Lingshan are to serve this purpose. For example, the Fourteen Don'ts and Do's guide people how to be a selfless dedicator. Lately, a new campaign called "Operate on the self" has been carried out to purify the mind. You haven't joined in it yet, but you can't feel its atmosphere. You can ask Xiao Cai about her experience. In this campaign, Xiao Cai cried with great grief when repenting her offences. She really gained some capital.

……Why are we called ordinary people? It is because we cannot overcome our greed, anger, stupidity, arrogance, doubt and jealousy. Then what kind of people are sages? Sages are people who can turn around their environment. As *the Shurangama Sutra* reads, "**If you can turn things around, you are the same as the Thus Come One.**" When you cannot be turned around by your foreign surroundings or affected by your own internal false minds, you are in the state of samadhi. However, it very hard for ordinary people can't be the true master of their destiny and are always led by the nose. They cannot master their destiny unless they understand their mind and see their nature. Please find where your master is. What if you are criticized or taken advantage of by someone? What if you are cursed or even beaten by someone? If you can do nothing but lose your temper, you're still at the low level. Look at the Buddha. When cursed, he was in the samadhi of unmoving thusness. When beaten, he was still in the samadhi of unmoving thusness. The Buddha was in constant Samadhi. To him, praises and slanders were the same in effects. The Buddha had "three dwellings of thoughts". The Buddha remained unmoved and uninfluenced when all people praised him, when all people slandered him, and when some praised him while others criticized him. Those who can behave like the Buddha are sages. Huineng, the Sixth Patriarch, didn't hate the assassin when he chopped his neck with a sword. He even took the assassin as a disciple. He was really a sage. We can't do this. If we were in the similar situation, we would surely be overcome by our various false minds and thoughts. We would make various complaints or even drop out from our cultivation.

◎…… Of course people with superior root can defeat themselves. Ordinary cultivators can't defeat themselves. They need to study and cultivate themselves in Way-places, as there are rules and codes of conduct in Way-places, which can correctly guide and positively influence them. The purpose of the rules and codes of conduct is to aid cultivators to disciple themselves so that they can enter into the non-dual state of uni-appearance. We should know that nature and all living beings in it are things created by our own mind. All of them are creations and displays of our own mind. There is no need to compete or dispute with others. We should behave thus. Certainly it's hard to do so. Therefore, we have to temper and refine ourselves in Way-places. Only by tempering and refining ourselves in Way-places can we rid ourselves of the negative minds and thoughts. Some people cultivate at home alone and feel good but when they encounter adverse situations, they often feel helpless and can't defeat the self. Generally speaking, in the Dharma-ending age, among thousands of millions of cultivators, few can attain the Way. Why? As the Buddha knew, people in the Dharma-ending Age would have little samadhi power but too strong mental activities. A Way-place is the best place for these people to cultivate, temper and refine themselves.

Take Poshadha for example. It is a wonderful means for those who uphold Bodhisattva Vinaya to root out their greed, anger, stupidity, arrogance and doubt. However, in the Dharma-

ending age, people cannot have it well carried out, so few cultivators can attain the Way because they have sharp mental activities and strong polar thoughts. The Buddha knew people would have heavy karma and false minds. It would be very hard for them to attain the Way by means of cultivating samadhi due to their violent mental activities. In such an age, we'd better cultivate through phenomena and use wisdom to penetrate them. Among the three doors of Precept, Samadhi and Wisdom, the Samadhi Door means penetrating karmic obstacles with samadhi, but this method seems not to work in this age. Now we must turn to the Wisdom Door to penetrate our karmic obstacles. With wisdom, we can "**distinguish the marks of all dharma but remain unmoved in the supreme truth.**" Besides, we must observe precepts. By observing the precepts will we get liberated. However, strict precept upholders are not many.

◎**……** When you think of something, changes happen in your mind. Meanwhile, your body is also undergoing changes. This can be shown by the famous story "quenching the thirst by thinking of plums". During the Period of Three Kingdoms, Cao Cao, Prime Minister of Wei Kingdom, led his troops marched on a hot day and felt thirsty but there was no water. Cao Cao comforted his soldiers, saying, "Take it easy and keep on marching. There is a grove of plum trees in front. The plums there are big and sour." Hearing the words, the soldiers immediately thought of sour plums and began to slobber. So they no longer felt thirsty. Similarly, when thinking of their happy moments, people will smile and feel well both mentally and physically. When scolded or beaten, people will feel sad and painful. Our body really undergoes changes with our minds change. For example, two people are quarreling. They undergo psychological changes first. Thinking of the other's evils, they will bristle with anger, glare at each other and stamp with fury. Great changes will happen to their body. From this, we should know mental changes can lead to physical changes. Actually, they can cause environmental changes too.

Have you read the book named *Water Knows the Answer* written by Dr. Emoto Asaro? After many scientific experiments, Dr. Emoto Asaro came at a conclusion that water can know and respond outside stimulations. If you say blessing and grateful words to water, the crystallization of the water will be beautifully ordered. If you say "I hate you" or some bad words to water, its crystallization will be disordered and ugly. As a result, we should know that our mind can influence our body and the environment. We don't have a broad mind but a narrow one, so we can only command and move our own body. Why can Buddhas and Bodhisattvas command and move a great thousand cosmos or worlds in the ten directions? The reason is that their mind has pervaded throughout all the worlds in the ten directions. Wherever their mind goes, they can exert their influence there. We should expand our mind too. If we can expand our mind to every part of the earth, we will command and move the earth. If we can expand our mind to the whole galaxy, we will command and move the gigantic galaxy.

If the whole universe is our mind, we will command and move the whole universe. Now, we should know that the environment is our mind. If our mind is good, we'll have a good environment. If our mind is evil, we'll have a polluted environment. These principles are simple but people don't know them and even disbelieve them. If 80% of the people in a city have bad minds, various disasters will happen to this city. We can see something from our neighboring province. Last year there were serious droughts in this province, but this year there have been serious floods. Fluctuations are so drastic. This is called polarization. The more we polarize our mind, the more chaotic the world will become and the greater the speed of motion will become. The greater the speed of the motion is, the shorter the lifespan will become. It seems that you haven't heard of such a theory.

◎ If we can be selfless, serve the people heart and soul and devote ourselves to benefiting others every day, we will be free from anxiety and naturally have a peaceful mind. What's more, we can expect a better next life. Why? The reason is that what we do is in conformity with natural laws which are impartial. As a saying goes, "**It's not heaven but I who determines my destiny.**" Heaven here refers to natural law. If I do well, natural laws that never err will unfold and display this well-done "software" of mine faithfully and infallibly. This can be compared to shooting and showing a film. What you have shot will be faithfully shown on the screen. In other words, the contents in the negative film decide the contents on the screen people will watch in the cinema. Knowing this principle, you will no longer pursue something like a long life etc. It's still good for you to pursue a healthy body because a healthy body can aid you to serve the people better. As a consequence, you should get you "software" well ordered. With the well ordered "software", you can bring boundless benefits to society in your present life, which will surely bring yourself boundless benefits in your future. Is it a highly profitable undertaking? If you can contribute to society and nature this life, you'll surely receive good retributions which will bring you endless happiness and blessings. What's the meaning of ultimate Bliss? Ultimate bliss means there is no suffering. Therefore, you should lose no time to do good to benefit others so as to accumulate virtues. You should try to make more contributions to society and nature to perfect your present life. Don't waste your precious time this life. This is the positive outlook on life you should establish. You'll reap what you sow. No one else can take it away from you, no matter who he is.

As I often say, those who can serve the people heart and soul are Bodhisattvas. As an official, if you can perform your duties and completely implement the spirit to serve the people, you're a Bodhisattva. If you have the moral qualities of selfless dedication, you're a person with soaring ideals. The life of dedication is to establish the mechanism of "one for all and all for one". It seems that you're doing for others or devoting yourself to others. Actually, you're doing a Bodhisattva's work. In this way, you've been in the rank of Bodhisattvas. If leaders and officials can serve the people heart and soul, they'll earn boundless merit and virtue. It is easier for these leaders and cadres to earn and earn greater merit and virtue in their special official positions than ordinary people. As a saying goes, "Officials have an advantage in cultivation." A policy or an instruction, as long as it is right, will produce boundless merit and virtue.

Different times have different models such as Comrade Jiao Yulu, Comrade Kong Fanseng and so on. They would rather give up their own life just to serve the people better. In their life of dedication, they had their "software" well ordered. Though they worked themselves to death for the interest of people, their "software" was well ordered and their level and state were elevated. With highly ordered "software" and elevated level and state, their future life forms will naturally be superior and wonderful. Why? The Buddha said, "**If you want to know the results in you future lives, what you are doing this life are the very causes.**" This wise quote shows that the law of causality is true. Everyone reaps what he sows. Having a clear conscience on the deathbed, you won't waste your precious life. Not knowing these principles, people still live a pitiful life even if they're either a president or a prime minister. Why? The reason is that even if they are a president or a prime minister, they still create tons of offenses and karmas. With offenses and karmas created, they will certainly receive their karmic retributions. Just as a saying goes, "**Even in a million eons, the karmas won't disappear. When causes and conditions meet, the creator still undergoes his karmic retributions.**" With karmas created, no one can escape the karmic retributions. This is fixed law that can't be changed at man's will. I'll find some books for you to read. In them there are some actual transmigration stories of true

people. Look at this photo. This dog is an unfilial daughter who turned into a dog on the spot after she beat her mother.

A Sichuanese: *I saw this photo in Sichuan. Having beaten her mother, the woman let out several strange cries and then turned into a dog.*

This daughter turned into a dog on the scene. This is an extreme case but real evidence to the law of karmic retributions. To people, the kindness from their mother is higher than heaven and deeper than ocean. However, this rebellious daughter didn't show filial piety to her mother. Instead, she often mistreated and even beat her mother. How can a daughter beat the person who has given her the largest kindness? She seemed to have a wolfish heart and doglike lungs. As a person, she should be grateful and requite a debt of gratitude. That day, her mother was worshipping Buddhas and reciting Buddha's name. She beat her mother. Her extreme behavior led to dramatic changes to the information structures in her "software", thus directly causing qualitative changes in the daughter's "hardware". The unfilial daughter turned into a dog's form on the spot. This photo shows the unfilial daughter has a dog's head but still has a human body. Later, this dog-daughter was sent to a zoo in Yangon, capital of Burma. Before this photo of the dog woman came here, the relationship between "software" and "hardware" in Jiaolong Culture has been lectured on for at least 10 years. This photo proves the theory of "software" and "hardware" is completely right. The relationship between "software" and "hardware" is one of the main threads in Jiaolong Culture. If people can know the relationship between "software and hardware" as well as the make-up of people, they will understand the law of causation.

There were still other records that people transformed into dogs in ancient times. In Song Dynasty, a daughter-in-law mistreated her blind mother-in-law and turned into a dog on the spot. Knowing this scandal, the magistrate ordered the rebellious woman paraded through the streets to warn others. The record is authentic. A similar rebellious incident happened in the very village at the foot of our Lingshan about 10 years ago. An old woman in the village was mistreated by her two sons and their wives. One day, the two brothers and their wives were beating their old mother when a neighbor came running, and told them a wolf had held in its mouth one of their kids and ran away. Hearing this, one son rushed out to chase the wolf. On the way, he was attacked by a bear. The bear disemboweled the son and threw out the son's heart and lungs on the ground. It's strange that the bear didn't eat them but just threw them by the road and went away. Perhaps the bear wanted to let people know that this rebellious son had a venomous heart and lungs. This is an actual incident happening in the village not far from here. I wonder whether the other son is alive or not. These cases show us evil retributions come to evil people.

There are also many incidents of good retributions. For example, there is a patient who was "sentenced" to death by his physician-in-charge because of his incurable disease and had no choice but waited to die. However, a good idea struck him suddenly, "I must admit my faults one by one by Lingshan's Fourteen Don'ts and won't commit them again. From now on, I must study the Buddha-dharma single-mindedly, mend my ways and turn over a new leaf." So he did. Unexpectedly, he outlived the deadline given by his physician. In fact, he lived for more years. There are many similar cases. Many sick people have recovered miraculously.

If you can understand such principles, your problems will be solved. This is better than any life-preserving tonics or qigong effects. All the beneficial changes are caused by the changes of notions. If you can change your notions, you will see and think clearly. Otherwise, you would still have a muddled head, even if you have spiritual penetrations as the Monkey

King does. The Monkey King has the ability of 72 transformations and covering 36000 miles in a somersault. But he is still a muddle-headed being. He doesn't believe in karmic retributions of cause and effect, so he always creates troubles recklessly. Later, he was imprisoned for 500 years. Without proper notions, you can't even succeed in cultivation. The Monkey King is the very case.

It is worthwhile for you to come to Lingshan today. You are to study some deep dharma in the future, which you haven't contacted. You should focus on reciting "Namo Amitabha" from now on. Recite continuously just like this, "Namo Amitabha, Namo Amitabha, Namo Amitabha……" If you persist in reciting "Namo Amitabha", you'll surely receive responses from Amita Buddha. Thus, you can adjust your body and mind. With your mind highly ordered, your body will be in healthy condition.

If you can persist in reciting "Namo Amitabha" single-mindedly, you will get connected with Amita Buddha. With your attention focused on a certain point and reciting "Namo Amitabha" unbrokenly, you'll naturally go into samadhi. If you can just bear in mind the idea of altruism, you will enter the condition of samadhi as soon as you sit in meditation. People with a selfless heart can enter the samadhi state easily and quickly. Why can't some people go into samadhi quickly? It is because they have too many greedy desires, selfish minds and idle thoughts, which can surely disturb them and prevent them from entering samadhi. Besides, they don't know the meaning of "emptiness". When idle thoughts come they can't "**illuminate the five skandhas and saw that they are all empty**", so they are utterly helpless.

The five skandhas (*form, feeling, cognition, formation, and consciousness*) are just like images in the mirror and the emptiness is just like the mirror itself. The images in the mirror are the mirror itself, just as "**The five skandhas are emptiness, and emptiness is the five skandhas**." The five skandhas and the emptiness are not two but of the same thing. If you know this mechanism, you will be no longer confused. If you don't know it, you'll be utterly helpless when afflictions arise. Take finding the switch of the light in a room for example. Due to darkness, you can't find where the switch is. Not knowing the location of the switch, you will have afflictions. The root cause of afflictions is being in the dark. Being in the dark is the ignorance, which cause various afflictions. With these afflictions, you can't know the five skandhas are empty. And never can you know that afflictions are Bodhi, so you'll have no way out.

You should first study these basic contents and then learn something deep. Having returning home, you should recite Buddha's name diligently, for all of you are no longer young. You're late to study other subjects, so don't waste your precious time any more. Just recite "Namo Amitabha" single-mindedly, which is the only way to save your life form. Recite Buddha's name single-mindedly. Have you ever recited Buddha's name?

The Sichuanese: *No, we haven't.*

Then you should try your best to recite Buddha's name vigorously at home.

A Blood Donator's Dedicatory Life

A miner has donated 90000ml blood! How moving deed it is! So where are Bodhisattvas? He is a living Bodhisattva in the world! Feng Huijun is a man in his early thirties, taciturn, simple and honest. His family is extremely poor. His neighbors always say that he is abnormally poor. Why? He cannot stand seeing others in trouble. Once he sees or hears anyone in difficulty, either a miner, a neighbor or a stranger, he won't survive the following day without offering his help. So, as you can see, he is really a great hero. As long as he sees the needy, he won't live further if he fails to offer his help. Look at the news reports. "Without offering his aid, he wouldn't survive. It is lucky that his wife tolerates this unusual habit of his. They got married in 1995 and from then on, he has sold those that could be sold in his home to help others. …… In the spring of 2000, on his way to work he met the wife of a miner who was seriously sick. So in the evening when he returned home, he asked his wife if she could help him borrow some money so that he could help the sick miner. His wife smiled, saying, "You can sell me!" He really had no money. "This time he finally failed to help others because no one wanted to lend him even a penny. All of them advised him not to be that silly. However, he fell seriously ill as a result of this." He wanted to help others but he failed just for lack of money. As a result, he fell ill. It's really moving. Is there anyone who has read this article?

Wang: *I've read it.*

Since you've read it, please tell us some parts of the report.

Wang: *The following part is about his selling blood to help those in need because his relatives and friends didn't want to lend him money any more.*

Please tell us something about your impressions after reading it.

Wang: *In my opinion, he is really, a selfless person. Besides, the blood he has donated is several more times than that of a regular human body has. He has donated all of his blood to help others.*

The article says that he fell ill once just because he failed to help someone to get through his difficulties. This is the very reason for his abnormal poverty. "What his wife worries most is that people will no longer lend him money after they know he has sold all the possessions at home." His wife knows it's his saddest moment for him not to offer his help to those in need. "It

is reasonable for his wife to worry about him. Every time he fails to help those in trouble, he will have no appetite for food and drinks." Unable to help those in need, he will have no appetite for food and drinks. Thus, other people's illnesses seem to become his. He even falls sick. What's this phenomenon in Buddhist sutras?

Wang: *Just because living beings have illnesses, Bodhisattvas will fall ill.*

When the living beings have illness, Bodhisattvas will fall ill. When living beings get well, Bodhisattvas will get well too. Vimalakirti, the great Bodhisattva says so. When their children get sick, the parents will also suffer. When their children recover from illnesses, the parents will also recover. It's really true. Feng Huijun, the miner, is really a living Bodhisattva. "In August, 2001, an injured miner was sent to hospital due to excessive loss of blood and needed blood transfusion badly. Hearing this, Feng Huijun felt worried again. He must get some money to help this injured miner. Suddenly, his wife had an idea and advised him to donate some blood to that injured miner. Inspired by his wife's words, he rushed to the hospital. When his blood was transfused into the injured miner, he smiled with charming naivety." Look! He will show his happiness through his charmingly naive smiles after he manages to help those in need.

"Feng Huijun always wears a big smile and is energetic in digging coal. He is the happiest person in the world. In 2007, one of his workmates discovered there were many pinholes in his two arms. His workmates thought he must be a drug addict. Some of his workmates called at his home, wondering whether he was a drug addict or not. A miner found in his home several umbrellas with the words 'Glorious Blood donators' on them. Until then did they know the truth that Feng Huijun was not a drug user but a blood donator! When asked to tell something about Feng Huijun, his wife burst into tears. She showed them a pile of blood donation certificates, which greatly shocked his workmates. How much blood has Feng Huijun donated? 69800 milliliters! It is 10 times as equal as the whole amount of blood in a human body. Later, his workmates tried to stop him, 'You must treasure your own life! How much blood do you have in your body?' To Feng Huijun, donating blood is the happiest thing in his life. ……What he fears most is that others prevent him donating blood, which, he thinks, will take away the happiness he can get from his blood donation." Please look! He is really a selfless and helpful person.

"He often says blood supplies in domestic blood centers are in bad demand, and the blood donated by people is not enough for hospital uses. The purpose of his blood donations is to help more people. Thinking he can help more people through his blood, he will feel that he has made a positive difference in the world." The title of the article shows that he has donated 90000 ml of blood. Does he continue donating his blood? Yes, he does. "His workmates failed to stop him donating blood. Instead, they have been moved and volunteered to donate blood as well. He once required his workmates keep his blood donation a secret. However, they didn't keep it secret but gave publicity to his good deeds in the mining area. Now his advanced deeds have been well known and more people have been moved. He thought he just donated some blood and never expected to move others. Now he knows that people with a caring and loving heart are still many. The loving heart is like fire and spread quickly. The whole mining area was and seethed with excitement. Just within two short days, there were over 300 people joined in the line to donate blood. His name has spread far and wide and is more famous than the leaders or millionaires in town. Once a 100-year-old man took his hand, touched his face and said he was a good child, a good child of 31 years old!" He is only 31-year-old. "At last, he can donate blood above board." He used to donate blood in a secret way. "He regularly goes to the Red Cross to donate a 1600 ml of blood every month.

To guarantee the quality of his blood, he has stopped smoking and drinking liquors. He

never drinks unclean water and dines outside. In this way, he is responsible both for himself and for society. By the May of 2009, he had donated blood 329 times and the amount of blood donated by him had reached almost 90000ml. The other day, he became a volunteer to donate his stem cells and signed a contract with the Eye Bank in Henan Province to donate his eye corneas. The whole city of Luoyang has been moved. He has been selected through a public appraisal as one of 'the top ten people who have moved Luoyang in 2008'. The name of Feng Huijun has been known to every household. But faced with reporters, Feng Huijun cannot speak out any brave words or advanced theories. What he has are only with charmingly naive smiles! If pressed for answers, his only words are, "The purpose of a human life is to help others. I have no money but I have blood."

His advanced deeds are really moving. It is really unusual that a man of 31 should fall ill when he isn't able to help those in difficulty. Fortunately, he has a good wife who backs him. They've sold out all their valuable things at home. Why? They try their best to help those in trouble. To help other people, they have used up their belongings at home. What should they do? They began to borrow money to help others. As a result of their frequent loans without returning, no one would willingly lend them money. Feng Huijung even fell ill for this. We each want to look for and see Bodhisattvas. Where can we find Bodhisattvas? Feng Huijun is really a living Bodhisattva! Simple and honest, he is slow of speech but he has a heart of selfless dedication. He has suffered from "a disease" that he will fall ill if he can't help others. He says, "I donate blood just to help more people. When I think I can help more people, I'm sure I don't waste my precious life." He feels happy after he helps others. If he fails to help, he'll fall ill.

A Buddhist sutra reads, "**When living beings fall ill, Bodhisattvas will fall ill as well**." Feng Huijun seems to be a modern note to this famous quote from Buddhist sutras. He always falls ill because of other people's illnesses. From his thoughts, words and deeds, we can clearly see he lives for other people. Our dedication is shown by our words while his dedication is shown by his actions. Why do we have affliction every day? It is just because our personal motives cannot be met. Bodhisattvas also have affliction. Xiao Li, what's their affliction? Their affliction is their being unable to help others. Bodhisattva's affliction is their inability to benefit others while our affliction is our inability to meet our personal motives. The two kinds of affliction are poles apart.

……That man (*referring to Feng Huijun*) has learned no Buddha-dharma, but he has practiced Buddha-dharma in daily life. This is the spirit of Mahayana. He always helps others. Is this not dedication? To live to contribute to others is his happiness. It's really the Bodhisattva's outlook on life and values. He is simple and has no personal motives. Why does a 31-year-old coal minder do this? You say, why does he do this? Can you tell me the meaning of "**producing a mind dwelling on nowhere**" in *the Vajra Sutra*? Even if all of you can recite *the Vajra Sutra*, you still can't have the noble mindset and mind ground Feng Huijun has. Feng Huijun is the best example that can "**produce a mind dwelling on nowhere**". Now most of you have already been well over 31, have you grasped Buddha-dharma? Please reflect on whether you have such a mind as Feng Huijun does. It is really good for us not to have a mind to take advantage of others. You'd better not always scheme to gain extra advantages from others. What Feng Huijun does is how to contribute to others. He has made true contributions and dedications to others and society. Does he have any afflictions from his personal relationship with others? No, he doesn't. But he really has afflictions. One of his afflictions is his inability to offer dedications to others and he even falls ill for this reason.

To help others out of trouble, he'd rather be reduced to poverty. His wife is also a good

woman. She even suggested Feng Huijun donate some blood to the injured miner. Xiao Wang, what are your afflictions? Compare with Feng Huijun's afflictions, you should learn something from him. I felt extremely moved when reading the article over the lunch time. It seems that we have been wasting our life because we have made no contributions but only brought disasters to society and nature. Those disasters are created by our unpurified mind, aren't they? There are various greedy desires to cheat, swindle, plunder or abduct others in people's mind. Compared with Feng Huijun's mind that is so pure, kind and compassionate, we should feel ashamed. It seems that we have been wasting our life in the world. Have we made any contributions to society and the world? We should learn something from Feng Huijun. Xiao Cai, do people like Feng Huijun suffer loss?

Xiao Cai: *No, they don't.*

Why don't they suffer loss? Do they feel painful?

Xiao Cai: *No, they don't.*

Why? In the article we can see that he was so "painful" that he fell ill. His "pains" are different from ours because the starting points are different. Our starting point is to take from others. What's Feng Huijun's starting point?

Xiao Cai: *Dedication.*

His starting point is to giving and selfless dedication. His dedication to others has reached such a degree that he has donated almost 90000ml of blood. He strives to do something profitless and is willing to suffer loss to help others. In Buddhist sutras, we can see the Buddha and other Bodhisattvas once gave away their heads, eyes, marrows, blood and even bones to others. This person has donated almost 90000ml of his blood, which is about 10 times as much as that in a human body. He feels so happy when he donates his blood. His workmates felt shocked when they discovered this first. However, he asked his workmates to keep it secret and not to stop him from getting his happiness. Why? Donating blood is the source of his happiness. He hoped he could continue his blood donation. Now tell me, what's his happiness?

Xiao Li: *To help others.*

Then what's your happiness? And what's Feng Huijun's affliction?

Xiao Li: *His affliction is his being unable to help others.*

What's your affliction? Look at us cultivators in Lingshan. Each of us is filled with affliction and suffering. Now think. Has Feng Huijun studied *the Flower Adornment Sutra*? Has he been taught to bring forth his Bodhi resolve? No. He hasn't. He is 31 years old now but he has been a miner for 10 years. To help others, he has sold out all of his belongings. He even asked his wife to borrow some money for him to help others. He almost ruined to his family. His wife said she had no money and he could sell her. Now, the women cultivators here should think it over. If this man were your husband, you would have made a big fuss early and divorced him three times. He is really a great Bodhisattva. Chen, what's your opinion on his deeds?

Chen: *An ordinary miner can even do such good deeds……*

What should you learn from Feng Huijun, the miner?

Chen: *I should learn his selfless dedication. We're studying selfless devotion daily. But I think this is true selfless dedication. He has really built up a dedicatory life..*

Have you dedicated yourself to others?

Chen: *No, I haven't.*

It is very good of you not to take from others. You've said that we still need to understand the mind and see the nature. …….With so large a gap between we and Feng Huijun, how can we get enlightened? Can we get liberated in this way? Xiao Li, what's your complaint? Feng

Huijun and you are of the same age. What's his affliction and happiness and what are yours? Compare them.

Everyone in Linghsan should study this article from beginning to end without missing a word. Feng Huijun's advanced deeds should be used as study materials for us to cultivate the Bodhisattva's path. Feng Huijun, a living Bodhisattva around us, has played an exemplary role. His happiness lies in selfless dedication. This article is carried in an issue of *Youth's Broad View* in 2009. His motive is to help more people. When thinking he can help more people, he will feel happy because he doesn't waste his life. He told his workmates that donating blood was the happiest thing for him to do and begged them not to let out his secret, for he was afraid that they would prevent him donating blood when they knew it. He doesn't want others to stop him from feeling happy by means of donating blood. Please think about his words: "Please don't cut off my happiness. Donating blood to others is the happiest thing for me to do. Please let me enjoy my happiness." Compared with his happiness, we will find our "happiness" only lies in satisfying our greedy desires and personal considerations.

Feng Huijun still has something to fear as well. He fears that other people will keep him from donating blood. Has he ever learned the Buddha-dharma? I have a doubt whether he has read *the Vajra Sutra* or not. The article doesn't mention this. But I'm sure that his knowledge in the Buddha-dharma isn't better than that of Xiao Li, Xiao Cai or Chen. Besides, the number of sutras he has read is not larger than that Jianhua has read. However, his moving and inspiring deeds show us that he is not an ordinary person.

This morning, a lecture was held specially to study his advanced deeds. Though we often encourage people to serve others but we seldom practice it and there are no exemplary roles too. Now we have one, so everyone should say something about his or her reflections after studying Feng Huijun's advanced deeds. Xiao Cai, speak something about your reflection.

Xiao Cai: *First, by comparison, I feel ashamed that I haven't implemented what I've studied in daily life. Feng Huijun selflessly dedicates himself to others and benefits others without any personal motives. He has no personal purposes, which is the basis of his outlook on life and values. What I consider is only about my own interests, gains and losses. If so, I can't get liberated from them. Though he hasn't brought forth his Bodhi resolve, his deeds agree completely with the requirements a cultivator with a Bodhi resolve has. Though I've brought forth my Bodhi resolve, I still can't part with my greedy desires, selfish minds and idle thoughts. As a Bodhisattva, I don't have the basic mindset a Bodhisattva should have.*

Chen, speak out your views.

Chen: *After I studied Feng Huijun's advanced deeds, I think the best cultivator is to do something down-to-earth and concrete. Feng Huijun hasn't learned the Buddha-dharma, nor has he read Mahayana sutras to get perfumed. However, he can practice what the Buddha teaches in daily life. He serves the people by donating his blood. He said his largest happiness is to help others. What moves me most is that he gave up smoking and drinking liquors so as to become a vegetarian just to keep his blood healthy. What spirit do his deeds show? His deeds show he has a spirit of selfless dedication to benefit others. I have made a vow to be selfless and benefit others, but I haven't had my vow carried out in daily life. Just as you criticized me, it is good for me not to take from others. I feel ashamed that I've become more and more narrow-minded and greedier. Though Feng Huijun doesn't learn the Buddha-dharma, what he has done displays the fine qualities a true cultivator should have. By comparison, I clearly see the gap between him and me. The gap is that I have a selfish mind. So I should make a vow to serve the people heart and soul. This is the Bodhi mind of mine. This is true learning the Buddha-dharma.*

Look at Feng Huijun's outlook on life and values. What a lofty outlook he has! Does he have any afflictions or pains? All afflictions and pains result from selfishness and impure thoughts. People feel afflicted and painful just because their greedy desires and personal needs can't get met. Do you still have afflictions or pains if you are able to establish a selflessly dedicatory outlook on life? Of course you can't. Feng Huiujun has neither afflictions and nor pains. He is a living example. Xiao Li, say something about your reflections.

Xiao Li: *I think I've really wasted my life. I'm awfully sorry for I've made all the people disappointed.*

You have your own afflictions and pains. So does Feng Huijun. Are your afflictions and pains the same with Feng Huijun's? Talk about your own reflections.

Xiao Li: *I feel ashamed that I don't have his lofty mindset and high horizon. I've found that the direction of my life seems wrong. Therefore, I will try my best to turn myself around and learn from him. Learning the Buddha-dharma is to embody it in action but not to talk in mouth. A good mind ground and mental attitude require down-to-earth practice and cultivation.*

Is it beneficial to your liberation if you can recite hundreds of sutras or verses but can't understand your own mind? As a Buddhist saying goes, "**What benefit will you have even if you can recite many sutras without knowing its meanings? You will be able to attain the Way if you can comprehend a dharma sentence and put it in practice.**" We often say, reciting a sutra for a thousand times isn't better than grasping the meaning of even a sentence. Only by practice can we get liberated. Reciting sutras is not better than immediate implementation. Those who can listen to, read and recite sutras belong to Hinayana (*the Small Vehicle*). Those who can study and understand the meanings of sutras belong to Madhyamayana (*the Middle Vehicle*). Those who can cultivate themselves by the dharma belong to Mahayana (*the Great Vehicle*). It is of little use if you just read or explain sutras without down-to-earth practice, for a smooth talker is impractical. In fact, a person's reading, listening to lectures and reflections are just necessary preparations for their next step: down-to-earth practice and cultivation. The following are steps in learning the Buddha-dharma. Study it, reflect on it, and practice it; believe in it, understand it, cultivate and certify to it. First, we should believe in and understand it, which equals study and reflect on it. The next step is practice and cultivation, whose purpose is to certify. We must do what Buddhas and Bodhisattvas have done. We must certify to what Buddhas and Bodhisattvas have certified to. From Feng Huijun's deeds, we are sure Buddhas and Bodhisattvas are among us.

Sutras explained by the Buddha have ultimate and penetrating meanings. People who have learned *the Vimalakirti Sutra* know that when living beings fall ill, Bodhisattvas will also fall ill. When living beings are in difficulty, Bodhisattvas will also be in difficulty. In this news report, we can see that Feng Huijun fell ill when seeing other people in difficulty. "He had no appetite and soon became a sick person." Everyone must read this article several times. Isn't it the best example for us to bring forth our Bodhi resolve now? Where is our Bodhi resolve? Ours are always in mouth. But Feng Huijun's is in practice. We just begin to bring forth the Bodhi resolve while he has already put it into practice. He has been practicing the Bodhisattva Path to such a degree that he has donated blood which is 10 times more than that in a human body. We just begin to talk about the Bodhi resolve. Where is our Bodhi resolve and where is Feng Huijun's Bodhi resolve? Compare them and you'll find the difference.

The Bodhi resolves we've made are in mouth, slogans or just words on paper. They are used to fool the ghosts and spirits as well as Buddhas and Bodhisattvas. But Feng Huijun's Bodhi resolve was brought forth by his blood. Look at the thick pinpricks in his two arms. Are

these pinpricks the words of his Bodhi resolve? He is doing it sincerely and cordially. He was so eager to help those in need and he even fell ill when he couldn't help them. Reflect on what you have done. Can you still remember your fellow cultivators when they fall ill next time? Chen, are you supposed to get enlightened? Please say something.

Chen: *Not.*

Why?

Chen: *How can I get enlightened with such a selfish mind? If people with a selfish mind can get enlightened, everyone in the world will get enlightened. Then there will be no such saying of sages.. The standard of sages lies in their selfless dedication and benefiting others unconditionally.*

Xiao Li, you'll get liberated when you have Feng Huijun's "afflictions". You don't have his "afflictions" but you still "enjoy"(*suffer from*) your own afflictions. If you don't mend your ways, you'll "enjoy (*suffer from*)" your afflictions not just in this life but in your future lives. I wonder when you will be able to enjoy Feng Huijun's "afflictions" (*his happiness*).

Has Feng Huijun got liberated? He doesn't even care about his own blood and flesh. His heart is replete with kindness, compassion, happiness and giving. He feels extremely delighted when he can give others happiness and remove their suffering. What he gives away every day is his blood. He is a true giver and selfless dedicator. Every day we just speak kindness, compassion, happiness and give in mouth. But every day Feng Huijun, the miner, puts kindness, compassion, happiness and giving in practice.

Feng Huijun's good deeds perfectly agree with our present situation. We've been in this stage of bringing forth our Bodhi resolve. But look at the Bodhi resolve we have. Our Bodhi resolve has become a mind filled with afflictions. Is there anyone who can remember the Bodhi resolve he or she has brought forth? Never! Look at what a mind some people among us have. They won't let it pass even if a fly disturbs them. They frequently make complaints and place the blame on others. Their Bodhi resolve has really become a mind full of various thoughts of complaint, anger, doubt etc. They always find external pretexts and excuses.

Feng Huijun has donated almost 90000 ml of blood. Does he have such a mind full of greed, anger, doubt etc, just like ours? No, he doesn't. What he has is only a mind of altruism. Why? It is because he has no self. When a person reaches the state of selflessness and altruism, will he have afflictions and pains caused by his unmet selfish pursuits? No, he won't. The Buddha once said, "**All afflictions are rooted in selfish pursuits. If selfish pursuits are removed, boundless afflictions will disappear.**" Feng Huijun has no self, so he has no selfish pursuits. We have a self, so our head is filled with various impure and idle thoughts. We never care about others but only seek personal gains. We are always afraid to suffer loss. Then we certainly "enjoy" our afflictions and pains. So, Feng Huijun has a great level and state.

Now, let's look at Feng Huijun's wife, whose state is a lot higher than that of those women cultivators here. What if you had a husband like Feng Huijun? Years ago, on a visit to Beijing, Lao Li wanted learn from us and to have a meal a day. He told us his intention to have a meal a day, Hearing this, his wife kicked up a fuss at once because she didn't want her husband to do so. She thought having a meal a day would ruin his health. She made a fuss in front of us. Later, advised Lao Li not to make his wife angry. At last she successfully forced her husband to give up his plan to have one meal a day. It was only a small matter about a meal. The woman even lost her temper for it.

……Look. This is our tolerance. We should enlarge the magnanimity of our mind. While giving, we should feel happy and make the receiver happy. It seems that we so generous to satisfy people's requirements. Once, someone came to invite a holy image of Earth Store

Bodhisattva because I had promised her one, so I sent Xiao Wang to fetch the one with a frame in the office without delay. We waited for a long time but Xiao Wang was still not in sight. Suddenly I knew the reason. "It's terrible! He must be taking apart the frame to keep it and only give the image." As was expected, Xiao Wang had taken out the image from the original frame. From this matter, we can judge whether we have a magnanimous mind or not. Had you presented her a well-framed picture of Earth Store Bodhisattva, the receiver would have felt a lot happier. Some people's tolerance still needs improving. As cultivators, we must wish others to get pleasure. If you feel hard in giving, you should know you still have heavy karma. With such a mindset, when will you succeed in your cultivation? We shouldn't discount in giving.

Today I felt very angry when I saw many socks and shoes still in the warehouse. These things should have been given out to those working in the forefront. Without others' reminder, can you remember to give them out? Reflect on our behavior. If we behaved like Feng Huijun, we would naturally know other people's sufferings or needs and give them out. We only have "household keepers" here. Materials in their charge are hard to be given out to those in need, even if I demand of them to do so. Take the wind-bells for example. There are even a dozen in the warehouse, which greatly astonished me. I still plan to buy several wind bells in town. But there are still some lying in the warehouse but the housekeeper doesn't even know it. Is this a large waste? It's easy for us to create unwholesome karma but we don't even know it.

Let's study a public case. One day when the monks of Guoqing Monastery were conducting a Poshadha (*an activity to confess one's sins*), Shide, the legendary sagely monk, drove a herd of cattle to the empty ground in front of the Poshadha Chamber and laughed loudly. Those monks who attended the Poshadha activity were disturbed and came out. They all thought Shide was crazy and scolded him for driving the cattle here to interrupt their confessing activity. A monk even tried to drive him off using a Chan staff. Shide told those monks he wouldn't herd the cattle any more. A monk asked, "What will you do if you don't herd the cattle? A person shouldn't only eat but not work." Shide replied, "Very good remarks! These cattle are the incarnations of the very monks who only ate food but didn't work in their past lives. Some of them are monks holding important posts in this monastery." Those confessing monks disbelieved his words. Hence, facing these monks, Shide called out the names of the cattle one by one. "Vinaya Master Hongjing, come out!" Hearing the order, a white ox came out. He went on, "Dianzuo Guangchao, come out!" and a black bull came out and stopped in front of them. Having seen the scene, all the monks were greatly shocked. Pointing at the oxen and cows, Shide spoke out a gatha, "**In previous lives, you didn't uphold precepts. You had a human face but with a beast's heart. Now you've received this karmic retribution. How can you harbor hatred against others?**" Having such a lesson, those monks began to realize the authenticity of causal retributions, and started to mend their ways and cultivate for their future.

It's really frightening. Maybe you don't take it seriously but I'm very much frightened. Why? These materials in the warehouse are donated by living beings from ten directions. As cultivators, if you don't cultivate yourself hard in the Way-place and get liberated this life, you will repay them what you have consumed by wearing furs or horns. For this reason, when we established this Way-place, we have already considered this factor and formulate the Four Frees. We pay our own board and lodging and dedicate ourselves first here. Even if we can't get liberated this life, we won't owe others too much. There are still many people who cultivate hard and vigorously. Like Lao Zhao, he volunteers to work here and often brings from his home wheat, fried cakes, apples etc. Does he owe others debts? To say the least, even if he didn't get liberated, he wouldn't have to be reborn as an animal or a beast to pay off his debts. He

owes no debts to anyone. In fact, if he cultivates that way, he will surely get liberated.

We should establish a life outlook of selfless dedication and develop the joys of a dedicatory life, as Feng Huijun does. He is really a delightful dedicator. Shide was the incarnation of Universal Worthy Bodhisattva, a substitute Bodhisattva to a Buddha in status. He said those who only eat without making contributions will be reborn as cattle. It is really horrible to consume the food but not contribute in a Way-place. Now we really have a sincere heart to get liberated but lack the information structures of a spontaneous dedicatory life as Feng Huijun does. This shows we have a heavy load of karmic obstacles. We've been checked and controlled by varieties of karmic forces, so we cannot spontaneously devote ourselves to others. Thus, we will find it hard to achieve liberation.

Nowadays, people seem to pay no heed to the law of causal retributions. If one can truly believe in the law of causation, he or she will be reborn in the lower stage of the upper class in the World of Ultimate Bliss. Shide's teaching method was wonderful. He drove the cattle before the Precept Chamber and used them as vivid examples to show those monks the authenticity of karmic retributions. We also hold a Poshadha but we seem not to take karmic retributions seriously. After the Poshadha, there are still quarrels and disputes. With heavy selfishness, people cannot establish a proper outlook on the world, life and values. So the lesson Shide Bodhisattva gave is very significant. Chen, what do you do in a Poshadha?

Chen: *In a Poshadha, we always criticize others. Few people practice self-criticism.*

Look! There is no self-criticism. This is what happens in the Poshadha in our Way-place. You finally told me the truth today. What a shame! Once, Xiao Lan told me angrily, "The woman in charge is always finding fault with me." Should such a complaint be made in a Poshadha? This unhealthy trend must be corrected and removed. Xiao Li, Ling and Xiao Cai all attended the Poshadha, don't they? Let's learn something from the lesson Shide taught us and make real confessions in a Poshadha. Shide drove some cattle before the Precept Chamber and told those confessing monks that the cattle were transformed by monks who only consumed food without laboring in the Way-place when they were alive. Look! The great Bodhisattva improvised a show to teach and transform people. Cultivators here will earn many merit and virtue as long as they can do their best to work.

Last night I told a story about a prefecture magistrate and a fox spirit. The prefecture magistrate was a clean official who was famous for loving the people he ruled and never embezzled money. So he was respected by people. However, the fox spirit didn't fear the magistrate and didn't disturb him either. If the magistrate hadn't been so, he would have been attacked by the fox spirit with bricks. Why? In the opinion of the fox spirit, the reason why the prefecture magistrate loved the people was just to earn him a good fame. He didn't take bribes because he was afraid of being punished by law. The prefecture magistrate still had a desire. Had there not been supervisors above, he would take bribes. So the fox spirit didn't fear him.

We should learn something from this story. We should cultivate ourselves truly. The Buddha said, "**In the Buddha-dharma, the mind is the master, from which all dharmas come.**" Like Feng Huijun, all the Buddha-dharma learners should serve others sincerely and selflessly. Can we do it? Proper Dharma should be shown by actions not by words. We should hold a firm belief that we live just to serve the living beings. If so, we will never go astray. Last night, I also said that our body is something borrowed. We should make the most of it to make contributions to others and nature. Since it is borrowed, we shouldn't value this "body" too much. Feng Huijun is a good example to teach us how to use this "borrowed body". With his blood drawn and donated, his body will produce more blood and he can donate it to others again. Thus, he

is always filled with the pleasure of selfless dedication. From this we can see that cultivation goes on in the mind ground. What we cultivate is our mind. With a dedicated mind, we won't feel bitter and painful. With a devoted willpower, we won't have afflictions or vexations. If our outlook on the world, life and values can be based on the uni-appearance (*non-duality*), we'll naturally use this borrowed body to serve the people. Then we'll understand the Buddha's famous words: "**All activities are impermanent. They are dharmas subject to production and annihilation.**" Further, we'll use this "borrowed apparatus" to widely propagate the Buddha-dharma to make more contributions to mankind. Only by knowing the fact that "all activities are impermanent" can people certify to the fourth fruition, Arhatship.

When we can know this body is false and this mind is empty in nature, we will know that there is no difference between ordinary people and Buddhas. Let's refer to something else first. When we can thoroughly understand the truth that "All activities are impermanent", we will achieve the fourth fruition. If we can recognize the twelve causal conditions and the empty nature in the arising of conditions, we will become Ones Enlightened by Conditions. In the times when there are no sages or Buddhas, if we can get enlightened and know all things are like dreams and illusions, we will be Pratyeabuddhas. If you can have Fen Huijun's mind ground and psychology, you must be a great Bodhisattva. Without great Bodhisattvas' horizon, one can't practice selfless dedication and certainly can't take pleasure in dedication.

In past lives, if you didn't make dedications, you are unlikely to dedicate yourself to others this life. It seems that it is the system or the environment that compel you to make dedications, but you can't enjoy the dedications you make. Your dedications are unnatural and sometimes you will have regrets and afflictions. When conditions ripen, your selfishness will come out again. We often see some people boast of their meritorious deeds: "I once donated much money to a certain place", "I've made a contribution to a certain temple" and so on. All have come out. If you don't have a proper mindset, your behavior and practice will go astray. Feng Huijun has given away 90000 ml blood and he still tried to keep it secret. Later, after his deeds were reported far and wide, he can publicly "enjoy" the pleasure in his donating blood. He used to keep it secret lest people would stop him from "enjoying" his donating blood.

From this example, we can see that it is not so hard to cultivate a Buddha or a Bodhisattva. Like Feng Huijun, he has made it without any exams or tests. He really has a noble mindset. Reversely, Feng Huijun's mindset of selfless dedication is not the result of his cultivation in this life but a result of his countless former lives. The Buddha once said, "**If you want to know the causes made in previous lives, what you are undergoing this life are the results.**" Did Feng Huijun bring forth his Bodhi resolve and practice the Bodhisattva path in his past lives? Just look! His selfless dedications are very natural and experienced. He has been so devoted to helping others that he will fall ill if he can't help others. This corresponds with the characteristics of Bodhisattvas described in Buddhist sutras. "**When living beings have illness, Bodhisattvas will fall ill. When living beings get well, Bodhisattvas will get well too.**"

Now we should consider such a question,"If we can really learn something from Feng Huijun, can we can succeed in our cultivation and get liberated?" No problem! We're sure to succeed in cultivation and get liberated. If we can learn one percent of what he has, we will get rid of our afflictions first. With our afflictions removed, we will no longer create unwholesome karma. Our afflictions today are the causes of larger afflictions in the future. An idea of liberation today is the basis of future's complete liberation. The Buddha said, "**If a person can sit in stillness for even an instant, the merit he gets will surpass that of someone who can build as many stupas as there are sand grains in the Ganges.**" If we can feel calm in mind even for a short

period, we will get greater meritorious virtue than that of those who can give away seven treasures equal to Mount Sumeru. Why? The reason is that we have created some pure and still message structures in our "software". If we can use his advanced deeds as an encouragement and vigorously cultivate ourselves, we will surely succeed in our cultivation. Feng Huijun never seeks enlightenment, but you always focus your mind on enlightenment. Now, Chen, you should know the gap between you and him. By studying his advanced deeds, we should realize that the Bodhi resolve isn't something unreal or imaginary. It is something real and concrete.

During the period of Southern and Northern Dynasties, there was a monk named Shi Tanjian, who specialized in being mindful of Amita Buddha's name. With little food to eat and some homespun clothing to have on, he led a very simple and hard life. However, he was extremely strict with him in upholding precepts. Later, he even cultivated the Way harder in his sixties when he returned to Jingzhou. In order to see Amita Buddha, he even transferred the meritorious virtue of a very small good deed he did to the Western Pureland of Ultimate Bliss. One day in samadhi, he saw Amita Buddha sprinkling water over his face, saying "**With your defilements cleansed and your minds purified, your body and mouth have been made pure and awe-inspiring.**" Look at the reward he got. How did Amita Buddha know his body and mouth was clean and awe-inspiring? It was through the simple and hard life he led.

Today we have better material conditions but we haven't reached the level and state of Shi Tanjian did. Amita Buddha requires us to cleanse our defilements and purify our thoughts so as to keep our body and mouth pure and awe-inspiring. Then what are our defilements? Our defilements are our greedy desires, selfish minds and idle thoughts. Now reflect on our state. Do we need to correct our errors and purify our minds? We really need to correct errors because we have errors. We need to purify your minds because we have various thoughts of living beings in our mind. We need to perfect our personality because we don't have perfect personality. If we have no errors, no minds of living beings, do we still need these operations? Certainly not!

ShiTanjian was at an advanced level in cultivation, so Amita Buddha told him that his body, mouth and mind had been purified. From then on, Shi Tanjian worked even harder at his cultivation. Later, he recited Amita Buddha's name for a whole night and was reborn in the World of Ultimate Bliss. Self-purification in cultivation is one's own business. It has nothing to do with others. So never complain about surroundings or blame others. Whoever can have his body, mouth and mind purified will get benefited and liberated. Shi Tanjian succeeded by reciting "Amitaba". From this case, we should know what kind of people Amita Buddha will pick up. Xiao Cai, tell us what kind of people Amita Buddha picks up.

Xiao Cai: *People with a pure body, mouth and mind.*

So you must cleanse your defilements and purify your minds. From this public case, we should know that Amita Buddha picks up people with a purified body, mouth and mind. There is no backdoor or favoritism. Chen, what if Amita Buddha picked up someone else by backdoor? What if Amita Buddha picked up someone else but you've cultivated even better?

Chen: ……

You failed to reply this question. Xiao Cai, suppose you have cultivated yourself fairly well, but Amita Buddha didn't pick you up. What would you do?

Xiao Cai: *If Amita Buddha didn't pick me up, it means that I don't have a good cultivation. The so-called good cultivation is only my own opinion. If I really have a good cultivation and I am not chosen, it'll also be nice. I can use the precious time to practice the Bodhisattva path.*

Won't you make any complaints?

Xiao Cai: *No, never!*

What if Amita Buddha made a mistake in the inspection?

Xiao Cai: *Amita Buddha is the manifestation of my own mind. How can He make a mistake?!*

Xiao Li, what if Amitaba didn't pick you up? Will you still pout your lips and wear a long face to Amita Buddha to complain that He has a selfish heart? Look at what a level we are now at! We never seek inward or cultivate our own mind. Originally we each are in the Dharma Body of Amita Buddha, how can we hide ourselves from Him? We can not hide something even from a fox spirit!

In the Qing Dynasty, Ji Xiaolan recorded a story about a dialogue between a fox spirit and the magistrate of Cangzhou Prefecture (*in today's Hebei Province*). The fox spirit told the magistrate, "Don't beat the bush! I know you love the local people and don't take bribes, so I don't bring disorder to you. But I don't fear you either because you have personal motives. Your loving the local people is to earn you a good name. The reason for your not taking bribes is that you are afraid of being caught. However, I show my sincere respect to the servant's wife working in your household, though she was inferior and seemed stupid. Why? It is because she is filial to her parents-in-law. So I looked up to her and never bring disaster to her." Look! Even fox spirits pay respect to filial people. In another story, a scholar was disturbed by a fox spirit. He often received a rain of bricks and stones from it but he didn't even see the perpetrator. From these cases, we should know that cultivation lies in purifying one's mind. We should work hard at our own mind ground. Where is the Bodhi resolve? It is in our own mind ground. If we can learn from Feng Huijun and cultivate our mind ground well, we'll get liberated. I wonder whether fox spirits have ever visited Feng huijun's home and make trouble or not.

Students: *No, they haven't.*

Why don't fox spirits go to Feng HuiJun's home and make trouble? The reason is that he has good character. People's good character lies not in their diplomas, high official titles positions or gift of gab but in their behavior. If you just speak well but you act poorly, you will be disliked by others because of the summoning of karmas. If you behave well as the wife of that servant, you will even be respected by ghosts, spirits and other goblins. So where is the reason, inside or outside? I've explained this matter many times. It lies in not the outside world but in one's mind. Don't seek excuses from outside because all happenings are results of the summons and responses of your karmas. It is not others but yourself who are to blame. We'd better not find fault with others but admit our own faults. The ultimate answer is that everything is the creation of our own mind. The environment is our mind and our own mind is the environment. Hui Neng, the famous Sixth Patriarch also said, "**True cultivators of the Way never find others' faults.**" Those who are true cultivators will never find errors in others. True cultivators have no self and others. Indeed, people with a Bodhisattva's heart only find others' needs and only think up means to help them.

Yang Zhen of Eastern Han Dynasty was very famous and was respectfully called Confucius in Guanxi by his contemporaries. He was a faithful official at court and a filial son at home. Once, he was appointed Eastern Magistrate. On his way to office, he passed by a county, whose magistrate was Wang Mi, one of his disciples. Wang Mi wanted to get promoted through Yang Zhen, his teacher, so he tried to offer his tutor some silver ingots. In fact, he wanted to bribe his teacher. He asked his tutor to stay for a few days in his county but Yang Zhen refused it with an excuse that he had important missions. Then Wang Mi took out the silver and gifted his teacher as traveling expenses. Yang Zhen said, "I've the traveling

expenses prepared. I'll be guilt-ridden to accept your silver without a good reason." The county magistrate smiled, saying, "No one knows it. Please accept it." Hearing the words, Yang Zhen said seriously, "Heaven knows it, earth knows it, you know it and I know it as well. How can you say no one knows it?" How can heaven and earth know it? Chen, can you give us an example?

Chen: *There are gods and spirits above our heads.*

The ready-made examples are here but you don't know them. Even the low life form like a fox spirit can read the Prefecture magistrate's mind. Can't heaven and earth know it! Yang Zhen's words shocked the county magistrate. The county magistrate felt as if he had been poured cold water on his back. Hands trembling and beads of sweat running down his forehead, the county magistrate knew his tutor was a righteous and virtuous scholar and wouldn't accept the silver, so he took his silver and left. As a man, we should have positive energy. Thus, even heaven, earth, ghosts and gods will admire and respect you.

We have many silimar stories. Another story is called "Mengzheng's Gold Granted by Heaven." Lū Mengzheng was a filial son at home and a faithful official at court. Poor as he was, he was a righteous and virtuous scholar. One day, he dug out a jar of gold on which were these words, "Mengzheng's gold granted by Heaven". Lū Mengzheng thought he was a poor man with a bitter destiny and he didn't deserve the gold. So he posted a note on the jar, reading "Sudden fortune doesn't come to poor people." Obviously the jar of gold was given to him and the name was right. However, he didn't accept it because he didn't think he had enough virtue to bear it. Had people behaved as Lū Mengzheng did, there wouldn't be corrupt officials. Later, he was appointed as the Prime minister and didn't become corrupt by money and beauties. He was really a qualified prime minister. What we should do is work hard at our cultivating our mind and to make it better and better. To what level should we cultivate our mind? We should cultivate our mind to the level of "nothing to get". If we can return with nothing to get, we will repay the Buddha's kindness.

"In the Tang Dynasty, Dharma Master Tonghui entered the Taibai Mountains and cultivated there alone. He spent five years sitting in meditation, during which time he only ate grass or wild fruit when hungry and drank stream water when thirsty. He leaned against a tree to sleep. One day, he used a club to break up earth lumps. Seeing the pieces of earth lump, he suddenly became enlightened. He only had used a cotton quilt, wore a pair of trousers and a pair of linen shoes even for 20 years. Throughout the year, he wore the same clothing, which was sewn over and over again" What a genuine cultivator! Look at his cultivation and reflect on ours. Some cultivators in our Way-place still use cosmetics and make-ups. They still stay at the low level of seeking beautiful clothing. How can they cultivate themselves and elevate their level? Comply with conditions and put your heart in your cultivation. In this way, Dharma Master Tonghui got enlightened within five years.

Chen, it took him five years to get enlightened. Why? Did he listen to more sutra lectures than those we did? No, absolutely not. He was alone in the mountain. It was impossible for him to attend any sutra lectures. However, he had a fervent heart for the Way and a resolve to get liberated. These were necessary conditions for him to get enlightened. We should be sincere in cultivation. Now let's make a comparison with Dharma Master Tonghui and see whether we have a true mind for liberation and Bodhi or not. To cultivate the Way he paid no heed to his clothes, food and abode. What he ate was grass and wild fruit. If you have such an understanding in cultivation, all Buddhas and Bodhisattvas will care about and protect you. Just like Feng Huijun, he will fall ill if he can't help other people. If you fall ill because you can't get liberated, you will surely be the target Buddhas and Bodhisattvas protect. You will surely

get enlightened. The reason why you can't get liberated this life lies in two sides. One is your mental attitude and the other is the proper enlightenment. Why was Xiao Lan able to give me the answer "Not" the first time she listened to the "Flower" case that "The flower doesn't exist without being seen"? When asked how she knew the flower wasn't there, she said she found the key in my lecture: "All dharmas have no nature and are really empty and non-dual".

……Now tell me if someone among us has Dharma Master Tonghui's resolve. "To get liberated this life I no longer care about clothes, food etc." If we have such a resolve for liberation, I'm sure we will get liberated fast. Chen, do you have such a resolve for liberation?

Chen: *I don't possess this spirit to bear hardships.*

You can bear hardships as well.

Chen: *I lack his resolve for liberation.*

Ask Xiao Li whether she has the resolve for liberation as Dharma Master Tonghui did. Xiao Li, do you have this resolve for liberation?

Xiao Li: *I haven't.*

Now that you don't have this resolve for liberation, what resolve do you have?

Xiao Li: *(Omitted)*

She really has nothing to say. Chen, What resolve do you have?

Chen: *I only have a selfish heart, one with various greedy desires and idle thoughts……*

Without the resolve for liberation, people will have a worldly heart. There are two types of dharma: worldly dharma and world-transcending dharma. Seeking liberation belongs to transcending dharma. Without a resolve for liberation, you'll have worldly dharma. With a worldly heart, you'll get occupied with mundane affairs. With a resolve for liberation, you'll have transcending actions. Look! Dharma Master Tonghui had a resolve for liberation. He used a quilt and a pair of linen shoes for 20 years. Look at us! We each have at least several pairs of shoes and many clothes. We have too good material conditions. Analyze it and get the reason.

In Shanxian County of Heze City, Shandong Province, there lives a farmer called Meng Zhaoliang, who has three brothers. Meng Zhaoliang worked hard and helped all of them get married and started a career. However, he still remains single and makes a living by transporting passengers in his tricycle. One day, he saw many people watching something, so he came up and found a woman without legs there. The woman, a native of Zhangjiajie, Hunan Province, was kidnapped and sold in Fengxian County, Jiansu Province. Later, she was deserted in the street in Shanxian County because her legs were crushed by a train.

Meng Zhaoliang brought the poor woman home, where his kind mother helped the woman eat and drink, wash her dirty clothes and clean her excrements and urines. After a long time, the woman wanted to return to her home in Zhangjiajie, for she missed her family. This put Meng Zhaoliang in a difficult situation because he had no money for her trip. But Meng Zhaoliang was determined to satisfy her wish. He used his tricycle to send her home. It is about 1500 kilometers from Shandong's Shanxian County to Hunan's Zhangjiajie City. After a 40-day hard trek, he finally escorted the woman to her parents' home. On the way, 6 tires and 5 sets of bearings had been consumed and replaced. Weary and travel-worn, he started his return journey home, riding his tricycle. He even didn't leave his name. He spent about a month on the way home. The incident has moved the whole City of Zhangjiajie and all of China. With series of TV reports, Meng Zhaoliang was given such honorary titles such as the morality model, hero of ordinary people etc. He was also made one of the candidates for title of People Who Have Moved China in 2002. The secretary of Zhangjiajie City Party Committee met with him to praise him for his good deeds. Many enterprises rushed to offer him a job. A real estate

boss said, “Work in my company! You won’t go hungry and surely have an apartment to live in as long as my company runs.”

Who does this “you” here refer to?

Chen: *Meng Zhaoliang. He is the person who escorted the disabled woman in his tricycle to her parents’ home in Zhangjiajie. His spirit and deeds have moved me deeply. This is the spirit of Bodhisattva. I, Chen, must learn from him! He rode his tricycle for over 1500 km to send a disabled woman home. She had no blood relationship with him. How moving his good deeds are!*

Where do you look for Guanshiyin Bodhisattva**?** Isn’t he an incarnation of Guanshiyin Bodhisattva? He is really great. What do you feel? His dedicatory deeds are inspiration and encouragement to us to bring forth our Bodhi resolve and our vow of liberation. These are true dedicatory stories. Study and learn from them. Don’t just learn them orally.

Please read another article *“For a Promise”* published in the magazine *Rainforest of Thushness*. Wang li is a Grade One student in the Experimental School in Linxiang City. Every day, he has to wait for his parents to fetch him after school because he has suffered from muscular atrophy. Having known the circumstances, the monitor Bi Mingzhe patted Wang Li’s shoulder, saing, “Don’t worry! I’ll carry you home on my back!” It is one and a half km from Wang Li’s home to his school. That day, Bi Mingzhe carried Wang Li home on his back, streaming with sweat. Then he seriously said to Wang Li’s father, “Uncle Wang, I’m Wang Li’s monitor. From now on I’ll be responsible for carrying him to go to school.”

From then on, whenever rainy or windy, Bi Mingzhe has carried Wang Li on his back to school. He has carried him for nine years! “For nine years, just for a promise, Bi Mingzhe has used his tender but sturdy back to carry Wang Li to go to school and go home, thus relating a moving story that happens between two strangers. They are not brothers but more than brothers. Bi Mingzhe’s good deed has caused concerns from the whole society. Because of a promise, Bi Mingzhe has stuck to his dedication. Because of a commitment, Bi Mingzhe has continued with his devotion. Because of persistence, Bi Mingzhe has displayed a noble spirit.” The feelings in this article are true and sincere. This is the true portrayal of selfless dedication.

How has Bi Mingzhe been able to carry Wang Li for 9 years? After graduating from high school, Bi Mingzhe was admitted to a university, but Wang Li to a college. To keep his promise, Bi Mingzhe went so far as to renounce his opportunity to go to university but decided to go to the same college with Wang Li. In the college, he, as usual, carried Wang Li on his back to go to class. Neither rain nor wind could stop him doing so until their college graduation. Later, facing many choices in life, Bi Mingzhe stuck to the promise he made---“Uncle Wang, I’m Wang Li’s monitor. From now on I’ll be responsible for carrying him to go to school.” For a promise, Bi Mingzhe has carried Wang Li on his back for 9 years, which even his parents and friends can’t make sense of. But Bi Mingzhe has never wavered. In college, his parents once advised him to stop but he stuck to his promise.

What’s his spirit? In Confucianism, this is the virtue of trustworthiness in the Five Constancies (*humanity, righteousness, rituals, wisdom and trustworthiness*). “**Man cannot be well established without trustworthiness.**” Without trustworthiness, a man isn’t a true man. Being trustworthy is a mark of a noble life and horizon. It shows the basic attribute of human civilization. Bi Mingzhe has achieved this, so he is a true man. In Buddhism, Bi Mingzhe’s persistence in keeping his promise displays the spirit of compassionate kindness and vigorous paramita Bodhisattvas should possess. Bi Mingzhe just embodies this spirit of selfless dedication Bodhisattvas should have. In real life, not all Bodhisattvas wear a Five-Buddha Crown. In daily life, Bodhisattvas are those who can sacrifice themselves for others and devote

themselves to benefiting others. Now look at us. Having studied the Buddha-dharma, the theories of sages and worthies, and the world-transcending Dharma for many years, do we have such an understanding and a mental attitude as Bi Mingzhe does? For what has he done so? What can he get? In learning the Buddha-dharma, we still expect to get something. We have just changed our worldly goals into world-transcending goals. What does Bi Mingzhe expect to get? For a promise, he has persisted for 9 years. Chen, what have you got? How many promises have you made? Do you feel ashamed for what you said? You seem to have forgotten the word "shame". Xiao Li, Do you feel ashamed?

Xiao Li: *I feel ashamed.*

A person, if he can't keep his promise, lightly speaking, will get nowhere. Heavily speaking, he has lost the qualification as a human being, for he can't match the soul of a human and display the difference of humans and nonhumans. As a person, we must be filial to parents, care for his brothers, be loyal to the country, be trustworthy, be polite, be righteous, be incorruptible and know disgrace. These are fundamental attributes of human nature. Originally people are endowed with conscience. Just because of their different beliefs in life of dedication, they are different in honoring their trustworthiness. Also, because they have been polluted by different degrees of selfishness, they are in different in mind and personality. Like Bi Mingzhe, he can base himself on morality and trustworthiness and keep his promise. Hence, he has been an outstanding model in human realm. He is a person who has a purified mind and perfected personality. He has made the programs of his "software" well ordered. What he has earned is not only praises from people but also elevations in the life levels and horizons. This meaning is very profound and is hard for ordinary people to comprehend. But I can tell you: he is really a person who "has gained the largest advantage and profit". You will naturally know the principle when you cultivate to the level of great Bodhisattvas.

From Bi Mingzhe's good deeds, we should reflect on our own conduct. Can we bear all the promises, vows and pledges we've made? As a saying goes, "**A word once uttered cannot be overtaken even by a team of four houses.**" Honoring pledges is one of the virtues in our immortal Chinese civilization. In ancient times, there were many stories of honoring vows, of which one was *"Ji Zha's Sword"*. Ji Zha was a son of a high official in the State of Wu in the Zhou Dynasty. Once, he was sent on a diplomatic mission and wearing his sword, he went abroad. On the way he met a friend, Xujun, who saw Ji Zha's sword and loved it so much that he never took his eyes off the sword. Seeing this, Ji Zha made a vow in his mind that he would gift the sword to Xujun after he finished his diplomatic mission. Unexpectedly, when Ji Zha returned home, he found Xujun had passed away.

Ji Zha was very sad and visited Xunjun's tomb. Having offered sacrifices, Ji Zha hung his sword on a tree beside Xujun's tomb and left. His retinues couldn't understand his behavior. Since Xujun died, why did Ji Zha still left the sword on the tree? Ji Zha said, "I've promised my sword to him in my mind. How can I break my promise even if he was dead?" Though Ji Zha didn't speak it out, it was still a promise, so he'd rather part with his precious sword to keep it. Confucius once said, "**What will become of a person if he is faithless**?" That is to say, people must be trustworthy and honest. Bi Mingzhe and Ji Zha's trustworthiness is based on the premise of a life of selfless dedication. The well-known three sworn brothers in the Peach Orchard was also a kind of commitment, which was based on the cost of life and death. This spirit of dedication to each other will certainly leave a good name for ever.

Now having studied Bi Mingzhe's deeds, can we become inspired? Bi Mingzhe has dedicated himself to others with a mind to seek nothing. What did Bi Mingzhe seek in his

carrying Wang Li on his back? Nothing! He just honors his commitment. He has no personal purpose. When Xiao Zhao first came to Lingshan, he asked President Zhao, “Can I become a Buddha?” He still had a purpose to turn Buddha. But he didn’t know the meaning of becoming a Buddha. If he knew he would get nothing after he turned Buddha, he surely wouldn’t stay to learn the Buddha-dharma here. Today’s people have a big misunderstanding in learning the Buddha-dharma. They regard a Buddha as a president or a prime minister, which can bring benefits and profits. With such a getting mind in learning the Buddha-dharma, people cannot go further on their way, because they don’t have a pure motive. If Bi Mingzhe wanted to get something such as fame or profit, he wouldn’t persist in carrying his classmate on his back. Now, we won’t ask you to carry a person on your back but just ask you to carry an image of Shakyamuni Buddha for 9 years. Can you persist in carrying it for 9 years? Or can you carry on you back a Buddhist scripture, the wisdom of the Thus Cone One, or the Tathagata’s morals, mind and personality for 9 years? Please tell us whether you can persist in carrying it.

Just for a promise, Bi Mingzhe has stuck to carrying his classmate for 9 years. From him, we can really understand that persistence results from commitment. To people like Bi Mingzhe, a promise means responsibility. Can a promise be changed by you? Can you stick to the Bodhi resolve you have made? Can the vows you have made be honored by you? These are the chief points we should learn from Bi Mingzhe. Among the six paramitas in Buddhism, one is called vigorous paramita. You will complete nothing without the spirit of vigor. Therefore, the Buddha required all Bodhisattvas to have vigorous paramita in cultivation.

Having a mind to get nothing is the necessary mindset for all selfless dedicators. A a mind to get nothing is the ultimate and perfect dedication and the full display of people’s original nature. In *Sutra on Contemplating the Mind Ground*, it says, “Explaining a verse of four lines to others with a mind to get nothing is the true Prajna Paramita. The Buddha said, “**Saving and crossing all beings with a mind to get nothing is the complete and perfect selfless dedication.**” Xiao Cai, what’s your impression after reading this article?

Xaio Cai: *They have a mind to get nothing in helping others, so they can honor their vows. But we still seek and to expect something in learning the Buddha-dharma. I can’t honor what I said.*

Then what should you do if you can’t keep you word?

Xaio Cai: *Just for this point, I should learn from them. I must honor my vows.*

As I often stress, we must persist at the critical moment. What is the persistence at the critical moment? Is there a critical moment? When is the critical moment? For Bi Mingzhe, the critical moment was when he was admitted to a university. At this very moment, he stuck to his commitment to Wang Li and his father, which really moved people. Now let’s reflect on our conduct. We also work and dedicate ourselves here, but our driving force maybe comes from others’ remarks “You’ve got boundless merit and virtue!” Our dedication here comes from the stimulus of merit and virtue. Chen tried hard to stick to his promise, but one day, unexpectedly, he stopped and said, “I won’t go on even if the merit and virtue is as large as Mount Sumeru!” Please look! This is the level and state we have! Therefore, once Bi Mingzhe brings forth his Bodhi resolve, Shakyamuni Buddha will surely to give him a prediction. However, among modern people, are there many people who can understand Bi Mingzhe’s good deeds? They are not many. We should say thus: “We should say “thanks” to those who don’t dampen his enthusiasm or don’t speak sarcastically or ironically to Bi Mingzhe!” More and more people can’t understand selfless dedication. They can’t understand Bi Mingzhe’s dedicatory mindset and lofty level. By studying these advanced deeds, we must raise the level of our understanding of the Buddha-dharma. The ultimate place of the Buddha-dharma is to have a

mind to get nothing. I can't explain the mind to get nothing too early. Why? It is because people who can understand it are not so many. If it is explained in advance, many people's enthusiasm will be dampened.

Let's study another article called "*Honest Abraham*". Abraham Lincoln is one of the greatest American presidents. As a young man, he worked as a salesperson in a store. One day a woman came to buy something and paid him 2.6 dollars. After the woman left, Lincoln found he had overcharged the woman 6 cents. He decided to refund the 6 cents immediately after work. In fact, the woman would come to buy things again and Lincoln might refund the money then. The woman lived in a place three miles away and it was dark then. Besides, the road was hard to walk on. But Lincoln still insisted on refunding the overcharged money immediately.

Lincoln was still an honest and trustworthy man even as the US president. Americans kindly called him "honest Abraham". As a salesperson, it was common to overcharge customers. But Lincoln went to the woman's home to refund the overcharged money. This spirit of service and dedication was not common at all. He could have waited to refund the money when the woman bought something the next time. He needn't have covered several miles specially to give the money back. This spirit was just the expression of a life of dedication. Only people with a mind to serve others can behave thus.

These deeds may not move heaven and earth, but can move people's soul. The reason is that these deeds embody honesty, trustworthiness, loyalty and selfless dedication. These qualities embodying the basic virtues of human nature seem common but ordinary people don't possess them. If people don't have a noble mind, they can't display these virtues. Lincoln never gained extra advantages from others, which was the embodiment of his noble mind. Even as the president, he still remained honest and trustworthy, which earned him the praise of "honest Abraham".

Today, through these advanced deeds of several great Bodhisattvas, our mind has been greatly purified. They have pointed the right direction for us and helped us establish the right outlook on the world, life and values. At least, our afflictions and pains have been greatly reduced. With the aid of their noble mind and personality, we have our unclean mind purified and our low level and state elevated.

Have a mindset of Selfless Dedication

……Nowadays, the mentality of competition has plunged the whole human race into the depths of suffering. Gansu Province is one of the places that are later affected by the so-called "competition culture". Competition in the West is a great deal fiercer than that in the East. Theories such as "the survival of the fittest" and the law of jungle were first spread in the West. Countries as well as their people in the West have been thrown into varieties of competitions. They have been plundering and looting other countries and peoples all over the world. Take America for example. As a superpower, America easily wages a war against other countries. This shows that America doesn't have a super culture and civilization and lacks the ability to transform others. If she does, she can easily get what she wants without resorting to forces, for the best policy is to conquer others using no war, as is advocated by Sun Zi, the ancient Chinese military sage. Sun Zi's thought to conquer others using no war is the highest strategy. Conquering others by force is far inferior to transforming them by high-level culture. Transforming them by high-level culture is called "civilization" while conquer by force is worst way. As Lao Tzu also said, "**Weapons are inauspicious tools, which are not for superior people. They have no choice but to use them.**" "**Advanced weapons are tools of ill omen which are detested by all. People of the Way won't employ them.**" In his view, once turning to forces, one will be at the end of his skill, ability and wisdom.

What's your brilliant idea? It won't work to deploy your air carriers at others' gate or always drop bombs everywhere. It may not go as well without cultures and civilizations guided by sages and worthies. Without studying theories created by sages and worthies, people will never know the working mechanism and principles of nature and human society. Now, as cultivators, what we must cultivate is nothing but our mindset. If you want to be respected and loved by others, what you should do is practice dedication, or a bit more, selfless dedication. When you can think for the public and society, you'll surely be respected and loved by others.

Today, I criticized Xiao Liang for his easy anger and asked him to turn to Song for advice. Just now, Xiao Liang asked Song why he always felt happy every day. Song told Xiao Long that he had nothing on his mind besides doing daily chores in Lingshan. It's really so, Song has been devoted all his time and energy to the work in the Way-place. He has no time to think about his personal considerations, so he lives a happy and fulfilled life. Then where does his happiness and fulfillment come from? Of course it comes from his selfless dedication to others and society. He doesn't have selfish purposes or personal considerations. With such a selfless

mindset, he will surely have his “software” well ordered.

…..How can you make me feel happy when I see you? It’s very easy for you to make me feel happy on condition that you can remove your selfishness and can think for others. It’s so easy. This is the key. This is also the secret knack all Buddhas hardly pass down. The problem is whether you can accept it or not. What is the Bodhi resolve? Simply speaking, it is to benefit others selflessly. Although we can’t reach the level of selflessness at the moment, we still can make it our goal. What’s more, we can try to benefit others from now on. If we can’t do it naturally, we can benefit others deliberately for a while, thus making it from unfamiliarity to familiarity. Likewise, we should make our greedy desires and selfish motives from familiarity to unfamiliarity and, meanwhile, make selflessness and benefiting others from unfamiliarity to familiarity. Having suffered losses, you won’t suffer losses any more. Determined to suffer no loss, you will suffer greater loss. If you act this way, even ghosts and spirits will be on your side. And certainly you will be warmly received by people whenever they see you.

I will tell you something I experienced. Once I went to Tongwei County to see a friend. During my stay, a local woman suddenly went insane. She madly chased and beat others. Once, she even poked at a man’s eye with a stick and made him blind. Before this incident happened, someone heard the mad woman saying, “I must poke at his eyes and make him blind.” The following day, she poked at the very man and made him blind. But there were still some people she didn’t beat or abuse. Mr. Li was one. Once, pointing at a young man, Mr. Li asked the mad woman, “What do you think about this guy?” The insane woman gave a look and replied, “Not so loathsome.” It caused a burst of laughter among the on-lookers. Why so much laughter? They thought what the insane woman said was right. Remember, her remark was “Not so loathsome.” Then, another man came, still far away. Mr. Li asked, “Look! What do you think about this coming guy?” The woman replied, “This person is a good guy from head to foot. I feel happy and I like him.” The so-called “mad woman” was possessed by some ghost or spirit. If people have heavy selfishness and impure thoughts, even ghosts and spirits will abhor them. They come either for punishing or warning them. All happenings are caused by their own karmas. It’s your own karmic obstacles that make you disliked by others. With those selfish and impure thoughts removed, gods, ghosts and other spirits will feel pleased. Thus, people will certainly feel pleased when seeing you.

Lao Tzu said, “**There is no greater sin than desires, no greater curse than discontent and no greater misfortune than wanting something more for oneself.**” He advised us to reduce our selfishness and weaken our desires so that we can avoid disgrace. If we can think for others and the public, our energy and information fields will be improved, which will make us charming and pleasing. Knowing this knack, we will get twice the result with half the effort. If we quibble over every detail, we won’t be reborn in the World of Ultimate Bliss even if we can work hard, because we don’t have a good mindset, so we have no merit and virtue.

Now, let’s look at the famous experiment “Water knows the answer” conducted by Dr. Masaru Emoto. The experiment shows that a good mindset can perfect our personality, body and mind and even purify the world we live in. Why did the water use to be clean and clear? It is because people in the past generally had a good mindset. For convenience, people have toilets built inside the house. Indoor toilets can waste large amounts of water and pollute all the rivers and lakes as well. In the 1980s, it was well known that indoor toilets would cause all the waters in the rivers and seas to be polluted. Water pollution has been more and more serious, which has brought mankind endless problems. Mankind didn’t realize this problem until they find no clean water. Dr. Masaru Emoto’s well-known experiment shows people that different

ideas and thoughts can bring different effects on water. When you say “Thank you!” to water, the water will display beautiful, ordered crystallization. Reversely, if you say “I hate you!” or something bad to a cup of water, its crystallization will be ugly, disordered. From the experiment we can conclude that one’s mind is the environment and the environment is one’s mind. The world and the mind are the same thing. They’re non-dual.

Seeing this experiment, people with superior roots will know this experiment uncover the truth of the oneness of heaven (*nature*) and man. It shows the truthfulness of the Buddha’s conclusion that everything in the world is a creation of the mind. Since we can exert influences on water, we can also exert influences on our own mind and body. Therefore, whatever we do will leave brands and marks in our “software”. What you have done can never be robbed of by others nor be denied by yourself. The example given by the Buddha says that there is a person who abhors empty space and tries to escape from it. Can he escape from empty space? Never! If he crawls into a cave, there is empty space. Even if he squeezes into a rock, the rock itself is empty space. Why? As is said in *the Heart Sutra*, “**Form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form.**” Rock belongs to the category of form. So rock itself is also form. This is a deep principle. Now if we can turn our mindset into a good one, all will become good. Therefore, we must make hard efforts when we turn around our mindset. The more thoroughly we turn it, the more advantages we will get. Now many people have difficulty turning their mindset and turning to the Proper Enlightenment (*the Double-turning Dharma-door*). But in fact, it’s not. Remember the words I often emphasize. Do you still remember the words, Xiao Cai?

Xiao Cai: ……..

……..Then do you really want to get enlightened? How do you practice and cultivate yourself? You even have no idea about these important points. In fact, it is so easy and so simple. The Great Way is extremely simple and there is nothing. Besides this sole mind and this only enlightening nature, there is nothing at all. I won’t elaborate on it tonight. I just remind those who want to get enlightened of the matter of turning their mindset.

◎Now that there is nothing besides the sole mind and the only enlightening nature, what is this hall you see? What are these desks, chairs, bricks and pillars of support? And what are the brightness and darkness? There is nothing originally and how do these things you see come about? If you can make sense of these things and penetrate them in your mind, they are yours. If you can’t, these things are still things outside. There are too many in the Teaching School but you can’t use them freely. During this period, our task is to turn and improve our mindset. Today, I criticized Xiao Lian for his laziness and selfishness. Never become lazy and selfish. I have never heard lazy and selfish people can get enlightened. Were lazy and selfish ones to get enlightened, those in the streets would be enlighteners! Why? Most people are lazy and love ease. We cultivators should work hard even if we have the best method.

I read a report in a magazine this morning. In the Fuxiang Monastery in Mianzhu County, Sichuan Province, there is an old monk called Shi Zhengqing, the caretaker to guard the monastery gate. This old cultivator is honest and strict in his cultivation. He piously recites Buddhas’ name and sutras. He does the morning and evening recitations daily. For almost 20 years, he has got up at 3 am to worship Weito Bodhisattva specially, the Dharma protector. On lunar April 7th, he had a dream in which a god general in golden armor asked him to inform the monastery abbot, Shi Juguang, to gather all the monks and lay people on the empty ground to have a rest before 3 pm on lunar April 8. Then, when the earthquake happened at 2:30 pm on April 8th, many halls and rooms fell down, but no monks and lay people died or got injured. Xiao

Li, tell us how this came about?

Xiao Li: *Thanks to the monk's utmost sincerity.*

Had the old monk been lazy and selfish and slept while others worked as you often did, would he have received any responses? Who was that god general in golden armor? It was General Weito! This monk worships General Weito sincerely every day, which has moved this Dharma protector, so he revealed him before the big disaster. If a person can serve others and society, he will surely move gods, ghosts and even Bodhisattvas. The key is whether you have this utmost sincerity. You should know this. In such a disastrous earthquake, all the monks and laypeople were able to escape safely, wasn't it a miracle? General Weituo revealed the old monk to have all the monks and lay people who didn't know the impending earthquake gathered on the empty ground. Had the monk not diligently cultivated himself and sincerely worshipped Weituo Bodhisattva so long, he wouldn't have had such a response.

Another case was about Mr. Li whose son had a temporary job in another province. One day, a god revealed him the sum of money his son would bring to him this time. He didn't think his son could earn so much money. However, the son did bring him so much money as he was revealed. He had such a response thanks to his utmost sincerity and vigorous cultivation. In *the Doctrine of the Mean,* one of the four Confucian Classics, it reads, "**With utmost sincerity, one can know in advance.**" Know something in advance can really happen if people have utmost sincerity. With utmost sincerity, people can achieve the state of non-duality, where all are revealed with nothing left and there is only one's enlightening nature. .

Another example is Wen Tianxiang, a famous faithful prime minister in history. Wen Tianxiang had a selfless and desireless mindset. He had awesome proper energy. He wrote the famous poem *an Ode to the Proper Energy* to sing the praises of proper energy. The reason why we can't write out such a poem is that we don't have such a level and state. Cultivation is to better and perfect one's mindset. With a well cultivated mindset, our wisdom will be developed and opened naturally. If we always make complaints and lose our temper without reflecting on our own faults, we won't even find the door to success. Why? The reason is that we don't have a correct mind ground: our mental attitude violates our original nature, our mentality goes against the nature of heaven and our heart turns back to the human nature.

……Each cultivator must go through a gateless pass in their cultivation. It seems that this gateless pass has no gate but in fact it is the largest gate which can be found in everything. This is the most difficult test but a must for every cultivator. Only through this gate can cultivators succeed in their cultivation. To us, the key is to cultivate our mindset and awareness all the time. With our mindset and awareness well cultivated, we will have wisdom opened naturally. Otherwise, our wisdom would be blocked. (*Turns to Xiao Li*) Tell us the couplets you got in your dream. Who gave you?

Xiao Li: *it seemed I got it from you, my teacher.*

What's the content? Tell us truthfully.

Xiao Li: *The meaning seems that "When covered with dark clouds, we should repent and reform!*

When you are covered with dark clouds, repent and reform! Everyone should have a better understanding of this saying. What does it mean? What are dark clouds? Are you covered with dark clouds? When other people are busy in transporting loads of pebbles and rocks every night, what are you doing? Do you join them? When others are busy with varieties of work in the construction sites, you just stand and watch. Why not join them? It's your selfishness that makes you evade work. They are the dark clouds! It is the dark clouds of selfishness and greedy desires that have shrouded your mind. But now you still have a way out.

What is it?

Xiao Li: *Repent and reform.*

Now I find it very hard for me to change my attitude to people like you. Some people here may say, "I'm so good to you. Why are you still so cold to me?" With your mind filled with greedy desires and idle thoughts, how can I change my attitude towards you? If I praise you, it means I recognize your greedy desires and idle thoughts. If so, I am unqualified to give lectures here. Besides, it's useless even if I praise you. Why? What if the black and white ghost messengers sent by King Yama, king of the hells, are to come for your life? No one can substitute you. Therefore, spare no efforts to admit and correct your faults. This is repentance and reform. Whoever wants to get enlightened must remove their selfish minds and random thoughts. Without a selfless and dedicated heart to others, no one will be able to get enlightened. That is why I said Xiao Cai would get enlightened sooner or later. What I mean here is that it is possible for me to see Xiao Cai get enlightened. Besides, there are some people whose enlightenment I mayn't see and there are still others who can't get enlightened this life but they can in the future.

You can read Xiao Li's letter of vow, which was well written and longer than anyone else's. It's the first time for her to make a vow and bring forth her Bodhi resolve. It's really good. But her letter of vow let out something. I told her not to complain about Aunt Zhu, who always works very late in the night. Each of us has a personal file which records the karmas created by our body, mouth and consciousness. Everything, big or small, good or bad, will be infallibly recorded in it. The file never fails or errs, which is really amazing. All will be clear when the day to judge comes. Have you heard saying "to settle accounts until everything is over"?

People who want to get enlightened must constantly be reminded of such problems as "What is it", "Who is having dinner?", "Who is sleeping?", "Who is walking?" etc. Besides, investigate this following famous public case. You are hanging from a tree by holding a trig between your teeth when someone is asking you for a question. Then who is person to answer the question? Have you felt something? Now persist in operating like this. With your efforts and skills due, you'll naturally have a good mindset. With a good mindset, you'll get enlightened naturally. Recently, we've been focusing on turning the mindset. For would-be enlighteners at all times and in all countries, the precondition is the turning of their mind and personality.

Have you put down your body and mind? Have you got a good mindset? You mustn't blame heaven and others for your own faults. Only when you can find fault with yourself, repent of your errors and reform them will you have a good mindset. Only when you can devote yourself to others in a non-dual state, will you have a thoroughly cultivated mindset. Only when you can strive to do profitless work and willingly suffer loss will you get close to enlightenment. Throw away your greedy desires, your selfish minds and impure thoughts and you will be on the verge of enlightenment. Remove your attachment to your ego and you will become enlightened. As the Sixth Patriarch said, "**A true cultivator never sees the faults of others. They always find fault with themselves and destroy their own afflictions. Having neither love nor hatred, he can have a sound sleep with extended limbs. With the polar thinking of negative and positive removed, the Bodhi nature comes clearly into view.**" Today, we use the case of Xiao Li to spur us to make rapid progress in cultivation, for our road before is still long. As a successful cultivator said, "**Without well established virtues, one had better not seek the Way; with strong desires, one had better not investigate Chan.**" Then can we investigate Chan? With no virtues in stock but only heavy desires, it is a must for us to turn around our mindset. Now, we should start with doing profitless work and willingly suffering loss. If we can implement these sincerely, we will

naturally have our virtues established and our heavy desires dried up.

Dedication--- A Necessary Step to Upgrade the Mind and Personality

Taiwan's famous entrepreneur Wang Yongqing said, "**It's an offence for the rich not to spend his money on public service.**" Wang Yongqing was a billionaire but lived a very frugal life. He even used a towel for 30 years, but he was very generous in doing charity and public service. In his life, he donated about 9 billion *yuan* to charity and public service. He had a benevolent spirit based on his belief that others' hunger is my hunger and others' drowning is my drowning. Wang Yongqing once said, "**Only by doing their best to do charity and help others can people fill the world with love and live their life to the fullest.**" Here "doing their best to do charity and help others" is the spirit of dedication. In fact, only through dedication can people fill the world with love and live their life to the fullest. What is the value of a human life? Lao Tzu encouraged people to "contribute without contending with others" and "benefit others without harming them". Here, "contribute without contending with others" left by Lao Tzu shares the same meaning with the words "doing our best" left by Wang Yongqing. "Benefiting others without harming them" by Lao Tzu means "filling the world with love and help others" by Wang Yognqing. In short, Wang Yongqing's words can be viewed as a good note to Lao Tzu's teachings.

Wang Yongqing once said, "**The largest meaning and value of a human life is that, through one's efforts, one can make substantial contributions to society and create a better developing vista for people. Meanwhile, only by building up such concepts and life goals can one constantly vow and encourage himself to go further and contribute more to society. Only in this way can one not waste his life.**" As I often say, one's life should be used to serve others and society. The meaning and value of a human life lies in its contributions to society, and the more, the better. If one tries the best to satisfy his personal interests all his life, he still has three meals to eat in the day and only one bed to sleep on in the night. However, due to his greedy desires, he makes boundless offences and karmas, which will destine him to the three evil paths. People's wisdom or delusion happens only in the flash of an idea. People cannot make good use of their precious human body to contribute to society to earn themselves tons of merit and virtue because of their eon-long selfish instincts and confusing ignorance. They are unable to use their money "to make substantial contributions to society" for lack of wisdom, so they've been wasting their precious life. If they can know the value and meaning of a human life lies in

dedication, they will lead a wise and meaningful life.

From Buddhist sutras, we can see that for boundless eons so many wealthy people have fallen into the three evil paths or have been reborn to poor and humble families to undergo evil karmic retributions as a punishment. One of the famous stories is *Maudgalyayana's Rescuing his Mother*. Maudgalyayana's mother was a rich but mean landlady. Because she didn't give away her wealth, she fell into the realm of hungry ghosts after death. The food would become burning coal when she tried to eat it. These were her karmic retributions for her misuses of her wealth in her former lives. How stupid she was! Had she had wisdom and used her money to benefit others, she would have earned herself boundless blessings and virtues. Besides, she could have her mind upgraded and her wisdom developed. As a result, her blessing virtue and wisdom would benefit each other and grew together year after year. Furthermore, had she used selfless dedication as her outlook on values life after life, she would surely turn sage in time. However, she didn't do so, so her life had been wasted.

Wang Yongqing once said, "It's an offence for rich people not to spend their money on public welfare." His words showed that he had been a man of wisdom. Living by this creed, he constantly vowed and encouraged himself to go further and made more contributions to society. By making these contributions, he was not only exempt from his offences, but he also planted causes of future liberation, which are contributions he made to himself. Meanwhile, people around him also get benefited from his public welfare, which just made his life worthwhile.

"**(I) will leave my wealth to society to let it continue to promote social progress, promote social well-being and make my enterprises last forever to benefit both the employees and society.**" Wang Yongqing didn't focus on immediate interests but he showed far-reaching, wise care for his enterprises and future generations. These acts were well beyond ordinary people's mentality and views. He was an outstanding entrepreneur and philanthropist who showed his great love care to mankind and society. His ideal and will have made him a man with outstanding character and wisdom. When one can think for others and society, his level and state will be upgraded. Such people can enjoy the happiness from the virtue of liberation that only human original nature has. Why? It is because such people are broad-minded and can benefit living beings without expecting rewards. In Buddhist terms, such people have embodied and enjoyed the "Dharma bliss of Mahayana Bodhisattvas".

"**Never forget the goal to serve the public and benefit the populace. Never seek personal interests only. Only in this way can people fully develop their power of intelligence and never fail to live up to the meaning of a human life.**" Wang Yognqing's words show the true value and meaning of a human life. If people can build up a dedicatory life, they will display the true value and meaning of their human life. Only people with real foresight and wisdom can equip themselves with the dedicatory outlook on life and values. Why? The reason is that the vast majority of people don't have such wise understanding. They just spend their life seeking personal gains. Few people try to upgrade their mind and personality in life. Therefore, for countless eons, even if they are born in the human realm, they still remain selfish, mundane souls and can't have their level and state promoted. Instead, they will go from bad to worse. As a human being, this precious human body hasn't brought them the urgently-needed merit and virtue which is a must for them to elevate their mind, personality and wisdom. Instead, as a result of their egocentric mindset, they have lost their rare opportunities to promote their level and state. Isn't it a tragedy?!

Among the ten Dharma Realms, the human realm is a transfer station where promotions

or demotions of people's levels and states take place. If people are selfish and only harm others to benefit themselves, they will surely do various evils. Thus, they will create mountains of unwholesome karmas which destine them for their future relegations. If people can, by using this rare human body, practice selfless dedication, they will certainly have their level and state upgraded to the realms of heavenly beings. What's more, if people focus on liberation, they will surely transcend the samsara by jumping out of the Three Realms. How fortunate! Either promotion or demotion happens in an idea. The selflessly dedicatory outlook on life and values will lead to promotions while the egocentric outlook will surely contribute to demotions. This choice is of great significance for our future life forms in countless eons away. As a person in human realm, we must care about the choice of our future road. This is extremely important.

This understanding has something to do with one's education. If people have been perfumed by the classics of Confucianism, Buddhism and Taoism for long, they will have a right outlook on the world, life and values, which will lead them to liberation until they finally turn sage, immortal or Buddha. If people don't have the wisdom of sages as a guide, their instincts will surely cover their original natured. Thus, they will fall into the sea of suffering and can't get liberated even after hundreds of eons.

Wang Yognqing required his sons and daughters to "**fully develop their power of intelligence and never fail to live up to the meaning of a human life**". Wang's advice is worth popularizing to mankind. By establishing a selflessly dedicatory outlook on the world, life and values, we will surely turn the Saha World into a world of lotus flowers, turn this dirty land into a pure land, and turn mortals into immortals. This is both an earnest expectation and a grand goal of all sages, saints and worthies at all times and in all countries.

To promote their level and state, people must purify their mind and perfect their personality. A purified mind and perfected personality is embodied by leading a dedicatory life because a dedicatory life is a necessary step for people to upgrade their mind, personality and level. Only by establishing a selflessly dedicatory outlook on life can people form a right concept to turn ordinary people into sagely ones. Why? Only through selflessness and desirelessness can people correspond with the original nature of our suchness that is non-dual and has no mark. The original nature of our suchness is pure and permeates throughout the Dharma Realms but has nothing in it. The Sixth Patriarch called this suchness the "self-nature". The so-called "true self" in us is the self-nature, which is selfless, desireless, inactive and without no appearance. Some call the self-nature the "great self". Our "great self" is called the Dharma body in Buddhism. It is called the substance in cosmology. Besides, it is also called the wonderful, bright true mind, the wonderful mind of suchness, the Buddha-nature, the enlightening nature, the great enlightenment, the enlightenment nature, the self nature etc. The Buddha once said that the mind, the Buddha and all beings are the same thing with no difference. The sentient and insentient beings can attain the Buddha-knowledge together. From these, we can see that humans and all things in the universe share the same source, the same substance and the same Buddha-nature.

Therefore, we should form this supreme outlook on the world. The ultimate extreme of the world outlook is the non-dual state which is markless and formless. This markless uni-appearance is called Dao (the Way) in *Lao Tzu*, the bright virtue in *Great Learning*, and Tianming (*the Heaven's Destiny*) in *the Doctrine of the Mean*. It has many other names. Confucius addressed it Yi and showed its features: "**Thoughtless and inactive, *Yi* is still and motionless.**" Zhou Dunyi, the initiator of the Neo-Confucianism, called it Wuji, which means "**having no extremes or ends**". The Buddha gave it various names such as the wonderful nature

of suchness of Tathagata treasury, the perfect enlightenment, the one-actuality Dharma Realm, the one-reality horizon, the actual appearance, the nothing-to-get mind, Prajna, the great enlightenment, the wonderful mind of suchness and so forth. All these sages have certified to the absolute truth but described it differently. The absolute thing is in a non-dual state, which is uni-appearance. The uni-appearance has no appearance or mark. The reason is that there is nothing at all in the non-dual or uni-appearance state. Anything that has an appearance is in dualism. It won't be in the uni-appearance even if there is a mote of dust. The non-dual original nature shares the attributes of the absolute vacuum, which are originally pure, non-dual, with the same substance and permeates the dharma realms. This is the ultimate outlook on the world.

Now that our original nature has no appearance, permeates everywhere and cannot be separated from us even for an instant, then all sentient beings share the same substance and all beings (*including human beings*) come from the same source. All beings share the same substance and this substance and the original nature are of the same source. For this reason, the supreme pursuit in our life is to open up our original nature. As *the Great Learning* says, "**The Way of the great learning is to brighten the bright virtue.**" In Buddhism, to pursue the unsurpassed, proper equal enlightenment is to understand the mind and see the nature. This is called entering into the Buddha's understanding. In Taoism, the pursuit of awakening to, certifying to and attaining the Dao (the Way) is to "**contemplate the wonders through desirelessness**", and to **"know the Constant"**. Cultivators of the Way must constantly lessen their knowledge until they reach the state of inaction. And then there is nothing they can achieve by means of inaction.

Having known the whole truth of our mind and nature and established a correct outlook on the world, we will surely conclude that the correct outlook on life and values is to pursue omniscience (*the unsurpassed, proper equal enlightenment*). To bring forth the Bodhi resolve is just to guide to this world outlook and also the beginning of establishing the correct outlook on life and values. With this right outlook on life and values, we can upwards pursue the formlessness and uni-appearance of Buddhas' Way and downwards we can rescue living beings with our unconditional kindness and the same-body compassion. People's outlook on life is embodied by the implementation of their outlook on the world. A non-dual outlook on the world will surely lead to the same-body outlook on life. The same-body outlook on life will surely lead to a selflessly dedicatory outlook on values. In conclusion, selfless dedication is the comprehensive expression of the right outlook on the world, life and values. It is also the only way to promote our mind and personality.

Having known the principle, we'll also know how to arrange our path of life. The most valuable and meaningful life is to build up a dedicatory life. In Buddhism, the right direction in life is to practice Bodhisattvas' path. Bodhisattvas are people's uninvited friends and can substitute others to suffer. They serve and benefit others without expecting rewards. They strive to do profitless work and willingly suffer loss for the sake of others. To practice Bodhisattvas' path is to benefit sentient beings, transform the populace and take across living beings. Only in this way can we fulfill our Bodhi vow.

Besides our only mind and this sole perceiving nature, there is nothing at all. The universe and its myriad things are images and projections in our wonderful, bright true mind just like flowers in the mirror or moons in the waters. There is nothing existing besides our mind (*the mirror*). The myriad "things" are just illusions. Actually, all dharmas, appearances, things are only projections in our great perfect mirror. This great perfect mirror is like a 3-D screen of

absolute vacuum. All people and things are only projections of our mind. This great perfect mirror can reflect everything because there is absolute emptiness in it. The images and the 3-D screen of absolute vacuum are of the same substance and they are the same thing. Therefore, when we speak of the images, we really refer to both the images and the 3-D screen of absolute vacuum. Likewise, when we mention the 3-D screen of absolute vacuum, we also refer to both the 3-D screen of absolute vacuum and its images. Having known this mechanism, you'll know the famous saying that **all appearances are false and unreal**. However, in all the false and unreal appearances, the law of causality is real.

If we cannot directly see the 3-D screen of absolute vacuum through these images and projections, we should hold well the wheel of our life in this illusive world, for the law of causal retributions never fails. As is often said, good is rewarded with good and evil with evil. By establishing a life of dedication, we'll reap good retributions. If not, we will naturally make evil karmas and suffer from them. Now, people with wisdom have already known what to do and how to do it. Lao Tzu said, "**The supreme goodness is like water. Water benefits everything but never compete with them. Water settles in lowest places other people disdain, so it is close to the Way.**" It's hard for people to sacrifice their own interests for the sake of theirs. It is still harder for them to behave like water. It is impossible for them to stay in the lowest place others distain. Why? It is because ordinary people can't understand the horizon of sages. So it requires courage for people to establish a life of selfless dedication. More importantly, we should equip ourselves with wise Dharma eyes so that we can insightfully understand the mechanism of the life dedication. If so, we can stand erect in the perilous situation to display our heroic bearing, so that we can get close to the Way, follow the Way and tally with the Way.

Building up and practicing the life of dedication is the only way to elevate people's mind and personality. It's also a shortcut to open people's innate divine light of wisdom.

May everyone wake up!

May everyone not create karmas and sink!

Willingly Do Profitless Work and suffer Losses

The Double-turning Dharma-door of Jiaolong Lingshan consists of turning the mindset and turning to the proper enlightenment. The two turnings are complementary and neither can be omitted. Here is a story about Henry Ford's job interview. An American company was recruiting some clerks and there were many applicants, of whom one was Henry Ford. Henry was almost hopeless because he didn't have a famous diploma. But he still remained in the queue to have a try since he had already been there. Now it was his turn. When he entered the interviewing hall, he found some waste paper on the ground and picked it up. Having seen this, the interviewers made an immediate decision that Henry Ford should be employed. They said, "Mr. Ford, you've been employed by our company." Hearing this, Henry didn't believe his ears and thought to himself, "I haven't even attended the interview. How can I have been employed? Maybe it's a mistake." The interviewer repeated the words again: "Mr. Ford, you've been employed by our company." Henry still felt puzzled, for many applicants were better than him. The interviewer told him it was his picking up the waste paper that contributed to his being employed.

Henry's story is a perfect note to what we have studied recently: strive to do profitless work and willingly take a loss to benefit others. These applicants paid no heed to the waste paper and some didn't want to pick it up even though they saw it, as they thought the waste paper had nothing to do with their interview. They never knew that the waste paper was just the question of the interview. It was left there deliberately. Did other applicants see the waste paper? They saw but ignored it. Henry wasn't a member of the company then, but he picked it up. Please think. If he were a member of the company, couldn't he love and care about his company? Henry Ford was willing to do something that brought him no profit. If a company didn't employ such a good person like Henry Ford, who else would they employ?

This story shows us that those who strive to do profitless work and are ready to take a loss will suffer no loss in the end. Buddhas and Bodhisattvas are always concerned about such

people. If people can strive to do something profitless and willingly sacrifice their interests for the sake of others, they must be selfless dedicators. With such a dedicated mindset and mind ground, they will surely dedicate themselves to rescuing and crossing living beings. If people can willingly do profitless work and take a loss in cultivation, they will be able to succeed in everything they do. Every obstacle in career is caused by the summons of people's unwholesome karmas such as greedy desires and selfishness etc. Out of greedy desires and selfishness, people don't want to do something profitless and are unwilling to take a loss, so people always negatively influence and interfere with each other. Under such circumstances, if you can do profitless things and ready to take a loss, you are sure to get those negative factors removed and find a smooth way leading to success first, just as Henry was employed first. From this angle, we can see it's wise for people to do profitless work and willing to suffer loss. It is really a kind of wisdom. Are there any techniques or cleverness that can produce the same effect as Henry's being first employed?

Lao Tzu said, "**The supreme goodness is like water. Water benefits everything but never compete with them. Water settles in lowest places other people disdain, so it is close to the Way.**" Water has "great wisdom" because water "strives" to do profitless work and "willingly suffer loss". Water retreats before fights, covets, robberies and plunders etc, so water is close to the Way, just as Henry Ford was employed in advance. It's pitiful that people lack such wisdom. They never know such a wise vision results from a long accumulation of wisdom for countless eons. Whether a cultivator can strive to do profitless work and willingly suffer loss is a symbol to show his wisdom in cultivation. It is also a standard by which to judge whether a cultivator has the Bodhisattva's qualifications or not. If a person can strive to do profitless work and is ready to suffer loss, this is the display of his wisdom accumulated in this and previous lives. It is also a witness his large quantities of good roots, blessings and virtues. Bodhisattvas are people's uninvited friends. They are able to suffer for others and donate their merits and virtues expecting no rewards, for their life worth lies in selfless dedication.

With such a noble mind ground, a high level and horizon, people will surely fulfill their great Bodhi vow and attain the unsurpassed, equal and proper enlightenment so as to rescue and take across living beings. Buddhists always say they can sacrifice their own comfort and pleasure to relieve living beings of their sufferings and distresses. This is not a slogan but an inevitable outcome if people can strive to do profitless work and suffer loss. The Buddha-dharma is a kind of Dharma-door which values cultivating the mind. Without a well cultivated mind, it's impossible for people to enter the rank of Bodhisattvas by any techniques, no matter how clever and intelligent they are in turning to the proper enlightenment. Why? The reason is that both cleverness and the proper enlightenment must be implemented in the mind ground. At present, for us, it matters much whether we can really strive to do profitless work and willingly take a loss. It is a necessary step for every cultivator.

If a person has the spirit to selflessly benefit others and has a life outlook to serve all beings, this person has displayed the mindset of "**practicing deep paramita**". If you have read *The Vajra Sutra* 100 times but you can't implement it in everyday life to benefit others, you still need to uphold and read *The Vajra Sutra* life after life. Only by practicing the Buddha-dharma can people reach such a level ---striving to do profitless work and willingly suffering losses.

The Sixth Patriarch said, "**Those who can listen to, distribute and recite sutras belong to Hinayana (*the Small Vehicle*), those who can understand the meanings of sutras belong to Madhyamayana (*the Middle Vehicle*), and those who can cultivate themselves by the dharma belong to Mahayana (*the Great Vehicle*). The Supreme Vehicle cultivators are those who can**

penetrate and master all dharmas but can never be stained by dharmas. They can part with all dharma marks and attach themselves to nothing." In practicing the Buddha-dharma, if people don't strive to do profitless work and willingly suffer losses, they can't be regarded as Mahayana cultivators who can cultivate themselves by the Buddha-dharma, let alone say they are cultivators of Supreme Vehicle who can "**never be stained by dharmas and can part with all dharma marks and get nothing**". With an ego, people will be egocentric. Being egocentric, people will surely have covetous and gaining mind. With a covetous and gaining mind, people will become attached to various wishful thoughts. If so, how can they "**never be stained by dharms and can part with all dharma marks**"? Greed desires are the root cause of people's attachment and degeneracy, with which, it is unlikely for people to reach the level of "getting nothing". Understanding the mind and seeing the nature requires people to become aware that the nature of the absolute vacuum is "getting nothing". If you still have a selfish, greedy and contending mind, you'd better not pursue "understanding the mind and seeing the nature"?

As a saying goes like this, "**Without well established virtues, one had better not seek the Way; with strong desires, one had better not investigate Chan.**" If people cannot break through their attachment to the self and rid themselves of desires to scramble with others, how can they accumulate their virtues? To accumulate virtues, people should first sweep away their errors, purify their mind and perfect their personality so that they can get virtues established and their state promoted. With only one idea of desire, a million obstacles will come into being. What's more, each person has an ocean of desires. With ocean-like desires, how can we investigate and awaken to the "Chan mind", where there is "nothing to get"? Even if people can strive to do something profitless and willingly suffer losses, they are still in dualism. So they are still far away from the ultimate condition of uni-appearance where nothing can be held on to.

To enter the ultimate condition of uni-appearance, people must enlarge their capacity of mind to such a degree that they have unconditional kindness and same-body compassion. In other words, cultivators should regard all beings, including both sentient and insentient beings in the universe, as part of them. This is the so-called "the only-honored I", a state where everything in the universe is part of the "I" and shares the same body with "I". In such a condition of uni-appearance where all things and I are of the same substance, there will be no gains and no losses. Gains and losses are people's polar notions in the polar world. So are the polar ideas of "doing profitless work or willingly suffering losses". They are just expressions of people's polarized consciousness. Striving to do something profitless or willingly suffering loss is only a link in the chain of our cultivation. It is not ultimate, which we should know. Though it is not ultimate, it still calls for hard work in such a stage.

People can't change their mindset just by means of reading sutras. Some cultivators only focus on reading sutras and their mindset doesn't improve at all. If we are obliged to do something profitless, we will lose half of the merit and virtue we should receive. Similarly, if we are required to sacrifice for others, our merit and virtue also disappear by half. Just like Henry Ford, his picked up the waste paper with no personal motive. It was a natural action out of his mind ground. Intentional actions are unnatural and even hypocritical and crafty. They aren't things flowing out from the true mind.

Then, how does the mindset come about? Let us take Mr. Zhao Yutang, head of the society, for example. Mr. Zhao has dedicated himself to Lingshan's construction ever since the beginning of Lingshan. Mr. Zhao never cares about his personal gains and losses. Never does he allow himself to be swayed by personal gratitude or resentment. As cultivators, we should know this truth. How do we cultivate your mindset? A good mindset does not just come from

reading large numbers of sutras and reciting many Buddhas' name. More importantly, it also needs cultivating by implementing selfless dedication. The skills of the mind ground are the comprehensive effects achieved by cultivating and practicing the wisdom of the sages and worthies for millions of eons and cannot be acquired only within a short time.

At the beginning of *the Vajra Sutra*, the Buddha says, "**If a Bodhisattva does not dwell on marks when giving, his blessings and virtues will be inconceivable and immeasurable.**" When a Bodhisattva gives dwelling on no marks, his mind will be a great kind and compassionate one which is in non-dual condition. He only knows how to benefit others. He has no idea of the giver, the receiver and the things given, because the three are empty in nature. This is called "the emptiness of the substance of the three". This Bodhisattva will have no polar idea of the self and others, so this Bodhisattva will have inconceivably great blessings and virtues. Then, what if people dwell on marks when giving? As is said in *the Earth Store Sutra*, if we transfer the meritorious virtue of reading *the Earth Store Sutra* to our six types of relations, the blessings they will receive only last for three lives. However, if we transfer the meritorious virtue to all beings in the Dharma Realms, the blessings they will receive won't exhaust for countless eons. Actually, the number of reading the sutra is the same but the blessings and meritorious virtue are greatly different. Why? The reason is that the readers hold different mindsets. The former reader has a selfish mind when transferring his meritorious virtue while the latter has a selfless one. With a different mindset, the effects of blessings and meritorious virtue they receive are different as well, though the number is the same. Now we should know that the Buddha-dharma is cultivated in people's mind ground. It's a Dharma-door of mind ground.

As the Buddha said, there was a person who had given away the seven treasures equal to the three thousand great thousand worlds but didn't get liberated. However, there was another person who only gave away a handful of baked flour to a beggar but got liberated. If we compare the value of the seven treasures with that of a handful of baked flour, there is no comparability between them. However, what matters much here is not the value of property given away but the giver's mind ground and mindset. The Dharma-door of mind ground, based on the state of the cultivator's mind, requires that people have a mind ground full of compassion, benevolence, mercy and sympathy. They also have a mind that can joyfully follow with others' success. If you can sincerely strive to do something beneficial to others, the Way-places and nature, the meritorious virtue you receive will be embodied by the state of your mind and wisdom.

You should willingly suffer losses for the interests of others. You shouldn't have been taught to do so, for this will undermine your merit and virtue. But people in the Dharma-ending time don't know it. They only strive to do something egocentric and never do something profitless. If so, they don't have a kind, compassionate mind. Whatever can bring you profit or fame will, ultimately speaking, undermine your meritorious virtue and hidden virtue, which will lessen your blessing rewards. Just like the savings in the bank, they are sure to become less if you only withdraw money but add no more. If you can, without dwelling on marks, always do something profitless to you but beneficial to others, just like Henry Ford, who did profitless things so naturally, you will surely receive boundless blessing rewards.

Having been employed, step by step, Henry Ford became the director in charge of the auto company. Finally, the whole auto company was renamed Ford Auto Company and became world famous. Please think. What made him bear so large a fortune? Of course it was his spirit of selfless dedication. He was really a great person. In fact, in every trade there are people with Bodhisattva spirit. Each trade can be a cultivating place. Never call yourself a

cultivator just because you read a couple of Buddhist sutras. Though having read a few sutras, if you still have greedy desires and impure thoughts as you did before, you haven't really got benefited. You have just planted some Bodhi seed.

Take some people in this Way-place for example. Once, it rained on end so heavily that there are several serious landslides. However, some people still slept sound in their rooms near the landslip. They even didn't know it. Nor did they care about it. Besides, when others work hard on the slopes, some lazy ones always try to evade their work. Once found, they will make up many excuses. In a Way-place, if you do what you should do, you will have great blessings and virtues. If you fail to do what you should do, you are undermining you blessing rewards.

Next I will mention the story about a piece of paper again. In ancient China, there was a monastery where the abbot succeeded in his cultivation and got ready to leave for a pure land. Before departure, Snake King Bodhisattva bit his clothes and didn't let go of him. The abbot asked why and Snake King Bodhisattva said he hadn't paid off his debts and demanded that the abbot pay back a bolt of cloth. Wondering when he consumed the cloth, the abbot was reminded that he once used a piece of paper to wrap a pear and had it sent to his mother. The paper belonged to the monastery's property. The interest rate of that piece of paper rose 3% in the daytime and 7% in the night. Now scores of years had passed, the abbot should pay back a bolt of cloth. Hearing the words, the abbot complained, "You don't go to catch evil and corrupt people outside but just find fault with me. It is unreasonable for you to turn a piece of paper into a bolt of cloth by your interest rate." Snake King Bodhisattva replied, "At the Dharma Flower Assembly, the Buddha arranged me to take charge of those cultivators in the Way-places. My duty is to settle accounts and demand for the debts any cultivators owe the Way-place. As for those evil and corrupt people outside, they aren't within my power. I won't let go of you unless you pay off you debt." The abbot had no choice but to pay back a bolt of cloth. This public case tells us that every debt must be paid off even if you've succeeded in your cultivation. It's impossible for you to leave unless you pay off all of your debts.

Then, what is the mark of a successful cultivator? Is it that he can recite many sutras? For instance, can you be a successful cultivator when you have understood your mind and seen your nature but still have greedy desires and idle thoughts? Have you really understood the mind and seen the nature? Those who have really understood the mind and seen the nature will naturally strive to do profitless work and willingly suffer loss for others.

The Buddha had a blind disciple. One day after other disciples went out to propagate the Dharma, only the Buddha and the blind disciple were left in the. The blind disciple needed some help but he didn't know there were no other disciples. He said, "Is there anyone who wants to earn the meritorious virtue as to help me thread a needle? I need to sew clothing." The Buddha heard the words through his heavenly ears and immediately went to help the blind disciple. The Buddha not only helped him thread the needle, he also helped him sew his clothes. Later, the blind disciple recognized the Buddha and felt greatly moved, saying, "World Honored One, you have already perfected your meritorious virtue for long. Why do you still earn this small meritorious virtue?" The Buddha replied, "It is because I haven't let go of any chance to earn meritorious virtue that I attained my Buddhahood." In the Buddha's opinion, the completion of a Buddha requires gathering every tiny drop of good root, blessing and virtue. The Buddha never let go of any chances to earn meritorious virtue, that is, to strive do profitless things and willingly suffer losses. *The Book of Changes also* says, "**Don't assume a good deed is too small to do and fail to do it. Don't assume an evil deed is too insignificant to**

matter and go to do it." (*Petty people belittle petty kindness and never do it. They think small evilness cause no harm and still do it.*)

Then what are good deeds? Any thoughts and actions that are beneficial to others are good deeds. Deeds favorable only to you can't be called good deeds. Even if such deeds cause no damage or negative influences to others and the environment, they still can't be considered good. If these deeds do cause damage to others or the environment, they are surely evil ones. So you must learn how to cultivate yourself. To veteran cultivators, each step and each idea of theirs can bring themselves tons of meritorious virtue. In caring about and safeguarding the Way-place, we should learn from Henry Ford. What Henry Ford cared about were the interests of the company. Was it his duty to pick up that waste paper? Of course not! Was it advantageous for him to pick up the dirty paper? Indeed not! However, he was able to do something profitless to him. When a cultivator reaches a state where he can strive to do profitless work and willingly suffer losses, such a state is neither the outcome of his cultivation of one or two lives nor the outcome of his good roots planted before one or two Buddhas. Therefore, in a Way-place, you should strive to dedicate yourself to various labors. Never be afraid that you will suffer losses or earning less meritorious virtue. Such thoughts don't agree with the spirit of selfless dedication. You just work to guard and protect the Way-place and benefit others. You should make contributions in a Way-place just to benefit others, transform future generations and continue the wisdom life of sages, saints and worthies. If so, you will have boundless meritorious virtue. If you labor or do good deeds just for the sake of meritorious virtue, you actually won't get the true and final meritorious virtue, though you seem do good deeds objectively. You do it with an egocentric mindset. It is unlikely that you can selflessly dedicate yourself to benefiting others because you don't have a well cultivated mindset and personality. From deep down, you still have egocentric marks and mentality. The standards for Bodhisattvas are to benefit living beings expecting no rewards. They should "**produce a mind dwelling on nothing**" and practice selfless dedication. If so, you will get true meritorious virtue.

The Buddha said, **"Suppose there is a good man or good woman who can bring forth the resolve on anuttarasamyaksambodhi and given away the seven treasures that can fill the three thousand great thousand worlds to immeasurable numbers of poor living beings. Giving thus is only named Dana paramita; it is not the true Prajna paramita. Suppose there is good man or good woman who can bring forth the great compassionate resolve to seek the supreme, proper and equal Bodhi and can, with no misery, give away his wife, children, body flesh, limbs, head, eyes, bones, marrows, brains and even his life to those who ask for. Giving thus is only named close paramita; it is not the true Prajna paramita. Suppose there is good man or good woman who can bring forth the supreme, great Bodhi resolve and dwell on the nothing-to-get mind, can advise living beings to bring forth the same resolve, and can give away a four-line verse of real dharma to a living being and let him be on the way to the supreme, proper and equal Bodhi. This giving is the true paramita. The first two types of giving cannot make him requite the great kindness. If good man or good woman can cultivate the third true paramita, he can requite the four types of kindness. Why? Givers of the first two types have a getting mind, while givers of the third type have a nothing-to-get mind. They can give away the true dharma to all sentient beings and cause them to bring forth the supreme, great Bodhi resolve. When this good man or woman certifies to Bodhi, he can take across endless numbers of sentient beings, inherit and carry on the seed of the Triple Jewels and make them unbroken. For this reason, they can really requite the kindness."** The key here is a "nothing-to-get mind" and "dwell on nothing-to-get mind". Only when people

have no self can they dwell on the nothing-to-get state and donate with a nothing-to-get mind. This is the state to benefit others selflessly.

"If people with a nothing-to-get mind can do a good deed in a flash, this is considered requiting kindness. Why? All the Thus Come Ones can touch but get nothing, thus completing their Buddha's Way and transforming all living beings. Suppose there is a pure, faithful good man, hearing this sutra, can believe, uphold and copy it with a nothing-to-get mind and know the emptiness of the substance of the giver, the receiver and things given, if he can personally explain as few as a four-line dharma to a single person to remove his deviant mind and let him be on the way to Bodhi, this pure, faithful good man or woman has already requited the four kindnesses. Why? This person is about to attain the supreme Bodhi, passes through many places and teaches and transforms immeasurable living beings and cause them enter into the Buddha's Way, thus making seeds of the triple jewels never discontinue."

Ultimate dedication is a kind of supreme wisdom, which is a state of benefiting others selflessly and even with no self and no others. In this way, cultivators can wonderfully use every chance to take across all living beings. Why? All living beings share with us the same substance of non-duality, where there is no difference and nothing can be got. With a nothing-to-get and nowhere-to-dwell mind, let us renounce no dharma and devote ourselves to realizing the meritorious virtues of all undertakings. Thus, we will be able to perfectly combine noumena with phenomena and enter the state where all phenomena are in perfect order. In this way, we can take across all living beings and achieve the true prajna paramita.

Why should we learn from Lei Feng? The reason is that Lei Feng regarded helping others as something delighting and joyous. In Chinese history, there were many people who had a well cultivated former life. One was Li Linfu, the Prime Minister of three emperors in Tang Dynasty. Another example was Qin Hui, the notorious prime minister in Song Dynasty. He was a monk in his a previous life. Thanks to the meritorious virtue he got from the cultivation in his former life, Qin Hui got the first place in the Imperial Examination and was made Prime Minister later. However, both of these two prime ministers fell into the three evil paths after death because they misused their blessing rewards and wisdom. They didn't use their wisdom to serve the people but tried their best meet their own greedy desires and guard their own interests at the cost of others. Consequently, they surely fell into the bottomless abyss---the three evil paths. The very reason for their relegations is that they didn't know selfless dedication. They never knew how to do something profitless and willingly suffer losses for the benefit of others.

Another grave offence Qin Hui committed was that he framed and killed Yue Fei, a famous patriotic general. To guard his own personal interests, he framed and killed many faithful and upright people, thus creating mountains of offensive karmas. It is said that Earth Store Bodhisattva came to his rescue before his death but failed. Why? The mountains of evil karmas he did and gathered made him beyond salvation. Thanks to his great blessing rewards, Li Linfu was a prime minister for three Tang Dynasty emperors. However, he had no wisdom. He was a person who was outwardly kind but inwardly cruel. He always harmed others to benefit himself. As a prime minister, he was hated those talented and worthy people and framed them madly. He was so good to his would-be victims before a frame-up that those would-be victims were so grateful to him. This was his notorious skill---honey on his lips and murder in his heart. But such people like him are actually very stupid. They don't know the secret that suffering loss is a blessing in disguise. They only have petty tricks to profit themselves at the expense of others. They never know the truth that both egoism and harming

others can't bring them real benefits, let alone know the deep principle that people should strive to do profitless work and willingly suffer losses for the sake of others.

When knowing this principle, cultivators can make rapid progress in their cultivation. At this time, reading *the Vajra Sutra* once equals reading it 100 times in the past. Why? It is because they have their state upgraded. This is what the Buddha's education really lies in. If you are lazy and always evade your duties, you will get no meritorious virtue. On the contrary, you just waste your own life and time. Today, I've heard that four people in our Way-place including Chen strove to clean the silt in a well. With such a mindset, their menial work seemed not so burdensome but fairly happy. The reason why people feel tired is due to their selfish thoughts. People won't feel exhausted when they are happy at working. For example, do those gold miners feel tired? Their working conditions are very dangerous but they still rush forward to strive for digging gold even if those in front of him fall dead. Why? What ordinary people care about are profits. So long as it can bring profits, they willingly risk their life to get it. This is the mindset of ordinary people.

However, as cultivators of the Way, you had better not nose about others. What you should do is turn your mindset--- turn your selfish mindset into a selfless one. In other words, you should equip yourself with a mindset of selfless dedication to strive to do profitless work and willingly to suffer losses. Just as Lao Tzu said, "**Water settles in the lowest place that people disdain, so it is close to the Way.**" If you can habitually do what others dislike, you are near the Way and about to get enlightened. With such a mindset, you'll have a swift cultivation. Ford behavior got close to "**settling in the place that people disdain**". He picked up the waste paper while other applicants in the interviewing hall ignored it. Even if they saw it, they didn't pick it up, as picking up the waste paper could bring them no profit. They would suffer a loss if they did so. But Ford was willing to suffer the loss and picked it up. Unexpectedly, he suffered no loss at all. On the contrary, he got employed easily. Henry Ford had a good mindset. What about ours? If we don't have a good one, we should apply hard efforts in turning our mindset. We'd better forget our self. Having no self, we can practice selfless dedication.

The Vajra Sutra says, "**This person will have no mark of a self, no mark of others, no mark of living beings and no mark of a life.**" If you have the mark of a self, you'll have all of the four marks. Once having a self, you will surely attach yourself to all appearances. Once attached to appearances, your will not bring an end to your sufferings and afflictions. This is the largest loss people often suffer.

Then what is the most outstanding meritorious virtue? In *the Vajra Sutra,* the Buddha says: **"If a Bodhisattva does not dwell on marks when giving, his meritorious virtues are inconceivable and immeasurable." "Since there aren't blessings and virtues, the Thus Come One says there are many blessings and virtues available." "If a Bodhisattva could give the seven treasures equal in number to the grains of sand in the Ganges River, but if another person could know all dharmas have no self and that attainment comes from patience, then this Bodhisattva's meritorious virtues would exceeds those of the previous Bodhisattva's. Why is so? Subhuti! The reason is that Bodhisattvas never accept meritorious virtues."** From the above quotes, we can see all dharmas have neither a self-nature nor an ego. They are only illusions and projections of our mind which don't exist at all. Without an ego, all dharmas don't have the mark of a self. This self is also a dharma. If you still hold on to a self, you will make no progress, let alone succeed through patience. So the precondition is to strive to do profitless things and willingly suffer losses.

Nowadays, when we learn the Buddha-dharma, we should know the meanings of the Buddhist sutras first. If a person could give away treasures equal in number to the grains of

sand in the Ganges River, he would have immeasurable merit and virtue too large to be calculated. However, this person's merit and virtue cannot outnumber that of the latter who knows all dharmas have no self and attainment comes from patience. Simply speaking, this person's merit and virtue is not bigger than that of a person who leads a life of selfless dedication.

Now have you learned how to compare merit and virtue? People will gain immeasurable quantities of merit and virtue if they can selflessly benefit others without getting attached to marks. We must know this truth. Why so many Buddha-dharma learners haven't made substantial progress? It is because they don't know that merit and virtue lies in their mind ground, so they can't practice the Buddha-dharma from their mind ground. For example, some people never want to suffer losses. On the contrary, they always try to gain extra advantages. They will never miss one if they have chances. However, all sages, saints and worthies are willing to suffer losses. What's the difference between ordinary people and sagely ones? Ordinary people don't want to suffer losses and they try their best not to suffer loesses. However, they all fall into the evil paths finally. They haven't got any extra advantages at al. Those sagely and worthy people willingly suffer losses for the interests of others and they "suffer losses" daily. They have suffered losses for countless eons. However, they suffer no loss at all. Finally, all of them have become either Buddhas or Bodhisattvas.

This is the real knack of cultivation. Is it difficult? No, it isn't. When annotating *the Book of Changes*, Confucius noted: **"The Way of Yi state is simplicity, which covers all the principles in the world."** It is always so simple. What I said just now is very simple, isn't it? Have you got it? In other words, when people can remove their self-attachment and their egocentric mindset and meanwhile practice altruism, their merit and virtue will be larger than that of the donator who can give away the seven jewels equal in number to the grains of sand in the Ganges River. The merit and virtue of such a gigantic treasure donator isn't larger that that of the one who doesn't have a self and has succeeded through patience. Is it hard to make sense of it? No, it is easy to know it. This person has no egocentric thoughts because originally there is no such thing as an ego or a self. What he has is an altruist mind and selfless dedication. So this person has boundless merit and virtue. This is the meaning of "**All dharma has no self; as a result of patience, the merit and virtue of this Bodhisattva surpasses that of the previous one.**"

If you can understand this principle *in the Vajra Sutra*, you will succeed in turning your mindset and you can naturally turn to the proper enlightenment. You see, Henry Ford had a satisfactory altruist mindset, so he had the adequate mark to get him admitted.

Without a satisfactory mindset, we are still an egoist even if we can recite lots of Buddhas' names or sutras. Once our mindset is in place, our wisdom will be opened up at once. We must know that the factor that has checked you today is our misplaced mindset. If a person just tries to satisfy his personal interests, he will surely end up with failure. If you practice egoism in a Way-place, you're surely a loser. In the coming future eons, you will have to cultivate your mindset because you don't have the mindset to strive to do profitless work and willingly suffer losses to benefit others. You are far behind Henry Ford. What Henry Ford did was just worldly dharma. It wasn't world-transcending dharma. If you can put your mindset in place, you will be born in a pure land where you will be with boundless people with first-class goodness. So you'd better reverse your egocentric mindset. If you can forget that you're suffering losses, you will never suffer losses. If you always think you're suffering losses, you will surely suffer losses.

Xiao Hu told me that he had a dream. In the dream, he saw a pay packet in a place. It was a record of merit and virtue. He found that he had only one piece of sheet to record his merit

and virtue but the sheets to record his Dharma brother Du were piled high. A person in charge told Xiao Hu that the pile of sheets was the merit and virtue his Dharma brother Du earned in his work to build Baguatai Terrace.

Baguatai Terrace used to be very small. The surrounding margins small too. What we see today was built bit by bit by those former cultivators in Lingshan. In those years, to build the Terrace, Dharma brother Du often traveled a long way on foot from Guanyin Town to Lingshan because there were no buses. Once, it rained hard for days and the work stopped. To save grains for Lingshan, Dharma brother Du went home, fro he didn't think it was right to eat in the Way-place without doing work. So he walked home in the heavy rain. Later, he was revealed that the rain would stop soon and he should return to Lingshan to build the Terrace. Just as expected, the rain really stopped and again he tramped over that high mountain (*points to some faraway peaks in the Qinling Mountains outside*) and joined in the work. With such a spirit of selfless dedication, he surely earned tremendous merit and virtue. Another example is Lao Li, whose shoe soles were worn-out but he still drew the carts along the road covered with pebbles. At that time, the Terrace constructors never considered whether they suffered losses or not. They just dedicated themselves to the building work silently and namelessly.

In the dream, an unknown person told Xiao Hu that his Dharma brother Du had earned piles of merit and virtue while his was only a little. Seeing Xiao Hu feeling sad, that person comforted Xiao Hu, saying that he was only a new comer and he would earn much if he worked hard. As a saying goes, "No pains, no gains." All of us should know the principle and this is really cultivating the Buddha-dharma. Not knowing this principle, you won't make it even if you can recite *the Vajra Sutra*. The Sixth Patriarch said, "**Those who can listen, distribute and recite sutras belong to the Small Vehicle, those who can understand and awaken to the sutra meaning belong to the Middle Vehicle, and those who can cultivate themselves by the Buddha-dharma belong to the Great Vehicle. The Supreme Vehicle cultivators are those who can penetrate and master all dharmas but don't be stained by them. They can part with all dharma marks and get nothing.**" People of the Small Vehicle only earn the merit and virtue derived from listening, distributing or reciting Buddhist sutras. Those of the Middle Vehicle just earn the merit and virtue derived from understanding and awakening to sutras. They cannot get the merit and virtue from cultivation by the Dharma which belongs to the Great Vehicle. It can only be done in the mind ground.

……It's right! With this idea, Xiao Zhao can surpass many eons of grave offences of birth and death. In the Way-place, one of your ideas can make you transcend many eons of major offenses of birth and death, but the idea must be beneficial to others, society and living beings. Knowing this principle, you have already been in cultivation. Not knowing this principle, you aren't cultivating yourself even if you live in the Way-place. You have no merit and virtue. Instead, you have created lots of unwholesome karmas, which result from your egocentric mindset. If you cannot volunteer to work in the Way-place, your merit and virtue has already been reduced. If people don't know this, their stays in the Way-place will meaningless and fruitless.

Emperor Wu of Liang built many monasteries and supported many monks and nuns, of which he felt proud. Once, he asked Bodhidharma, the first Patriarch of Chan School in China, "Have I got large merit and virtue by doing so?" The Patriarch replied, "No, you haven't!" This made the emperor fly into fury. Why didn't Emperor Wu have merit and virtue? It is because he built monasteries and supported monks and nuns with a gaining mind. This shows he still had a self in doing merit and virtue. Some people are very lazy and always evade their duties.

Really, I feel much worried about them, for they are possibly driven away if they don't work in a Way-place. However, it is unlikely for a real cultivator to cultivate without a Way-place. Nor do they know how to cultivate. Here, in Lingshan, you're guided to turn around your mindset and turn to proper enlightenment, which can cause you to make progress every day.

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For decades, we have been stressing cultivating the mindset and advocating selfless dedication in Lingshan. All the working personnel are required to turn around their mindset first. We must practice what we preach and teach by example. If we only pay a lip service, we just gain fame by deception. Our older leader Zhao (*Zhao Yutang*) is a good role model. For many years, Mr. Zhao devoted himself in anonymity to daily management and other work in Lingshan. He asks for no rewards. Actually he hasn't received any rewards from Lingshan for his guarding and managing Jiaolong Lingshan. People seem never to understand him. Some often insult and embarrass him, which he never cares about. He just continues to make contributions to Lingshan. He has made it a rule to work in Lingshan but to eat at home. From time to time, he carries some grains to Lingshan. The other day, he donated 40 *yuan*. I asked him where he got the money. He just said, "Let me be. I must donate some money to erect the divine pillars for the Three Empirors." Really, the 40 *yuan* he contributed is much more valuable than 400 or even 4000 *yuan* from others. Why? Mr. Zhao has dedicated himself in Lingshan but never got a penny from Lingshan, which is really a priceless donation. I think the money he donated was from his daughter. Mr. Zhao, who never complains about being hard up, has a noble mindset.

When we built the conference hall several years ago, the time was pushing on and laborers were in great need. Later, we decided to subsidize each laborer some money. Then I asked Mr. Zhao to call in his son to join in the work, so he could get some money as a subsidy. He said, "I have thought about it. I can't do so! If I do so, I'll put you in a difficult situation. Others may say: 'Look! His son doesn't miss the work when there is a subsidy.' This will have a negative effect on you. Should my son earn the subsidy, how can we Lingshan people teach others to practice selfless dedication? How lofty Mr. Zhao's mindset is! Therefore, we should know that selfless dedication advocated by Jiaolong Lingshan has been built not on lip service but on the down-to-earth work. Without so many selfless dedicators like Mr. Zhao, There wouldn't be Lingshan Spirit and Lingshan's efficacious energy.

This mountain stood here several decades ago, but there was no efficacious energy at all. Many people have looked for the cause just from the geographical environment, which certainly ended in failure. They don't know they have been studying the "hardware' and ignoring the mountain's "software". Take a high-quality TV set for example. Were there no program signals, there wouldn't be images and voices. It has no connection with the quality of the TV set. Those people don't know this principle, so they only seek an answer from its topography. Is it absurd? Unique as Lingshan's topography is, this topography has been here for thousands of years. It didn't have such efficacious energy as it is today. Much less to say this mountain can cure sick people of their illnesses when they just stay here for a couple of weeks. The other day, I saw a young guy smoking on Baguatai Terrace and criticized him. He asked me, "Are you Mr. Zhang, the teacher?" I said "Yes." He said, "I am a local person. As a child, I used to cut wood in this mountain and I didn't find it special and different from other mountains. Unexpectedly, it has become so good now." Actually, it is just the "software" effects.

In Lingshan, the "Fourteen Don'ts" have been advocated to clean up one's errors and purify the mind. Those working personnel in Lingshan should check their errors one by one

against the “Fourteen Don’ts” and correct them so as to restore their cleanness and innocence. In fact we each have large quantities of offences and karmas. Therefore, our cultivation is not just to recite mantras, investigate Chan or just be mindful of Buddha’s names, which are only means or techniques. The key to cultivation is to have a good mindset, which is the only goal for all of us to realize. We must know this before we start our cultivation. Otherwise, we will waste our precious time and energy. The following is the “Fourteen Don’ts” to purge of our errors, purify our mind and perfect our personality:

1. Rebel against parents
2. Be promiscuous
3. Squander and waste things
4. Go corrupt and degenerate
5. Abduct, cheat and plunder others
6. Undermine, entrap and harm others
7. Gamble, drug-taking and other bad habits
8. Beat, swear and tell lies
9. Harbor deviant views and slander the Way
10. Be malevolent and unrighteous
11. Kill, murder or take other’s life
12. Offer superstitious sacrifices
13. Disrespect sages, saints and worthies
14. Abuse and curse ancestors

We require that the working personnel to obey the 14 Don’ts first and everyone must admit his or her errors before other people one by one and correct them. The most important thing to do is understand this principle. First, we should establish a right outlook on the world and life. Without a right outlook on the world and life, we won’t succeed in cultivation. The Fourteen Don’ts are codes of conduct for people to purify their mind and perfect their personality. The operative process by it is the very process for people to establish a right outlook on life and implement selfless dedication. The implementation of selfless dedication can be beneficial to others, human society and nature. All Dharma-doors are only means and methods. The key is that you must have a right mindset. Otherwise, you will only waste your precious life and even endanger society. A good mindset can be measured by the orderliness of one’s “software”. From the degree of orderliness of the “software”, we can judge whether a cultivator is successful or not. We should know this point.