

回归文化丛书之

*The series of Books of the Return Culture*

# 東西文化互通說

—启蒙讲记汇编

# Interconnections Between Eastern and Western Cultures

—A Collection of Enlightening Lectures

(Book One)

張戡坤 著

Written by Zhang Jiankun

Translated by Shi Junfeng

光大出版社

Published by Everbright Press



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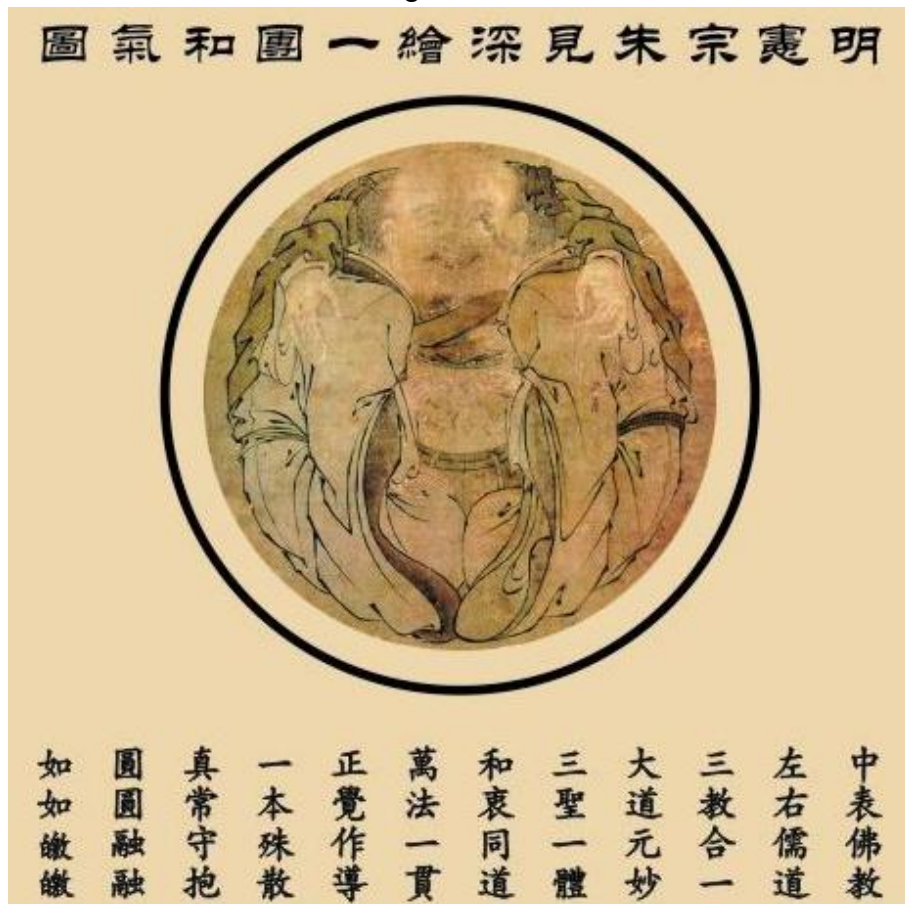
## Notes

I This book is a collection of excerpts from more than ten years of lectures given by Professor Zhang Jiankun.

II The chapters of this book are not arranged in chronological order, nor are they coherent lecture contents. The notes of lectures that have similar meanings but were given at different times and from different angles are listed and presented together in this book. "©" is used to represent incoherent contents.

III "..." in this book indicates that only part of the lecture content has been extracted.

IV The titles in each chapter of this book are not necessarily consistent. For example, "The Civilization of Sages and Worthies and Modern Civilization" and "Wise and Convenient Understanding" are different in contents. Please pay attention to them when reading.



A picture showing the unity of sages of Buddhism, Taoism and Confucianism.



The Holy Image of Shakyamuni Buddha

## Chapter Zero

### The Substitute Preface

#### I The Civilization of Sages and Worthies and Modern Civilization

Today's world is an era of rapid development of material wealth. It is also a "brilliant" stage of "material civilization" created by science and technology. In this special period of human social development, human civilization is actually a kind of abnormal civilization. The development of such civilization causes the properties of human instinct, such as greed, anger and stupidity, to become unchecked and unbridled, but the attributes of human original nature, such as kindness, compassion and wisdom, to become latent and hidden. The sign of progress of human society is not just the development of material wealth, but also the accumulation and enrichment of spiritual wealth. The invention and creation of those skills only reflect the needs of the way of existence, while the purification of human instinct and the development of human nature are the fundamental signs of truly advanced human civilization human social civilization. The culture of Confucianism, Buddhism and Taoism is exactly spiritual wealth of purifying human instinct and reveal human original nature.

The brilliance of modern civilization and the age shock of Western cultural values have brought people into a confused state in which they do not know what course to take. On the one hand, the "high civilization" created through science and technology causes mankind to enter into the pride of conquering nature. On the other hand, people have been caught in the web of confusion, such as destroyed ecology, depleted resources, environmental pollution, population explosion, psychological imbalance, the dilution of morality and the degeneration of human nature. In view of this, people must seriously think about the way of future development as well as the value and significance of human existence. In 1988, dozens of Nobel Prize winners met in Paris and came to a conclusion that man should turn to Confucius for wisdom if want to survive in the twenty-first century. What? Confucius did not invent aircraft and heavy artillery. Nor did he "clone" sheep or launch aircraft into the sky. However, Confucius discovered the value orientation of human existence and realized that purifying the mind and perfecting personality are the greatest human project. Meanwhile, he discovered and practiced the true intention of human civilization. The so-called modern civilization is just material civilization, which is only based on the satisfaction of human desires and sensual pleasures. The development of such "civilization" only leads people to indulge in their instinct, expand their greed and develop their egoism. In this way, people will gradually lose the divine light and wisdom of their original nature. It seems that modern people have entered the era of "civilization" but actually they are in the anguish of the loss of civilization.

Spontaneous intake of matter and energy to maintain the going of life is the instinct which is given by the law of circulation and cycle in the matter world and is possessed by all animals. Selfishness and egoism are the embodiment of such instinct. The indulgence and expansion of this instinct will destroy the social values in human society. The reason is that, to satisfy instinctive demands, everyone, every group and every country try their best to compete, to be greedy for, and to fight for their own interests. They do not care about the interests of others, human society and nature. Only when they try to conquer them will they consider the existence of these things. Therefore, they act recklessly and care for nobody to

destroy nature and exploit natural resources. Driven by their lower animal instinct, people madly harm the interests of the public, society and nature just to benefit themselves. All kinds of egoism and individualism become the indispensable power source of the so-called modern “civilization”. This kind of barbarism and stupidity caused people’s indulgence in their instinctive behavior are unlikely to become the ultimate law of human society. When people take private delight in their “spoils and loots” and indulge in their personal “cleverness” as a result of their stupidity, natural laws, on the basis natural attributes, play their roles and perform their functions.

The Preface of a book reads as follows: “The industrialization which has lasted for about two hundred years, on the one hand, has quickly developed social productivity, which has greatly improved human ability to remake nature and created large quantities of material wealth that has never existed before, thus greatly advancing the development of human civilization. On the other hand, the value orientation of the industrialization focuses too much on material gains brought by human conquering nature and remaking nature. Man plunders resources at high speed and at the expense of the interests of future generations. As a consequence, through human activities, people have caused global problems, such as the depletion of natural resources, environmental pollutions, population explosions and ecological imbalances, which have been plaguing mankind. In the history of human development, for the first time people have come to realize that if they do not change course and strike out on a new start, the environment of the earth, our homeland, will be on the verge of destruction.”

Actually, this is not the first awakening in the history of human development. People today seem to have forgotten the great wisdom possessed by ancient Eastern sages. They do not know that apart from the so-called “modern civilization”, that is, material civilization, there is still a kind of civilization called “software civilization”. Based on their great wisdom, our ancient sages and worthies observed, tried and tested various possibilities of human survival modes, made various survival plans and got their value evaluations. And they gave instructive suggestions on how to survive reasonably and how to embody the value and significance of human existence. The culture of sages and worthies of Confucianism, Buddhism and Taoism are exactly their research results.

Lao Tzu said, “**Man follows earth. Earth follows heaven. Heaven follows Dao. The attribute of Dao is naturalness.**” This quote shows that man is the evolutionary product of the great nature. The great nature is the evolutionary product of the great universe. The great nature and the great universe are man’s great nature and great universe. Man cannot be divorced from nature because man is the product at a certain time and in a certain environment. If people separate themselves from nature, they will be like a fetus leaving its mother’s womb. This is not the best way to survive. Similarly, when man tries to conquer nature, they are doomed to suffer failure. It is a naive delusion that humans try to conquer nature, for they do not know there are different levels of worlds. Lao Tzu advised people to imitate earth. “Earth” refers to the natural environment in which we humans on the earth depend on for existence. And the earth, as an environment, is also the product coming out at a certain time and space in the evolution of the solar system. Likewise, the Milky Way System is also a product existent at a certain time and space in the evolution of the whole universe. Therefore, Lao Tzu said that “Earth follows heaven”. All different levels of time and space are the “heaven” of earth. The material world we live in does not exist in isolation. There is also the existence of the energy world and the information world. Matter depends on energy to move and energy depends on information to stipulate. Therefore, Lao Tzu said that heaven follows Dao and the attribute of Dao is naturalness. Our universe (the material world) corresponds to “heaven” in Lao Tzu’s knowledge system. What does it mean by saying “Heaven follows Dao? It means that our universe is restricted by the

conditions and properties of energy and information. Dao, according to the original law, moves periodically and ceaselessly. Lao Tzu realized that if mankind tries to conquer nature they will be revenged by the law of heaven, which is “to remove the surplus to make up for the deficiency”. Humans have no way to conquer earth, heaven and Dao. What’s more, to conquer earth, heaven and Dao is to destroy the home. In other words, we humans are killing ourselves, because we are parts of nature. Nature is the existence of dependent retribution we have discovered according to the karma we created. Since about 2500 years ago, Lao Tzu showed future people this scientific law: “Man follows earth. Earth follows heaven. Heaven follows Dao. The attribute of Dao is naturalness.”

People’s indulging in instinct causes everyone to mentally and physically suffer from their selfishness, stupidity and depravity as well as various forms of evil competition, greed and predatory behavior. Achievements made by science and technology have been used to deal with, conquer and harm others.

The indulgence of human instinct makes everyone suffer from selfishness, stupidity, depravity, and various forms of vicious competition, greed and plunder. The achievements of science and technology are not used to benefit mankind but to deal with, conquer and hurt others. Humans bring disaster to themselves by the modern civilization they have created. Theories and thoughts such as the survival of the fittest in natural selection, the law of the jungle and egoism, have contributed to various mental and physical imbalances. People have indulged in their instinctual selfishness and greed. They will unavoidably become the victim of their own evil deeds.

Now let’s look at some Confucian famous sayings, which reveal the great wisdom of existence. **“Superior men are respectful and never fail. They are respectful to others and observant of propriety. All men within the four seas are brothers.” “If distant people do not feel convinced, the rulers should cultivate virtue to make distant people come. Since they have come, they should be made settled.” “Use Dao to transform them and use propriety to equalize them, and they will have the sense of shame and mend their ways.” “If men do not cultivate virtue or do not give lectures to study classics, they are unable to understand the classics and elevate their levels. Nor are they able to remove their evils.” “At the sight of profit, we shall first think of morality. At the critical juncture, we shall have the courage to give our life. We shall never forget and remain true to our original aspiration. Thus, we can be superior men.”**

Mencius said, **“Da Shun had greatness. If others had the same good, he would follow others because he was glad to help others do good deeds. .... He often learned from others to do good deeds. This is helping others do good deeds. To superior men, nothing is greater than helping others do good deeds.” “He who does not have a heart of sympathy and commiseration is not a human. He who does not have a sense of shame and dislike is not a human. He who does not have a feeling of modesty and yielding is not a human. He who does not have a mind of right and wrong is not a human. The heart of sympathy and commiseration is the beginning of humaneness. The sense of shame and dislike is the beginning of righteousness. The feeling of modesty and yielding is the beginning of propriety. The mind of right and wrong is the beginning of wisdom.” “Humaneness is the mind people are to have. Righteousness is road people should use. We won’t reach the destination without using the road. With a lost mind, we do not know how to retrieve it. It’s really sorrowful!”**

Confucius encouraged people to use the spirit of benevolence which is based on the idea that “all men are brothers in the world” to embody the Confucian “forgiveness” in daily affairs. If we take care of others with fraternal love in interpersonal communication, we will not steal and rob, nor do we damage the rights of others for our own interests. If people in the world deal with others on the basis of this principle that all men in the world

are brothers, they will surely have harmonious interpersonal relationship. If all countries in the world can handle international affairs on the basis of this principle, there will never be wars or slaughters. Having experienced two world wars, people should realize the significance of “cultivating virtue”, and should use it as international standard. People should be kind, tolerant and generous. Only in this way can we form good customs and make people live in harmony. And there will naturally be peace and order in the world and in human society. Having indulged in greedy desires and false thoughts, people have constantly strengthened their selfishness and egoism, thus making enemies everywhere. This is the result caused by being unable to cultivate their moral character, that is, virtue. Due to the lack of humanized education and just social atmosphere, some vulgar and inhuman theories and values, such as the law of the jungle, have replaced the true culture of humaneness, righteousness, wisdom and trustworthiness, and become the mainstream culture. How can Confucius not be worried about this?!

Do all these social evils have nothing to do with the widespread spread of heretical theories and doctrines that encourage people to indulge their instincts?! Isn't the popular outlook on life based on physical pleasure and enjoyment? Misled by various deviant theories and teaching, and in the pursuit of satisfying all our greedy desires, we have been blinded by lust for gain and cannot recognize the harm caused by our greedy desires and selfishness. Not only does the harm pollute and destroy natural environment, but it also causes the human nature die out, thus making the wealth of human civilization lost. With boundless greed, people are so stupid that they have no sense of shame and cannot realize the evils they have made. Because of greed, they compete; because of competition, they hate; because of hatred, they become very stupid. This is the vicious cycle of greed, hatred and stupidity taught in Buddhism.

Having seen frightening situations where “people do not cultivate virtue, study and carry forward the sages' culture, correct their errors and make a fresh start, Confucius put forward his wise theory that people think of righteousness first at the sight of profit. This theory reminds people that the value of a human life lies not in profit but in morality. It is animals' instinct to forget morality at the sight of profit. To forget the morality for the sake of profit is instinct possessed by animals. Only morality is one of the characteristics of civilization which makes humans different from animals. There is no such civilized behavior among animals of sacrificing one's life for the benefit of others. We should always



Confucius

remember and remain true to our original aspiration. Only wise people can find their own value orientation in the original nature of noble civilization. If human beings selfish, egocentric and greedy, they can never produce “honesty”, one of the characteristics of advanced civilization. Having known the true value of a human life, Confucius put forward the humanistic teaching “attaining Dao by cultivating virtue and becoming equal by following propriety”. He encouraged people to carry forward the original attributes of humaneness, righteousness, propriety, wisdom and trustworthiness, and realize the social necessity of popularizing them. Only in this way can people realize the low level of selfishness and greedy desire. Only in this way can people purify their instinctive behavior, such as greedy desires, false thoughts and selfish minds. It is the true meaning of “having the sense of shame and removing instinct”.

The value of life lies in the dedication to others, society and nature. The collection of a life of dedication displays the value of human existence. What the fittest of survival in natural selection and the law of the jungle display is not the heaven nature of human civilization but the barbarism of animals. The heaven nature of human civilization means “helping others to practice goodness”. Helping others practice goodness means doing good deeds together. Another meaning of this saying is dedication. That is, to dedicate one’s time, offer convenience to others and do good deeds together with others. This is the human civilization of mutual dedication. Just because of Da Shun’s noble quality and his teaching of “helping others practice goodness”, the eras of Yao and Shun have been the ideal society many thinkers and statesmen look forward to. Such human civilization based on “helping others to practice goodness” is a noble embodiment of human values.

A person without compassion, that is, a person without sympathy and commiseration, Mencius said, such a person is not a human being, let alone a civilized person. Compassion for others is a sign of civilization. If there is compassion between people and among countries, human society will naturally be in harmony. When both the government and the people are in pursuit of private profits, everyone pursues each other’s private interests, and the country seeks private interests, which blinds people’s minds and fills the whole world with desires. In such a human society, how can people have a sense of shame? Greed, anger and stupidity have covered and blocked people’s minds; block the innate wisdom of human beings. Material desires, sensual pleasures and false thoughts waste and consume people’s wisdom and life. People will not pursue their escaped minds any longer. How can this not make the Chinese sages feel sad!

Humaneness, righteousness, propriety, wisdom and trustworthiness spread by the Confucianists are the expressions of true human civilization. Confucian culture advocates filial piety, fraternal respect, loyalty, trustworthiness, ritual, righteousness, incorruptibility and a sense of shame, which is the sign of civilization that distinguish humans from animals. Because of modern “industrial civilization”, this “software civilization” has been eclipsed. In the 21st century, human beings have experienced the arduous pursuit of “material civilization” for hundreds of years. They wake up from their dreams and realize what real civilization is. Can industrial technology represent human civilization? People have realized that the fundamental symbol of civilization lies in the purification of the soul, the perfection of personality, and the improvement of morality and wisdom. It should not be limited to technological improvement and innovation. If science and technology are used by human beings for competition, corruption, plunder and robbery, can it be called human civilization and progress?

It is high time that man retrieved its lost civilization. People should know that in the era of Yao and Shun there was not such modernized material civilization. However, people at that time enjoyed the peace and order brought by true civilization. It is not hard to find such advanced civilization. As long as modern people realize the harm caused by the

so-called “modern civilization” and put their values in right order, building a true civilization in human society is not out of reach. Just as Mencius said, **“Humaneness, righteousness, propriety and trustworthiness are not something from outside. They are originally innate within everyone. Pursue it and you will gain it. Abandon it and you will lose it.”** Indeed, the original nature people have cannot be removed and vanish. It is just covered by the fervent instinct people have and becomes hidden. As long as the whole human race pursue and seek this original nature and civilization, they will definitely regain them. Why is it regained? The reason is that modern people have lost it when they indulge in “industrial civilization”. Now, it is high time that all of us found our mind of kindness and walked the righteous way. From now on, we should strive to build a truly prosperous civilization for mankind.

Fortunately, some people of insight in some Western countries, the birthplace of industrial civilization, have realized the shortcomings of this civilization. Looking back, they have suddenly found that Eastern sages have extraordinary wisdom. So they come to China one after another to turn to Chinese culture of sages to seek a way out for the future of mankind.

Joseph Needham, a British scholar, said, “Perhaps such thought that the world can only be known through science is the ailment of Europeans and Americans. The contribution China has made to the world is to restore the humanistic social norms based on the form of all experiences of humanity so that we are saved from the body of death.” The “humanism” of wise knowledge of Eastern sages is causally described as “the form of experience of humanity” by Europeans and Americans because they have not experienced the wisdom of Eastern sages. Western people never know that the culture of Confucianism, Buddhism and Taoism were produced by means of different cognitive conditions. They are required by the properties of the original source at different levels of the whole nature, the whole universe and the whole “great universe”. It is easy to say. But “this humanism” which is called “a form of experience” by Westerners is the manifestation of great wisdom possessed by the sages of Confucianism, Buddhism and Taoism. Though living in different regions and with different cultural backgrounds, they have realized the patterns the future civilization of humanity should follow. Violating and destroying such patterns left by the Eastern sages only bring the “body of death”. Joseph Needham also said, “Far before our period, Chinese thought had advanced into the position of scientific humanism.” “I think there is nothing greater than the combination of European and American civilization and Chinese civilization.”

Darwin’s theory of evolution looks at the “hardware” rules in biosphere. It does not tally with the perfect and orderly program of the advanced human “software”. Even Darwin himself in his old age thought it was a pity that he had ignored the factor of humanism. Russell, a British scientist and philosopher, loudly appeals to the public: “Remember your human nature and forget the rest.” Doesn’t this “rest” mean greedy desires, selfish minds and false thinking?

Einstein said, “Only knowledge and technology cannot make people happy and live a noble life. We have good reasons to put those moral standards and values above scientific truths.” It is because scientific truths cannot make people spontaneously purify their mind and perfect their personality. Sometimes the opposite is true.

Ilya Prigogine, a Belgian physicist and chemist, said, “Science today has been making us demoted. The source of happiness and curiosity for many generations, once touched by science, has dried up. Everything touched by science has lost their human nature.”

Sun Yat-sen said, “Rescue China’s inherent virtue and wisdom from the root. Meanwhile try hard to catch up with Western material science.” The disunity of science and morality will cause mental imbalance. Mental imbalance inevitably leads to ecological



imbalance. Can it be possible that there is civilization when there are both mental and ecological imbalances? It is impossible!

Science and technology is the power used by mankind to conquer nature. People should deeply understand the great wisdom and profound significance of Lao Tzu's famous words: "The attribute of Dao is naturalness." People should change their concept of conquering nature into harmonizing with nature, following nature and complying with nature. They should change their view of conquering others into conquering themselves. Thus, they lay a solid foundation for the prosperity of human civilization. People always find it easy to conquer others but hard to conquer themselves. Conquering oneself is the greatest and most meaningful project of all mankind. Human instinct is spontaneous while overcoming instinct and returning to the original nature is a non-spontaneous process. As long as the human society as a whole becomes a consensus of returning to nature and recovering its nature, this consensus is a kind of "temperature environment". In this "temperature environment", it can transform this non spontaneous process into a spontaneous process. Here "temperature" plays a decisive role.

The culture of sages and worthies encourage people to return to naturalness but not act recklessly. They encourage morality and harmonious human relations but discourage machinations and skills. They encourage people to remove their selfish desires, abide by heavenly principle, have a clear conscience and discover and open their original nature. Humaneness, righteousness, propriety, wisdom and trustworthiness should be the basic contents for people to learn to cultivate themselves and ruling countries. People should respect the old, love the young and sympathize with those who are orphaned and widowed. People should practice goodness and benefit others. Besides, they should be righteous and upright. All good deeds are display of a person with a purified mind. Taking delight in helping others, sacrificing their own interests for the benefit of others, and living a life of selfless dedication should be the symbol of a person with perfected personality. Getting rid of evil habits, practicing goodness, accumulating virtue, being respectful and honest should be the virtues of a cultivating person. Benevolence, love, kindness, compassion, joy and giving, achieving a complete enlightenment and having perfect wisdom should be the life goal of a human life.

The 21st century is a century of the fusion of Eastern and Western cultures. After the completion of the integration of Confucianism, Buddhism and Taoism in China, China, an ancient country, will again greets the era of the blend of Eastern and Western cultures. May the cultures of created by the sages and worthies, which are broad and profound, make due contributions to the whole human race!

## **II Knowledge of Wisdom**

We have repeatedly asked everyone to understand this most profound truth that there is only one. How do we apply this truth in daily life? We apply it this way. For example, when seeing gold ornaments, such as gold rings, gold earrings, gold necklaces, gold cups and gold watches, we should not focus on the appearances but the body of gold. Gold ornaments vary greatly in appearance. But when put together, they are all gold. Gold here is a metaphor of the original body (noumenon). Thus it can be seen that when we just focus on their appearances, we call them gold rings, gold earrings and so on. If we view them from the position of the gold itself, they are nothing but gold. So, when gold utensils are spoken of, the gold utensils are gold. When gold is spoken of, gold is the gold utensils. All these gold utensils are gold and gold is all the gold ornaments. Is this not to say that the gold body and the gold utensils are "only one"? The "only one" corresponds to the absoluteness of non-duality in the Buddhadharmā, which is the dharma of non-duality. The

Buddha's knowledge and view is the original nature of true emptiness (vacuum) and absoluteness where knowledge has no knowledge and view has no view.

You understand such a simple truth that gold body and gold utensils are just an inseparable one. If you don't make discriminations, there are not such things as gold rings, gold watches and gold necklaces. If you don't make discriminations, you will directly see gold's unmoving and immutable appearance, just like suchness. As a famous saying goes, **"All states are naturally unmoving and immutable, just like suchness."** Actually, not only that, but all appearances, all dharmas and all matters are also naturally unmoving and immutable just like suchness. Having known this truth, we shall understand that the sun, the moon and the stars are just "gold rings", and all things in the universe are all just "gold earrings". The instant you see these "gold rings and gold earrings", you shall see the gold body. The gold body corresponds to our original nature of true emptiness and absoluteness, which represents the original state and body-nature of all things in the universe.

Knowing this truth, you will understand the Buddha's famous saying in the Dharma Flower Sutra that **"All dharmas originally display the still and extinct appearance."** When all dharmas are spoken of, all dharmas are the still and extinct appearance; when the still and extinct appearance is spoken of, still and extinct appearance is all dharmas. How many are there? There is only one. All dharmas and the still and extinct appearance are "only one". When clothes, hats, shoes and socks are spoken of, the clothes, hats, shoes and socks are cotton fiber; when the cotton fiber is spoken of, the cotton fiber has been changed into the clothes, hats, shoes and socks. They are "only one". Since there is only one, there will be no change. A thing of one-appearance never changes. **"If one sees all appearances are the non-appearance, one sees the Thus Come One."** If one sees through all appearances and spots the non-appearance, one will find the well-gone one, that is, the Thus Come One, also called the original state. What appearance are the Thus Come One and the well-gone one? They are only one. When the five skandhas are spoken of, the five skandhas are emptiness; when emptiness is spoken of, the emptiness is the five skandhas. What appearance are the five skandhas and emptiness? They are only one. Now you have already understood the non-duality Dharma-door in Buddhism. The non-duality Dharma-door is to show absoluteness. The Dharma-door itself is absoluteness. Absoluteness is one. On the other hand, one is absoluteness. In absoluteness, there is no such appearance as languages, thoughts and words. Why? Languages, thoughts and words are characterized by polarity while absoluteness is by non-polarity. The absoluteness of non-polarity cannot be expressed by means of polarized things.

How can this inexpressible and unsayable absoluteness be made known to people then? How can people be led to study this absoluteness? How can the Buddha's knowledge and view be got across to people? The sages have wisdom and expedient means to speak the unspeakable, to say the unsayable and express the inexpressible. They use polar languages to express the non-polar and absolute original body (noumenon). This is called "speaking the unspeakable". So how do the sages express the invisible noumenon? They employ relativity to express absoluteness and employ absoluteness to express relativity. When relativity is spoken, relativity is absoluteness; when absoluteness is spoken, absoluteness is relativity. There are two famous formulas employed by the Buddha to speak what can't be spoken and to express what can't be expressed. There are two formulas to express absoluteness through relativity. One is the diamond formula: **"XX is not XX but is only named XX."** The other is the Shurangama formula. **"The nature of XX is exactly true emptiness; the nature of true emptiness is exactly the true XX."** These two formulas are considered as "official names". As you see almost every student has two names, a milk name, also known as "pet name or nickname" used at home, and an official name, used at school. In addition to the official name formula, there is also a pet name formula that goes

as follows: **“When XX is spoken, XX is the non-XX; when non-XX is spoken, non-XX is XX.”** These formulas are used to speak the unspeakable, say the unsayable and express the inexpressible. Once the unspeakable, the unsayable and inexpressible are spoken, said and expressed, it will be **“All the dharmas spoken by the Tathagata are unobtainable and unspeakable. They are neither dharma nor non-dharma.”** The Buddha said so. Why is it unobtainable and unspeakable? The reason is that everything that can be spoken or got is polarized. Only the unobtainable and unspeakable one is non-polarized, and is “neither dharma nor non-dharma”. When one of the two poles is negated, the other pole will naturally become nullified. So what is left? Nothing will be left. Even this “nothing” must be removed, because this “nothing” cannot be expressed by polar thoughts and languages. Once it is spoken or expressed by polar things, this “nothing” will have turned into “something”. Having known this principle, you will find it easy to understand this “milk name formula”.

Any dharma expressed through this “milk name formula” has the ultimate meaning. For example, when the appearance is spoken, the appearance is the nature; when the nature is spoken, the nature is the appearance. When the body is spoken, the body is appearances and uses; when appearances and uses are spoken, the appearances and uses are the body. Knowing this principle, you will be able to understand the following expressions easily. When brightness, darkness, matter and emptiness are spoken, bright, darkness, matter and emptiness are the seeing nature; when the seeing nature is spoken, the seeing nature is bright, darkness, matter and emptiness. When movement, stillness, sound and voice are spoken, movement, stillness, sound and voice are the hearing nature; when the hearing nature is spoken, the hearing nature is movement, stillness, sound and voice. There is only one. Sound and non-sound are only one. Matter and non-matter are only one. When the perceiving nature is spoken, the perceiving nature is thought and non-thought; when thought and non-thought are spoken, thought and non-thought are the perceiving nature. Thought and non-thought are only one. In conclusion, the appearance and the nature are not two but an inseparable oneness. Therefore, the Buddhadharma is “the dharma of non-duality”. Non-duality is a grand unified state. When there is only one, there is no such existence of the concept of “this only one”. This is great wisdom and absolute truth, also known as Anuttarasamyaksambodhi.

## Chapter One

### The Level of Worlds

With the development of the times, Eastern and Western cultures are bound to merge. On the one hand, we should not blindly worship Western culture, which makes us pathetically confused. On the other hand, we should not despise Western culture with prejudice. At all times and in all countries, people attach importance to truth. So what is the truth? Truth is the real reason that reveals the principle of the original suchness. What is real reason? It is a little difficult for you to understand today's content. But you should first know that this series of lectures is designed to guide you to the absolute truth. When you finish this series of lectures, you will be able to know what is right and what is wrong. This is the basic requirement. Then you will understand what absolute truth is. And you will not be confused for the rest of your life. Now you're still confused. Not only you but most people in the world are still confused. Now that you have chosen this series of lectures, you're bound to be on the list of people who are no longer confused. Isn't it worth celebrating? (Students: Yes, yes.)

This series of lectures covers many fields of modern science. It also involves the Chinese sage culture of Confucianism, Buddhism and Taoism, namely, the oriental culture, especially the Chinese culture as the core. There are just about 16 hours for this series but there are too many important theories to expound on. Because of the wide range of lectures, it is impossible to give detailed lectures. So I'm just going to expound on some important things.....

### I The Three Great Worlds of Matter, Energy and Information

#### 1. The Relationship between Matter, Energy and Information

Now that you are familiar with matter, energy and information, I will start with mass-energy equation. Have you studied the mass-energy equation? (Students: Yes, we have.)

Let's start with  $E=mc^2$ . Though Einstein discovered the mass-energy equation, he just expressed this equation from the conversion relationship between matter and energy. Actually, the mass-energy equation is an expression of the level of worlds.  $E$  stands for energy,  $m$  stands for mass, and  $c$  stands the speed of light. Mass is the quantity of matter. First, matter should be defined first. The existence of moving mass is defined as matter. The definition of matter in this series of lectures is "with moving mass". Notice that an object with no moving mass is not matter. Photons have no rest mass but have moving mass, so photons also belong to matter. An electron has a calculable rest mass. Therefore, both photons and electrons can be classified as matter.

Now let's look at the mass-energy equation. If you change the equation a little bit, we get another equation:  $E/m=c^2$ . Look at this equation.  $E$  stands for energy. Not all energy has motion mass. Let's put all that exists outside of physical properties into energy. Light is the junction of matter and energy, also known as the critical state. Light is neither matter nor energy but is both matter and energy. When light is considered as matter, yet it is also energy. When light is considered as energy, yet it is also matter. Lao Tzu described matter as "intangible and impalpable" and energy as "impalpable and intangible". The two words are not specially used to express matter and energy, but when we study the mass-energy equation, we use them to describe the matter state, the energy state and the relationship between them. Lao Tzu said, "So impalpable and so intangible is it, yet in it there are

**images** ('Again returns to no-thing. It is a formless form and an immaterial image. This is impalpability and intangibility.' 'Images' here correspond to  $E$  in mass-energy equation); **So intangible and so impalpable is it, yet in it there are things.** ("Things" correspond to  $m$  in mass-energy equation.)" Now look at this equation. The proportional relationship between energy and matter is  $c^2$ . Can you tell me which is larger? (Students: Energy is larger.)

This shows that energy is a great deal larger than matter. What's the percentage number? It is a square of 300000 kilometer. This is a very large proportion. What does this proportional relationship show? This shows that the existence of our matter world is only "an island" in the ocean of energy. If energy is compared to the Pacific Ocean, matter will be islands in the Pacific Ocean. It is called the matter or material world. Now that these "isolated islands" are called the matter or physical world, energy should also be considered as a world, the energy or energetic world. Students! We are all made of matter, because we are all in the matter world. The blackboard, the desks and you are all materials. This is because these things, you included, have moving mass. Anything with moving mass belongs to matter.

Now we can see that there are two types of world, the energy world and the matter world. The matter world exists in the form of the matter state while the energy world exists in the form of the energy state. Light is a critical state. Light exhibits the characteristics of both matter and energy. What makes us think so? Look at photoelectric effect that shows light is matter. As you see, light has property of waves. Light is electromagnetic wave and electromagnetic field perpendicular to each other, showing the characteristics of energy. The existence of the matter world and the energy world can also be seen in photons and light waves. We are one of the life forms in the matter world. There are life forms in the energy world. The life forms in the matter world exist in the material form characterized by mass while the life forms in the energy world exist in the form of energy field.

Electric field, magnetic field and gravitational field exist in the form of invisible energy. Lao Tzu described such an existence as "the invisible one, the inaudible one and the untouchable one". This is the state of the energy field. For example, there is a gravitational field between objects. Gravitation will be visible when it has large mass. As we see, the gravitational field between the earth and the sun can be seen easily. The earth travels around the sun. But if you touch it, you don't feel it. Can you see the gravitational field? Can you taste its flavor? You can't. Although you cannot see it with your eyes, hear it with your ears, taste it with your tongue, smell it with your nose and feel it with your body, it is still shows up in various ways. There is a common phenomenon that can reveal it. What is the phenomenon? If you jump, you will definitely fall. I have never heard of anyone jumping in the air without falling. (Students: Haha.....) Why? This phenomenon proves that there is a force field. There are four different types of force fields discovered by humans. They are the strong interaction, the weak interaction, the electromagnetic interaction and the gravitational interaction. These are the four different types of interactions are four force fields which exist in the matter world. Therefore, where there is matter, there are different fields. When there is no matter, the "field" of the energy world still exists. Students! Your thought is a type of field. So are your feeling and the state of your mind. This is called the information field and is often observed in daily life. Parents and their children can be far apart. However, when the parents have major illnesses or bad thing happen, many children can feel it in advance. Some children always have a premonition. They can be extremely alarmed at some point. When they call, they always find their parents in danger or something unexpected happens. There are many similar examples. Some students have had this experience.

Why are there these responses and reactions? These are the interactions of the

information fields. Mentality is a field and so is feeling. The reason is that all the matter states of the matter world exist in the sea of the energy world. And energy world exists in the sea of the information world. Therefore, the real existence state of the materials in the matter world should be defined as “matter energy information structure”. Similarly, the real existence of the energy in the energy world should also be defined as “energy information structure”. The information structure of the information world, which assumes neither the energy form nor the matter form, can be a pure information structure without information structure. As a mode of existence, matter, energy and information are all based on pure information. Pure information is an absolute state of true emptiness (vacuum), one that seems to have nothing but contains everything, including matter, energy and information. It is similar to the existence of zero, which is the absolute state of true emptiness. Zero seems to have nothing in it but contains all the relative and opposite numbers on the number axis and has everything.

Lao Tzu said, **“There is a mixed thing born before heaven and earth. Still and vast, it stands independently without change, and moves periodically without cease. It is the mother of heaven and earth. I don’t know its name, so I just call it Dao, and forcibly name it Greatness.”** This paragraph explains the pure information state. It shows that the nothingness (still and vast) of the pure information state is exactly all beings (a mixed thing, heaven and earth), and that all beings are exactly the nothingness of the attribute and state of true emptiness and absoluteness. The existence of the worlds has three levels, that is, the matter world, the energy world and the information world, which are also called the three great worlds. The three great worlds are originally “one thing” but expressed in three different forms. The information world is the only world of non-polarity or a world of non-polarity with hidden polarity. The matter world and the energy world are just worlds of polarity and relativity. Non-polarity is a real existence of absoluteness and independence. Polarity is a false and illusory existence based on relativity. Although polarized worlds are false and illusory existences like water moons and mirror flowers, they do not differ from and are exactly the original body and original nature. They are just “one thing”. Lao Tzu said, **“Always having no desire, one can see the hidden nature. Always having desire, one only sees the manifested peripheries. The two come out from the same source but bear different names. Both are considered recondite. Recondite and again recondite, it is the door to myriad wonders.”** The matter world and the polar energy world characterized by polarity are the “appearances”. The information world of non-polarity is the “nature”. Although the appearances and the nature come out from the same original source and share the same original body, their concrete existences are greatly different.

If you understand these principles, you will know materials in the matter world are affected by various energy and information factors. It is impossible for materials to be unaffected by the information structure of the information world. Matter cannot be immune from all aspects of the energy world. No matter can escape the control and influence exerted by the four different types of interactions. In fact, there are not just these four kinds force field. There are many forms of force field. Scientists have not yet reached this stage. Scientific research is still in level of “appearance”. However, Eastern sages and worthies have long used the means of super sense organs to study and investigate. With the help of human sense organs, people are easily limited and deceived by the senses. They are unwilling to believe what they cannot see with their own eyes or hear with their own ears. Therefore, it is easy for them to fall into the prejudice caused by the senses and become stubborn and shallow. Einstein said, “Things we cannot understand actually exist. They display themselves through the highest wisdom and inner beauty. But through our sense organs we only perceive their most superficial forms.” Having been affected by some “superficial and shallow” cultures, you often say “I don’t believe it because I haven’t seen

it.” You have not seen you great-grandfather! (Students: Hahaha.....) Do you believe your great-grand father had existed? (Students: Yes, we do.)

If this statement that seeing is believing makes sense, since you haven’t seen your great grandparents, wouldn’t they have had existed?! Most of you haven’t seen your great grandparents but you should not think they have not existed. Have you seen Cao Cao, the prime minister of Han Dynasty? (Students: Hahaha.....)

Does this statement that seeing is believing make sense? No, it doesn’t. You won’t believe it just because you haven’t seen it. If so, you may be too shallow. Now, look back at the energy world and the matter world. Mass-energy equation clearly shows us that there are at least two different types of worlds. From this equation ( $E/m = c^2$ ), you should first know the energy world and the matter world. Whatever has moving mass is called matter. This should be noted down. Besides, it is necessary for you to know the proportional relationship between the matter world and the energy world. Look! This is the proportional relationship:  $E/m = c^2$ . It should be known that the energy world is the major one and the matter world is just a special case. How do you know it is a special case? Einstein once said, “Matter is made up of space with great field intensity. .... In such physics, it is not that there is both field and matter, for field is the sole existence. Matter and time are only illusions.” Einstein clearly showed that matter is illusion. There is not time either. Both of them are illusions people have. His special theory of relativity states that if the speed of a moving object reaches the speed of light both time and space will be zero. What does it mean? It means that when an object reaches the speed of light, there will be neither time nor space. The Buddha said earlier, “There is not an appearance of a self (subject), an appearance of others (object), an appearance of living beings (space) or an appearance of a life (time).” When the velocity of motion reaches that of light, time will be zero, space will be zero, and additionally mass will be infinitely great. These phenomena show that time, space and the mass of matter are all not fixed and objective existences. They change with the speed of a moving object.

Students! Do photons have rest mass? No, they don’t. Should they have rest mass, there would endless troubles. When matter having rest mass reaches the speed of light, its mass will be infinitely great. Just because photons have no rest mass, they can travel at the speed of light. As the speed of an object that has mass increases, its mass will increase continuously until it reaches infinity. Take a kilogram of chives for example. In the space we are familiar with and where things move at normal speed, a kilogram of chives is exactly a kilogram of chives. What would happen when it should travel at high speed? If it should reach the 80% of the speed of light, a kilogram of chives would be heavier than the earth. When it should reach the speed of light, its weight would be infinitely great. Consequently, mass, time and space are not fixed things but variables. The reason why Einstein has broken through Newtonian outlook on time and space lies in this principle. Both time and space change with speed. This theory has verified the authenticity of the Buddha’s conclusion that “**All dharmas (things) have no self**”. Nothing has a self and can exist forever. According to the relativity theory, time, space and matter are not fixed. They are variables. Therefore, it is wrong to say there is so-called objective existence.

You have known it now. Matter is an embodiment of highly concentrated energy, because matter consists of space with great field intensity. To put it in modern words, matter is the expression of the high concentration of energy. The students who have learned physics and chemistry will find it easy to understand this explanation. Now, look at the transuranium elements. Are they stable? (Students: No, they aren’t.)

They have a quick decay. Where will they be after they decay? (Students: They will be in the energy world.)

You are right! Students of science like you know that after elements that are matter

decay, they will turn into energy. Can you tell me where the atomic bomb is after it explodes? It changes into energy. The explosion of the atomic bomb makes matter turn into energy. Look back at the equation:  $E/m = c^2$ . A slight change can produce huge energy effects. The energy would be  $c^2$ . Isn't large?! A slight amount of matter will be extremely great after it changes into energy. As a result, an atomic bomb will be extremely powerful. Slight as its matter is, it can have extremely powerful energy effects. Nuclear power plants are all based on this principle. Students! Here is another question: Is heat matter or energy? (Students: Heat is energy.)

Heat is also energy. Hearing this, the students who study chemistry will say that if heat is energy, chemical reactions are no more than heat absorption and heat release. So can this be seen as turning matter into energy? (Students: .....)

Strictly speaking, the heat absorption and heat release in chemical reactions are also the conversion of mass and energy. However, this conversion of mass and energy is very slight. It is so slight that it can be ignored. In terms of the ratio of substance to energy conversion, the heat generated in the chemical reaction is so small that it can be ignored. However, ultimately speaking, it is still the transformation between matter and energy. You have known how matter turns into energy now. It is very simple and can be shown by the explosion of an atomic bomb. Now, here is another question: can energy be turned into matter? Look at the following formula:  $p \rightarrow n + e^+$ . In this formula,  $p$  stands for proton. The  $n$  stands for neutron. Can you tell me which is larger, the mass of a proton or the mass of a neutron? (Students: The mass of a neutron is larger.) The mass of a neutron is larger than that of a proton. This equation shows the decay of a proton. After a proton decays, it turns into a neutron and a positive electron. Otherwise, a proton has a positive electric field. Let's overlook this positive electron first. Only the mass of this neutron is much larger than that of this proton. Isn't it similar to an apple that is transformed into a watermelon after it is cut? What's the reason? It's very easy to understand. In the process of transformation, it absorbs some energy and converts it into mass. In fact, the mass of any atomic nucleus is always smaller than the sum of the separate mass of proton and neutron in an atomic nucleus. Why? Some mass has turned into energy! Take a kilo of chives again. When the speed of a kilo of chives reached the speed of light, its speed won't increase even if more energy is increased. But its mass becomes infinitely great, just because some energy has been turned into mass. The mutual transformation of mass and energy shows that nothing in the polar worlds is true existence. It depends on conditions for existence. So is the conservation of mass and energy possible? It is not. Nothing in the world has conservation. The Buddha described matter as **"Everything is empty of itself."** **"All appearances are empty and false."** **"There is not fixed dharma the Tathagata can speak."** **"The natures and appearances of all dharmas are impermanent and unfixd."** What's the reason? The Tathagata says, **"The seeing (subject) and the seeing conditions (object) as well as the appearance of thinking (a conscious mind and discrimination) are like sparks in space, which are originally nonexistent."** **"All dharmas ultimately are like water moons."** Neither energy nor matter is not true existence. They are not objective existence, either. The mutual transformation shown by mass-energy equation is a strong proof.

Some Western scientists have realized that "objective reality does not exist". The phenomena of the world we perceive and recognize through our sense organs are not the "objective existence" as we think. Some people in the scientific circle have also realized that "the universe is only an illusion." In the future the development of science has only one function, that is, to verify the authenticity of the Buddha's great wisdom as well as the advanced theories created by the ancient Chinese sages, such as Fu Xi, Lao Tzu, Confucius, Hui Neng and so on. The culture of Western science and technology, the so-called "hardware civilization", is just to verify the authenticity of the culture of Eastern sages and



worthies, also called “software civilization”. Meanwhile, thanks to its right energy, the culture of Eastern sages and worthies will have positive influences on those who are engaged in science and technology and enable more scientists and technicians to enter the ranks of Eastern sage culture. Master Hui Neng, the Eastern Tathagata, said, “If there were not the people, there would not be all dharmas.” Without the subject of the body and mind (human beings), there is not the object of the world (all dharmas). The experiment “Water Knows” conducted by Dr. Masaru Emoto, a Japanese scientist, shows that the mind directly influences the crystallization of water. A good mind leads to symmetrical and beautiful water crystals; an evil mind results in disorderly and ugly water crystals. This experiment also shows that subject and object are an inseparable oneness; that inside and outside are undivided; that the mind and the environment are the same suchness; and that heaven and man are unified. Just as the Buddha said, **“All dharmas are produced by false thought and rely on the false mind as its root. But the false mind has no self-appearance and also relies on the environment for an existence.** (The mind is originally not produced but depends on the environment for an existence.) **Following one’s thoughts, one feels and knows the environment before one’s sense organs. This is called the mind. Though the false mind and the environment before the sense organs depend on each other for its existence, there is no order of precedence in their emergences.**” This passage shows that subject and object come from the same source and exist at the same time. The mind and the environment are the same suchness. There is no such subject that does not depend on an object for its existence. Nor is there such an object that does not depend on a subject for its existence. The two polarities is inseparable from each other. **“One yin and one yang is exactly Dao.” “Knowledge arises from the dusts (sense objects). Appearance results from the roots (sense organs).”** These are exactly the true mechanism of existence! If one can transcend the relativity of polarity, and awaken to true emptiness and absoluteness, one will understand the relationship between relativity and absoluteness. In other words, relativity is exactly absoluteness; absoluteness is exactly relativity. In this way, one will completely transcend the relativity of polarity and enter the one-appearance of non-polarity that has no appearance (the pure information state).

As I said just now, matter is the isolated island. Why? Look at the Periodic Table of Chemical Elements you have learned in junior high school. Pay attention to the transuranium elements, which are after No. 92 element (including No. 92 element). Most of them are unstable radioactive elements. What will they turn into after they decay? They will turn from the matter state into the energy state. Do these elements decay in a natural way or in a forced way? These transuranium elements decay naturally. The phenomenon that matter naturally decays into energy shows that matter results from energy and the energy world is the “ancestral home” to matter. The energy world is actually the “ancestral home” to matter. Take you for example. Where are you going after this semester is finished? Are you going home? Yes, you are going home. Why? You can’t wait to go home because you are attached to your home. Similarly, matter is also “attached to its “home”, the energy state. Some matter is unstable and naturally turn into energy. Strictly speaking, all matter in the universe will finally turn into energy. What is different is that they have different half-life periods. All matter will decay and turn into the energy state. Some things change back automatically. Now we have known that matter comes from the ocean of energy. All matter has a spontaneous tendency to change from the matter state to the energy state. Note that the spontaneous tendency to change from the energy state to the matter state is much smaller than that to change from the matter state to the energy state. In other words, the tendency to change from the energy state to the matter state is small. But the tendency to change from the matter state to the energy state is great.

Therefore, almost half of the elements in the universe are unstable elements. Stable

elements only take up a small part of the elements. If energy could naturally turn into matter, there would not be empty space, and humans could not survive. The proportion of the matter state occupies merely 4% of the whole universe. You should not think the solar system, the Milky Way Galaxy, extragalactic nebula, hypergalaxy are huge and gigantic, but the whole energy state is countless times larger than the matter state. Western scientists just focus on the matter world. They do not know the energy world at all. However, Eastern sages and worthies have been cultivating, certifying and experiencing the energy world. What's more, they can even transcend the energy world and enter the information world until they reach the pure information world.

Matter has a spontaneous tendency to return to the energy state, so all matter is unstable. Lao Tzu said, "**Myriad as things are, they all return to the root.** (The energy state in the coarse form) **Returning to the root is called quietude.** (The energy state in the fine form) **Quietude is called restoring the destiny.** (The information state) **Restoring the destiny is called permanence.** (The pure information state) **Knowing permanence is called brightness.**" The original source, original nature and original body of each of us as well as everything in the universe is the very pure information state, a state of true emptiness and absoluteness. If one can go from the matter world into the energy world and then go from the energy world into the information world, one will be in the realm of freedom.

Please note down this. All matter is characterized by instability. How can it be seen? All matter has a half-life period. Note that all matter has a natural tendency to decay. What is different is that some have a long half-life period and others have a short half-life period. Some elements have a very short life that is just one thousandth second, and others have an even shorter life that is one millionth second. Aren't they short? (Students: Yes, they are.)

It is really short. A proton has the longest life in the physical world. The life of a neutron is not only short but also unstable. The life of a proton is about  $10^{32} \sim 10^{35}$  years. This is the longest life. Scientists used to think a proton had no life and could last forever. Later, scientists have found a proton has a life but it is a great deal longer. Now we have known that the whole matter world is comprised of protons. When all protons finish their decay, this world will be at an end. Protons are considered as the basis of the matter world we live in. Now we will not discuss what exists after protons but what exists before protons.

All the macroscopic objects in the matter world are made up of protons. Without protons, there wouldn't be atomic nuclei. Without atomic nuclei, there wouldn't be atoms. Without atoms, there wouldn't be molecules. Without molecules, there wouldn't be the existence of a human like you as well as the sun, the moon and the stars. Protons are not stable. Now that protons are not stable, how can it be possible that this matter world is a stable one?! This matter world is a false and illusory world. Since the world is illusory, it is bound to die out. It's estimated that in  $10^{100}$  years, even black holes will be vaporized. Both matter and energy can change. Energy also has different forms of existence. This will be explained later.

Seen from the mass-energy equation, is there the conservation of matter? Those who are clever have known the answer. But those who have been stuck in their false concepts cannot reason it out. There is not a conservation of matter. Matter is not conserved. Is this subverting your world view? In fact, all matter has its course of birth, growth, completion and death. Does the matter world we live in have its course of birth, growth, completion and death? (Students: Yes, it does.) Speak out your answer loud. You are right. You must establish right knowledge and view. If you are muddleheaded and parrot others' words, you will follow others to run. Even if you work hard all your life, you will still be a fool even after death! (Students: Hahaha.....)

Is there the conservation of matter? No, there isn't. Why? This is because there is mutual transformation between matter and energy. So what is the conservation? If you must say there is the conservation, it should be the conservation of mass and energy. The conservation of matter is a wrong concept. Otherwise, there would be the emergence of God. What is about the conservation of mass and energy then? The conservation of mass and energy corresponds to the mass-energy equation. But is it true? Actually, Einstein's relativity theory is not ultimate. It is only applicable to the premise that the speed of light is constant. If there is something faster than light, the relativity theory won't be applicable.

Why aren't western theories everlasting and are overturned after sometime? A Western scientist said that many scientific theories will be overthrown after twenty or thirty years. There is a scientist who wrote a book titled *Laws of Physics - the True Lies*. Why? This is because what they have realized is nothing but relative truths. Relative truths will be obviously wrong as soon as people's knowledge and thought have been deepened and updated. In the polar world, everything is polarized. Even the law of the relativity of polarity is relative. Relative things cannot be independently existent. So, it certainly cannot be always right. They change with different levels and states of human knowledge. What's more, the so-called laws and principles of the matter world they have known are just "appearances". They are unlikely to reach ultimate conclusions because they do not have ultimate cognitive tools and cognitive means. Some Westerners say, only Yi Jing cannot be overthrown for thousands of years. Have you heard of Yi Jing? (Students: Yes, we have.)

What is Yi Jing used for? (Students: It is used for fortune-telling.)

Just look at you, the unfilial descendants of the Chinese nation! (The students laugh.) It's pitiful that you think Yi Jing is just a book used for fortune-telling. The book that contains the highest wisdom of the Chinese nation is being ruined by you, the descendants of Chinese nation ..... Yi Jing ranks the first in Confucian classics. Fortune telling is only a small application. This application is not regarded as an advanced application. Students in ancient China must learn the Four Books and Five Classics, of which Yi Jing was the last one to be learned. The wisdom of ancient Chinese was extraordinary. What they view were not just one or two steps before their eyes. They had a panoramic view of the whole world and human civilization and handled problems from the perspective of transcending the world. Look at what Confucius said. "The period of a hundred generations can still be known." (Chapter 2: Government of the Analects) How many years are there in 100 generations? With each generation being 30 years, there are about 3000 years in the period of 100 generations. Confucius knew the happenings in a period of 3000 years. This is also a small application. However, it is really pitiful that the vast majority of modern learners focus just on the small application rather than the wonderful principle conveyed by of Yi Jing, *the Book of Changes*. It is really a decline of the civilization of sages and worthies. If you persist in learning and studying these wise principles, you will find that the Chinese have inconceivably great wisdom! It is very bad that you, the descendants of Fu Xi and Yellow Emperor, have forgotten the classics of wisdom the ancient sages left. Unfortunately, some unfilial descendants should make false comments on the culture of sages and worthies. And what's worse is that some unworthy Chinese blame it unscrupulously and destroy it wantonly. It is distressing to see such a happening!

.....Once you advocate the conservation of mass and energy, you have already transcended the conservation of mass. The conservation of mass is only confined to a very small scope. Only in the process where the transformation of mass and energy is unable to go on is there the conservation of mass. Is mass conserved in chemical reactions? Yes, it is. In chemical reactions, the absorption and emission of heat can be ignored. However, strictly speaking, it is not conserved either. There is either heat absorption or heat emission in chemical reactions. There are few chemical reactions that can be made within one step.

Most of them need several steps and undergo several processes of reactions to achieve the goal. In some steps there is heat absorption and in other there is heat emission. Generally speaking, the conservation of mass is applicable only in a very limited scope.

Similarly, the conservation of mass and energy is also applicable only in a limited scope. Ultimately speaking, there is no such conservation of mass and energy. Since matter comes from energy and tends to return to energy and additionally, there is the mutual transformation of mass and energy, how can there be the conservation of mass and energy?! Also, what if you should be asked such a question where energy comes from? Look! It is very simple. If there were conservation of mass, people would inevitably infer that there is God. How should this happen? Take this eraser for example. Suppose there is only the amount of matter like a blackboard eraser in the universe. As you imagine, this eraser could be transformed into a chalk box; this chalk box could be transformed into a pair of glass; this pair of glass could be transformed into a water cup; it could also be transformed into boys or girls, and so on. But students, what if you should be asked why there were just this amount of an eraser in the universe? Why weren't there more or less? Western people find it easy to answer this question. They say God just made "this amount". However, the problem has not yet been solved! What if you should go on asking Westerners for the reason why God just made such an amount of matter, no more and no less? They may say that God was tired that day. Perhaps, He would make more next week. (Students: Hahaha.....) Should you go on to ask who has created God, you would cause trouble!

Therefore, such a theory is too coarse and shallow. Since matter comes from its "ancient home" of energy, where does energy come from? The principle is the same. Energy is not a fixed value either. It can also be measured. Take light for example. Light has frequency and wavelength. The higher the frequency is, the shorter the wavelength will be, and the stronger the energy will be. With the principle of matter known, we should know that energy, which is by no means a fixed value, must have a source, its "ancient home". Have you learned standing wave? Now I use standing wave as an analogy. Look at this rope with one end nailed to the wall and the other in my hand. When my hand does not vibrate it, there will be no energy in the rope, won't there? (Students: No, there won't.) Yes, there won't energy in the rope. But when my hand vibrates, will there be wave? (Students: Yes, there will.)

From this simple example, we can know where energy comes from. You may say it is the vibration from my hand that generates energy. It is only a kind of demonstration. Is there any energy before the keys of a piano are struck? There is not. As the keys of a piano are struck, energy is produced. This subject will be explained later.

What does energy come from? Energy comes from information. Now my question is: What is information? Information is a kind of structure, which is similar to the blueprint of a building. However, information structure can exist freely independently without relying on matter and energy. Information structure is a form that is free from and independent of matter and energy. If we take standing wave as an example to illustrate it, the form of wave along the rope corresponds to information structure. Different forms of standing waves correspond to different information structures. Different information structures, according to the different levels of "solidity", have different states. When information structure is not "solid", there is the information state or the information world. When the "solidity" of information structure reaches a certain level, the information structure assumes the form and state of energy, that is, the energy information structure. When the energy information structure becomes much solidier, it assumes the form of matter, that is, the matter energy information structure. In other words, matter is the embodiment of highly concentrated energy; energy is the embodiment of highly concentrated information. Both energy and matter exist in the relative state of visible polarity. Information structure exists in the state

of non-polarity with hidden polarity in it. Matter, energy and information form the three great worlds. Ultimately speaking, the three great worlds are the same thing, have the same root and come from the same source. The general root and source of the three are the pure information state, a state of true emptiness and absoluteness. It is also called the original body (noumenon) or the original nature. The principle here is extremely profound. It is not easy for you to understand.

It should be known that, the word “information” as in information structure, the information state and the information world is just a world used to express the multi-levels of the worlds. In reality, there is nothing that can be named “information”. For the sake of communication, it is just used as a temporary name. So why is “information” used? Let’s use telepathy and premonition to illustrate it, which are more vividly and intuitively. For example, when a mother suddenly falls ill, especially a serious one, her children always have a premonition, even if they are thousands of kilometers apart. Mountains and rivers cannot prevent such communication from happening. How does such communication happen? Can it be conveyed by means of energy? No, it can’t. Nor can it be conveyed by matter. Material things cannot be conveyed so far away, especially millions of kilometers away. Energy weakens as it travels further. However, information structure can be transmitted to every corner of the worlds of the ten directions without attenuation and decay. Some French scientists have done a famous experiment. A pair of elementary particles with opposite spins, one rotating clockwise and the other counter clockwise, was kept very far away from each other. When one particle changes its direction, say from clockwise to counterclockwise, the other immediately changes its direction. This experiment has been successfully completed. When the distance becomes infinitely far, neither matter nor energy works. So how do these two elementary particles interact? They interact by information structure. The two elementary particles, which form a pair, have the same origin and exist at the same time. They are originally the two ends of the same original body. From this example, we can see that relative things in the bipolar worlds have the same origin and exist at the same time. No matter how far away they, they can still communicate with each other. When the movement and direction of one of the pair change, the other one changes spontaneously. In this case, neither matter nor energy works. Only information structures in “the information field” respond and interact with each other. This reaction and interaction happen spontaneously. So, what do they rely on to respond and interact with each other? They rely on information field with information structure. From this point of view, we should have a better understanding of the information structure and the information world. Though information is hard to understand, it is a real existence. In fact, in the world we live in, besides matter and energy, there are information structures and information fields. Are you clear? (Students: Yes, we are.)

Now, here is another example. As we know, every mother misses her son when her son is far away from her. This is a normal phenomenon. You all have moms, right? Does your mother miss you? (Students: Yes, she is.)

How do you know your mother misses you? It is a very simple question, isn’t it? Yes, it is. Maybe it is too simple for you to feel it. The information field plays its part in such a phenomenon. The “information field”, as I call it, is just a forced name, because the original source state is nameless. It is named “information field” just for understanding. As we know, a field decays, but the information structure of an information field and an information field full of information structure will never decay. Both magnetic and electricity fields decay. So does the gravitational field. The fields of the four different types of interactions decay as well. Outside the scope, the strong and weak interactions will not work. The electromagnetic interaction will weaken and not work when it is far. Gravity is also called the force of long distance. When it goes beyond a certain distance, it has almost nothing.

However, no matter how far the information is, it will never change. It has nothing to do with the distance.

Let's go back to the previous question. Does your mother miss you? Everyone says "Yes!" This is because you all think that your mother misses you. Here is another question: Do the mothers of other students miss you? No, they don't (pointing to two other students). The mother of this student misses this student; the mother of that student misses that student. Does the mother of that student miss you (pointing to one of the two students)? (Students: Hahaha.....) Now, tell me! Does your mother miss him? (Students: No, she doesn't.)

How do you know your mother is missing you, not someone else? You didn't see your mother! Even if you see your mother, she is just a material person. How do you know that the person your mother misses is you, not other students? The principle is very deep. It is information that plays its role behind it. Some students may say, "When I use my head to think about it, my mom is surely missing me; his mother is surely missing him." How do you know it? How do you judge it? Your explanation is not right. Logically speaking, both his mother and your mother are made up of matter and energy. It should be logical that his mother's and your mother's energy fields equally act on you and call on you as well. But this is not the case. His parents' information field does not summon you and your parents' information field does not summon him. Why? Information fields with too much difference do not affect each other. The information structures in them do not summon and interact to each other. Only information fields with similar and related information structures can affect, influence, summon and interact with each other. This is the characteristics of information structure and information field. Therefore, even if his mother stands by you, his mother's information field does not affect and summon you. However, your mother's the information field influence and summon you wherever you go.

Students, there is a profound principle behind this example. There are three states of things in nature, that is, matter, energy and information, also known as the three great worlds. Now I take Brownian movement for example. Students of physics are familiar with Brownian movement, which is a kind of chaotic movement. If you asked R. Brown for the reason why there is chaotic movement, he wouldn't know. He just discovered the chaotic motion of molecules. If you observe water molecules, you'll also find water molecules move in Brownian movement with temperature changes. But you should ask such a question: Why don't water molecules move in an orderly manner? Other theories and sayings are not ultimate. Even if you use the theory of dissipative structure to explain the transition from disorder to order, you cannot get to the final point either. Why? This is because both the disordered Brownian movement and the ordered Dissipative Structure System are stipulated by their respective information structures. It is not the matter or energy itself but the information structure that plays a decisive role in the order or disorder of matter and energy.

Moreover, every kind of matter has some matter energy information structure, and is the materialization of a certain energy specific information structure. Matter is a form of expression which reflects its basic information structure. Similarly, each kind of energy also has certain energy information structure, and is the energized existence of certain information structure. It is still an expressive form of information structure. What's more, every kind of matter possesses a specific matter energy information structure, and is the materialized existence of energized specific information structure. Its fundamental existence is a kind of embodiment to display its information structure. Similarly, every kind of energy also possesses a specific energy information structure, and is the energized existence of specific information structure. It is still a kind of embodiment. Only information structure is the more real existence of all things in the universe. That is to say,

it is the core content of the existing state of matter and energy.

It should be known that it is information structure that masters the whole world. All things in the universe, from insentient beings to sentient beings, are unexceptionally the expression and embodiment of information structure. Information structure is the fundamental cause of the existence of everything in the universe. It is very difficult for people to realize this fact. It is more difficult for modern people to realize it. Information structure, which is called karma by the Buddha, is produced when absolute vacuum is polarized by a thought of ignorance. Then, through varieties of repeated polarizations, information structure is getting stronger and stronger, thus forming the different levels of matter, energy and information. Further mutual stimulations and responses of different levels give rise to new information structures. And new information structures continue to polarize and to be polarized without cease. These evolutionary phenomena are described by the Buddha as “the three subtleties and six coarsenesses. Karma is created by the body, mouth and mind. As different kinds of karmic information structures created, these karmic information structures, through self-organization, form the ten levels of Dharma Realm (the Dharma realms of Buddhas, Bodhisattvas, Pratyeka-Buddhas, Arhats, heavenly beings, asuras, human beings, animals, hungry ghosts and hell dwellers). As a result, the Buddha said that the five skandhas (matter, feeling, thinking, activity and consciousness), the six sense organs (eye, ear, nose, tongue, body and mind), the six sense dusts (matter, sound, smell, taste, objects of touch and dharmas), the six consciousnesses (the consciousnesses of eye, ear, nose, tongue, body and mind), and the seven elements (earth, water, fire, wind, emptiness, seeing and consciousness), are all discoveries have been made by living beings according to their own karmas. However, people in the world, not having realized this, always think that the external world is objective reality produced through causes and conditions. They have such viewpoints because they have a conscious mind that gives rise to various discriminations and calculations. Their words and speeches have no real meaning. The five skandhas, the six sense dusts, the six sense organs, the six consciousnesses and the seven elements represent all things in the universe. With the great wisdom gained through his personal cultivation and certification, the Buddha had long known that all things in the universe are the manifestation of information structure (karma). He described this phenomenon as “discoveries made according to the karma one has created”. Without such great wisdom that must be gained through personal cultivation and certification, those mundane thinkers, philosophers and scientists do not know the fact that the fundamental cause of the world is the information structure (karma). They mistakenly think that the existence of all things in the universe is based on causes and conditions. Worse still, they describe all things in the universe as nature and objective reality. Such understanding and knowledge are fundamentally mistaken, because they come to their conclusions through their thinking and mental consciousness. The ten levels of Dharma realms spoken of by the Buddha refer to different levels of worlds that are discovered by living beings according to different information structures (karmas) they have created since countless billions of eons ago. Different living beings have different depending retribution (the outside world) and proper retribution (the mind and body). Only by changing “karma” (information structure) can living beings change their world. The fundamental mechanism lies in information structure that governs all worlds. In other words, change information structure and one change the world.

Confucius described information structure as “activating” or “moving”. He said, “Yi, having no thought and no action, is still and unmoving. However, once moved, it can penetrate the causes under heaven.” Everything under heaven comes into being by means of “being moved” (information structure), which is caused by thought and action. This view is equivalent to the Buddha’s view of the three karmas of the body, mouth and mind. Zhou

Dunyi, founder of Neo-Confucianism of Song and Ming Dynasties, directly used the dividing line between yin and yang in the Taiji diagram (later known as the “S” line of the Taiji diagram.) to express this “being moved”. By using the “S” line to express information structure, Zhou Dunyi which makes it convenient for people to know information structure. In Lao Tzu’s view, information structure goes beyond the power of human senses. He said, “It is a form with no form and an image with no image. It can be described as impalpable and intangible.” Lao Tzu directly used “a form with no form” to express karmic information structure. From the whole perspective of the three great worlds, “an image with no image” refers to information structure. This is a higher level compared with the previous one whose information structure is considered as energy. Ultimately speaking, “a form with no form” shows it is neither matter nor energy; “an image with no image” shows it is an information state which is true presence. “It is so impalpable and so intangible; and yet within it there are images.” This shows that karmic information structure can be energized and transformed into energy information structure. “It is so intangible and so impalpable; and yet within it there are things.” This shows that karmic information structure can be materialized and transformed into matter energy information structure, namely, matter.

Now, you have known the fundamentality, generality and importance possessed by information structure. Here are more examples concerning information structure, which will make you clearer. Electrocardiogram can show someone is suffering heart disease, such as a fast heart rate, but not display the reason for it. Why should the patient suffer a fast heart rate? The root cause lies in information structure. A certain information structure has caused the emergence of fast heart rate. Students, look at the two objects now. Is there gravitation between them (referring to a water cup and a blackboard eraser)? (Students: Yes, there is.)

Yes, you’re right. There is gravitation between them. Now, there are other questions that have come up. Why is there gravitation between objects? Why don’t objects repel each other? You may say it is because they exchange gravitons in gravitational fields. The electromagnetic interaction between charged particles is formed due to the exchange of photons. The role a gravitational field plays is to exchange gravitons. The more there are exchange gravitons, the greater gravitation there will be. You may continue to ask: Why is it that the more exchange gravitons there are, the greater rather than smaller the gravitation will be? Students, you should ask these questions. Answers to these questions cannot be found by those who are at the levels of matter and energy. Finally, the answer lies in the level of information structure. The fundamental cause exists in information structure. Here is another example. What happened to Qin Shihuang, the first emperor of the Qin Dynasty? (Students: He was dead.)

And what happened to Zhu Yuanzhang, the first emperor of the Ming Dynasty? (Students: He was also dead.) Have they been dead? (Students: Hahaha.....)

What will happen to you in a hundred years? (Students: We will die, too.)

Why must you die? Is it possible that you will not die? Attention, please! Neither matter nor energy can solve the problem. Matter has no death but transformation. Energy that does not die can increase or decrease or be transformed. Attention! Why did Qin Shihuang die? Why did Zhu Yuanzhang die? What happened to Hitler? (Students: He also died.)

Now a conclusion can be reached that everyone dies. Isn’t it a natural law that everyone dies? So who is it that stipulates that everyone dies? Is it matter or energy that stipulates that everyone dies? Neither of them can stipulate it. Essentially Matter and energy is the same thing. Matter is an embodiment of highly concentrated energy and a way of storing energy. Thus, matter belongs in the category of energy. Now, let’s return to our previous subject: Why must everyone die? Why is there nobody that doesn’t die? Who has



stipulated it? It is information structure that stipulates it. Let's use a computer as an analogy to illustrate it. Matter corresponds to the hardware of a computer. After a computer is powered, the computer has energy, which corresponds to energy. If someone buys a computer, which is made up of matter, and connects it to power but there is no information to control and drive it, does the computer work? No, it doesn't. There must be the information structure of software to drive, guide and control it. The software of a computer corresponds to information structure. Why must everyone die? The reason is that in everyone's DNA structure there is the information structure of birth, growth, completion and death. Such information structure of birth, growth, completion and death has long stipulated everyone's life. Look at my hair and tell me what color it is. (Students: It is gray.)

When did it begin to turn gray? Look at your hair, which is jade black. Students, can you tell me what it is that makes the hair turn white? Matter is unlikely to make hair turn white, for white hair and black hair are both matter. Besides, the energy in the food you eat does not change either. If you think you are in need of more energy, you can take some additional tonics. Does it work? It doesn't work. Even if you can take in tonics every day, your hair still turns white inexorably when the stipulated years and years arrive. Even if you eat ginseng and fleece-flower roots every day, you can't stop your hair from turning white. When the time arrives, you surely have white hairs and a wrinkled face. What's the reason? It is the information structure of birth, growth, completion and death that makes it happen. In adolescence, boys grow beards while girls don't. What makes it happen? Is it matter or energy that makes it happen? It seems not. Children from the same family eat the food from the same pot cooked by the same mother, but the boys and the girls have greatly different physiological characteristics. So it is not matter or energy that makes these happen. So what is it? It is the information structure.

If it was good food and adequate energy that control the quality of hair, those emperors and kings wouldn't have white hair. Just now, I mentioned some well-known figures in history. They were all dead. What makes them die? It is not matter or energy but information that makes controls them and makes them die. In others words, it is the rules of information structure that causes this to happen. Any state of matter and any state of energy, which are defined and controlled by a series of information structures, conduct their respective movements in matter and energy. Attention, please! Matter is moved by energy; movement is stipulated by information. There is no movement that is not stipulated by some information structure. Can you find a thing in nature, whether it is matter or energy, that is not stipulated by information structure? You cannot find such a thing. Just now, we I explained Brownian motion. Why should there be Brownian motion? It is the chaotic information structure of Brownian motion that makes corresponding things move in the way of Brownian movement. Why was Qin Shihuang bound was dead? It is his information structure that stipulated that he should die. It is the same with Zhu Yuanzhang. You are no exception. What is the reason? It is information structure that stipulates everyone should die. Even protons can't escape from death. What is different is that protons live a little longer, but they will still die. They also follow the information rule of birth, growth, completion and death.

We talked about matter, energy and information. Look at the object in my hand. It is made of matter. Every piece of matter has a field. Does matter have a field? (Students: No, it doesn't.)

If matter had no field, how could there be gravitation? Gravitation is also a field, which is called the gravitational field. Every piece of matter is surrounded by a field. Matter and field is filled with energy. As we often say, matter depends on energy to move while movement is stipulated by information. Everything is surrounded by a field. There is information structure in everything and its field. When a certain piece of matter is

converted into energy, it is “its matter energy information structure” that has disappeared. However, its energy field still remains. That is to say, its “energy information structure” does not disappear. Even if matter and the field disappear, information structure still exists. Should all these things disappear completely, how could we know where the former North and south poles were? How can we depend know it? We depend on the energy information structure and the information field. Now, all of you are sitting here. People who use an infrared camera can take the photo of your infrared images after you leave. The reason is that the image of each of you is still there. Your infrared radiation is still there. Over time, the energy information field disappears. When the time is not long, you will be all photographed.

**“There are countless Buddhas as many as the numbers as sands in rivers in a tiny dust.” “The Buddhas can display Buddhalands of Precious King at the tip of a hair, and seated in a small dust they turn the great Dharma Wheel.” “Having a perfect, bright body and mind, Buddhas, without moving their Way-place, can contain and display all the worlds in the ten directions at the tip of a hair end.”** In the information world, information structure seems invisible but exists everywhere. This mechanism is very profound. It is similar to a room where there are a thousand lights, each giving out light that does not interfere with each other. Even in the matter world and the energy world, the information field and information structure also pervade every place. However, having been limited and obstructed by various factors, people like us, who are comprised of matter and energy, cannot experience and accept it.

The information field exists forever, but you cannot bring it out. When environmental conditions are suitable, nature can also display varieties of information structures. The phenomena of the bodies, minds and worlds in the ten Dharma realms are just the manifestations of different information structures appearing before. So, students, the information structure possessed by one will never disappear. Why? The information structure in the information is pervasive and not subject to any limit of time and space. Once your cognitive channel is opened, you will see all of the information structures you have created in the past countless eons. Of course, you don’t believe until your cognitive channel is opened and displayed. Only when you cognitive channel is opened can you recognize ultimate and absolute truth.

## **2. The Law of Period and Cycle**

Now look at the world around us. There are two kinds of beings in the world: sentient beings and insentient beings. The two types of beings make up nature. Everything in the universe is subject the law of birth, growth, completion and death. No matter what form of life they are, whether it is material form or energy form, whether sentient or insentient, they must follow the law of birth, growth, completion and death. More importantly, the birth, growth, completion and death of all things do not happen at once but are periodic and cyclic. This is an analogy. When wheat seeds are sown, they begin to grow. In the process of growth, wheat seeds first grow into seedlings, and seedlings grow into wheat ears. When ears of wheat are ripe, they are harvested and then wheat seeds are produced. With the death of old wheat seeds and the growth of new seedlings, another cycle of birth, growth, completion and death begins. Everything in the universe goes through the process of birth, growth, completion and death. This leads to a fundamental law of the matter world in the universe - the law of circulation and cycle.

The law of period and cycle is the most fundamental law in the matter world. Students, you can find nothing in the world that is not subject to the law of period and cycle. If you were able to find one, you would be wiser than Einstein. Can you find anything that is not subject to the law of period and cycle, the law of birth, growth, completion and death? No,

you can't. Everything in the matter world is subject to the law of period and cycle. In other words, everything in the world, either sentient or insentient, are restricted and controlled by the process of birth, growth, completion and death. The Buddha said that every world has to go through a process of formation, stay, decay and emptiness. A world needs 20 medium kalpas to form, another 20 medium kalpas to stay, another 20 medium kalpas to decay, and another 20 medium kalpas to become empty. What happens after a period of emptiness? Another cycle of formation, stay, decay and emptiness occurs. So the process of formation, stay, decay and emptiness is periodic and cyclic. Each medium kalpa is made up of 20 small kalpas, each of which has 16.8 million years. So a medium kalpa has about 336 million years. The total of 80 medium kalpas forms a big kalpa, which has about 26.88 billion years. It takes tens of billions of years for a world to form, stay, decay and become empty.

However, the periods of birth, growth, completion and death of living beings vary greatly. Among all heavenly beings, those who live in the Heaven of Four Heavenly Kings have the shortest life span of 9,125,000 years. Heavenly beings in heavens of the Formless Realm have the longest life span, which is 80,000 great kalpas. These heavenly beings are not even affected by the law of the matter world. However, they are restricted by the law of period and cycle. Why? The reason is that the formation, stay, decay and emptiness of the world only occur in the heavens of Desire Realm and Form Realm. Influences caused by such phenomena cannot reach the heavens of Formless Realm. However, some living beings have a very short lifespan. One of them is the human beings living on the earth today. The average life span of human beings on the earth today is only a few decades. In a word, both sentient beings and insentient beings are governed by the law of period and cycle and undergo the change of birth, death and impermanence.

Confucianism, Taoism, Buddhism and science all study the law of birth, growth, completion and death. Western science, as a culture, is also based on the law of period and cycle characterized by birth, growth, completion and death. In the following lectures, the theme is mainly concerned with how to escape from the law of period and cycle and transcend the restriction of this law. This is really the greatest "science" and the most advanced and profound theory. This is the greatest "science" and the most advanced and profound theory. Now, we are all constrained by the law of period and cycle. If only we were not bound by this law! If you were immortal, it would be an incredible state.

It is easy for every scientist and every philosopher to understand the law of period and cycle. But it is difficult for them to find a case that is not constrained by the law of period and cycle, and it is also difficult to find a way to avoid it. Engels was very intelligent person in the West, and so was Hegel. They both realized the law of period and cycle. Engels said that there is no such immutable thing in the world. He also said that man can go from the realm of necessity to the realm of freedom.

Hegel realized the inference that "matter is subject". He knew that nature is the spirit of self-alienation. He also knew the "absolute spirit". But these conclusions were not the state he personally experienced and certified but the product of his thinking produced by thinking and reasoning. Such theories cannot even guide the theoreticians out of the law of period and cycle. How can they be used to guide others to escape from the control of the law of period and cycle?! Their understanding of the original body (noumenon) and the original nature of the universe is still at the stage of speculation and reasoning based on their false mind and consciousness.

Even though some of their descriptions and viewpoints are true, they are still knowledge based on the sixth consciousness, the seventh consciousness and the first five consciousnesses. They cannot reach and understand the eighth consciousness, let alone transforming the eight kinds of consciousness into the four kinds of wisdom, that is, the

wonderful wisdom of observation, the nature wisdom of equality, the great round mirror wisdom and the completing-all wisdom. So they were just clever and intelligent philosophers whose theories come from thinking and reasoning based on consciousness.

They were not liberators with the great wisdom of one-appearance. Scientists focus only on what is perceived through the senses. They study measurable relationships between things as well as relationships within relationships until the advent of the theory of relativity, dissipative structure (Chaosology), quantum mechanics, the big bang theory, the string theory, the grand unified field theory, etc. But they only focus on solving problems in front of them, society and nature. They themselves do not have correct world outlooks and outlooks on life and values. They just advance passively and develop randomly with scientific experiments, scientific theories and scientific spirit. Even if they realize the unity of subject and object and the oneness of the mind and the world, they still have no goal of self-realization, willpower and ability to extricate themselves from the law of period and cycle. Therefore, scientists and philosophers have not yet got the wisdom to extricate themselves from the fundamental law of the matter world.

The Buddha said, **“Wisdom is based on precepts** (One should have a clear sense of purposeful liberation and take action accordingly). **The increase of white dharma** (the Way of liberation) **is based on wisdom** (The knowledge, views and methods of liberation the Buddha personally certified should be studied, taught and practiced and equipped). **For this reason, Bodhisattvas should learn wisdoms. All things that are hard to do and complete** (the so-called worldly theories, isms, thoughts, views, teachings, etc.), **all workmanships** (science and technology) **and all medicines in the world should be studied. But these wisdoms** (the theories and teachings spread by those philosophers, thinkers and scientists, etc.) **cannot lead people to remove desire and enter the state of stillness and extinction** (Those worldly theories and teachings cannot liberate people from the constraints of the law of period and cycle). **Nor do they guide people towards Bodhi** (They can’t lead people to the realm of original enlightenment which is a state of true vacuum and exists eternally and where there is no birth and no death).”

**“So I should try harder to seek another set of Dharma medicine and workmanship** (The Way of liberation). **With such wisdoms, I will attain that ultimate state of stillness and extinction** (completely getting rid of the constraints of the law of period and cycle and going into the realm of great wisdom). **The Bodhisattvas who pursue the root of all dharmas** (The Way of liberation) **can see no dharma rising from dharma.**” (‘All things have neither birth nor extinction. They have no appearance and non-action.’ ‘All dharmas have an empty appearance.’ ‘All appearances are the non-appearance.’ Such understanding is really the wonderful ways leading to eternal liberation. This is an understanding and state philosophers, thinkers, scientists, cannot understand and are unable to enter into.) **Because of not seeing, they dwell in stillness and extinction** (They have completely extricated themselves from the constraints of the law of period and cycle); **because of dwelling in stillness and extinction, they suffer from no angst and no distress; because of suffering from no angst and no distress, they fully understand birth and death. For living beings’ sake, they go through those births and deaths so as to make living beings remove suffering.**” (To help living beings get rid of the constraints of the law of period and cycle, with the vow of kindness and compassion, those great Bodhisattvas who have been liberated enter the worlds subject to the law of period and cycle to spread Dao to transcend the law of period and cycle. In this way, living beings will get eternal liberation.)

Confucius also realized the fundamental law of period and cycle, so he sighed feelingly: **“The passage should go like this! It has been going on day and night without cease!”** The cycle of birth, growth, completion and death has been going on like the flow of

a river without cease. **“Yi is characterized by production and reproduction.” “Things cannot be in motion forever.” “Things cannot be at rest forever.” “Things cannot leave forever.” “Things cannot stay in the same place forever.” “Things cannot be strong forever.” “Things cannot be excessive forever.” “Things cannot have good luck forever.” “Nothing can have good luck forever.” “Nothing can have ill luck forever.” “Things cannot be exhausted.” “When the sun goes the moon comes; when the moon goes the moon comes.” “When cold goes heat comes; when heat goes cold comes.”** These are expressions Confucius used to describe the law of period and cycle. What is more valuable is that Confucius found a way to get rid of the law of period and cycle. He said, “I hold the two ends and exhaust both.” Thus one can reach the final state of “the suchness of emptied emptiness”. All polar things exist on the basis of the opposition of two opposites (ends). Because of the opposition of the two opposites, there is movement and change based on their interaction. Because of movement and change based on interaction, there is the law of period and cycle. Therefore, only by transcending polar opposition can people completely get rid of the law of period and cycle. Once people transcend the opposition of polar ends, they will naturally go into the non-polarity of “the suchness of emptied emptiness”. At that time they will have completely transcended the constraints of the law of period and cycle.

Lao Tzu researched deeply into the law of period and cycle and its corresponding method of liberation. He said, **“A squall does not last a whole morning. A downpour doesn’t last a whole day. Who makes these? It is heaven and earth. Even heaven and earth cannot last forever, how much less should human beings?!”** Thus it can be seen that all things, including heaven, earth and man, are all subject to the constraints of the law of period and cycle. **“Return is the motion of Dao.”** Things subject to motion and change turn into their opposites when they reach the extreme. They always move and change in the opposite direction. For example, the instant a man is born, he strides toward death. What he experiences is a process of birth, growth, completion and death. Similarly, the instant a man dies, he strides toward another life. Here is another example. The moment the sun rises in the east, it is on Dao to setting down in the west. The moment the sun sets down in the west, it is on Dao to rising in the east again, thus, forming the double negatives based on the endless periods and cycles. (The Buddha used the following expression to describe this process: **“A sentient being will be reborn in another place immediately it ceases to be in this place.”** The Buddha described the period and cycle of living beings as “samsara in the six paths”, where there is no end of births and deaths.) **“When things are big and strong, they will be on the decline.” “Misfortune lies in good fortune. Good fortune exists in misfortune.” “The hard and strong are at the base. The soft and weak are at the top.” “The Way of Heaven is to exhaust surplus and make up for deficiency.”** Lao Tzu used these statements to describe the attribute, condition and process of the law of period and cycle.

Lao Tzu also put forward the theory and method of how to extricate oneself from the law of period and cycle. **“Myriad as things are, they all return to the root. Returning to the root is called quietude. Quietude is called restoring the destiny. Restoring the destiny is called permanence. Knowing permanence is called brightness. Not knowing permanence, one will act recklessly, which leads to disaster. Knowing permanence, one will be tolerant. Tolerance leads to selflessness. Selflessness leads to the whole. The whole is heaven. Heaven is Dao. Dao is eternal existence. One will never perish even without the body.”** Only when all things return to the original source (restoring to the destiny) where there is neither birth nor death and neither coming nor going will they be able to exist forever. (“Permanence”, “tolerance”, “selflessness”, “the whole”, “heaven”, “Dao”, “external existence”, “never peril”, etc.)

Lao Tzu also said, **“Know masculine to grasp feminine and transcend both. Know white to hold black and remove both. Know honor to grab disgrace and exhaust both.”** These words teach people how to transcend polarities and enter the non-polar “baby” state, also known as Wuji and “*Pu*”, a piece of uncarved block. At that time, they will “follow Dao only” and “tally with Dao”. Having extricated themselves from the constraints of the law of period and cycle, they will reach the eternal state of “boundless life and perpetual sight”, and finally certify it through personal experience. People should first transcend the polarity by “blunting the sharpness and untangling the knot”, and then remove the polarity by “harmonizing with the light and merging with the dust”. Finally, they arrive at the ultimate state where they do nothing but leave nothing undone. They have infinitely wonderful capacity for working wonders and can achieve success at ease. Lao Tzu described this ability as follows. “Holding the great form, the sages go everywhere under heaven but cause no harm. They are eternally in safety, at peace and at ease.” When we reach the state where “Dao is solely honored”, “Dao is originally so” and “the greatest maker never cuts”, we will be equipped with the wonderful virtue of non-doing and the ability to make achievements at ease. We seem to do nothing but we leave nothing undone. We will be able to manifest in whatever body according to circumstances to take across living beings. These contents are very difficult. They are unlikely to be thoroughly understood and accepted within a very short time. It doesn’t matter. You just make an acquaintance of it. You should know there is the law of period and cycle as well as theories and methods of transcending the constraints of such a law.

© Just now I introduced to you something about Ying Jing, the Book of Changes. What is the meaning of this Yi? It has three layers of meanings: change, changelessness and simplicity. Here I only talk about change. Change means movement and transformation. Yi Jing, which looks at the law of change, gives a thoroughly detailed description of the law of movement and transformation, which can be overthrown by no one. Some people in the West say that for thousands of years, the only thing that has not been overthrown is Ying Jing. Can it be overthrown? It is impossible! How can absolute truth be overthrown!

Confucius said, **“Yi has Taiji, which produces the two forms. The two forms produce the four emblems. The four emblems produce the eight Trigrams.”** And the eight trigrams evolve into the ten thousand things. Lao Tzu said, **“Dao produces one, the one produces two, the two produces three, and the three produces the ten thousand things.”** As some Buddhists say, **“An idea of ignorance gives birth to the three subtleties** (the karmic appearance of ignorance, the appearance of the ability to see and the appearance of state). **States used as conditions results in the six coarseness** (the appearance of knowledge, the appearance of continuity, the appearance of attachment and clinging, the name appearance, the karma-rising appearance, and the suffering appearance caused by karmic bondage).” In other words, sentient beings come down from the vacuum state, a state of true emptiness, to the formless realm. They then develop from the formless realm further to the matter realm, from matter realm to desire realm. Do these three theories describe the same process? Yes, they do. Though different in descriptions, these theories refer to the same evolutionary process. In mathematics, there is one, two, three, four, five, six, seven, eight and nine. These numbers show the law of change. Which number follows nine? (Students: Zero.)

Excellent! Some students seem to have wisdom. They even know it is zero that follows 9. The number ten occupies the position of zero. So does the number twenty. “Zero”, from the perspective of the law of period and cycle, stands for freedom, extrication and liberation, for it is subject to no law. With the attribute of non-polarity, zero undergoes no movement and no transformation. Such a state is the characteristic of the information world. The information world consists of two types, one being non-polarity with hidden

polarities and the other non-polarity with no polarities. The matter world and the energy world are polar worlds which are subject to the law of period and cycle. The Buddha said that there are three polar illnesses in polar worlds that cannot be cured of. The three illnesses are eating and drinking, shitting and pissing, and aging and death. These three illnesses are incurable in the polar worlds. Only when people transcend the polar worlds can the three illnesses be cured of once and for all. For this reason, the Buddha devoted his whole life to teaching and instructing people how to cure the three illnesses. He hoped that everyone can get rid of the three illnesses and have a life form that needs no consumption and has no life and no death. Only by transcending polarity and entering non-polarity can such a wonderful life form be attained. There are many ways in which people can enter the world of non-polarity. Here I just introduce one that leads to the World of Ultimate Bliss, a famous non-polar world. It is a way of being mindful of the holy name of Amitabha. Through the responses in the form of information structure, one can transcend the present polar world and enter the world of non-polar world.

Next, let's get to know something about the non-polar World of Ultimate Bliss. The following are what the Buddha said. **"In the country of that Buddha (Amitabha), the land, which is naturally formed by the seven treasures, gold, silver, glaze, coral, amber, tridacna and agate, is broad, vast and immense and has no bounds. These precious things, mixed with each other, are impressively bright and illustrious, delicate and beautiful, and pure and solemn. They surpass the cream of all treasures in the worlds throughout the ten directions."** **"Again, within the territory, there are not Sumeru Mountains, Vajra Enclosing Mountains and other mountains. Nor are there oceans, seas, streams, canals, wells or valleys. Thanks to Buddha's divine power, they will appear if they need to be seen. There are not the suffering realms of hells, hungry ghosts and animals. Nor are there the four seasons of spring, summer, autumn and winter. The weather there is comfortable, neither too hot nor too cold."** **"Those who are born in the land of that Buddha have clear and pure physical bodies, wonderful voices, spiritual penetrations, merits and virtues. The palaces they live in, their clothes and diets, as well as the smells of flowers and other things to decorate them, are like those natural ones in the sixth heaven. When they want to have meals, a bowl made of the seven treasures will naturally appear before them. Bowls made of gold, silver, glaze, tridacna, agate, coral, amber and pearls of bright moon, will come at will. A diet of one hundred flavors will naturally appear. Though there are diets, they don't have to eat them. Only by seeing the colors and smelling the flavors, they will become full and have a soft body and mind, for they eat by consciousness. They don't become attached to those flavors. Diets disappear after they finish their meals and reappear when it is time to have meals. The land of that Buddha, which is clear, pure and tranquil and filled with subtle bliss, is only second to the way of nirvana which is unconditional and non-active. Those sound-hearers, Pratyekas, Bodhisattvas and heavenly beings there have high levels of wisdom and spiritual power. They are of the same kind and have no strange shape. But in accordance with local customs, they have the name such as heavenly being. They have regular features, which are rarely seen in the world. They, who are neither heavenly beings nor humans, have wonderfully subtle and delicate looks. They are endowed with natural body of nothingness and boundlessness."**

**"Heavenly beings living in the Land of Infinite Life have clothes, diets, fragrances of flowers, necklaces of jade and pearls, silk canopies, pennants, streamers, subtly wonderful voices, houses, palaces, and halls, which are well matched with their shapes, complexions, heights and builds, which are made of one treasure, two treasures or even countless treasures, and which will appear before them immediately they desire**

them. Further, there are wonderful clothes made of many treasures that spread all over the land and on which all heavenly beings walk. Countless precious nets that overlay the Buddhaland are all made of gold threads and pearls and mixed with hundreds of thousands of miscellaneous treasures which are extremely rare. With dazzling precious bells hanging around in the four directions, they are elaborately decorated and extremely impressive. Winds of virtue blow naturally and gently. Such winds, which are neither cold nor hot, blowing in the precious nets and precious trees, produce countless, subtle dharma sounds and give out endless, elegant fragrances of virtue. When beings hear such winds, their defilement, fatigue and bad habits will not arise. When such winds touch their body, all of them will be happy and joyous. They are like Bhikshus who have achieved the samadhi of complete extinction of sensation and thought. Also, the wind blows blossoms and scatters them all over the Buddhaland. The blossoms, with their different colors, are never messy. With soft luster, they are exceedingly fragrant. When heavenly beings step on these blossoms, they will fall four inches. With the feet raised, the blossoms flatten again. When these blossoms are used up, the ground will crack and they disappear in turn, all turning clean and pure, with nothing missing. With the time, the wind blows away and scatters blossoms. This happens six times. Again, there are precious lotus flowers filling the whole land, each precious lotus flower having hundreds of thousands of billions of leaves. The flowers are brilliant and have an infinite variety of colors. Blue lotuses give off blue light; white lotuses give off white light; those dark, yellow, red and purple lotuses each give off brilliant light which are brighter than that of the sun and the moon. In each flower there are thirty six hundred thousand billion kinds of light; in each kind of light there appear thirty six hundred thousand billion Buddhas who have wonderfully purple and gold bodies. Every Buddha also gives off hundreds of thousands of rays of light and speaks wonderful dharma for the worlds in the ten directions. These Buddhas each make immeasurable beings safely established in the proper the Buddhadharma.”

“Bodhisattvas in that land, relying on the spiritual powers of Buddha, over the time of a meal, can travel to the countless worlds throughout the ten directions to make offerings to all the Buddhas, World Honored Ones. As soon as they think, countless and boundless offerings such as flowers, incenses, dance and music, silk canopies, pennants, streamers and so on, will appear by transformation. Such offerings, which are rare and unique and turn up at will, can’t be found in this world. Such offerings given by scattering to Buddhas, Bodhisattvas and sound-hearers, will in the void turn into a flower canopy which gives off bright rays and fragrances that perfume all. Some flowers have a 400-li circumference and some having doubly increased sizes until they cover a threefold great thousand world system. They will, according to the order of their appearance, disappear in turn. Bodhisattvas there, who are at peace and in delight, play heavenly music in the void and eulogize in a subtly wonderful voice the virtues of Buddha. They listen to sutras and dharmas and accept them with boundless delight. Having finished making offerings to Buddhas, they will have returned to their home countries before the mealtime.” “When Buddha of Boundless Age is to explain dharma to those sound-hearers, Bodhisattvas and heavenly beings, they all gather in the lecture hall made of the seven treasures. With Buddha of Boundless Age widely publicizing the teaching of Dao and elaborating on the wonderful dharma, all the listeners are filled with delight, become clear and attain Dao. At that time, winds naturally blow from the four directions in the trees made of the seven treasures and produce five-note voices. Boundless wonderful flowers are scattered by the winds, naturally making offerings without cease. All heavenly beings



taking with thousands of flowers and incenses and tens of thousands of musical instruments make offerings to Buddha of Boundless Age and those Bodhisattvas and sound-hearers. They come and go one after another, scattering flowers and incenses and playing all kinds of music. At that time, they are on good terms and inexpressibly happy.” “What Bodhisattvas born in that Buddhaland do is publicize proper dharma regularly according to the levels of wisdom. They have neither violations nor faults. For all things in their lands, they do not have the heart to possess them, nor do they have the heart to cling on to them. Wherever they come and go, they cling on nothing. They are ever at ease and have no special place to visit. They have neither others nor self in mind, nor do they have competition or complaint. They always have a mind of great kindness and compassion to benefit everyone. With a soft, well regulated heart, they have no resentment. Having left coverings behind and achieved purity, they do not have a bored mind. Instead, they have a mind of equality and victory, a mind of profundity and tranquility, a mind of loving and delighting in Dharma, and a mind to destroy afflictions and escape from the evil realms. They have completed the six paramitas and all procedures Bodhisattvas must complete, have been adequately equipped with boundless merit and virtue, and have attained profound samadhi and all free and unimpeded penetrations. Absorbed in Saptabodhyanga, the seven grades leading to perfect wisdom, they have been concentrating on cultivating their mind and practicing Dharma. With the flesh eye that is clear, there is nothing that cannot be seen clearly. With the heavenly eye that is penetrating, they have boundless and infinite vision. With the Dharma eye that is observant, they thoroughly understand all realms. With the wisdom eye, they can see the supreme truth and reach the other shore. With the Buddha eye, they can fully know the nature of the Dharma. With unimpeded wisdom, they can speak Dharma for people. They equally contemplate the three realms and find all of them are empty and there is nothing in them. They are determined to pursue the Buddhadharma so as to have eloquence and rid living beings of their sufferings incurred by their afflictions.”

This is a typical world of non-polarity recommended by the Buddha. This is also the simplest way introduced by the Buddha to guide people from their polar Saha World to the non-polar World of Ultimate Bliss. Those who are determined to get liberated should pay special attention to this method. It is all right for them just to recite the name of Amitabha. So long as you can achieve the single-mindedness when reciting “Namo Amitabha”, you will definitely transcend the constraints of the law of period and cycle. How fortunate it is!

### **3. The pure information structure with no information structure**

Students, it is very hard for people to understand the state of pure information. Previously, I explained matter, energy and information, and introduced the matter world and the energy world. Now there is the information added. When matter and energy move, they need information structure to stipulate and regulate their movements. Attention, please. There exist three types in nature, that is, the three great worlds. The first is the information world, the second is the energy world and the third is the matter world. This has shown people there are three types of worlds. Matter depends on energy to move. What makes the car move? It is fuel, i.e. energy. The car depends on fuels such as gasoline or diesel to move. With fuel filled, in what direction does a car move? Missiles are material and need energy to push. So whom do guided missiles strike? Do they strike those who make these missiles? (Students: No, they don't.)

They do not strike those who make these missiles. Why? It is the information structure that stipulates them not to do so. Information is the root to everything. Information is similar to the software with which you're familiar, while matter is similar to the hardware.

Everything depends on the combination of the software and hardware to exist. There is no such thing without a combination of the software and hardware. The simplest example is an electron, which belongs to the matter state. The matter state of an electron is hardware. Why must an electron spin and move around the nucleus at the same time? Who makes it to do so? Does an electron have the software? Yes, it has. Without the stipulation of the software, an electron would move randomly. Please think about it. The traffic police are needed to direct traffic. Otherwise, there would be crashes at the crossroads. Electrons move at high speed in very narrow space. Have you ever heard about electron collisions? Who have heard such happenings?! There are not electron collisions. Everything in the matter physical world has the hardware and software. Should there be an electron that refuses to spin, it would show that there was not the stipulation of the information structure. Can you find an electron that does not spin or move around its nucleus? You cannot find such an electron unless they are electrons in the free form. Even if they are electrons in the free form, they still need attachment.

Everything in the information world has its information structure. However, there is still a special form that is the information without information structure. Such information is called the pure information state. What is the pure information state? It refers to the information that has no information structure. Can you understand it? Let's take sound for example. There are various sounds, such as loud sounds, low sounds, sounds nearby, sounds in the distance, men's voices, women's voices, barks, meows, etc. Aren't there? Yes, there are varieties of sounds and voices. However, there is still a kind of sound with no sound. What is the sound without sound? Lao Tzu described such a sound as "The loudest sound is soundless". The sound without sound is the loudest sound. There is also a saying in Lao-tzu which has frequently been misunderstood and misinterpreted by people. "The largest vessel needs no completion." This saying has always been misinterpreted as "A great vessel will be long in completion". As long as a vessel has been made, it is unlikely to be the largest one, for it has limits and bounds. The largest vessel is the one that has not been completed. Can there be any vessel that is larger than the uncompleted? No vessel is larger than the uncompleted one. Similarly, the information with no information, namely, the pure information state, is the greatest information.

Only the pure information state is the actual "existence". The pure information state is the original body and original source of the three great worlds. The relationship between the pure information state and all things in the universe is similar to the relationship between the water and the "moons" reflected in the water; and the relationship between the mirror and the mirror images. The pure information state is "the great round mirror" which symbolizes the absolute state of true emptiness. It is the original face of the one-appearance that has no appearance. The Buddha described such an existence as the actual appearance, the wonderfully bright true mind, the wonderful nature of true suchness, etc. Lao Tzu called it Dao, the uncarved block, the great form, the great equality, etc. The Confucianists call it the bright virtue, the heaven's destiny, Yi, sincerity, the hidden one, the suchness of emptied emptiness, etc. This pure information state is a kind of structure with no structure. It is similar to the sound with no sound, the uncompleted vessel, and the number with no number (zero). Can you tell me where the numbers, such as one, two, three, four, five, six, seven, eight, nine and ten, come from? Look at those numbers on the number axis. Which is the largest number? (Students: It is zero.)

Yes, you're right. The largest number is zero. Why? There is positive five on this side of the number axis and negative five on the other. If you add positive five to negative five, you'll get zero. There is positive ten thousand on this side and negative ten thousand on the other. What is positive ten thousand plus negative ten thousand? It is a zero. What is positive infinity plus negative infinity? It is zero. Which is the largest number? Zero is the

largest one. Therefore, the pure information state is the largest one, which is infinite, endless and boundless.

If you can understand what you have learned tonight, you'll be really awesome. You will not belong to the 90%. Have you understood what I explained just now? (For a long time) I speak it again. The pure information structure has no information structure. It can also be described as "The loudest sound is soundless"; "The largest vessel needs no completion." The largest number is not the one containing countless 9. Why? The reason is that when there are countless positive 9 on this side, there is necessarily the same number of negative 9 on the other. If it is larger, it is positive infinity. What is the reciprocal of infinity? It is zero! The reciprocal of infinity is zero. Infinity is the largest one in numbers but it is not larger than zero. Conversely, what is the reciprocal of zero? It is infinity. So infinity is used to show the largest one. Though there are extremely large numbers, they cannot be larger than zero. So, which number is the largest one? Zero is the largest. Only the pure information state is the largest in the universe. ....

## II Altruism is Human Nature

.....It is absolutely true that vegetarianism can save mankind. Eating meat will destroy man and nature, cause disease, war, forest destruction and environmental pollution. As long as people eat vegetarian food, they can solve all the difficulties and problems they are facing now. Many physiologists and nutritionists are advocating the benefits of vegetarianism. Tofu, soybeans and other vegetarian foods contain more nutrients than meat. The reason why people eat meat is not because of the nutrition it contains. They don't eat vegetarian food because they are greedy for meat.

As a student, you should have a deep understanding of the world. You are far from knowing this world and its laws. It's because of your level of knowledge. There are a lot of problems you can't imagine. However, the purpose of this course is to guide you to absolute truth. Absolute truth is not what you always imagine. Since childhood, you have never been influenced and educated by the culture of sages and worthies. What you are influenced and educated by the so-called modern education. Modern education in a sense is only the education of Western ideas, which strongly advocates competition. Competition is a barbaric culture. In the animal world, survival lies in competition. Wolves eat rabbits, tigers eat wolves. People are humans because they have human nature. What is human nature? Mencius said, "**People have a sense of shame. Those who have no sense of shame are not humans.**" If a person has no sense of shame, is this person different from an animal?! Please think about it. Do animals have a sense of shame? No, they don't. How can apply the theories popular in the animal world to guide human behavior and activity?! Human nature refers to humaneness, righteousness, propriety, wisdom and trustworthiness. Human nature is manifested by filial piety, fraternity, loyalty, faithfulness, etiquette, righteousness, honesty and a sense of shame. The kindness and compassion of human nature are manifested in benefitting others and living beings. Advanced forms of life are altruistic while the lower forms of life are egocentric. Animals belong to one of the lower forms of life. You can easily judge whether a culture is advanced or barbaric. The barbaric culture is characterized by egoism and is full of selfishness and barbarism, while the advanced and noble civilization is characterized by altruism and is full of selflessness and dedication. It manifests itself in sacrificing oneself for the benefit of others. What is the original state of human nature? It is altruism. Here's a simple example. As we all know, everyone loves their mother. Why do you love your mother? If your mother is a self-centered person, you will not love such a mother. You love your mother, because she is always selfless to you.

A mother can give up what she has for the benefit of her children. Children all over the world love their mothers. Why? It is because mothers in the world are people who try their best to benefit their children. This is just the beginning of altruism. The next step is “to love others’ children as one loves one’s own children”. This is a wiser way to practice altruism. The further step is to spread this concept and practice to others, the whole society and all living beings until there is nobody and nothing left, and both sentient and insentient beings attain the seed wisdom. By doing so, they will go into the state of same-body compassion and unconditional kindness. At that time, they will find that “I (the great self, a state of true emptiness and without polarity)” is the only honored one. This is the ultimate and perfect state of the one-appearance.

Now, answer this question: Which one do you like, Yue Fei (a famous patriotic general) or Qin Hui (a notorious grand chancellor)? (Students: We like Yue Fei.)

Why do you like Yue Fei? Yue Fei, the most famous patriotic general of the Song Dynasty, repaid the country with supreme loyalty. Was he egocentric or altruistic? (Students: He was altruistic.)

Absolutely right! Yue Fei, a patriotic general and an altruist, was ruthlessly murdered by Qin Hui, the notorious grand chancellor. What happened to Qin Hui? Do you like him? He is disliked and hated by all because of his selfish and egocentric behavior. He was afraid of losing his high position as grand chancellor, and Zhao Gou, emperor at that time, did not want to recover the lost territory because he was afraid of losing his throne once his two uncles, previous emperors, returned. Both the emperor and the grand chancellor were selfish and egocentric. They would rather cede half of the territory to the Jin Kingdom in order to preserve their high positions. Therefore, neither of the emperor nor the grand chancellor was in favor of the Northern Expedition. The root cause was egoism. It is very easy to understand. Altruism and egoism is the watershed. Advanced human civilization is characterized by altruism. Any civilization characterized by egoism cannot be considered as advanced. Should it be called civilization, it is lower “civilization”.

Do you still think it is advanced civilization where one life kills another so as to support one’s own life? Look at what is happening every day! Large numbers of pigs, cattle, sheep, fish, etc. are slaughtered by people every day to satisfy their appetites. How selfish and egoistic they are! The life of an animal is also a life, isn’t it? Their lives are as precious to them as our lives are to us. What is different is that they and we have different levels of wisdom. Now you kill them for food to support your life because you are more powerful than them. If there are other forms of life that are more powerful, for example, Rakshasa, a kind of cannibal hobgoblins, who eats three people a day, and tomorrow it’s your turn to be eaten, how would you feel? What’s your mentality? This is our mentality. No matter what animal it is, we just catch them and slaughter them for food. That is the very mentality Rakshasa have. Rakshasa say they will eat whoever they capture. Should you be caught and eaten tomorrow, what should you do? What would you feel inside? Would you feel happy? (Students: No, we wouldn’t.)

When cattle and sheep are to be slaughtered, will they feel happy? (Students: No, they won’t.)

When to be slaughtered, some cattle and sheep even kneel down before slaughterers. Some cry in tears and their cries are very sad. Have you ever seen such a scene? I’ll give you some magazines where are some inspiring stories, which awaken human conscience. There was a man who was to slaughter a sheep. He needed some tools and went out to find them. After he returned, he couldn’t find his butchering knife. He searched for the butchering knife for a long time but couldn’t find it. Finally, he found the knife under the stomach of the lamb. To stop its mother from being slaughtered, the lamb took away the knife, lay on it and refused to leave. Seeing the lamb trying its best to save its mother, the

sheep butcher was stung by conscience and had a sense of compassion. He decided not to slaughter the sheep. Another story is about a Tibetan who went hunting every day. One day, he decided to hunt a Tibetan antelope. The Tibetan antelope knelt down to him from far and kept nodding and wailing. The hunter was surprised. When animals are hunted, they run for their lives. But this Tibetan antelope did not run away. Instead, it knelt down and wailed. The hunter fired his shotgun as usual. Later, when he cut open its belly, he found a baby antelope in the belly. This hunter has never hunted ever since. There are many similar happenings.

Here is a negative happening. It is recorded in *Yuewei Thatched Cottage Notes*, written by Ji Xiaolan, a well-known academician of the Qing Dynasty. There was a man who was about to slaughter a cow. The cow begged everyone with tears it met on the road and most people showed their pity. Someone was willing to pay the butcher twice as much for the cow. Seeing the cow begging piteously everyone it met, the butcher felt very angry, saying, "I won't sell this cow. I'm determined to kill it." After he butchered the cow, he boiled it in a big cauldron. It took a long time to cook beef, because the cauldron the butcher used was very large. Later, the butcher went to the kitchen to see whether the beef was ready in the night. Not having seen her husband return, the wife decided to go to the kitchen to find him. On arriving at the kitchen, she found her husband's upper body was into the cauldron. Her husband had been boiled dead, with his two legs still standing outside. These are true happenings. For an individual and even a country, it is by no means a civilized phenomenon to slaughter animals for food. Humankind, as a higher form of life, should not do it. What's more frightening is that there are retributions which will unavoidably emerge in the future. Some countries violate ethics and international bans, and act willfully and wildly. Sooner or later, they will reap what they sow.

### III The Universe is Unified in Ground State Information

Previously, we have learned the matter energy information structure, the energy information structure, the information structure and the pure information structure. Where are all things in the universe unified? They are unified in information. The whole natural world is unified in the original source of information. Why should all things in the universe be unified in information rather than other aspects? All things in nature have their respective programs of birth, growth, completion and death. This is the universality of information. All things, from microscopically elementary particles to macroscopically cosmic celestial bodies, from viroid, single cell to higher life forms, are subject to the law of period and cycle. Additionally, all things each have a process of birth, growth, completion and death. What makes this happen? It is its information structure that makes it happen. Information structure can be found in everything. Therefore, everything is a carrier of the information of birth, growth, completion and death. Also, the root cause of birth, growth, completion and death exists in its period and cycle. Whether the spin of electrons and their motions around the nucleus, or the rotation of celestial bodies and their movements around the center, or the spin of humans and their movements around the core, they all move in this manner of period and cycle. People also spin. For example, you love eating rice while he likes dumplings. Everyone has their likes and dislikes. Everyone lives on the basis of their likes and dislikes. This is the spin of people. People also move around their nucleus as well. For example, when a state decree comes down, everyone must carry it out. When national laws, such as Constitution and Criminal law, are enacted, everyone must abide by them. This is people's moving around the nucleus. Everyone has a set of habits of their own. This is the movement of spinning. Now you can clearly see that it is information that stipulates and causes the law of period and cycle. Similarly, people's spin and

movement around the nucleus are also stipulated and caused by information.

In addition, all things in the universe are subject to the law of unity of opposites. As we learned in last class, everything in the polar world is relative and opposite. Look at the following examples: positrons and negatives, South Pole and North Pole, high and low, come and go, big and small, men and women, poverty and wealth, all of which are a pair of polarities and opposites. Therefore, the polar law of unity of opposites is also stipulated by information. Everything in the polar world is a relative existence subject to the unity of opposites. This just illustrates the prescriptive nature of information. Zhou Dunyi's Diagram of Taiji clearly shows the unity of yin and yang as a pair of opposites. The two halves of yin and yang are prerequisites for each other and coexist with each other. Without yin, there will not be yang; without yang, there will not be yin. The two polarities of yin and yang depend on the "S" line for their coexistence. Depending on the "S" line, yin and yang forms a polar pair of unity. Meanwhile, the two polarities of yin and yang change and renew each other in their birth, growth, completion and death.

Additionally, all polarized things are characterized by elementariness. The physical composition of everything in the physical world is characterized by elementariness. For example, matter is composed of atoms. What are atoms composed of? Yes, they are composed of extra nuclear electrons and nuclei. Electrons, neutrons and protons are composed of quarks. Quarks are composed of subquarks. Further observations lead you to the fact that elementariness is typical of all things in the physical world. Take a building for example. What is the elementariness of a building? Yes, it is the brick. Now tell me, what is the element of this "building" of yours? In other words, what's "the brick" of your physical body? (Students: It is the cell.)

You're absolutely right. It is the cell. The element of the building of the human body is the cell. Every level has its elementariness. Everything in the physical world has its elementariness. This is also the result of polar world information stipulations. Now let's look at more examples. Individuals form families and families form villages. Villages form towns and towns form counties. Counties form cities and provinces. Cities and provinces form countries and countries form human society. So, what is the element of this human society? (Students: An individual.)

Completely right! It is an individual person. Now we can come to a conclusion that everything has elementariness. Let's look further. The sun and its planets make up the solar system. Star systems similar to the solar system make up Milky Way System. Galaxies similar to the Milky Way System make up Extragalactic System. Galaxy systems similar to Extragalactic System make up hypergalaxy. Hypergalaxies make up the metagalaxy.....Thus, it can be seen that elementariness characterizes everything from the microcosmic world to the macrocosmic world, including cosmic celestial bodies. Moreover, there is still elementariness in every level of elementariness. Such levels are endless. Look! Electrons are more elementary than protons and neutrons, because protons can release positive electrons and neutrons can produce protons and negative electrons. So, as the components of atoms, electrons are more elementary than other components such as protons and neutrons. Electrons also have elementariness. An electron is made up of quarks. Quarks also have elementariness. Quarks are made up of subquarks. So, it can be seen that everything is characterized by elementariness.

In addition to elementariness, there is also a pattern which can be found in everything in the polar world. It is the structure of nucleation. Look at some examples. Every family has its nucleus, which is called family head. Every country has its nucleus, which is called president. Every cell has its nucleus, which is called cell nucleus. Every atom has its nucleus as well. Laws such as elementariness, the structure of nucleation, the law of period and cycle, the law of unity of opposites are fundamental laws in the polar world. These five

phenomena in the worlds of polarity are stipulated by information. The five characteristics are universally existent from the micro world to the macro world, from the inorganic world to the organic world, and from those that have no life to those that have life. So, students, from these phenomena, you should know that in the universe, there is a unification law or a unification program. All things in the universe are unified in information, which is the most fundamental and can be called the ground state information. The unity of the world is exactly the unity of the ground state information.

Let's identify the world from the following five types of law, that is, the program of birth, growth, completion and death, the law of period and cycle, the phenomenon of unity of opposites, the structure of nucleation and elementariness. Only in this way can you have a thorough understanding of the physical world. I stress it again. The first is the program of birth, growth, completion and death. The second is the law of period and cycle. The third is elementariness. The fourth is the phenomenon of unity of opposites. The fifth is the structure of nucleation. Every atom has a nucleus. Every molecule has a center of gravity. The positive and negative nuclei also have a center of gravity. In a cell there is a cell nucleus. In the solar system there is also a nucleus. In Milky Way System there is a nucleus as well. In a family there is the family head. In a village there is a village leader. In a town there is a town leader. In a county there is a county magistrate. In a province there is a governor. In a country there is a president and even in the United Nations there is a Secretary-general. From these phenomena existent from nature to human society, we can see that there is the pattern of nucleation structure. The nucleus is the core of an atom. The sun is the core of the solar system. The galactic nucleus is the core of Milky Way System. The cell nucleus is the core of a cell. The county magistrate is the core of a county. The president is the core of a country. All moving and changing things exist by means of nucleation structure. Nucleation structure is a way of existence for all things to move and change.

In a unit there is also a nucleus. It is called director or manager. In a school there is a nucleus as well. It is called the headmaster. In a class there is a nucleus too. It is called monitor. Look! Everything in the world has a nucleus. Look further! Is there a nucleus in a person? Yes, every person has a nucleus too, but it is not the heart. The heart can be transplanted. What is the nucleus of a person? (Students: The mind.)

What kind of mind is it? Is it the true mind or the false mind? (Students: The true mind.)

What is the true mind? We'll discuss this matter later.

Now look at the five laws we have concluded. All things in the universe are subject to the five laws. Complex as they are, one is not so complex. It is that the ground state information is unified. Students, from today on, you have touched on the culture of sages and worthies from this lecture. Many thousands of years ago, the ancestors of the Chinese people had mastered these laws and patterns in the universe. Now I'm drawing a Taiji diagram for you and you will have a better understanding them quickly. Have you ever seen a Taiji diagram? (Students: Yes, we have.)

If you can understand this diagram, you'll know that your ancestors were the wisest ancestors in the world. Why? The reason is that they, through this Taiji diagram, get the relationships between all things in the universe clearly expressed. Now, look at the diagram. This half represents yang and that half represents yin. They are a pair of opposites, which form opposition. The two halves of yin and yang are connected by an "S" line, through which the law of unity of opposites is fully shown. Let's explore it further. Look at the two halves of yin and yang. When yin and yang reach their extremes, they will turn into their opposites. Meanwhile, an "eye" which negates the extreme will appear within each of them. With yin in its extreme, a yang eye appears within. With yang in its extreme, a yin eye

appears within. The eyes in the two halves of yin and yang do not refer to the pair of flesh eyes we have. They each are a symbol of negation after things reach their extremes. Because they are so vivid, they are called the eyes of yin yang fish. The two eyes are changing all the time. Take the yin eye in the yang half for example. The yin eye in the yang half shows that yin exists in yang. The yang eye in the yin half shows that yang exists in yin. But they are not dead. They constantly change, going from one extreme to another and from quantitative change to qualitative change. The yin eye in the yang half gets increasingly big until it occupies the yang half entirely, thus, completely transforming the yang half into the yin half. Meanwhile, in the extreme of yin, there appears a yang eye. This yang eye gets increasingly big until it entirely occupies the yin half, thus transforming the yin half completely into the yang half. In the extreme of yin, the fish eye within turns into a yang eye; in the extreme of yang, the fish eye within turns into a yin eye. According to this pattern of change, the two halves of yin and yang undergo changes without cease. Having reached the yang extreme, it turns into yin; having reached the yin extreme, it turns into yang. Isn't it the program of birth, growth, completion and death?! Isn't it a process from quantitative change to qualitative change?! In such a changing pattern where yang appears in the extreme of yin and yin appears in the extreme of yang, the unity of opposites between yin and yang is always maintained. In the unity of opposites, motion and change take place without cease, thus completing the change program of period and cycle. In the course of birth, growth, completion and death, yang gradually transforms itself into yin. The yin eye representing birth becomes increasingly bigger; this shows growth. The yin eye keeps growing and becoming larger and larger until it reaches the extreme and covers the whole; this is completion. At this point, the whole half turns into the yin half. So where is the past yang half? The past yang half has died. In the meantime when yang dies and yin is completed, a yang eye appears in the extreme of yin and starts its cycle of birth, growth, completion and death. The yang half turns into the yin half and the yin half turns into the yang half. That is to say, this side turns into that side and that side turns into this side. The process of period and cycle never ceases. You see, this simple Taiji diagram thoroughly reveals the law of unity of opposites, the law of period and cycle, the law of birth, growth, completion and death, the pattern from quantitative change to qualitative change, and the law of negation of negation.

There is still elementariness. All things depend on the Taiji diagram for their elementariness. The Taiji diagram represents the elementariness possessed by all things in the world. An element, which exists at every level of matter, is made up of a pair of polarities and based on the unity of opposites. Therefore, Zhu Xi said, "Everything has a Taiji." Everything in the world is holographic and embodies the principle of Taiji. An atom consists of an atomic nucleus characterized by the property of yang and electrons characterized by the property of yin. This phenomenon shows that every atom has a Taiji and that every atom follows the law of unity of opposites. And this also shows the element existing at this level of matter. Atoms form molecules. Molecules form macromolecules and polymers until there are cells. As we see, the unity of opposites as a whole is the element. It is also a nucleus. The "S" line in the Taiji diagram represents the "nucleus". With the "S" line removed, the two halves of yin and yang disappear. So, it is a "nucleus".

The whole the Taiji diagram shows is also a nucleus. Let's take atomic nuclei for example. Atomic nuclei consist of protons characterized by polarity and neutrons characterized by non-polarity. Aren't they a pair? Yes, they are. Polarity and non-polarity form a pair. What is the elementary unit of a family? It is the couple who form a pair. If there is not a couple in a family, the family cannot be considered as a home. In the polar world, yin and yang, which are both a pair and a whole, embodies elementariness. In the structure of nucleation, the whole is the very nucleus. Everything has a Taiji. In other words,



everything has a nucleus. All things are thus.

©..... Lie Zi said that Fu Xi, the creator of the human civilization, had lived about three hundred thousand years ago. It is very hard for modern people to understand such a saying. Doesn't this exactly show the correctness of Zhuang Zi's words? He said, "**Fungi with a lifespan of one morning have no knowledge of days and months. Cicadas with a lifespan of two months have no concept of springs and autumns.**" Should you tell a fungus with a lifespan of one morning that there are thirty days in a month, would it understand and accept what you say? Of course it couldn't understand and accept such thought. Unable to make sense of your thought, this fungus would feel shocked: Can it be possible that there is such a long time?! A morning fungus cannot understand it because it lives an extremely short life. If you tell a modern person who has a lifespan of several decades that humans in Fu Xi's era had a very long lifespan, this modern person cannot understand and believe such a fact. A cicada can only live for a month or two. How can it know there are four seasons of spring, summer, autumn and winter?! Can you whose lifespan is just a few decades accept it? Are you able to know the long lifespan in Fu Xi's era?!

©..... Just now we mentioned Hui Neng, the famous Sixth Patriarch of Chinese Chan School. This famous Sixth Patriarch could read or write. However, his flesh body, without using any anticorrosion measures, is still enshrined and worshipped today in Nanhua Temple in Guangzhou, Guangdong Province, which is a subtropical region. This phenomenon alone shows he is very great and has certified to a very high level and state. What's more, Hui Neng had incredible spiritual powers and could work miracles. Once, because there were some men who tried to kill him, he fled to a mountain cave which was narrow and had very rough walls. At that time, to remain hidden, he pressed the rock wall hard with his body and the rock wall became flat. Even the texture of his kashaya was branded onto the rock. The flattened rock wall is still there today. If you have a chance, you can pay a visit and have a look. And then you will know the greatness of those ancient Chinese sages. Hui Neng is also admired and regarded as one of the three great Chinese sages in the West. Confucius, Lao Tzu and Hui Neng are the Three Sages in the East. Some of Hui Neng's famous sayings are wonderful and profound. He said, "It is neither the wind nor the banner that is moving. Humane One, it is your mind that is moving." How wonderful and profound this saying! He thoroughly knows the three great worlds, that is, the matter world, the energy world and the information world. He has a complete enlightenment and certification.

©.....Students, let's look at the relationship between matter and energy. Electron wave is called matter wave. As you know, light is photon and belongs to matter. Light is also electromagnetic wave and belongs to energy. This is the wave-particle duality of light. The wave of electron is called matter wave. The students of chemistry and physics know that matter wave was proposed by De Broglie. Do you know it? (Students: Yes, we do.)

He used to be a liberal arts student and majored in history. Later, he turned to physics. He thought that since photons are waves, electrons should also be waves. As expected, his reasoning was validated by his students Davidson and Germer. When they struck electrons on gold foil, they found there was a ring of diffraction. This proves that electrons also have wave character. The wave is characterized by diffraction and interference. At the beginning, matter wave was just de Broglie's hypothesis but later was verified by Davidson and Germer. Now look at this equation:  $\lambda = h/p$ . This is the well-known de Broglie formula.  $\lambda$  stands for wave length;  $h$  stands for Plank constant;  $m$  stands for the mass of electron;  $v$  stands for velocity. This formula tells us that particles and waves are undivided. Particles can be seen as matter; waves can be seen as energy. Energy that is invisible to our eyes corresponds to emptiness. The wave-particle duality just corresponds to the Buddha's

famous conclusion: “Matter does not differ from emptiness; emptiness does not differ from matter. Matter itself is emptiness; emptiness itself is matter.” Microscopic particles are all characterized by the wave-particle duality. What is different is that some particles have rest mass while others do not have rest mass. Photons do not have rest mass. As particles, photons are characterized by electromagnetic wave. As particles, electrons are characterized by matter wave. Now it has been proved that all matter is characterized by granularity and wave character. What is different is that the granularity of macroscopic objects is prominent. The greater the mass is, the more prominent its granularity will be. Meanwhile, its wave character becomes more and more hidden. For example, the wavelength of a bullet is hard to measure. It may be  $6.6 \times 10^{23}$  pm, which is too small to be measured. Strictly speaking, all objects possess wave particle duality. However, not all objects can obviously display the wave character. Generally speaking, the wave character is prominent in microscopic objects but hidden in macroscopic objects.

The wave-particle duality of electrons exactly shows that matter is “separate islands” in the ocean of energy. Matter subject to the laws in both the energy world and the matter world displays the truth that matter is the embodiment of highly concentrated energy. Einstein said, “Matter is made up of space with large field strength..... In physics, it is not that there are both field and matter, for field is the sole existence. Matter and time are just illusions.”

As was shown in the last lesson, photons exist at the junction of the energy world and the matter world, and are subject to both laws of the two worlds. As a result, photons have the wave-particle duality. When the properties of the energy world acts on photons, there is matter wave. Einstein won the Nobel Prize because of his photoelectric effect. Photoelectric effect proves that light is a kind of particle. Light has obvious phenomena of interference and diffraction. This clearly shows that light belongs to electromagnetic wave. So, light is characterized by wave-particle duality. However, little is currently known that the wave character is a law of the energy world while granularity is a law of the matter world. When the law of the matter world and the law of the energy world function simultaneously, the wave-particle duality is displayed. In actual fact, the wave-particle duality confirms that the matter world and the energy world coexist simultaneously. It is the coexistence of the matter world and the energy world that makes microscopic particles display the wave-particle duality. In microscopic particles granularity becomes less and less noticeable while the wave character becomes more and more pronounced. The more microscopic it is, the more pronounced the volatility, i.e. the wave character, will be. The granularity will become more and more hidden and unnoticeable. In photons that do not have rest mass, the granularity is deeply hidden and hard to be perceived. But you cannot say there is not granularity. It is granularity that shows the photoelectric effect.

#### **IV All Appearances are Empty and False.**

..... The first few lessons were about natural science. The next few lessons will be devoted to the combination of the culture of sages and natural science. Students, you have learned matter, energy and information. This has opened up a way of thinking for you. While getting to know the world, you open up your eyes, see the world and feel you are familiar with the world. Though familiar with the world, you still do not know what the world really is. Even if you can know you are in the matter world and even the existence of the energy world, you cannot achieve free liberation from the matter world and the energy world. This is because both of them you know are just phenomena. So, if a person does not know what the world really is throughout his life, this person must be a person having no wisdom. Such wisdom cannot be acquired by means of scientific knowledge; it is a kind of

deep-level wisdom characterized by the one-appearance that has no appearance. In other words, it is the great wisdom gained by the sages and worthies of Confucianism, Buddhism and Taoism through their desire-free cognitive channel. Only through the desire-free cognitive channel can people see the wonderfulness and recognize the true face of the world. Modern science is not wisdom gained by people through their desire-free cognitive channel but a kind of knowledge acquired by people through their desire-based cognitive channel. As Einstein said, “Religion without science is lame; science without religion is blind.” The wisdom of sages and worthies is not a religion but a kind of deep-level, wise knowledge gained through a higher and more advanced cognitive channel. Such wise knowledge gained by sages and worthies through their desire-free state is far more profound and advanced than the knowledge acquired by scientists through their desire-based state. According to Einstein, although the lame cannot walk normally, they still have complete and sound mind. But the blind have different situation. As a result of blindness, for they cannot bring into play the normal function of their brains. The religion, in the eyes of Westerners, which is pure belief, is different from different from the culture of sages and worthies. However, the great wisdom of Confucianism, Buddhism, Taoism, sages and worthies is direct manifestation, which can never be achieved through pure belief but must be attained through personal cultivation and certification by means of desire-free cognitive channel.

Theoretical systems left by the Buddha, Lao Tzu, Confucius, Lie Zi, Zhuang Zi and Mencius, Neo-Confucianism of the Song and Ming Dynasties, and Mind School, all require a solid foundation of cultivation and certification. There is no superstitious element of belief at all in Buddhism, especially in Chinese Chan School. What it demands is clearly actual state certified through personal cultivation. As to other schools, it is impossible for people to make achievements without personal cultivation and cultivation. There is not at all pure belief in the cultivation of Taoist *neidan*. All the students have to study hard and practice strictly to reach the required states and wisdom. Lao Tzu said: **“Carry emptiness to the extreme; keep quietude at its source.” “Returning to the root is called quietude. Quiescence is called restoring the destiny. Restoring the destiny is called permanence.”** Without continuous efforts and skilled work to carry keep to the extreme of emptiness and hold to the depth of stillness, can it be possible for one to reach the state of restoring destiny and knowing permanence?! Without reaching such a high level and state, can it be possible for one to have one’s great wisdom opened?! As a result, religious belief as an element is not encouraged in studying and cultivating Confucianism, Buddhism and Taoism. What’s more, from a certain perspective, the element of religious belief belongs to a kind of mind consciousness, which must be objected to. What scientists rely on are practice and experiments through various experimental instruments which are invented and made by man. However, what sages and worthies of Confucianism, Buddhism and Taoism rely on is nothing but personal cultivation and certification through their desire-free cognitive channels. They use their own flesh bodies, the most sophisticated instrument in the world, as experimental instruments to look inward. This can be compared to a night-luminescent pearl that shines by itself. Personal cultivation and certification are based on the integration of subject and object and the ultimate state of the one-appearance. Only by this means will people be able to gain absolute truths. Conclusions drawn by scientists are not absolute but relative truths because their experimental instruments invented and made by man are not more precise and accurate than human body as an instrument. Absolute truths and verities are ultimate and last forever while relative truths and verities are not.

Science is also part of the Buddhadharma. According to the Buddhadharma, science is called *samvriti-satya*, which refers to relative, variable and conditional truth. However, the Buddhadharma is also concerned with *paramartha-satya*, that is, absolute, unconditional

and ultimate truth. Lao Tzu said, “The sages have embraced the one and become models under heaven.” What does it mean? It means that the sages must embrace the one that is independent and unvarying, which refers to the state of true emptiness and absoluteness, and become the models of the world. Confucius described the supreme truth as “the suchness of emptied empty” which must be gained by “holding the two ends and removing both of them”. These words show that Confucius had entered from the state of relativity (the two ends) into the state of absoluteness (the suchness of emptied empty). Those who are engaged in Western science never know, from the beginning, the existence of paramartha-satya, that is, absolute, unconditional and ultimate truth. What they research is nothing but samvriti-satya, the phenomena of the material world. And what they can get are unavoidably relative truths. Only when science develops to a certain depth can scientists realize that absolute truth cannot be realized through the senses. Until now, scientists are still at the stage of guess. They still do research by means of their thinking and consciousness. Western philosophers have even been constrained by the development of science. The sages and worthies in the East, since thousands of years ago, have certified the unity of heaven and man and gained absolute and ultimate truth. This has nothing to do with the development of science which is based on the two-appearance, that is, the two-appearance. For example, at least two thousand years ago, by looking at a cup of water with his Buddha eye, the Buddha said that there were 84000 “worms” in it. Such a discovery has nothing to do with the invention of microscopes. The Buddha also knew that acid rain would rain down thousands of years later. His knowledge of truth has nothing to do with today’s air pollution discovered through scientific means, for people had no idea of acid gases then.

So, students, you should learn wisdom as well as scientific knowledge. Let’s make an analogy. Now look at that mountain (pointing to the mountain outside the window). Everyone knows that it is a mountain. However, the ancients, especially those who cultivated Chan in the Tang and Song dynasties, had their own way to know that mountain. Their knowledge of that the mountain consists of three stages. At the first stage, mountains seen are mountains; water seen is water. In our eyes, a mountain is really a mountain and a river is really a river. What will happen at the second stage? The second stage is a stage of cultivation and certification. Mountains seen are not mountains; water seen is not water. Through continuous cultivation and certification, a new state, that is, the third stage will appear, where mountains seen are still mountains and water seen is still water. These are the three stages of understanding. Such a realm of knowledge can only be gained through the accumulation of boundless wisdom. Which stage are you at now? (Students: We are at the stage where mountains seen are mountains.)

You are at this stage. You have not cultivation and certification, so you are naturally at the first stage. Well, let’s go on. Thousands of years ago, the Buddha had known the following absolute truth: “Matter does not differ from emptiness; emptiness does not differ from matter. Matter itself is emptiness; emptiness itself is matter.” Now the wave-particle dualism discovered in modern science just looks at the relationship between matter and energy (emptiness). It has not yet the final and ultimate relationship between matter and energy (emptiness).

In 1967, John Archibald Wheeler, an American physicist, gave the name of a black hole. Have you ever heard of black holes? (Students: Yes, we have.)

The gravitational field of a black hole is so strong that even light cannot escape. A black hole has very powerful field strength which even sucks in light. There are black holes in nature. They really exist and have very powerful field strength. Scientists know that the universe is still expanding, because there is redshift. Red shift indicates that the universe is leaving us. Why is the universe leaving us and is expanding? The existence of dark energy

and dark matter has been proposed. Have you heard of dark matter? (Students: Yes, we have.)

Through various means and guesses, scientists have known that dark energy in the universe accounts for 73% and dark matter accounts for 23% of the total universe. Students, material, like the mountains and rivers you see, belongs to ordinary material. It just takes up 4%. Look at the ratio between them. What a big difference! As you know, there is the law of gravitation between pieces of matter, which makes them cohesive. Between pieces of matter there are gravitational fields. When gravitons are exchanged, matter gathers. However, redshift indicates that the universe is not gathering but leaving, expanding and dispersing. What kind of power makes the universe expanding? Scientists guess that it is various forms of dark energy that drive and push it away, making the universe becoming constantly expanding. This shows that dark energy has repulsive force. Some people have calculated that in another 20 billion years or so, dark energy will tear all galaxies and the universe will enter an era of darkness and cold. If you are interested in this, you can Book 7 of Encyclopedia Knowledge this year (in 2005).

Previously, you studied the law of period and cycle, the process of formation, stay, decay and emptiness, and the big bang theory. What is the reason? Now we need to establish a new concept. If there is repulsion, there must be attraction. If there are the visible, there must be invisible. If there is matter, there must be emptiness (energy). If there is formation and stay, there must be decay and emptiness. If there is birth, there must be death. If there is expansion, there must be contraction. We live in a world of polarities and relativities. All polar things are relative. They depend on each other for existence, so they are not true existences. Why? This is because they cannot exist forever. They are only processes and phenomena of production, extinction, change and transformation. Whatever phenomena you perceive are not the ultimate state of existence known and certified by the sages and worthies. They are like dreams, mirages, bubbles and shadows, which are just illusorily transformed appearances. Therefore, the Buddha said, "Whatever has an appearance is empty and false." All phenomena, such as mountains and rivers, are nothing but empty and false appearances. Space you see is also an appearance. Notice that space is also an appearance. Even an idea in your head is still an appearance. For example, when you are hungry, you will miss *youbing*, a fried cake made of wheat flour. As soon as you think of it, an appearance of *youbing* appears in your head immediately. When parents miss their sons and daughters, the appearances of their sons or daughters will appear immediately. From these examples, we should know that thinking itself is the appearance in the mind, one of the sense organ. As soon as one thinks, there is an appearance appearing in the head (mind).

Now attention, please! All appearances you see, hear, feel and know, including the sun, the moon and the stars above, the mountains, rivers and earth below, and the living beings in the middle, either animate or inanimate, are just appearances. Things in matter state belong to the appearance of matter. Things in the energy state belong to the appearance of energy. Those in the information state belong to the appearance of information. Thought (thinking) belongs to information structure, which is also an appearance. Dark matter and dark energy are still appearances. What you can see is appearance; what you cannot see is also appearance. You cannot say what you cannot perceive is not appearance and does not exist. Modern people just believe what they can perceive through their sense organs. They do not believe things they cannot perceive through their sense organs, and always consider such things non-existent. These people are just the ones Einstein criticized. Einstein said, "Things we do not understand actually exist." Because of "our dull sense organs", we cannot perceive their true existences.

We should not insist that things do not exist just because we cannot perceive them.

This is a kind of very stupid view. On this point, a scientist made a brilliant exposition: “Actually, since Buddhism came into being more than two thousand years ago, there are many records about the transmigrations of cause and effects as well as many cultivators with various spiritual powers. Things that cannot be seen should not be considered non-existent. Our eyes cannot see infrared rays and ultraviolet rays; our ears cannot hear ultrasound or infrasound; we cannot see microorganism, nor can we see elementary particles; we cannot perceive those large numbers of electromagnetic signals, such as radio signals, TV signals and cell phone signals, etc. which surround us. We can see sunshine but we cannot readily understand the wave-particle duality. But we believe the above things without a shadow of doubt, because science is popular today.” As I just explained, apart from the appearance of matter, there is still the appearance of energy. Light is electromagnetic waves. They are electric fields and a magnetic fields which to perpendicular each other. If this is an electric field, this one is a magnetic field (Showing a vertical image with both hands). This is also an appearance.

Now look at another example. Now look at another example. What did people based on to construct the building? (Students: Its blueprint.)

You’re absolutely right. On the basis of a blueprint, a building is constructed. Now my question is: Where does a blueprint come? Yes, a blueprint is conceived in the mind of a certain technician. Note that this point is very important. A blueprint is the product of people’s thinking. It is what a technician produces by means of thinking. What style should the building have? How long should the bridge be? Should the square be a large one? These questions in the mind are information structures. They are also appearances. By drawing, these ideas then turn into a blueprint, which are still appearances. And finally there are the appearances of buildings. The building you can see now is called the matter energy information structure. Before the building is constructed, there is the blueprint, which is related to the idea of a designer in a designing institute. In fact, that original idea is really the building. It is just the appearance of information structure. The physical building is an appearance, so is the blueprint of the building. If the physical building is called the matter energy information structure, the building of the blueprint corresponds to the “energy information structure. And the idea in the mind of a certain technician corresponds to the information structure. Now look! There are three types of appearances, that is, the appearance of the information structure, the appearance of the energy information structure and the appearance of the matter energy information structure. If you can understand this analogy, you will know there are three types of appearances existent in the universe. They are the form of matter, the form of energy and the form of information. Through the analogy of constructing a building, the wholeness of all things in the universe is fully revealed and expressed. First conceive the blueprint, then draw the blueprint and finally construct the building according to the blueprint. Doesn’t this bring together the wholeness of the three great worlds of matter, energy and information?! It really does!

The three great worlds of matter, energy and information, though greatly different in forms and states, are essentially Dao in which the information structure exists. We can also use water as an analogy to show the existence of the three great worlds. Water molecules are compared to the information structure. The information world, like water vapor, is the form of existence of the information structure. As temperature drops, water vapor changes into liquid water, which is compared to the energy information structure, i.e. the energy world. As the temperature drops further, liquid water changes into solid water, forming solids such as ice, frost, snow, etc. Solid water, compared to the matter energy information structure, refers to the matter world. The gaseous, liquid and solid states of water are greatly different in shapes and appearances, but their water molecules remain the same. The composition of water molecules remains unchanged. By analogy, vapor, the gaseous state

of water is compared to the information world, the liquid state of water to the energy world, and the solid state of water to the matter world. The three great worlds are different, but they are all expressions and embodiments of information structure. Information is the root and the unity of all things in the universe. So, all things in the universe are not unified in matter but in information structure. The universe is the unified state of information structure. It is also the “grand unified field” of all things in the universe. The pure information state, which is information structure with no information structure, is the ultimately unified body (noumenon) of all things in the universe. It is also the “grand unified field” of all things in the universe.

Thinking itself is a kind of appearance. But this appearance can neither be seen nor be felt. When you use your eyes to see things, what you can see is nothing but two types of appearances. One is the appearance of matter (Pointing to the “matter” written on the blackboard.), and the other is the appearance of emptiness corresponding to the appearance of matter. Look at the blackboard. The blackboard is an appearance of matter. Everything with a color belongs to matter. Look at the clothes you are wearing. There are many colors. Whatever has a color is matter. You may say you have seen blue light. Blue light is a kind of light, which is also a kind of matter. Matter roughly corresponds to the term “rupa” in Buddhist sutras.

Let’s look at energy. In winter you feel very cold. If you can toast yourself at the stove, you will get warm. Why do you feel warm when toasting yourself before a fire? Can you tell me why? You have learned it in junior middle school. Heat is a kind of radiation and can be transmitted. The radiation of heat can be felt but can you see it? You can’t because it is invisible. Now look at another example. The other day, there was cold current. Did you see it? You couldn’t see it but you could feel it. In understanding things, the five sense organs themselves have limitations. For example, heat and cold cannot be seen through your eyes and cannot be heard through your ears but can be felt through your body. Both heat and cold belong to energy. From this example, you should know that energy really exists. Attention, please. The existence of matter can be verified because see it through our eyes. The existence of energy cannot be confirmed by you because you cannot see it through your eyes and cannot hear it through your ears. Even if you can listen, what you can hear are sound waves in a certain range. They belong to air vibration wave, a kind of energy. To perceive the existence of matter and energy, we should first use the five sensory systems, that is, eye, ear, nose, tongue and body. They each have their own independent sphere of knowledge. But these independent spheres of knowledge are not real. Attention! All of them are not real. Take the eye for example. The range your eyes can see is only a narrow strip of electromagnetic wave. The reason is that what your eyes perceive is the visible light between 400 ~ 760nm. On the left are ultraviolet rays and on the right are infrared rays, neither of which can be seen by you with your eyes. Such visible light is made up of red, orange, yellow, green, blue, indigo, violet. However, Dalton, with whom you are familiar, was color blind and couldn’t tell blue from red. So he bought his mother a pair of blue socks, which made his mother angry, for his mother, a Christian, disliked red. Her son felt wronged, too. He thought what he bought was definitely blue socks but his mother insisted that they were red. Students, can you tell me who was right and who was wrong? (Students: Dalton’s mother was right.....)

There is no right or wrong, because the overwhelming majority of modern people do visual activities within this area of visible light which their eyes are able to process and produce. There are infinite spectra on both sides of this area which human eyes cannot process and produce. Thus it can be seen that the part of visible light is just a drop in the ocean. So what “ability and skill” do human eyes have? People always think that to see is to believe. But what they can see is just a narrow strip of visible light! They cannot see

infrared rays, nor can they see ultraviolet rays. However, infrared rays can be captured by an infrared video camera. Bees can see ultraviolet rays. A bee may laugh at humans, saying, "Look at this human! How blind he is! Ultraviolet rays are so bright but he cannot see it. Your eyes and your eyeballs are just an instrument. This instrument cannot process and produce infrared rays and ultraviolet rays. In Buddhist sutras, human eyes are called the flesh eye. There is still the heaven eye, the Dharma eye, the wisdom eye and the Buddha eye. The five eyes may be hard for you to understand at present. I give you an analogy which may not be so appropriate. If the flesh eye, through the processing of the eyeballs, can see the range of light 400~760nm. And then the wavelength range of the heaven eye is between 100nm~1m. This is just an analogy. The reality is not so. What are the ranges of the wisdom eye, the Dharma eye and the Buddha eye? They have much broader ranges. The Buddha eye has a boundless range. It can be seen from this analogy that the processing function of human eyeballs has restricted us. So, while trying to know absolute truth, you'll find you are seriously limited by this "instrument" of your body. Dalton thought the socks were blue but his mother said they were red. Who was right? There is no right and wrong! Should 7 billion people in the world have the eyes as Dalton did, it would be Dalton's mother who was color blind. (Students: Hahaha.....)

Have you understood the reason behind this story? It would not be Dalton but his mother who had been color blind. Students, you should first know whether or not your body is a right instrument to rely on. From these examples, we should know that the world we humans know is based on this set of "instrument" we have been using, and is the results gained through the processing of this set of "instrument". What we know is by no means an objective reality. The Buddha called what we know "discoveries" made by us according to our respective karmas. Lao Tzu described our knowledge as "appearances" gained through our desire-based sense organs. Neither of the two great sages believed that what we know through our senses is truly existent. A Western wise man once said that wherever we go our eyes are deceiving us. Einstein also said that matter and time are just illusions. Humans live in the ranges limited by their physiological organs. Therefore, all things they see, hear, feel and know are just things of relativity they can perceive on the basis of their knowledge. They are by no means absolute objective existences. The Buddha once said that different living beings make different discoveries toward the same thing. Take water for example. A human being sees water as water. However, a ghost sees water as fire, a fish sees water as its living space, and a heavenly being sees water as glaze. Although it is the same thing, the results processed by the sense organs of different living beings are as far apart as heaven and earth. What is water ultimately then? The ultimate understanding is that all appearances are empty and false. There is nothing that is real. All things are discovered by one according to the karma one has created. If all people all over the world were color blind, just like Dalton, then things would be different. Dalton wouldn't be considered to be color blind. And what has been considered normal today would be abnormal. If all of us had eyes like those of bees, we would perceive ultraviolet rays. Should there be a person who could not see ultraviolet rays, as your eyes do today, this person would be considered to be abnormal and color blind. Have you understood this principle? (Students: Yes, we have.)

So, there is no such thing as being right and being wrong. The so called being right and being wrong are just some feelings processed through your senses. They are accepted through common practice. Everyone thinks this way and say this way, so such things have become "truths". Please think about it. Even if it is knowledge accepted by everyone, is that absolute truth? Even if it has been voted through, is that still truth? (Students: No, it isn't.)

You're right. It is not necessarily the truth. According to Edenton, the physical world is only "an abstract symbolic world", "a world of shadows" constructed by the human mind. In the pursuit of the truth, you must know that things processed by your sense organs are



limited and not necessarily real. For example, Chinese people love squatting to play Chinese chess on the street. If they squat for a long time, there will be sparks before their eyes when they stand up suddenly. However, to those who do not squat long, there is no such spark flying before their eyes. Are there really sparks in the sky? To those who say there are sparks in the sky, there definitely are. To those who say there are not sparks in the sky, there are definitely not. Which one is right? There is no such concept as being right or being wrong.

The Buddha said, “The nature of matter (all things in the universe) is true emptiness, and the nature of emptiness is true matter (all things in the universe). Pure in its origin, it pervades the Dharma Realm. It accords with the living beings’ minds, in response to their capacity to know. Discoveries are made according to the karma one has created. Ignorant of this fact, people in the world are so deluded as to assign their origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which have no real meaning.” As a matter of fact, our original nature, which is a state of true emptiness and absoluteness, has nothing at all. It is by analogy a mirror in which there are not any mirror images. Although the original body of the mirror has nothing, the mirror can manifest all things. When a foreigner stands in front the mirror, it shows the image of the foreigner; when a Chinese stands in front of it, the mirror shows the image of the Chinese. Whatever comes in front of the mirror, it will show its “image”. To those who do not squat for a long time, there are not sparks before their eyes in empty space. However, to those who have a long squat, there are sparks before their eyes in empty space. This just shows that everyone has his own world and everyone has his unique universe. They discover what they have to discover according to their own karmic information structures.

The Buddha said that if living beings have common karma, there will be appearances of their common karma; if living beings have individual karma, there will be appearances of their individual karma. Empty space and the earth are appearances of common karma, so empty space and the earth are perceived by all people. Everyone has their own parents, and this is appearance of individual karma. Therefore, the Buddha said that all things we can perceive and know are unreal. They are results summoned by the good and bad karma we have created for boundless eons. This is “discoveries” made by living beings according to their respective karmas. When living beings create good karmas, the three good realms will be shown; when living beings create evil karmas, the three evil paths will be manifested. The Thus Come One is the one who has perfect merit and virtue and full wisdom, so there are incredible phenomena displayed. Sutra of Great Compassion reads as follows.

**“Ananda, as you can see, when the Thus Come One walks, the high parts of the ground will be lowered and lower parts will be heightened, both high and low parts leveled. After the Thus Come One passes, the ground will return to its previous state. All trees and woods will incline towards the Buddha; the tree spirits will incline their heads and pay homage. After the Thus Come One passes, the trees return to their previous positions. Mounds, pits, holes, latrines, brambles, thorny bushes, rubble and debris will be cleared and swept away, thus having no foul smell, with everything neat, clean and full of strong fragrance loved by all. The ground will be full of various flowers, solemn and beautiful, on which the Thus Come One will step on and pass. Ananda, as you can see, as a result of the merit and virtue the Thus Come One has accumulated during his cultivations, when the Thus Come One walks, there are not living beings that do not incline their heads to pay homage. All the insentient beings, such as the great ground, mountains, precipices, trees, woods and medicinal herbs, will incline towards the Thus Come One when he walks by. What’s the reason? Ananda, when I engaged myself in cultivation as a Bodhisattva in the past, at my**

masters', I inclined and paid homage to them; I also showed my primary respect for my parents, inclined and paid homage to them; I also showed respect for venerable old people, the middle-aged, the young, my relatives, sons and daughters; I also showed respect for, incline and pay homage to Buddhas, Bodhisattvas, good knowledge advisers, sound-hearers, Pratyeka-Buddhas, externalists, those who have five penetrations, immortals, shramanas, Brahmans, and all of those who deserve offerings, all Buddhas, Bodhisattvas, good knowledge advisers, sound-hearers, Pratyeka-Buddhas, externalists, various immortals, shramanas, Brahmans, parents, brothers, relatives, sons and daughters, and my contemporary old ones, the middle-aged, the young and those who had the same master with me. Ananda, based on the rewards of such good karmas, I have attained the supreme Bodhi and become a Buddha. Those beings, whether the sentient ones or the insentient ones, all lower their heads and pay homage when the Thus Come One passes.

“Ananda, I once with great sincerity personally gave away my clean, subtly satisfactory assets to my masters, elders and other living beings. Ananda, based on the rewards of such karmas, when the Thus Come One is walking, the ground will be leveled, swept, cleaned, splashed with water and be made free from mud and debris. Ananda, in the past I followed boundless Buddhas. When Bodhisattvas, good knowledge advisers, sound-hearers, Pratyeka- Buddhas, externalists and various immortals are walking, I swept roads, built and mudded houses for them. Whether walking or staying in a place for spiritual cultivation, I was able to swept and tidied rooms with a kind and equal heart, a heart lacking in highness and lowness, a heart lacking in flattery and a heart full of clarity and purity, and was at all times in pursuit of Anuttara-samyak-sambodhi, for the sake of all living beings, for the safety and happiness of all living beings, for the benefit of all living beings, for the interest of all living beings, and for the benefit, interest and happiness of all heavenly beings. Ananda, as a result of such good root, wherever the Buddha, the Thus Come One, stays, whether walking or dwelling, or sitting or thinking, if he desires to walk, the street and alley are naturally clean, and the ground is as flat as one's palm.

“Ananda, the merit and virtue produced by the karma of the Thus Come One's physical body is remarkably outstanding, which is hard to know and to measure its bounds. Ananda, now I will perfect this meaning. Thus there will be pure and faithful good men and good women will hold an unprecedentedly firm belief in the Thus Come One's merit and virtue. Ananda, Sumeru, king of mountains, is 84000 yojana in height and 84000 yojana under the sea. Ananda, if I should enter into nirvana, this huge and solid mounting king would tilt, let alone saying those other dark mountains, medicinal herbs, jungles and forests. There is no such case that they do not tilt.”

This passage shows that the mind, the body, the world and all things in the universe, are all manifestations based on good and evil karmas created by living beings. Can it be possible that there is a real thing or a real appearance?! All are discoveries made according to the karmas one has created. The Buddha said that there are palaces and sons of heaven on the moon. But when man landed on the moon, they found the moon desolate and dusty. Where are moon palaces? Where are the moon emperors? They never know all are discoveries made by one according to one's own karmas created in the past. Analogically, when an ant climbs into a five-star hotel, all it can find is foul trash can. It cannot see the neat and tidy guest rooms.

The Buddha said, “If you feed a pig with heavenly sweet dew, the pig would give it up and run away. It is not that heavenly sweet dew is not delicious but that the smelly worm does not value it.” If you feed pigs with heavenly sweet dew mixed with stools, what pigs eat is not heavenly sweet dew but stools. This is caused by the unwholesome karmas of pigs,

which make pigs only know stools are good food. It is the same with humans. Heavenly beings, Buddhas and Bodhisattvas are vegetarians that are clean and tranquil. The smells of animals' blood and flesh make them sick. However, the overwhelming majority of people today think that meat is delicious and tasty; they think vegetarian food is weak and tasteless. Isn't the same with the "smelly worm" that gives up heavenly sweet dew?! There are many people who have been vegetarian since childhood. They get sick at the smells of meat. Just the smell exhaled from the mouths of those who eat meat makes me disturbed. It is the bad smell of meat! But you yourselves cannot smell it. It is the same reason that drunker people can't smell alcohol and smokers can't smell smoke. Whatever it is, it is just what one should discover according to the karmas one has created. Different life forms have different minds, bodies and surroundings. What's the fundamental cause? Only Buddhas who have the five types of eye and six kinds of spiritual powers know it. None of the scientists, philosophers and thinkers has known the ultimate mechanism and principle. A physicist says, "The theories of the Buddhadharma formed two thousand years ago have been verified one by one in the past hundred years." "In actual fact, all are contained in the conscious mind. People, by means of deep spiritual cultivation, after great awakening, can know everything in the universe. We have every reason to believe that, from now on, in another 5 billion years of scientific research, people's understanding of the nature of the universe is not as good as the Buddha's." This is decided by the attribute of the conscious mind itself. The Buddha made it through personal certification while scientists try to make it through conjecture and guess." "Anyway, we can at least see that Buddhism and science are compatible." "Buddhism is scientific, rational and is in line with the spirit of science." "The Buddhadharma is not a purely theoretical philosophy but a science with strong practicality on the basis of personal certification. Although it includes great philosophic principles, only cultivation and practice according to the Buddhadharma can be considered as learning from the Buddha." "Buddhism is wisdom rather than superstition; it is the belief of the wise."

Notice that when we want to reach the threshold of truth, we shall first think whether we have right means of understanding truth. If we have wrong means, the results will inevitably be wrong. As I mentioned just now, should people all over the world be Dalton, Dalton's mother would be colorblind. Now, tell me, who is right and who is wrong? Fortunately, the overwhelming majority of us can see visible light, because our sensory apparatus can only process visible light. Our eyeballs only have this function.

Now I use nose to illustrate this principle. Through your nose, you find meat delicious. Is it right? What's the reason? As I said just now, this is what you have discovered according to your own karmas. Meat smells delicious to those who like to eat meat. This is the same reason that pigs like to eat stools rather than heavenly sweet dew. On this point of view, I am different from you. I have been a vegetarian since I was very young. I get sick at the smell of meat. You see, though our noses are the same, their processing functions are different. Why must I advise you should eat vegetarian food? You can have a try. Three months are enough. If you are able to eat vegetarian food for three months, then when you stay with those who eat meat, you will be able to smell the stench they have. Now I'll give you another example. Is stool fragrant or stinky for dogs? (Students: Hahaha.....)

What's the smell of stool for you? Is it fragrant or stinky? (Students: Hahaha.....)

There is a profound truth in this. If dogs are able to smell the stench of the stool, they will definitely not eat stool. But why do two dogs strive for stool? This is what the force of frightening karma has caused. According to their karmas, dogs find feces are good food. You love to eat pork and want to have more. If you are a vegetarian, you will cover your nose and run away as soon as you see it.

Students! If you want to know absolute truth, first of all, you must check whether our

cognitive channels are right or not. In Lao-tzu, it reads, “Always having no desire, one can see the hidden nature. Always having desire, one only sees the manifested peripheries.” “Desire” here not just refers to sexual desire, but also refers to our desires to satisfy the needs of the six sense roots, that is, the eyes, the ears, the nose, the tongue, the body and the mind. Look at your sense organs. What are the sensuous pleasures of the five sense organs? The eyes desire to see beautiful things. The ears desire to hear good words. The nose desires to smell fragrant smells. The tongue desires to taste delicious food. The body desires to feel soft and smooth things. There are the feelings of happiness, anger, sadness and pleasure in the mind, but your mind desires to be pleased by words of praise.

All of our sense organs have a desire to get their needs satisfied. As I said just now, feces smell delicious to dogs but stinky to humans. Feces cannot satisfy human needs of sensuous pleasures but can satisfy the dogs’. All of our sense organs have their desires. Therefore, Lao Tzu called the desire-based senses the “desire-based” cognitive channels; he called the cognitive channels not based on the senses the “desire-free” cognitive channels. The reason is that the “desire-based” cognitive channels cannot guide people to truth, especially absolute truth.

Eternally having no desires, people will see the hidden nature. Eternally having desires, people only see the manifested peripheries. What is gained through human senses cannot be essential but superficial. The Chinese character “徼 (jiao)” originally refers to the city walls of the farthest border town. Lao Tzu used this character to show nonessential phenomena and appearances. Through the senses, people cannot touch the core of truth but some inessential things. Eternally having desires, people only get to know something superficial. What’s more, conclusions reached through the senses are unreliable. Can you tell me who was really right, Dalton or his mother? You don’t know it. Whose understanding is right, dogs’ or humans’? You find it hard to know the answer. Human eyes have three kinds of cone cells and one kind of rod cells. When the four kinds of optic nerve cells are properly adjusted, people will find the seven-color light. Owls do not have cone cells but only rod cells, so the world owls discover is a gray one. It is similar to the cement floor you see. Students, from these you should make the following reasoning: What if we had one kind of cone cell or two kinds of rod cells? Would the whole world change? (Students: Yes, it would.)

You’re right. The whole world would change entirely. If the curvature of your eyeballs changes, you will be either myopic or hyperopic. And the world you see will be completely different. Have you ever seen a distorting mirror? (Students: Yes, we have.)

As you can see, concave lens and convex lens have different curvatures. A convex lens makes you have a big belly and two pointed ends. A concave lens makes you look like a hangman. (Students: Yes, we have.)

If the curvature of our eyeballs changed, the world we see would be completely different. The world would be completely strange one! Now, answer this question: What is the final state of the world? Can you perceive the final state of the world? You cannot perceive it because the world you perceive is displayed according to the curvature of your eyeballs and its ability to process light wave. For this reason, the Buddha said, “All dharmas are ultimately like water moons.” Things in the world we see are like the moons reflected in waters and flowers shown in mirrors, which are illusory existences. All things are like dews, bubbles and dream-like. We should look at the world in this way. In the eyes of owls, the world is not a colorful world but a gray one. In Dalton’s eyes, the red had become blue. Which one is true? If everyone had the same curvature of myopic eye, would there be the concept of myopic eye? (Students: No, there wouldn’t.)

Would near-sighted people have to wear myopic glasses? (Students: No, they wouldn’t.)

Now some smart students are able to understand this statement: If everyone had the same degree of nearsightedness, myopic glasses would not be necessary. Then the world perceived would be different from the world perceived by us now. Students, from the above examples, you can know the answer to this question: Is there really objective reality? There is not! If the ratio of your optic nerve cell is changed, the colors you see will be completely different. The shapes and appearances will be different as well. Will this world be different then? (Students: Yes, it will.)

Okay, students! Having known this mechanism, you will know that the world we see today is what has been processed through our optical nerve cell and optical nerve center. If people were all at the same level, they will think the mountain outside should have that look. What is such a result based on then? Such a result is based on the curvature of eyeballs, optic nerve cell and optic nerve processing center. When most people have the similar set of “apparatus”, they will have similar experiences and feelings. Now those smart students start to consider another problem: Are the things we see true or false? It is hard to say whether they are true or false. Why? The reason is that they are all relative existences. None of these phenomena you see every day are real and true. They are all that have been processed by the “apparatuses” of our eyes, ears, nose, tongue, body and mind at the same level.

Having understood this truth, we will no longer say that relative things are false. This is because all relative and opposing things themselves are not true or false. Everything exists in opposition. We say there is trueness because there is falseness. We say falseness because there is trueness. Similarly, we speak of brightness because it is based on darkness; we speak of darkness because there it is based on brightness. And then, which is right, brightness or darkness? There is no right or wrong about brightness and darkness. They are just relative and opposing existences! Therefore, it is said that when trueness is spoken of, trueness is falseness; when falseness is spoken of, falseness is trueness. There is neither truth nor falseness; nor is there brightness or darkness. Only in this way can absoluteness be known. Trueness = falseness, falseness = trueness; brightness = darkness, darkness = brightness. Only in this way can relativity be surpassed. Just as the Buddha said, **“To speak of the false is to reveal the true. But the false and the true are false themselves. If there is neither truth nor untruth, how can there be the seer and things seen? Between them the two have no real nature. Thus they are likened to a pair of entwining reeds.”** All things in relative and opposing worlds are neither true nor false. Here is another saying of the Buddha: “The dharma the Thus Come One has got is that the dharma is neither real nor empty.” Is there an absolute plane mirror? (Students: No, there isn’t.)

Yes, there isn’t! When we look at each other, we never see each other’s original face. Why? The appearances and looks we see are the results that are processed by the set of apparatuses of our eyeballs. As a result, you never see the original face of mine, and nor do I. The reason is that everything in polarized worlds is characterized by relativity and opposition. There is not such original face. As a consequence, the Buddha said, “All appearances are empty and false.” Now you should know well the saying that appearances are empty and false. All appearances you see are what are processed by your sense organs. How can those processed appearances be real and true?! The appearances you have perceived are phenomena processed by the set of apparatuses of your sense organs. What if the set of processing apparatus is changed? The world you perceive will be changed accordingly. Consequently, Ying Jing, the Book of Changes, reads, “It cannot be used as eternal standard, for it is subject to change.”

As we see, the sages of the East have long transcended the polarized worlds, that is, “appearances”, as Lao Tzu called, the material world and the energy world, which are perceived and known through humans’ desire-based sense organs. The worlds perceived

and known through the desire-based sense organs are just nothing but superficial phenomena. Absolute truth, that is, “wonderfulness”, as Lao Tzu called, cannot be gained through desire-based sense organs. How can people gain absolute truth then? Lao Tzu instructs, “Always having no desires, one can see wonderfulness”. This famous saying shows people that only through the desire-free cognitive channel or state can people see “wonderfulness”, that is, find absolute truth. In other words, only when you get rid of the constraints of your sense organs that only supply false information, messages and phenomena, will you be able to get the really true conclusions and know absolute truth. The “desire-free” cognitive channel is another set of cognitive state which is more real and precise. Knowledge gained by means of this set of cognitive channel is not just knowledge but great wisdom and ultimate truth. “Desire-free” cognitive channel leads people to open their Prajna wisdom, see the original nature of absolute emptiness, and ascend to the state of the one-appearance with no appearance.

The Buddha said, **“When seeing an appearance, you must know that there is the non-appearance. Now I can see neither the appearance nor the non-appearance.” “If one dwells in thought or the thought of self, Prajnaparamita will have a location. If Prajnaparamita dwells in nothingness, it is also a thought of self, and is also called a location. Apart from the two locations, there is a no dwelling to dwell in. The location where all Buddhas dwell is a still and extinct state with no thought. Such a no-thought state is called the location of Prajnaparamita. In the location of Prajnaparamita, all dharmas have no appearance and all appearances have no action.” “Prajnaparamita is exactly non-thought.” “Non-thought is Prajnaparamita.”** Lao Tzu said people who “have no desire see the invisible nature”. This corresponds to the Buddha’s Prajnaparamita or the state of non-thought. In Prajnaparamita there is neither appearance nor action. The state of non-thought is exactly the state of neither production nor extinction. The state of neither production nor extinction is just the state of non-thought. This is exactly the “wonderful” state of no desire, which is described as “no desire” by Lao Tzu. “No desire” is a kind of cognitive channel characterized by the one-appearance that has no appearance. Because of the one-appearance that has no appearance, there are no disturbances and interferences caused by the desire-based two-appearance. The Buddha and Lao Tzu drew the same conclusion and held the same view. Why? In ancient times, there were not cell phones and they were far away from each other. However, Lao Tzu said, “Always having no desires, one can see the invisible nature.” The Buddha said that there is the state of non-thought, Prajnaparamita, and the state of neither production nor extinction. The two great sages both certified the ultimate realm and state.

“All appearances are empty and false.” All appearances are appearances of the six dusts (matter, sounds, smells, flavors, objects of touch and dharmas) processed by your six roots (the six sense organs of yours: eyes, ears, nose, tongue, body and mind). All appearances processed are unreal. They are the common results processed by the set of human sense organs. This is really a kind of collective deception.

◎.....Nowadays, all of you seem to love eating tomatoes. But in my childhood, people used to dislike tomatoes. Some units were specially sent to popularize the nutritive value of tomatoes. At that time, people disliked tomatoes owing to the unpleasant smell. Over these years, through repeated and ceaseless reinforcements, people began to eat tomatoes. Now they are addicted to eating tomatoes. It is similar to developing smoking addiction. Through repeated and ceaseless smoking, one will become addicted.

There were not smokers in China before the Ming dynasty. Without tobacco, Chinese people had been living well. Now, as a result of smoking, about 1 million people die in China every year. A million people die a year! Smoking does no good but only causes harm! Even on the packet of cigarettes there is a warning that smoking is harmful to health.

However, there are still so many people smoking. These examples show us that the desires of human sense organs result from repeated and constant cultivations. Things and habits that can be cultivated do not exist in the original body and original nature. They are all unreal and illusory. They are very funny and pathetic. They always regard the false as the true. This is a demonic appearance frequently seen during the Dharma-ending age. In China the number of people who die of smoking is about one million and the number in the USA is about 800,000. However, it is very hard to ban smoking cigarettes. Why? The reason is that smokers have been addicted. People can become addicted to everything. If you reinforce any of your six types of root, that is, eyes, ears, nose, tongue, body and mind, an information structure will be branded in your software. Once the information structure is well established, you will have no choice. It is not that you control it but that it controls you. Even though you are unwilling to smoke, the information structures of smoking addiction in the software urge you and encourage you to smoke cigarettes. Once the reinforced information structures become independent, you are locked dead and firmly controlled.

Therefore, never reinforce your “software” deliberately. All that you do shall not go against the law of nature. Things that do not exist in nature shall not be reinforced. Once they are reinforced, you will lose freedom. Recently, I have read an article concerning the harmfulness of perfume. Perfume is not what we originally have, so we should not use it randomly. We should not use indiscriminately or eat things that originally do not exist in our bodies. Things in our physical bodies are necessary ones which naturally form in evolution during millions of billions of eons. Thus we should not reinforce things which are not native to our bodies. We should not waste our physical bodies because we have to return to our original identity and original state. In Inner Canon of Yellow Emperor, it reads, “When in a state of tranquility, vacuity and nothingness, the true energy will circulate within the body. With the spirits and minds focused inward, how can one fall ill?!” Less desire brings about less excitement. Let our original body be in a state of clarity, purity, non-activity and naturalness. Let the three great systems of matter, energy and information be orderly, regular and harmonious. In this way, we will naturally have a healthy mind and body, which will inevitably lead to the development of wisdom.

“All appearances are empty and false.” This is the Buddha’s great wisdom. It is not through his senses that the Buddha gained his knowledge of absolute truth. However, modern science, as a culture, depends on human sense organs to know the world. People think science is true because they all have the similar sets of sense apparatuses to process things. For example, when you taste vinegar, you find it sour. It is the same with the rest people in the world. All human tongues have the same processing function, so people have the same feeling that vinegar is sour. However, for oxen and sheep, vinegar may not be sour. Why? The “apparatuses” are different from each other. Having long seen through these phenomena and abandoned the collective deception caused by human sense organs, the sages concluded that all appearances are empty and false. The sour taste gained through your tongue is an appearance. An object with a color you see through your eyes is also an appearance. Something soft you feel through your hand is also an appearance. All appearances perceived by living beings are the results gained through the processing of their different “apparatuses”. Different living beings have different processing systems, so the worlds they perceive and know are different as well.

## **Chapter Two**

### **The Generation of All Things in the Universe**

#### **Lecture One    Concerning the Evolution of the Universe**

**T**his theory, the universe began with “a big bang” of an extremely tiny point. Its temperature is infinitely high, its volume is infinitely small, and its density is infinitely great. This extremely tiny point is called “singularity”. With the big bang of that singularity, the evolution of the universe began. The universe, with all things in it, has been expanding. According to this theory, about 13-20 billion years have passed. This theory shows that the universe and everything in it originated from such a tiny “singularity”. This theory reveals a view corresponding to Lao Tzu’s viewpoint. Lao Tzu said In Dao De Jing that **“All things under heaven are born of being.”** However, the Big Bang theory does not account for the origin of the singularity. Lao Tzu did it. More than two thousand years ago, Lao Tzu said, **“And being is born of non-being.”** Have you ever read Lao-tzu? (Students: Ne, we haven’t.)

You surely know Kentucky Fried Chicken and Donald Duck! You don’t know the superb wisdom of your ancestors. You only delve into mathematics and physics! You never know the knowledge of mathematics and physics is not the first-hand but second-hand understanding. It is just a method based on the study of the externalized appearance. Lao Tzu said, **“Always having no desire, one can see the hidden nature. Always having desire, one only sees the manifested peripheries.”** With desire-based cognitive means, people cannot acquire the final and ultimate truth but relative truths which are still in the scope of “the appearance”. They have little knowledge of the desire-free means of cognition, to say nothing of gaining knowledge of the final, ultimate and absolute truth. The means of mathematical physics is just a kind of “desire-based” epistemic means on the basis of the mind and consciousness. Even its premise is a limited one. It is far from the ultimate state. This way cognition lags far behind the “desire-free” means of cognition which lead people to the knowledge of ultimate truth.

**“All things under heaven are born of being, and being is born of non-being.”** You see, the “singularity” in the big bang theory corresponds to Lao Tzu’s “being”, while “all things under heaven” correspond to everything in the cosmos. The universe comes from this singularity. Is this idea right? Just tell me whether this premise is right or not. Its mass is infinitely small, its temperature is infinitely high and its density is infinitely great. Such a conclusion was drawn through some mathematical and physics equations. Even though this premise is correct, it is still at the level of “being” in the theoretical system of Lao Tzu. “Being” corresponds exactly to this “singularity”.

If you should continue to ask where the singularity comes from, the Westerners just tell you there an infinitesimal point, because they reason it out through equations of mathematics and physics. But these equations are based on the premise of the two-appearance which is characterized by relativity and polarity. Therefore, this premise they are based on is problematic. After learning the Buddhadharmā, a president of a famous university of science and technology said feelingly, “The relationship between sea water and waves is exactly the relationship between string and music. It is also the relationship between the matter world and the universe itself. When I understand this truth, my heart is



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full of awe and shock. After reading this, you may feel that when modern scientists have worked hard to climb to the top of the mountain, they only find that the Buddhist masters have been waiting there for a long time!" It seems that this headmaster has never learned the culture of sages before, nor has he understood the great wisdom of Buddha, Lao Tzu, Zhuang Zi, Confucius, Yi Jing and Hui Neng, the Sixth Patriarch.

In fact, for thousands of years, just in China, there are large numbers of "Buddhist masters" who have achieved a thoroughgoing certification. It is hard to calculate the exact number of the people who had achieved sudden enlightenment in past dynasties of China. All of them realized and also personally certified the absolute truth. Such a depth is beyond the imagination of the so-called scientists. Unfortunately, such advanced Chinese civilization has been being trampled and destroyed by its unworthy descendants. They randomly belittle the fine traditional Chinese culture. They regard advanced things as backward and regard backward things as advanced. This is really the sadness of the times. The Buddha said that it is a natural phenomenon in the Dharma-ending age when the living beings have little virtue but heavy karmic obstruction. Living beings in this period are stupid and have little wisdom. In the culture of Confucianism, Buddhism and Taoism, learners and cultivators use their physical bodies, which are the most precise and the most advance "instrument" in the world, to verify and certify personally the absolute truth of the universe and life. Pitifully, there are few people nowadays who have such knowledge and make such efforts. However, it is still fortunate that some people in scientific community who know that when scientists struggle to climb to the mountain top, they will find those Buddhist masters have been waiting there for a long time. It is an understanding of returning to the civilization and culture created by the ancient sages and worthies. It is also a "comfort" to the wise ancestors. Times constantly change. However, few people can know whether it is backward or advanced. Almost all modern people occupy themselves with pursuing material enjoyment instead of learning the culture of sages and worthies to seek spiritual improvement. They are licking the honey on the edge of a knife but pay no attention the risk of cutting the tongue. Not knowing that the culture of sages and worthies contains the ultimately great wisdom, they blindly worship the culture of Western science and technology which can bring them material enjoyments and immediate benefits. They never understand that the best security locks are not as good as a human society where there are no robbers. Up to now, human society has unfortunately come to an era when there is the decline of the culture of Eastern sages while the flourishing of Western science and technology, whose popularity has filled the whole world with its backward and non-civilized "machine" culture, thus making the whole human fall into a helpless situation which was worried about by Zhuang Zi, the famous Chinese sage, over two thousand years ago. It seems to be inevitable in history.

It reads in Zhuang-zi: **"Those who have machinery inevitably have machinery work. Those who have machinery work inevitably have a mind filled with machination. With a mind filled with machination, one will lose pure whiteness. With pure whiteness lost, the spirits will not be stabilized. With an unstable spirits, one will not be carried by Dao."** Zhuang Zi knew long ago that the whole human race would fall into the age of science and technology. Future people inevitably "lick the honey" on the edge of the knife of science of technology at the cost of "cutting the tongue". This is the true meaning by saying "one will not be carried by Dao. In this way, the whole human race, having been tied to the devil's carriage, find it difficult to get off. It is also like a man who rides a tiger and finds it difficult to dismount, and is unavoidably devoured by the tiger. Is it not a bad result incurred by people's ignorance and stupidity?! An American scientist has realized such a bad consequence, saying, "There is enough reason for us to believe that even after 5 billion years of scientific research from now on, our understanding of the

essence of the universe is not as good as the Buddha.” Such understanding is extremely rare in the circle of science and technology. It is the shining point of this era that people can realize the correctness of the great wisdom of sages and worthies and meanwhile the backwardness of science and technology. To revitalize human civilization, we should start with the culture of the great wisdom of sages and worthies, and let more and more people know the authenticity and truthfulness contained in the culture of sages and worthies. More importantly, this is the only way for mankind to achieve ultimate liberation.

Zhuang Zi also said, **“When dreaming, people do not know they are dreaming. Those who are dreaming always dream other dreams. Only when people wake up from their dreams do they know they were dreaming. There are some people who have realized the great awakening, and know that life is a big dream. There are also stupid ones who personally think they have awakened and known it.”** People who cling to backward things but regard them as the advanced ones are exactly the “stupid ones who think they have awakened and always personally think they have known it”. They are self-righteous and deceive themselves. They also deceive the world and disturb human society. As a result, the whole human society has lost its correct world outlook, outlooks on life and values. Such people are intoxicated with their shallow ideas and thoughts, and secretly think they know it. It is really lamentable. It’s gratifying that some famous scientists are beginning to wake up. Standing in the trend of cultural integration between the East and the West, they are refreshing people’s understanding. People with foresight in the West, such as Needham Joseph, Bertrand Russell, Albert Einstein, Niels Bohr, Arnold Toynbee, Prigogine, having realized the great wisdom of the absolute truth certified by Eastern sages and worthies, try to prove this through the relative understanding of Western science and technology, so that the East and the west can perform their respective duties.

Joseph Needham, a British scholar, said, “Perhaps scientism only through which can the world be known is just a fault of Europeans and Americans. However, the great contribution made by Chinese people can save us from the dead body by recovering the humanitarian social norms based on all forms of human experiences.” “Far before this era, Chinese thought has already advanced to the status of scientific humanitarian position.” “It seems that there is nothing greater than the integration of European, American and Chinese civilizations.”

Bertrand Russell, a British philosopher, mathematical logician and historian, appeal to mankind: “If we are to make a choice, then we are faced with the continuous improvement of happiness, knowledge and wisdom. Do we choose to die because we can’t forget the quarrel? As human beings, we appeal to the whole human race: Remember your human nature and forget the rest.” Russell also said, “Our way of life (referring to Westerners) requires struggle, development, endless change, breakthrough and destruction, and the efficiency directed at destruction can only end in destruction. If our civilization cannot learn some wisdom from Eastern civilization it despises, it will head for its doom.”

Albert Einstein said, “Knowledge and technology alone cannot make human beings live a happy and noble life. Human beings have sufficient reasons to put those moral standards and moral values above scientific truth. For me, of course, human beings should thank creative people, but they should also thank people like Shakyamuni Buddha and Jesus.” “What we cannot understand, in fact, exists, and it is expressed in the highest wisdom and inner beauty. But our stupid sense organs only perceive them in their coarsest and shallowest form.” “The experience of the universe as a whole is the greatest source which is above scientific research.” He also said, “If I were a young man again and decided to make a living, I would never want to be a scientist, scholar or teacher.” He said with exclamation, “The achievements of scientific labor have become a threat to the survival of humankind.”

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Prigogine said, “Today’s science is degrading our world. The source of pleasure and surprise for generations has dried up at its touch. Everything it touches has lost its human nature.” “They don’t want to discover the invariable and hidden thing behind the change”

More than 70 Nobel Prize winners held a meeting in the 1980s called the declaration of mankind, claiming that “if mankind is to survive in the 21st century, it must go back to 2500 years ago to absorb the wisdom of Confucius.” Dr. Arnold Toynbee, a British historian, said, “The society of the 21st century needs the teaching of Confucius and Mencius and Mahayana Buddhism.”

Daisaku Ikeda asked Dr. Toynbee, “If you are born again, which country would you like to be born in and what would you do?” Without hesitation, Dr. Toynbee replied, “I would like to be born in China. Because I think China will play a very important role in the future of mankind. If I will be born in China, I think I will do some valuable work.” “I will be born in China, and if the world has not been integrated in that future era, I will devote myself to making it integrated. If the world has been integrated, then I will try to change the world from a material-centered world to a spirit-centered one.”

Western culture is not ultimate, but it is easy to for ordinary people to master and popularize. Its advantage shall be well taken of. Under the guidance of the civilization of sages and worthies, if it is morally exploited, reasonably developed, peacefully used and driven in a civilized way, Western culture can also play some role. This is called “raising a tiger to frighten away burglars”. The aim of Confucianism, Buddhism and Taoism is to promote the realm of mankind, make humankind get rid of predicament, open their channels of sublimation, and perfect their Way to the supreme awareness. Therefore, this kind of civilization is the lighthouse of the whole human race, illuminating the wise people whose good roots have ripened for generations to free themselves. If you are able to understand this, you will know only Eastern sages and worthies are really great and only Eastern culture can lead you to the ultimate, absolute truth. However, you can’t say that Western culture is not truth. It is relative truth, which, with the development of science, will be outdated. As time goes on, some relative truths will be overturned. For example, at high speed, the mechanics system of Newton will be overturned. At the speed of light, Einstein’s theory of relativity will also be overturned. Therefore, through the method of cognitive thinking, people will never reach the edge of absolute truth. So the great wisdom of Easterners can liberate all.

The Taiji diagram created by ancient Chinese sages makes all problems solved. Now look at the “S” line in this Taiji diagram. It stands for the vibration wave. Isn’t the “S” line a vivid expression of the peak and trough? If the “S” line is removed, only an empty circle, also known as the Wuji circle, remains. With the “S” line in it, it is the Taiji circle. With the “S” line removed, it is Wuji. It is really a pity that you should forget the great wisdom your wise ancestors left you. There is an academician who requires that his postgraduates and doctoral students recite Lao-tzu, otherwise they won’t get a diploma. Does this make sense? Yes, it does. If you are able to know the relationship between Wuji and Taiji, you will not waste your quota of being Chinese. Wuji evolves into Taiji and Taiji is originally Wuji. What great wisdom it contains! “Yi, having no thought and no action, is still and unmoving. However, once moved, it can penetrate the causes under heaven.” If you can know the meaning, you naturally know the great wisdom possessed by Fu Xi and Confucius.

Look at the blackboard. This is called Wuji (pointing to O), which is similar to the vacuum in physics. Actually, the vacuum in physics is not at all the Wuji we are speaking of. Students, put down the concept of vacuum for the time being. Let’s look at Lao Tzu’s famous saying: “All things under heaven are born of being”. “Being” here corresponds to the singularity in the Big Bang Theory. Where does the singularity come? Westerners have an easy way to solve a problem. When they cannot solve a problem, they will put the

problem on God. For example, having studied celestial movements for a long time, Newton had a problem: Who is the first driving force of celestial movements? Look at this stationary object (pointing at an object). To make it move, it must be given the first driving force. Newton had been stuck in the appearances of movement and stillness of objects. He is a typical example of being lost in appearance and differentiation. This phenomenon is called “outward pursuit” in Buddhhadharma. Look! Intelligent as Newton was, he was still unable to know where the root cause of movement and change lies. Nor did he know the relationship between subject and object as well as inside and outside. If so, how could he achieve Hui Neng’s high state of great wisdom where “It is not the wind and the banner but the mind that is moving”?! Not knowing how celestial bodies move, he insisted on finding the first driving force. All celestial bodies move in perfect order. Who gave them the first driving force and put them in motion? Finally, he inferred that God gave the first driving force and made them in motion. All celestial bodies rotate and revolve, just as electrons do. But who offered the first driving force? Newton believed that it was God who made the first driving force. Now you see, he ended the problem by pushing it to God. However, Eastern sages and worthies never solve problems in such a simple manner. Through personal cultivation and certification, Eastern sages have a complete and thorough understanding of the truth that the sense-roots (sensory organs) and the sense-dusts (the world) have the same original source; that as minds are produced, various dharmas (things) are produced, and that as various dharmas (things) are produced, the minds are produced; that the mind and the world are an inseparably and invisibly unified state; the movement and change of images is caused by the movement and change of the film inside a projector; and that it is the “S” line that contributes to the movement and change of the mind, the body and the world. These principles will be elaborated in other lectures. It is hard for you to understand them now.

©.....In modern science, there are three frontier research topics: the origin of the universe, the origin of life and the origin of human beings. If you want to simplify these three frontier issues, you can push them to God. Where did the universe originate? It was created by God. Where did life come from? It was created by God. Where did humans come from? They were made by God. Everything is created by God. But such a view is not very good. It is difficult for modern people to accept it, because the problem has not been solved and the confusion still exists. Do you want to accept such a view? (Student: No, we don’t)

Let’s look at some famous chapters in Dao De Jing that deal with the evolution of the universe. **“All things under heaven are born of being, and being is born of non-being.”** “Being” here corresponds to the singularity in the Big Bang Theory. This “singularity” was not created by God, because “being is born of non-being”. What is the “non-being”? Lao Tzu called it “Dao”. In Chapter 25, it reads, **“There is a mixed thing born before heaven and earth. Still and vast, it stands independently without change, and moves periodically without cease. It is the mother of heaven and earth. I don’t know its name, so I just call it Dao, and forcibly name it Greatness.”** This “mixed thing” is “still and vast”. Being “still” implies there is nothing in this “mixed thing”. Being “vast” implies that this “mixed thing” is pervasive in the ten directions. Everything in the world arises from “being” and “being” arises from “non-being”. This “non-being” is precisely Dao. What is Dao? It is true emptiness and absoluteness, a state of nothingness where there is nothing. However, this true emptiness (vacuum) is not dead emptiness but a “living thing” that can wonderfully and miraculously manifest and display any things. As it reads, **“The valley spirit never dies. It is the mystic female. The door of the mystic female is the root of heaven and earth. It is invisibly existent, but when used, it will never be depleted.”** This “mixed thing” is also known as the valley spirit. It is a state of true emptiness (vacuum)

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that never dies. It was called Wuji by Zhou Dunyi and Yi by Confucius in one of his essays tied to Yi Jing. **“Yi has Taiji, which produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams.”** And the eight trigrams evolve into the ten thousand things. This is the theory developed by Confucius concerning the evolution of the universe. You see, Confucius’ theory on universe evolution is far more advanced than the most famous scientist in modern times.

According to Lao Tzu, “Dao” is “a mixed thing” that existed before the birth of heaven and earth. “Born before heaven and earth” refers to a state existent before the birth of the universe. It is “still and vast”. These are Dao’s attributes and states. “It stands independently without change.” What does this sentence mean? It means that Dao is an independent state of the one-appearance that depends on nothing for its existence. It is said that when a rooster rests, it always stands on one leg. Standing on one leg is a symbol of independence and absoluteness. Standing on two legs symbolizes a state of dependence, opposition and relativity. Any absolute and independent this is a state of the one-appearance, a state of true emptiness where there is nothingness. Therefore, anything absolute and independent is beyond change. In the absolute and independent state, there is only one existence. In this way, how the one-appearance change or be changed?! It is impossible. Changes take place only in a relative and dependent state, i.e. the state of the two-appearance. In the absolute and independent state of the one-appearance, there is neither inside nor outside, and neither subject nor object. Hence it is described as “stands independently”.

When there is only one thing, there is nothing. When there is only one “independence” or “absoluteness”, there is no such existence as “independence” or “absoluteness”. If you must say it, it is only a concept. How can it change or be changed?! It moves in a circular way and never ceases to be. It is a state of neither production nor extinction which never comes to an end. The description of this mixed thing shows us that Lao Tzu has cultivated and certified the state of true emptiness and absoluteness. With such a high state, one will have unlimited supply of wonderful uses. He himself is a state of true emptiness. Such a state of true emptiness is not truly empty but can miraculously display all things. However, all the things displayed are exactly the state of true emptiness itself. In other words, people with such a high state seem do nothing but can leave nothing undone. Just because Lao Tzu had certified such a high state where only the self is solely honored, he said he did not know the name of the this “mixed” thing. It is really true. Dao exists in a state of the one-appearance which has no appearance and has nothing at all. If it has a name, it must be a state of the two-appearance. Only things in the two-appearance can have names and be named. In the ultimate state of the one-appearance where there is non-duality and no difference, the universe is exactly you and you are exactly the universe. With you and the world perfectly unified, do you need names then? However, to make it known to others, he forcibly gave it a name “Greatness”. Without a name, he had no way to communicate with others. Greatness as a name shows Dao’s attribute and state. Then what is Dao? Dao is “a mixed thing”.

The “Yi” in Yi Jing refers to Wuji. What does it mean by saying “Yi has Taiji”? That “Yi has Taiji” corresponds to Zhou Dunyi’s saying that “Wuji transforms into Taiji”. The two sayings have the same meaning. Yi refers to the original body of everything in the universe. The original body is similar to the term of “noumenon” in philosophy. Everything in the universe has its noumenon, which is original body in our lectures, also known as the original body, the original source, the original state, the original face, etc. The noumenon in philosophy is the original state of actual existence, and is also the original face shared by all things in the universe. “Yi has Taiji that produces the two forms.” When Taiji is divided into two halves, the yang half is called *qian gua*, and the yin half *kun gua*, which represent

the relative existence of externalized polarities in the polar worlds. From the properties of *qian gua* and *kun gua*, we can know the relative properties possessed by all things. The laws and principles conveyed in Yi Jing are extremely profound.

Lao Tzu said, “**All things under heaven are born of being, and being is born of non-being.**” Being here refers to Taiji. Where does Taiji come? Lao Tzu said that being comes from non-being. “Non-being” here refers to Wuji, which is a term invented by Zhou Dunyi, and to Yi in Ying Jing. Once, a Westerner had his mindset suddenly opened when watching Jiang Ziya, a well-known ancient Chinese marshal, waving his yellow banner with a Chinese character “無”(wú, non-being) on the stage. As we see, by using eleven Chinese characters, Lao Tzu has cosmic evolution clearly and fully expressed. All things in the world are born of being and being is born of non-being. Western scientists have worked hard to annotate the eastern sages. In other words, what they do is just make experiments to prove the correctness and authenticity of Eastern sages’ theories. The further science and technology develop, the greater the sages of Confucianism, Buddhism and Taoism will be proved.

Now, you ought to know the universe originated from being and being originated from non-being. The non-being here refers to Dao, also called “a mixed thing”. The beginning of cosmic evolution is described as “Wuji evolves into Taiji” by Zhou Dunyi. Taiji through quiescence produces yin and through movement produces yang. Then with yin and yang separated, which are called *qian gua* and *kun gua* in Ying Jing, the five elements are formed. Through the five elements, all things are produced. These are the main stages of cosmic evolution.

“All things under heaven are born of being, and being is born of non-being.” The non-being corresponds to zero in mathematics. All relative numbers (symmetrical numbers) on the number axis are used to express and embody zero. Add positive one to negative one and you will have zero. Add positive five to negative five and you will have zero. Similarly, add positive infinity to negative infinity and you will have zero. Therefore, the background of all numbers is zero. Zero corresponds to Wuji, which is also called Dao and Yi. It is called vacuum in physics. Be attentive! Can zero (Yi) think? Can it be active? Of course it can’t. Therefore, Lao Tzu described it as still and Confucius described it as still and unmoving. What is in zero? There is nothing in it. So Lao Tzu said it is empty. Zero is infinitely big as well as infinitely small. Therefore, the Buddha said, “Bigness is shown in smallness and smallness is shown in bigness. One is many and many are one.” Zero is neither big nor small but it can be either big or small. Zero can be infinitely big as well as infinitely small. Zero can become so small that there is no inside, and it can be so big that there is no outside. Zero (Yi) has no thought and no action. When there is no thought, is there movement? When there is no thought or action, there will be the still and unmoving state.

Let’s go on. The Sixth Patriarch said, “**If you are free of any thought of the ten thousand dharmas, then you can feel the original emptiness of the nature.**” Although the nature is “still and unmoving” and originally empty, “transformation occurs immediately you think.” This is the meaning of the saying that “However, once moved, it can penetrate the causes under heaven.” As long as there is +0.000001 on this side of the number axis, there is definitely -0.000001 on that side. When there is +1 on this side, there will be -1 on that side. +5 on this side, -5 is surely on that side. This is how the “still and unmoving” zero is activated and displays the causes under heaven. The background of all numbers is zero. All relative and opposing numbers are zero’s manifestations and embodiment. These numbers are exactly zero. The absolute zero and those relative numbers are just one thing. If you are able to understand this principle, you will have understood the principle of all things in the world. I know you cannot understand this principle

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immediately. It doesn't matter. It will be very good if you know all the numbers are the embodiment and evidence of zero while zero is the original and background of all the numbers. You should know that when zero is spoken of, zero is all the numbers, and that when all the numbers are spoken of, all the numbers are zero. If you understand this truth, you will be really wonderful.

The Platform Sutra states, **“Once the true one is found, all will become true, and the ten thousand states will naturally turn into suchness. The mind of suchness is true reality.”** Now, let's go on to look at zero and numbers on the number axis. The background of all the numbers on the three-dimensional coordinates is the absolute zero. The absolute zero can produce endless relative numbers, which correspond to all things under heaven. Where do all things under heaven come? Confucius said all things come into existence because Yi, the original source, is activated. Similarly, by activating the absolute zero, one can cause all relative and opposing numbers, which represent all things under heaven, to be produced. The original source of all things under heaven is zero. Where do things under heaven come? They come from zero, the original source. Zero, in which there is neither thought nor action, is still and immutable. In the times of Confucius, it was called Yi. By activating Yi, people cannot only know all things under heaven but also cause them to come into existence. As long as the original source is activated, there is definitely thought and action. “In one thought of calculation, transformation occurs.” Wuji has evolved into Taiji. “Activating” also corresponds to the vibration of the “S” line. As soon as the “S” line vibrates, the mind, the body and the world immediately come into existence. We often say we are moved to tears. Are there any tears before we are moved? (Students: No, there aren't.)

Where do tears come then? Tears spring up when the original source is “activated”. Being “activated” is equal to the arising of the “S” line from Wuji, the absolute state of true emptiness. And then both yin and yang which represent all things under heaven appear simultaneously. Because of “being activated”, all things in the universe come into being. How great the ancient Chinese sages were! What great wisdom they have! Now, let's return to “a mixed thing”. This “mixed thing” is the very zero, that is, Dao. This mixed thing is not a specific thing or object. It is a still and vast state of Dao in which there is nothing. However, this mixed thing is all pervasive throughout the worlds of the ten directions. It exists in every place and at every moment. People cannot go without it even for a moment. The Sixth Patriarch put it this way: **“How unexpected! The self-nature is originally pure in itself. How unexpected! The self-nature is originally neither produced nor destroyed. How unexpected! The self-nature originally has everything. How unexpected! The self-nature is originally without movement. How unexpected! The self-nature can produce the ten thousand dharmas.”** The Sixth Patriarch said the self-nature contains all things and can produce all dharmas. The self-nature refers to the “mixed thing”, which contains everything. Once “activated”, it can produce everything in the universe. However, anything produced is still the original body (noumenon) of the universe.

This mixed thing is really a wonderful presence. Although formless and shapeless and with nothing, this mixed thing is the ancestor of all things, the root of heaven and earth, and the place to which all things return. Invisible as it is, it is inexhaustible when used. It can produce and nourish all things. It seems to do nothing but leaves nothing undone.

Although having nothing, zero can be everywhere in the worlds of the ten directions without movement. It can produce endless numbers. Now, let's look at the original body (noumenon) of all things the universe. The original body of all things is “non-being”. As Lao Tzu said, “All things under heaven are born of being, and being is born of non-being.” This saying reveals Lao Tzu's penetrating wisdom. If you had been studying these classics since your childhood, you would easily understand these principles today. Having understood these principles, you naturally have admiration for these great sages. So,

shouldn't you kowtow to them when seeing their statues and images? (Students: Yes, we should.)

Now, look at the rope in my hand. Now, one end of my rope is fixed, and the other end is pulled straight by my hand. When my hand is not moved, the rope is in a "still and unmoving" state. Let me give you a simple example to illustrate the profound principle I have just explained. When the rope is not vibrated (activated), the rope is in a "still and unmoving" state, also known as zero. When you are in a still and unmoving state, you have "no thought and no action". What if I move the rope like this? There are peaks and troughs of vibration along the rope, which symbolize all things in the universe. Look at another metaphor of a pool of still water. If you throw a stone into the still and calm water, there will be waves rising and falling, and spreading all over the pool. This is also a metaphor that shows how waves (all things in the universe) arise from a state of nothingness. When the rope is "still and unmoving", it corresponds to Wuji, also known as Yi, which symbolizes a still and unmoving state where there is neither thought nor action. However, when I move the rope like this, which corresponds to "activate", the rope vibrates and is full of peaks and troughs, which corresponds to everything in the universe. As the rope is moved and vibrated (activated), various peaks and troughs appear on the rope. Those peaks and troughs correspond to all things in the universe. The speed and intensity of my vibration give rise to different wavelengths and frequencies as well as different amplitudes and phases. In this way, this rope display endless wavelengths and frequencies. But when I stop vibrating the rope, there are no waves on the rope. In other words, when the rope is at rest, still and unmoving, there is nothing attained on the rope. Thus it can be seen that when the rope is "activated" with different forces, there are different vibration waves appearing on the rope. Different wavelengths, frequencies, amplitudes, and phases represent all things in the universe (under heaven). In this way, you can understand it better.

Now let's take playing the piano to illustrate this principle. When the piano is not played, there is nothing, no sound, no tone, no note and no melody. There is nothing at all. Such a still and unmoving state corresponds to "non-being", "a mixed thing", Yi, Wuji, zero, etc. The original state of the piano is a still and unmoving state of true emptiness and absoluteness. As soon as the piano is played, thousands of notes and endless melodies will be produced. This is an analogy to help you understand that all things in the universe spring from the still and unmoving state when it is "moved or activated". The piano before being played corresponds to the still and unvarying state of true emptiness and absoluteness, that the Wuji (Yi) state. As soon as the piano is played, the Wuji (Yi) state has been transformed into the Taiji state. And it then evolves into the two forms, the four emblems, the eight trigrams and the ten thousand things, that is, all things. The cosmic string theory in the West is similar to the metaphor of playing the piano.

The Chapter Five in Lao-tzu reads: "**Empty as it is, it will never be used up. The more it is moved, the more will be generated.**" Lao Tzu compared Dao to a bellows. Through this wonderful metaphor of the bellows, the profound mechanism and principle of producing things in the universe is clearly and fully expressed. This metaphor is too wonderful to describe in words. Have you seen a bellows? It consists of a pair of bellows in which there is nothing at all. Such a state of nothingness corresponds to the state of true emptiness. It is also known as zero in mathematics, noumenon in philosophy, absolute or perfect vacuum in physics, Wuji, Yi, Dao, and "a mixed thing". Lao Tzu used the mechanism of generating wind to express the mechanism of the creation of all things in the universe. You see, there is emptiness and nothingness in a bellows. However, when it is pulled and pushed, it can generate an unlimited supply of wind. Is it possible to exhaust the wind produced by a pair of bellows? It is impossible. By squeezing the bellows, you can produce as much wind as you please. Why? "The more it is moved, the more will be



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generated.” The more you pull and push it, the more wind will be created. If not pulled and pushed, a bellows is windless, still and motionless. When a bellows is not moved or activated, there is no wind at all. However, once moved and activated, a bellows can generate inexhaustible supplies of wind. A bellows can be compared to the original body (noumenon) of all things in the universe. This original body (noumenon) of all things in the universe is a state of true emptiness and absoluteness, still and unmoving. However, as soon as it is moved and activated, it can give birth to everything in the universe. Such a state of nothingness corresponds to the zero state and empty state in a bellows. Once moved and activated by pulling and pushing the lever, the still and unmoving bellows generate endless supplies of wind as you please. Can you exhaust and use up the wind generated by a pair of bellows? You can’t! Now look at those electric fans and hair dryers. They give you endless wind as long as you use electricity to move and activate them. “The more it is moved, the more will be generated.”

## **Lecture Two Theories and Mechanism of Evolution**

### **I Evolutionary Theories in Eastern and Western Cultures**

#### **The Cosmic String theory and Taiji Tu Shuo**

Previously, we studied the three great worlds and discussed matter, energy and information. From it, we can see that matter, energy and information are three states of existence that come from the same original source, with information as their original root. We will explore this subject further step by step until we reach the final destination. We must know what the universe really is in its ultimate state. In addition, we must clearly know the three great worlds made up of matter, energy and information. More importantly, we master how to enter the non-polar world from this polar world.

We study the phenomena of matter and energy and their relationship with information to deepen our understanding. Before a piano is played, there are no musical notes and no melodies. Once the piano is played, it will produce various notes, tunes and melodies. Cosmic string theory is a new theory which looks at cosmic evolution. This theory does not agree that matter exists in the form of particles. According to the string theory, everything in the universe is like “notes” produced after playing a piano. Various “notes” form the basis of all things in the universe. This theory shows that the universe originated from the structure of energy information. Energy information states with different structures constitute the initial state of all things in the universe. Although the theory of the cosmic strings theory was developed by Westerners, Zhou Dunyi, a Chinese philosopher of the Song Dynasty, first put forward this view. His famous work Taiji Tu Shuo, Explanation of the Taiji Diagram, is enough to make him the originator of cosmic string theory.

The first line of this masterpiece is “Wuji transforms into Taiji”. Wuji is a state corresponding to the state of nothingness before a piano is played. When the piano is played, a vibration wave (the “S” line) arises from the state of nothingness. This process corresponds to the process from Wuji to Taiji. The instant the “S” line is produced in Wuji, the Wuji turns into Taiji directly. The coming out of the “S” line corresponds to the vibration of the string. Look at the blackboard! This (O, the Wuji Circle on the blackboard) stands for the original body (noumenon) of the universe. As I explained previously, Wuji is

a pure information state which is a one-appearance that has no appearance.

As the original body of all things in the universe, Wuji can also be represented by a straight line from the perspective of the evolution of the universe. This straight line can also be called a cosmic string. The straight line corresponds to the piano string before it is plucked. As you can see, it is very vivid. From the perspective of Taiji, the Taiji diagram has turned into “中”(zhōng) which means “middle” and “center”. This “中” symbolizes the state where the evolution of the universe is about to begin but has not yet begun. As the ancient Chinese saying goes, “Middleness is the great root under heaven” “Before the emotions of pleasure, anger, sorrow or joy are produced, such a state is called middleness. After these emotions are produced but in due proportion, such a state is called harmony.” The process from Wuji to Taiji corresponds to the state of middleness. The harmony in due proportion corresponds to the Taiji state. If the string is plucked, vibration occurs. Isn't the vibration of the string a Taiji diagram?!

The string theory shows that the development of science has reached the stage of studying the “S” line of Taiji diagram. The “S” line of the Taiji Diagram represents the notes produced after the cosmic piano is played. As the piano is played, various notes, tunes and melodies come into being. These notes, tunes and melodies correspond to varieties of energy information structures. Therefore, this theory does not agree that matter exists in the form of particles, but various energy information structures represented by different “S” lines. As Einstein said, “In physics, it is not that there are both field and matter. The reason is that field is the only existence. Material and time are just illusions.” Since there is no matter, where has matter gone? The reason why matter is considered as energy is that matter is a highly concentrated form of energy. The “S” line of the Taiji Diagram symbolizes all kinds of vibration structures of energy and information, that is, various vibration closed loops and closed strings in the string theory. Different Taiji states caused by different “S” lines representing different vibration contents correspond to different closed strings (closed loops, excited vibration states and vibration modes). These different closed strings, which are equivalent to different excited vibration states, vibration modes and vibration frequencies, correspond to different energy or matter. It is often said that the basic particles can be divided into different vibration modes. Therefore, the vibration modes of the cosmic strings constitute everything in the energy world and the matter world. Even consciousness is also a kind of vibration state of the cosmic string. All phenomena and things can be classified into the vibration state of the cosmic string. Therefore, both matter and consciousness are different vibration states represented by different halves of yin and yang caused by different “S” lines in the Taiji Diagram. This is related to the non-duality of the mind and matter explained by the Buddha.

The states of different closed strings show different Taiji states (the Taiji Diagrams) caused different “S” lines. Different “S” lines show different energy information structures. Different energy information structures show different closed strings. The vibration modes of different closed strings show different excited states of different energy and matter. The excited states of such closed strings form the origination of all things in the universe. Everything in the universe is produced by the vibration of cosmic strings.

The cosmic string theory corresponds to the Buddha's theory that an idea of ignorance leads to the emergence of the mountains, rivers and lands which are discovered by living beings according to the karmas they have created. The arising of an idea of ignorance mentioned by the Buddha corresponds exactly to the process from Wuji to Taiji mentioned by Zhou Dunyi. The reason why people have an idea of ignorance is that they do not know that the Dharma Realm (Wuji) is a state of one-appearance, so they use their own mind to contemplate their own mind, thus causing the formation of the “S” line. As soon as the “S” line arises, the two halves of yin and yang of the Taiji that represent dependent retribution

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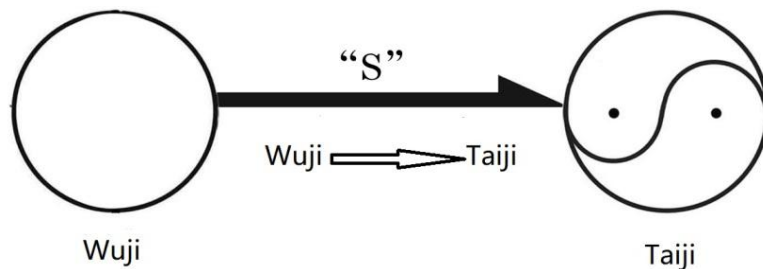
(object) and principal retribution (subject) will appear at the same time. In Buddhism, they are called proper retribution and dependent retribution. Both proper retribution and dependent retribution corresponding to all things in the universe can also be regarded as the theory of the origin of all things in the universe. The Buddha's understanding of the origin of the universe is more profound and comprehensive than the string theory scientists, because he has a clear explanation of the causes of cosmic strings.

He knew that all things in the universe are illusory appearances discovered by sentient beings according to their own karmas (the "S" lines). All things in the universe, which are originally neither created nor destroyed, just rely on the vibration of people's karmic information structure to display themselves in the universe. Once the "S" line is removed, that is, the cosmic string does not vibrate, all things in the universe naturally disappear. They will once again return to the Wuji state of true emptiness and absoluteness, which is also a state existent before the playing of "cosmic string". The state existent before a piano is played is exactly the Wuji state described by Zhou Dunyi. Therefore, all things the universe are originally illusory transformations. They come into temporary existence as a result of the vibration waves caused by the "S" line (karma force). This is what the string theorists do not understand. With the "S" line pulled out, Taiji returns to Wuji. Taiji is originally Wuji!

The Flower Adornment Sutra states, "All come out from this Dharma Realm (Wuji) and all return to this Dharma Realm (Wuji)." The original source of all things in the universe is the "piano" before it is played, which is a truly empty and absolute state (the Wuji state) before vibration waves are produced. Because of vibration, the truly empty and absolute state of non-polarity give birth to the excited state of closed string, thus forming the original source of all things in the universe. As the "S" line is pulled out, all things in the universe disappear, there being nothing. As a consequence, Zhou Dunyi said, "Sincerity is the root of the five constant virtues and the source of the hundred conducts. In stillness nothing exists while in movement all things exist." The sincerity here refers to the truly empty and absolute state which has "neither production nor extinction and neither appearance nor action", as is described by the Buddha. This truly empty and absolute state of Wuji, to those sentient beings, is called the original nature, the nature of heaven's destiny, or the root of the five constant virtues of humaneness, righteousness, propriety, wisdom and faith. To those insentient beings in the universe, it is called the original body or the One-reality Dharma Realm. Consequently, sincerity, which is a state of stillness and no thought, is the original source commonly possessed by all things in the universe, both sentient and insentient beings included. This state of stillness, namely, the state existent before the "piano" with the cosmic string is played, "in stillness nothing exists while in movement all things exist." "Stillness" refers to the original source state existent before the "piano" having the cosmic string is played while "movement" refers to the excited state of illusive existence existent after the "piano" having the cosmic string is played. The cosmic string theory completely corresponds to Zhou Dunyi's theory of Wuji evolving into Taiji. Both of the theories show that the universe as well as all things in it is unreal and illusory. Just as Zhou Dunyi said, "Taiji is originally Wuji." "In stillness nothing exists while in movement all things exist". This programmatic conclusion reached by Zhou Dunyi covers all in the string theory. Zhou Dunyi also said, "The five constant virtues and the hundred conducts (all things in the universe) are exactly the sincerity (the original source of true emptiness and absoluteness)." This conclusion is similar in meaning to his another one that "Wuji transforms into Taiji; Taiji is originally Wuji". From his theories, it can be inferred that Wuji is Taiji and Taiji is Wuji; that absoluteness is relativity and relativity is absoluteness. This is the Theory of the Grand Unified Field. Consequently, Zhou Dunyi is the initiator of both the grand unified theory and the string theory.

## Exposition on the great wisdom in Yi Jing

From the perspective of cosmic evolution, the Taiji diagram symbolizes information structure of evolution. Roughly speaking, it can be called energy information structure, and it also the original source of evolution. From the perspective of evolution, the original source of evolution is Wuji. When a closed string is played in the original body of Wuji, such a state is called Taiji. People often say that Wuji (having no polarity) produces Youji (having polarity) and Youji produces Taiji.” This saying cannot be considered as final and ultimate, because it violates the “only-one” principle. The reason why Zhou Dunyi’s conclusion that Wuji is transformed into Taiji is correct is that his conclusion shows that both evolution and return are nothing but the real appearance of true emptiness (vacuum) that is unvarying and immutable like suchness. Taiji Tu Shuo, Explanation of the Taiji Diagram, states, **“Wuji transforms into Taiji. Taiji through movement produces yang. This movement, having reached its limit, gives rise to stillness, which produces yin. This stillness, having reached its apogee, will move again. This movement and this stillness are each other’s root of existence. With the separation of yin and yang, the two forms are established. Through the change of yang and the union of yin, water, fire, wood, metal and soil come into being. With the five forms of energy successively spread, the four seasons proceed in their course. The five activities are originally yin and yang. Yin and yang are originally Taiji. Taiji is originally Wuji. The five types of energy produced each have their own particular nature. The trueness of Wuji and the essence of the two and the five can unite and condense in a wonderfully mysterious way. By the way of qian, they are transformed into males. By the way of kun, they are transformed into females. Through the union of yin and yang, all things are by transformation produced. The production and reproduction of all things give rise to endless transformations and changes.”** In Yi Jing, it reads, **“Yi has Taiji that produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams.”** And the eight trigrams evolve the myriad things. Yi in Yi Jing, which is called the Yi state, corresponds to the Wuji state. It is a still and unmoving state. The Yi state can be expressed by the Wuji circle. As the “S” line appears in it, the Yi state is transformed into the Taiji state. This is the process that “Yi has Taiji”.



Look at the diagram. Is the Wuji circle as big as the Taiji circle? (Students: Yes, they are.) Yes, they are the same size. In fact, there is no such size. The Wuji circle is not used to display size. The Wuji circle (Yi) symbolizes a state of true emptiness and absoluteness.

There is a famous saying in “Tying Words III” of Yi Jing, *The Book of Changes*, reads, **“Yi, having no thought and no action, is still and unmoving. However, once moved, it can penetrate the causes under heaven.”** Confucius put it more clearly. The Yi state, which has neither thought nor action and is still and unmoving, corresponds to the Wuji circle. What kind of things can “have neither thought nor action and be still and unmoving? Only a state of nothingness can! Being still and unmoving is characteristic of the original

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body (noumenon) of true emptiness and absoluteness. The “being moved” in this saying corresponds to “the playing of the piano” and also to the vibration of closed rings (closed strings) in the string theory. The state before the piano is played is exactly the Yi state, that is, a still and unmoving state. If you straighten the Wuji circle and the Wuji circle becomes a straight line, which corresponds to the state before the piano is played. The straightened Wuji circle is a vivid image of Chinese character “中”(zhōng), which means “middle”. Zhong Yong, *The Doctrine of the Mean*, states, “**Middleness is the great root under heaven.**” If the straight line is vibrated, it is transformed into a vibration state of Taiji. Once pulled up, the straight line immediately enters the Taiji state, because the “S” line which symbolizes wave crest and trough appears in it. The “S” line represents different kinds of information structures. Anyone who plays the piano knows that the piano (the original body of Wuji; the truly empty and absolute original body) will produce any tune and melody you play. So, this “S” line symbolizes varieties of information structures. Different types of information structure correspond to the information you produce when you play the piano with your own hands. Playing the piano is like being “moved”.

“However, once moved, it can penetrate the causes of the world.” Where is the origin of all things under heaven? The origin lies in the original body (noumenon) of Wuji, also known as Yi. As long as “the cosmic piano” is played, it will give rise to countless tunes and melodies. As long as Wuji (Yi) is activated (“moved”), it will produce endless “S” lines (corresponding to heaven and earth and all things in them). This is an expression of the origination of the universe. Let’s put it in another way. Take this cup of water for example. When this cup of water is not moved, it represents the state of “no thought”. This cup of water has no thinking and natural has no movement, and this corresponds to the Wuji (Yi) state. When you want to do something or take action, you will inevitably have movement in your mind first. In other words, you must think first. If you have no thought, you will be in a state of non-doing (non-action). When you neither think nor act, the water will be left undisturbed. This is “the still and unmoving state”. Now, I will “move and activate it” by knocking it with a pen. This knocking corresponds to “moving”. Once moved, the water gives rise to ripples. Are there ripples when a stone is thrown into a calm lake? (Students: Yes, there are.)

What if we use chopsticks to churn it? It is also a kind of “being moved”. If we use different ways to move and activate this cup of water, this cup of water will have different vibrations, and change accordingly, thus producing different ripples. Different vibrations correspond to different closed strings in the origin of the universe. They also indicate the differences in the energy information structure of everything. You see, through stimulation and activation, all matters and things under heaven come into being.

With this analogy, you will have a better understanding of the principle. This Yi state, also known as the Wuji state, corresponds to the wonderfully bright true mind. So what is the mind? In western culture, it is only the dichotomy of materialism and idealism. The mind elaborated on by Eastern sages is not that simple. The mind consists of the true mind and the false mind. The true mind refers to the wonderfully bright true mind, as the Buddha called, which means the original body and original source of the universe. The false mind is something that is similar to the “S” line in the Taiji circle, which corresponds to people’s various ideas, minds and thoughts. The true mind is the Wuji state which is an infinitive and pervasive state of true emptiness (vacuum) and absoluteness. The true mind is the Wuji State while the false mind refers to the Taiji state. The “S” line is a symbol of various ideas, thoughts, minds, notions and concepts and so on. The coming out of the “S” line corresponds to the producing of false ideas, minds and thoughts. When you produce a thought or have an idea, you have “plucked the strings of the cosmic piano”. That’s true. The moment you produce a thought or have an idea, an “S” line has already emerged.

Different ideas and thoughts lead to the emergence of different “S” lines containing different information structures. Now you can have a try. Close your eyes and think about bread. You will see bread immediately turn up in front of your eyes. When you think about an egg, the image of an egg will immediately appear. When you miss your mum, the image of your mum will directly appear in your head. Hence, the “S” line is a symbol of our false mind embodied by our various thoughts, ideas, concepts, notions and mental constructs and mentality.

If explained by the “S” line, the string theory will be easier to understand. Different “S” lines correspond to different notes, tunes and melodies produced when the cosmic strings are plucked. In the string theory, they are called closed strings, which correspond to Taiji. Isn’t Taiji similar to a vibrating closed ring?! According to the string theory, in the world there is nothing but different vibrations of the cosmic strings. There are not elementary particles and there is not matter. All matter and elementary particles are excited states caused by different vibrations of closed strings. All forms of energy are also different vibration modes of closed strings. This is where the string theory is superior to big bang theory. In addition, this theory also corresponds to the culture of Eastern sages. This evolutionary way of thinking and theory displayed by the string theory is consistent with the culture of Eastern sages and worthies. Consequently, this theory has vitality.

By using the theory of Wuji and Taiji, Zhou Dunyi expressed the evolution of the universe clearly and vividly. Wuji, representing the original state of the cosmos in which there is nothing, transforms into Taiji. And then Taiji transforms into the two forms, that is, the two halves of yin and yang, which are called *qian gua* (heaven) and *kun gua* (earth) in Yi Jing. Let’s use cutting a watermelon to illustrate this process. Having been cut once, a watermelon is transformed into halves. They are called “two forms”. Having been cut twice, the watermelon is transformed into four slices. They correspond to “the four emblems”. Having been cut thrice, the watermelon turns into eight slices. They are called “the eight trigrams”. And then, with more cuts, the watermelon will transform into sixteen slices, thirty-two slices, sixty-four slices, and so on. If a watermelon is sliced six times, it will turn into sixty-four slices, which represents the sixty-four hexagrams. According to this method of bisection, a watermelon can be cut infinitely. This metaphor shows that evolution is inexhaustible. The dichotomy, a method of bisection introduced in Yi Jing, is a fundamental concept, which shows inexhaustibility of evolution. Why do those who have already mastered Yi Jing still divine by using the eight trigrams? The reason is that all matters and all things cannot escape and go beyond this law of evolution. All matters and all things evolve, develop, move, change and transform within the law of evolution. Since they are subject to the law, they can be known by people when they have mastered the law of evolution. “Yi, having no thought and no action, is still and immutable. However, by activating it, one can penetrate the root cause of the world.” Everything is included in the process of the two forms, the four emblems, the eight trigrams and the ten thousand things. That is to say, all tunes and melodies have been contained in the piano. Whatever music you can play, the piano will show it to you. If you master this ultimate law, you will master the whole universe. As you see, Zhuang Zi said, **“Heaven and earth is just a finger. All things are just a horse.”** **“The universe is my mind. All things are within my palm.”** Understand this law and the universe will be in the palm of your hand.

Now it comes to the stage of return. When the evolution is over, the return all things is inevitable. The purpose of the series of lectures on evolution is not for the sake of evolution but return. This series of lectures is designed to help you understand the meaning of return after you have understood the beginning and end of all things in the universe. Now that you do not even know evolution, you surely are unable to understand the meaning of return.

**Emptiness is produced in the great perception.**

What we learned just now are Confucian theories. Now let's look at some Taoist theories. Several theories of Lao Tzu were taught in the last lecture. For example, **“Dao produces one, the one produces two, the two produces three, and the three produces all things. All things that carrying yin on the back and embracing yang in the arms interact in the unseen force to achieve harmony.”** These famous words are in Lao-tzu, one of the most important Taoist classics. What is Dao? Dao is precisely Wuji, also known as Yi in Yi Jing. Dao, Wuji and Yi refer to the same thing, which is called “zero” in mathematics. The process where Dao produces one corresponds to the process where zero is transformed into relative numbers in mathematics. It also refers to Taiji's two halves of yin and yang. Attention! What is “one”? This “one” is Taiji. When Taiji is divided, it is called “the two forms” by the Confucianists, and “two” by Lao Tzu. “Two” refers to yin and yang, or *qian gua* and *kun gua*, which are symbols of yin and yang. This is the true meaning of the statements that “Dao produces one and the one produces two.”

Why does “the two” produce “three”? Be attentive! It is deep here. When we come to the stage of duality, a period characterized by *qian gua* and *kun gua*, symbols of yin and yang, we are in the polar world. Look the surroundings around us and we will find we are really in a world of polarities. Everything consists of two halves of yin and yang, with one end being yang and the other yin. This is called polarity. In a polar world, you cannot even find non-polar things. Even a thought or an idea you produce has polar characteristics. You can never think of something characterized by non-polarity. Whether you say a word, produce a mind, or give rise to an idea, it is characterized by polarity. We have ever been in a world of polarity and living in polarized things. Yi, Wuji, Dao and the wonderfully bright true mind are names employed by the sages of Confucianism, Buddhism and Taoism to express the original source of all things in the universe. They correspond to the noumenon, ontology in philosophy, and the vacuum in physics. All things in the universe are produced by the polarization of the true vacuum, which makes the original source of non-polarity, that is, the noumenon, transformed into the two halves of yin and yang. When evolution comes to the stage of yin and yang (*qian* and *kun*), the true vacuum, also called the true emptiness, Wuji, Yi, the original source, the original body or the noumenon, has already been polarized. Having been polarized, the true emptiness, that is, the Wuji (Yi) state has turned into the two halves of yin and yang, also described as *qian* and *kun* by the Confucianists. These names display the great wisdom the ancient Chinese had. They created such terms as yin and yang as well as *qian* and *kun* to express the polar opposition possessed by everything in the polarized world. Now look at the things around you: front and back, left and right, boys and girls, etc. Aren't they are equipped with polar opposition? Yes, they are. The Yi state, the truly empty and absolute state of Wuji, will produce things immediately it is activated or stimulated. As soon as this Yi state, Dao, the wonderfully bright true mind, is moved or touched, it will instantly give rise to changes and transformations, thus transforming itself from non-polarity into polarity. This can be compared to a pool of still water which will immediately produce ripples as soon as you throw a grain of sand into it. The original body, that is, the noumenon of this non-polarity has nothing, so it is extremely sensitive. It is too sensitive to be moved or stimulated. Once moved or stimulated, it will be activated immediately and thus change. This phenomenon exactly corresponds to a Buddhist saying that **“True suchness does not keep to its self-nature. It changes to conditions.”** Thus, this mechanism is formed that the true emptiness can manifest various wonderful existences, and all wonderful existences are exactly the true emptiness.

Students, because you do not have a solid foundation, it is hard for me to make you understand the culture of sages and worthies. This Yi state has four attributes, namely,

supreme softness, supreme wonderfulness, supreme brightness and supreme emptiness. The attribute of supreme softness shows the extreme pliability and variability of the Yi state. Nothing in the polar world can be used as a good metaphor of the supreme softness of Yi's non-polarity. Lao Tzu used water to show the supreme softness of matter. However, water is not softer than air. Soft as air is, it is not softer than empty space. Soft as empty space is, it is still less than the wonderfully bright true mind of the Yi state. Just as the Buddha said, **"Emptiness produced in the great perception is like a bubble arising from the sea."** Look at the surroundings around us. The most pliable and softest thing is empty space. But where is empty space? The Buddha said empty space, the void, is produced in the great perception. What is the great perception? The great perception refers to the wonderfully bright true mind, or the truly empty and absolute state of Yi, or the Wuji state. Still, vast and boundless as it is, empty space still exists in the great perception, like a bubble in the sea. As a result, nothing can serve as an appropriate metaphor of such the supreme softness. You cannot find a better metaphor to show Yi's supreme softness and pliability. So soft and pliable is it that it cannot even be touched or moved, let alone being stimulated or being activated. As soon as it is touched or moved, the Yi state will be transformed into polarized and relative things. Just as Zhou Dunyi said, "Wuji transforms into Taiji." "Taiji produces the two forms." Thus, the absolute Wuji state has been transformed into the Taiji state with hidden polarity. And if further polarized, it will turn into the two forms of yin and yang.

You seem to be unable to understand this principle. I can only use empty space, the void, as a metaphor. Now, everyone is sitting here quietly. As soon as we move, empty space will be disturbed. It is really so. So, when you walk, dance, sing or play basketball, you never know how the void is disturbed by you! Next is another metaphor. Suppose you are the only person in a swimming pool. Even if you remain motionless in the swimming pool, you are still disturbing the water in the swimming pool. Why? The reason is that your heart is beating all the time. Besides, the flowing of the blood in your arteries is also disturbing the water in the pool, to say nothing of your swimming around in it. The swimming pool stands for Yi, also known as Dao and the wonderfully bright true mind. As long as you move, the "water" of Dao will move. This is a vivid expression of supreme softness.

What is supreme wonderfulness? Here is a metaphor to illustrate this supreme wonderfulness. As soon as you produce an angry thought, the supreme wonderfulness of Yi will instantly display this angry thought by making you wear an angry look. Thoughts of extreme anger lead to the frightening scenes of hells, such as mountains of swords and seas of flames. Isn't this the function of the supreme wonderfulness?! Can you think of these things? You can't. If we have an idea of greed, a thought for money and profit, or a heart full of lust, this wonderfully bright true mind will instantly be transformed into floods, bitter water and bitter seas. The water that is transformed into and displayed is not fresh but salt water. Are the Pacific Ocean, the Atlantic Ocean and the Indian Ocean huge? Yes, they are. But waters in these oceans are just bitter water which cannot be drunk. Such bitter waters are created and materialized by people's greedy minds. Isn't wonderfully incredible?! The Buddha said that when people have lustful thoughts, their sexual organs naturally secrete secretions; that when people have thoughts of greed, bitter waters and bitter seas will be displayed; that when people have angry thoughts, mountains of knives and seas of flames will appear; and when people have stupid ideas, typhoons or sandstorms will take shape. It is really unbelievable! Can you know the hidden principle behind these inconceivable phenomena? No one but the Buddha knew the mechanism behind these phenomena. The Buddha had achieved *Vastujnana*, that is, all-seed wisdom and could know the generation mechanism and principle of all things and phenomena. The Buddha said that people do not know the reasons why crows are black, why geese are white and why



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brambles have thorns but he could. The Buddha said that he could know the number of raindrops in a rain that had rained in a world which is thousands of millions of billions of galaxies away. Can you? You can't. Only the Buddha knew. Why? This is because of the attribute of "supreme wonderfulness". With this attribute, people will be able to do non-doing and leave nothing undone. The Buddha described this function as ineffably wonderful and unbelievably miraculous.

Supreme wonderfulness is one of the attributes of Yi, namely, the wonderfully bright true mind. Students of chemistry know that we can change alcohol into acid. We can also turn it into aldehyde. Aldehyde can also be changed into acid. It can also be turned into alcohol as well. These changes are really wonderful! We can also turn electricity into magnetism and turn magnetism into electricity. Is it wonderful? It is really wonderful! Let's look at the number axis. Though zero has nothing, it can be transformed into endless positive and negative numbers. It is so wonderful! What is the reciprocal of infinity? It is zero! What is the reciprocal of zero? It is infinity! You see, changes between zero and numbers are also endless. It can transform into whatever it pleases. Take the piano for example. The piano can produce whatever tunes and melodies you play. Therefore, the non-appearance of the Yi state, the wonderfully bright true mind, can produce endless appearances. However, endless appearances produced are exactly the non-appearance. Just as the Buddha said, "Boundless meanings are produced from the one dharma. The one dharma is the non-appearance. This non-appearance can manifest boundless appearances but all appearances manifested are still the non-appearance. This is the real appearance." In the high state of Eastern sages, the mind and the world are unified, so they can display endlessly wonderful powers and abilities. Having the "wonderful non-doing virtue, they can achieve success at will". They seemingly do nothing but leave nothing undone. Isn't it wonderful? Yes, it is supremely wonderful!

Let's look at what is supreme brightness. Is the Yi state bright? Is the original source of the universe bright? Of course it is bright. When the mirror is bright, it can show things. A mirror is just a piece of material glass but can show things clearly when it is bright. Isn't it wonderful? Yes, it is really wonderful! Why? As we see, this classroom is large, but it can be shown in a small mirror; all things are multitudinous in the universe, but all of them can be contained and shown in a small mirror. The whole universe is huge, but it can be contained hidden in a small mirror or crystal ball. These are just metaphors for supreme brightness. It is still not the function and use of supreme emptiness, which should be explained first. Let's look at the noumenon characterized by supreme brightness which can manifest all phenomena and all things. Even a material and tangible mirror that does not have the attribute of supreme brightness can show all things clearly when it is bright, to say nothing of the original nature of true emptiness ("Yi state") that has nothing and possesses the attribute of supreme brightness. Anything material and tangible thing cannot have the attribute of supreme brightness. However, the original nature of true emptiness that has nothing and possesses the supreme brightness cannot be expressed directly. It can only be made known by means of metaphor. The mirror is a very good metaphor, because its "brightness" can make a mirror show all things between heaven and earth. Even such physical things as mirrors and crystal balls can show things clearly, let alone the wonderfully bright true mind, i.e. the Yi state, which has supreme emptiness and supreme brightness! It can manifest all things in a more clear and vivid way.

Attention! Our original nature of supreme brightness can manifest all things in a more vivid, subtle and realistic way. All things in the universe we see today, including the suns, moons and stars above, the mountains, rivers and lands below, and the sentient and insentient beings in the middle, are all like the mirror images reflected in a mirror. What is different is that they are three-dimensional "mirror images" reflected in the great round

mirror, i.e. the original nature of true emptiness where there is nothing. It is because of there being nothing that our wonderfully bright true mind, namely, the original nature of true emptiness (Yi state), can exhibit the attribute of “supreme brightness”. It is also because of the supreme brightness of the great round mirror possessed by our original nature of true emptiness that the true appearances and shapes of all things between heaven and earth are fully and clearly manifested. All appearances and shapes we perceive and know today through our sense organs are actually three-dimensional “mirror images” reflected in the great round mirror, that is, the original nature of true emptiness, which is the most empty and the most brilliant. They are the same with the images reflected in a mirror or a crystal ball. The difference is that mirrors and crystal balls have a shape and are visible while the “mirror” (the great round mirror) of the original nature of true emptiness has no shape and is invisible.

What is supreme emptiness? The supreme emptiness means having nothing at all. A thing having nothing can produce everything. In other words, a thing with nothing can manifest endless things. These endless things are originally equipped with supreme emptiness and supreme brightness. Just as I explained just now, if you slightly move water, it will show the movement of ripples. Why? Water is extremely soft and extremely empty. When a thing is extremely empty and extremely bright, if moved or stimulated, it will immediately transform into things. The Yi state is has such four attributes: supreme softness, supreme wonderfulness, supreme emptiness and supreme brightness. Anything tangible in a world filled with polarities cannot be used to describe the four attributes. Now look at heaven, earth and all things in front of our eyes, all of which are the three-dimensional appearances manifested by the Yi state, and all of which are what have been reflected and manifested in the great perfect spherical mirror of the original nature true emptiness. Mirrors we see every day are completely flat, so they only reflect and show flat appearances. Aren't they flat appearances?! This mirror (pointing to a flat mirror) is flat but it can show you all things. This is similar to showing movies. A flat screen can show different movies, such as *The Journey to the West*, *The Romances of the Three Kingdoms*, *The Dreams in the Red Chambers* and *The Outlaws of the Marsh*, etc. Because there is nothing on the screen, a screen can display different movies. Similarly, because there is nothing in this mirror, this mirror can manifest all existences in the universe. Attention! The principle here is extremely profound. Only a thing that has nothing can manifest everything. If a thing that has something in it, it cannot manifest the rest things. Remember that only a thing has nothing can manifest all things.

The Buddha said, “Emptiness is produced in the great perception.” It means that empty space is also the product of false thought. Empty space, which is the matter-bordering appearance, is the emptiest thing in our visible world. In the polarized world, empty space is the softest, the brightest, the most wonderful and the emptiest thing. However, empty space was born in the great perception, namely, Dao, Yi, Wuji and the wonderfully bright true mind. That is, empty space is contained in Dao, also called Yi, Wuji and the wonderfully bright true mind. How can it be expressed then? You cannot express it through something tangible or visible. Can the intangible and invisible Yi state be expressed through something tangible and visible? No, it can't. However, The Yi state can be expressed through wisdom. Thanks to great wisdom, the Yi state, as the original body (noumenon) of the universe, is the softest, the brightest, the most wonderful and the emptiest thing, and can manifest everything. Where are the things manifested? Look at your surroundings, including the suns, moons and stars above, the mountains, rivers and lands below, and the countries and all living beings in the middles, all of which are manifested in the softest, the brightest, the most wonderful and the emptiest original body (noumenon).

The Buddha said, “**There is not even a dharma that is not the Dharma realm.**” All

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things, dharmas and appearances manifested in the universes themselves are the original nature of true emptiness and absoluteness. Now look at what around you: the suns, moons and stars in the sky, the mountains, rivers and lands on the earth, and countries and all sentient and insentient beings in the middle. All of them are manifested and shown in the original nature and noumenon that is three-dimensional, truly empty and absolute. Because of true emptiness and absoluteness, all things shown in the universe do not displace the true emptiness and absoluteness. Therefore, all things, including the suns, moons and stars in the sky, the mountains, rivers and land on the earth, the countries and their sentient and insentient beings, are exactly the great spherical mirror itself, which is three-dimensional, truly empty and absolute. In the wonderfully bright true mind, also called Wuji or the great perception, which is characterized by the attributes of supreme softness, supreme brightness, supreme wonderfulness and supreme emptiness, the original body (noumenon) and its appearance and use are the same thing. The visible are exactly the invisible and the invisible are exactly the visible. The visible and invisible are just one, that is, the same thing. The wonderfully bright true mind, that is, Wuji or the great perception, is a symbol of a three-dimensional, truly empty and absolute “screen”. This “screen” can manifest all things in the universe. What’s more, all things manifested are the “screen” itself. This may be a little difficult for you to understand. Let’s put it in another way. Now look at ourselves. Where are we now? Yes, we are in this classroom today. Where is the classroom then? It is in the campus. Where is the campus then? (The students: It is on the ground.) Where is the ground? (The students: It is on the earth.) Where is the earth? The earth is in the solar system. Where is the solar system? (The students: It is in the Galactic System.)

Where is the Galactic System? It is in an extragalactic system. Where is the extragalactic system? It is in a hypergalaxy. Where is the supergalaxy? It is in the metagalaxy. Where is the supergalaxy then? (For quite a long time) It is in empty space! All celestial bodies and universes are existent in empty space. Where are elementary particles then? They are also in empty space.

The macrocosm, the microcosm and all universes exist in empty space. Their existences cannot be separated from empty space. And then where is empty space? (For quite a long time) Empty space is in the great perception. What is the great perception? The great perception is exactly the wonderfully bright true mind, Dao, Wuji or Yi! Just as I explained just now, this classroom, this Gansu Province, China, Asia, the earth, the solar system, the Galaxy, the extragalactic nebulae and the general galaxies, are nothing but “images” shown on the three-dimensional “screen” of the great perception, namely, the wonderfully bright true mind or the Yi state. The mechanism and principle of their existences are the same as that of the images shown in a mirror. If you follow me in the same train of thought, you will find your horizons suddenly opened and broadened. Oh! The universe is originally “this”! What is “this”? All things in the universe are just the three-dimensional “images” manifested in the great awakening which is truly empty and absolute. Look at the mirror. Wherever there are images, it is the mirror itself. The mirror has been transformed into images. Emptiness is born in the great perception and all things are produced in empty space. In other words, the suns, moons and stars, the mountains, rivers and lands, the countries and the sentient and insentient beings in them, are all contained in the great perception. All of them are “images” manifested in the great awakening which is three-dimensional and truly empty. Understand this point and the whole universe will be in the palm of your hand.

Look at this mirror (using a mirror to demonstrate). There are various images of things shown in the mirror. These images will be constantly changing if you turn it in different directions. Various as they are, these images are shown in the great perception. What is different is that they are truly empty and three-dimensional. Master this point and you will

master a hundred.

Empty space is produced in the great perception. It is like a bubble arising from the sea. Aren't the bubbles in the sea the same thing with the sea itself? Yes, they are exactly the same thing. The great perception corresponds to the sea or empty space. Bubbles correspond to all things in the universe. In this way, the great perception, empty space and all things in the universe are the same thing. Look! No matter how many images there are in the mirror, these images are the mirror itself. No matter how many bubbles there are in the sea, these bubbles are all sea water. No matter how much empty space there is and how many things there are in the universe, they all appear in the great perception (the "Yi" state, Dao, the wonderfully bright true mind). Aren't they? You have understood this principle! They are only one thing! Only the great perception exists!

### **Dao produces one; the one produces two; the two produces three.**

"Dao produces one, the one produces two, the two produces three, and the three produces all things." Dao, also translated as Tao, is characterized by non-polarity. The "one" in "Dao produces one" refers to Taiji, which also refers to a kind of non-polarity but contains hidden polarity. When it comes to the stage of "two", it has been at the level of polarity. What is the "production" of non-polarity? The "production" of non-polarity means the production caused by the wonderfully bright true mind. Such production is characterized by the mechanism of "manifesting appearance based on karma", where everything seems to have been produced but actually not. Only those who have karmas discover the production of corresponding things. Those who have no karmas will have such discoveries. Just the Buddha said, "The Thus Come Ones know all dharma are not produced. Therefore, the Thus Come Ones are truth speakers." **All dharmas originally have no production and no destruction. Nor do they have appearance or completion. Nor do they come or go.** "All dharma are not true; they take on false appearances." "All dharma themselves are the ontology of true suchness. All dharma are manifested in the original body of true suchness." As a result, the original body (noumenon), appearances and uses are the same suchness. In other words, all things seem to have been produced but actually not. They are produced in the form of no-production. All things produced themselves are the invisible original body (noumenon). Invisible as it is, it can manifest all things.

The production process from non-polarity to polarity corresponds to the process of Dao producing one and the one producing two. Production is a must in the polarized world. All things in the polarized world have to produce and be produced in polarized worlds. You are one of the examples. You are your mother's child. So, how are things produce or to be produced? The production in the polarized world is different from that in the non-polarized world. In the polarized world, there seems to be production but actually there is no production. All things are discovered by one according to karmas one has created. In the original nature there is neither production nor extinction at all. But from the position of the two-appearance polarized world, all things must observe the law of causes and conditions. With the unity and combination of causes and conditions, there are productions. "The two produces three." The "three" here is not a number but a state of carrying yin on the back and embracing yang in the arms. It is a must for polarized things to have before they are to produce things or to be produced. It is really hard to understand. Look! It refers to the yang half, Yin half and the union of the two halves. They're not just a simple mix.

Let's go on. What does the "three" mean? Let's take humans for example. At the level of humans, the "three" conforms to the fertilized egg; the "two" conforms to man (yang) and woman (yin). To give birth to a child, the fertilized egg is the first condition which is represented by the "three". Now let's look at more examples. How is a pine tree produced?

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To produce a pine tree, the first condition needed is a pine seed. Note that the seeds of all plants consist of two halves, aren't they? They are really so. A grain of wheat consists of two halves. A walnut also consists of two halves. Whatever seed you can name are made up of two parts. This corresponds to statement that "one produces two". Attention, please! The pair of two leaves appears simultaneously. They come out at the same time! This shows that things in the polar world come in pairs and appear simultaneously. It is impossible for the two things of a pair come one after another. Now answer my question: Which appears first, chicken or egg? We can have similar questions: Which one comes into existence first, yin or yang, man or woman, matter or consciousness, the east or the west? Every pair of polarities (represented by "two"), carries yin on the back and embraces yang in the arms, thus forming a unity of opposites. This process and state correspond to the "three". The "three" in "The three produces all things" refers to the state of carrying yin and embracing, which is a necessary state for polarized things to produce and be produced. Look! What great wisdom your ancestors had! With only a few words, the production mechanism and principle of all things is clearly and fully expressed. Lao Tzu used "three" to embody the state of carrying yin and embracing yang, which is exactly the mechanism through which all things in the universe are produced.

At the level of humans, the "three" conforms to the fertilized egg. When polar things are to give birth, it is a necessary condition to have a state of carrying yin on the back and embracing yang in the arms so as to achieve harmony in true emptiness. Harmony is of great importance in polarized worlds, especially in producing things. Without harmony, there would not be production. Things in harmony can produce other things while things in disharmony cannot. Harmony can produce auspiciousness. A family in harmony is on Dao to prosperity in all undertakings. A peaceful and harmonious life is cherished by all countries. Harmony begets riches. Harmony is the great root under heaven. When heaven and earth are united and in harmony, sweet dews fall. When husband and wife are in harmony, they will give birth to noble sons. In polarized worlds, harmony is a way of embodying the non-polarity of the Middle-Way. As a consequence, harmony is of great value.

Having understood this principle, you will know that the "three" here is not a number. If it were a number, the next would be "four". Lao Tzu just said that the three produces all things. The birth of things in polarized worlds must start with the "three", a united and harmonized state of yin and yang. "All things carry yin on the back and embrace yang in the arms." The "three" is symbol of a state of carrying yin on the back and holding yang in the arms. This is the Taiji state. Now look at this Taiji diagram. Isn't a state of carrying yin and embracing yang?! It is really so. When things in polarized worlds are to produce things or to be produced, they will return to the condition of carrying yin on the back and holding yang in the arms. This is described as "The three produces all things." Without this condition of carrying yin on the back and embracing yang in the arms, new things cannot be produced. This is the law of production in polarized worlds.

When things are to produce and to be produced, they naturally carry yin on the back and embrace yang in the arms, thus interacting in the invisible forces to achieve harmony. What does this sentence mean by "interacting in the invisible forces"? It's hard to understand the profound principle behind it. There is a Taoist classic called *Chong xu zhen jing*, the True Classic of Invisible Forces, which deals with similar content. The invisible forces here conform to the invisible information fields and their information structures. In ancient times, there was no such modern term. They used invisible forces to express various information fields and information structures. Does information structure have a shape? No, it doesn't. Because information fields and information structures cannot be seen, heard or felt, they are described as invisible forces. What is it that appears in your head when you

think of a fried cake? Yes, it is information structure. Can you see it? Can you feel it? Can you take it out? No, you can't. The reason is that it is invisible and impalpable. Invisible and impalpable as it is, it is a kind of existence. Ancient Chinese called it "qi". We now call it information fields and information structures. Suppose a designer has designed a 150-storey skyscraper. Where is the 150-storey skyscraper put before it is built? The skyscraper is put in the designer's head. How can so small a head contain so huge a skyscraper? A human head cannot contain a brick, let alone a skyscraper! The skyscraper exists in the form of information structure. Information structure is not something physical, so it can be put away in a head. When a blueprint is drawn, the skyscraper is no longer a state of true emptiness. With a blueprint, information structure has turned into a plane design, hasn't it? Yes, it is. When earth, stones, bricks, cements and tiles are used to build it, the skyscraper in a designer's head will be transformed into a materialized skyscraper.

As we see, if the materialized skyscraper is compared to the matter state, its blueprint corresponds to the energy state. And the idea of the skyscraper in the designer's head corresponds to the information state or information structure. What does it mean by saying "interacting with each other to achieve harmony"? It refers to various information structures that interact with each other. A fertilized egg means a child. As soon as a fertilized egg is formed, a new life has been shaped. All of the programs of this new life from birth to death have been contained in the fertilized egg. This fertilized egg is in the "three" state at the moment of its formation. The instant the "three" is formed, various information fields concerning the child's life, such as its sex, height, builds, level of intelligence, good or bad luck, have been stipulated and contained in the fertilized egg. These information fields are equipped with all programs required in the production process. You cannot alter these set procedures unless you are able to practice consistently after birth. Otherwise, everything goes on a fixed route.

The "S" line we talk about is exactly information structure. When achieving harmony by interacting with each other in the invisible forces, things will be in a state of carrying yin and embracing yang, and will produce a kind of new information structure, from which a new life or a new universe will evolve.

As you can see, with his great wisdom, Lao Tzu highly abstracts the evolution process of all things in the universe into more than 20 Chinese characters. The evolutionary process of everything in the universe, including those in mathematics, physics, chemistry, biology, human body, sentient and insentient beings, has been programmed. Everything follows this rule. When "Dao produces one", it is still in the world non-polarity. As "the two produces three", the evolution has entered polarized worlds. As you see, the process from the non-polar world to the polar worlds and the process from the birth of polarity to the birth of polar things have been fully and clearly expressed by these a few words. The development of Western science cannot escape this framework. Now, with this understanding, you have a general understanding of all things in the universe. This is how all things in the universe come into being.

## **II All Dharmas are the Creation of the Mind.**

The "S" line representing the false mind we have is exactly the Taiji state. The true emptiness and absoluteness of the original body (noumenon), of all things refers to the Wuji state of the wonderfully bright true mind. All dharmas are the creation of the mind. It means that all phenomena and all things result from various information structures represented by the "S" line in the Taiji state. The information structures represented by "S" line come from the false thought of the confused mind, so the "S" line is called the false mind. People with the false mind do not understand that the original body of all things in the universe is

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produced from the one-appearance. Just as the Buddha said, “The living beings are unable to understand all Dharma realms are just the ultimate one-appearance that has no appearance, so they are said to have a mind of ignorance.” It is just this mind of ignorance, namely, the false mind (“S” lines), that produce all things in the universe represented by the two halves of yin (the world) and yang (the mind and the body). That is to say, all existences in the world result from various information structures, i.e. the “S” line, which is generally called the “mind”. Since everything is created by our mind, we must become the master of our mind and bring it under control.

Here is an example. There is a man who habitually hates others. As a result, the flesh in his face becomes fixed and he has an ugly and ferocious look. Habitually hating others leads to the establishment of more and more information structures of hatred, which solidify and make facial muscles fixed, thus causing the formation of an ugly and ferocious face. This is the reason why some people are born ugly and ferocious. Like mind produces like information structure. A heart full of hatred agrees with an ugly and ferocious look. A mind full of kindness tallies with a benign face. What’s the reason? Your appearance and facial expressions are the externalization of the information structures in your mind. When one’s hatred reaches the extreme, there will appear extreme environments such as mountains of swords, seas of flames, poisonous snakes and beasts of prey. How do poisonous snakes and beasts of prey come? They are materializations of the hatred information structures created by a mind of hatred. The lives of different kinds of living beings are also created by their respective minds. If you harbor a mind of anger every day, you will surely be transformed into a scorpion or a snake after your death according to the information structures of hatred you have created. As we see, venoms produced by poisonous snakes and scorpions can cause people to die. People will die if they are bitten by venomous snakes and not treated in time. How so? This is because the information structures of anger and hatred themselves are venoms. How does a scorpion’s sting come from? It is also caused by the information structure of anger and hatred.

Let’s look at another example: the pig, which is known for its stupidity. This is caused by the information structure of stupidity produced by a stupid mind. How is the realm of hungry ghosts created? It is created by a greedy mind. With a heavily greedy mind, one will inevitably be transformed into a hungry ghost. With a mind of anger and hatred, one will unavoidably find a world filled with mountains of swords, seas of flames, and countless deaths and rebirths. When information structures of anger and hatred display themselves, there will appear horrible scenes, evil environments and bitter retributions. Information structures created by a greedy mind lead to the realm of hungry ghosts. Hungry ghosts survive in an extremely hard state where they have neither food to eat nor water to drink. Even if they are given some food and water, they are still unable to enjoy them because of their evil karmas. Why? When the food and water is brought to their mouths, as a result of their evil karmas, the food and given will naturally transform into flames. Their karmic information structures of greed make this happen. All these phenomena show a mechanism called “discoveries made according to one’s own karmas”. Everything is created by the mind. This mechanism is similar to that of playing the piano. The piano produces whatever melodies you play.

If you understand this truth, you will know what kind of life you live then. We should live a life of kindness, compassion, joy and giving. We should use this precious body to create information structures of kindness, compassion, joy and giving, which corresponds to a higher form of life at a higher level and a world of ultimate bliss. Ancient Chinese sages and worthies inspire people to cultivate to equip themselves with the five constant virtues, that is, humaneness, righteousness, ritual, wisdom and trustworthiness, and to be possessed of filial piety, fraternal love, loyalty and good faith, propriety, justness,

incorruptibility and a sense of shame. What's the reason? The reason is that by doing so they will create good information structures to develop and open their original wisdom, virtue and ability. Only in this way can they lay a solid foundation for their entry into the level of sages and provide a reliable guarantee that they will get rid of the three evil realms forever (the realm of hells, the realm of hungry ghosts and the realm of animals). As Lao Tzu said, "The supreme good is like water. Water benefits all things but never competes with them." "The way of heaven is to benefit others but never to harm them. The Way of Sages is to devote to others but never to compete against them." These words, based on the mechanism and principle that all are created by the mind, express the sages' kind and compassionate original intention help people to use their mind to create wholesome and pure information structures so that they will transcend the sea of suffering earlier.

"Kindness, compassion, joy and giving" are the Buddha's words. What is kindness? Kindness means wishing everyone to be happy, including those you hate. What is compassion? Compassion means relieving others of their suffering. With a compassionate mind, we will try to help others overcome their difficulties and remove their troubles. Joy means that we should rejoice with those who are taller, richer and prettier than we do. In a word, we should rejoice with whoever is superior to and better than us. We should rejoice at their blessings, fortunes, success, and services to the public and contributions to society. When our neighbors' son has been admitted to a key university, we should rejoice. When one of our colleagues has been promoted to unit chief, we should rejoice. When others have good luck, we should rejoice. There are too many things for us to rejoice with others. Sometimes it is very hard for us to rejoice with others but we must.

Now look at giving, which means giving away, giving up or donation. What should we give? We should give all we have. If you can give all, you will definitely reach a state called the one-appearance, where only "I" (the great self) is solely honored. In the process of giving, only when we are able to give everything until there is neither subject nor object, neither inside nor outside, and neither the perceiver nor the perceived world can we be considered to have reached the final state of giving. So, what is the most important thing for a person to give? It is the self. As we see, everyone has a self, that is, "I" and "me". From cradle to grave, everyone is living for this "I". It is for this "I" that we are glad to do everything. "I" am studying. "I" am eating. Who are you studying for? "I" am studying for "me". All of the minds and thoughts we produce are for this "I". Have you ever asked such a question: Outside of this "I", is there anything else? Whatever you do is just for this "I"! Consequently, in the process of giving, what is the most fundamental for us to give is nothing but this "I". The being giving of this "I" is equal to the removal of the "S" line from Taiji.

Look at the "S" line in the Taiji diagram, which represents the minds and thoughts we produce. Once we can give away this "I", that is, the self, will we go on producing minds and give rise to thoughts? With the "I" given, that is, removed, there will no longer selfish minds and thoughts. What will be left is selfless dedication. When the "S" line is removed from the Taiji diagram, are there still the two halves of yin and yang? No, there aren't. Yin and yang disappear at the same time. There being no yin and yang, there will not be all things in the universe. So, while giving, what you actually give is nothing but this "S" line. With this "S" line pulled out, what will be left for you is this "small self". If you can give this "small self" and come to a state where you have nothing to give, you will possess the great self. Only the great self is the true self.

Which one is the great self? The great self is the Wuji circle, which represents the wonderfully bright true mind. The great self is the true self. The self that exists on the either side of the "S" line only occupies a half at the most. (The yang half is a metaphor of the small self while Yin half is of the world.) Therefore, when you have nothing to give, you



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will have already given the small self which are represented by the two halves of yin and yang. The removal of the “S” line shows there is nothing to be given. At this time, there is only the existence of Wuji, namely, the great self. All things depend on the information structure of the “S” line for their existence. Therefore, with the information structure of the “S” line given up, you give away all you have.

Only by giving all will you be able to obtain all. While giving, only when you have nothing to give can you have nothing to obtain. Conversely, only when you have nothing to obtain can you obtain everything. When you have nothing to attain, you will obtain the great self (Wuji), and you will obtain everything. Because everything of Taiji is contained in Wuji, all matters and all things on the both sides of the “S” line belong to you at this time. This is the mechanism that you will attain all only when you can give all.

When we come to the great self of Wuji, there will be no such conditions as inside and outside. Such a state is called unconditional great kindness. The ultimate one-appearance has neither duality nor difference. Such a state is called the same-body great compassion. The one-appearance of Wuji has no appearance. There is only the solely honored great self. Only by doing so can we achieve the great joy with no joy and the great giving with no giving. If you can equip yourself with a mind of great kindness, great compassion, great joy and great giving, you will create out of you a Buddha who can enlighten others as well as himself and achieve perfect and full wisdom and virtue.

If you can live a life of kindness, compassion, joy and giving, you will break through the limits of the polar world and enter the non-polar world. During the last lecture, I have explained to you the non-polar world. What will it be when you are in the non-polar world? It will be a state of direct manifestation of supreme sagely wisdom! Therefore, the sages at all times and in all countries require that all the people move from their low level and state to a higher level and state. Friedrich Engels also emphasized that people should go from the realm of necessity to the realm of freedom. Where is the realm of freedom? It is the very non-polar world. If you are able to return to the state of Taiji or Wuji, you will be in the realm of freedom. The polar world we live in is based on the opposition of yin and yang. Whoever lives in it will be firmly controlled and locked. This is the realm of necessity. In the realm of necessity, all are controlled and locked dead by laws and patterns. There is no freedom at all. Everything goes and moves along their fixed patterns. There is necessity, inevitability and certainty everywhere. No one has freedom at all! So, kindness, compassion, joy and giving are the best outlook on life and values we should have. Since everything is the creation of the mind, why don't we use kindness, compassion, joy and giving to create completely new, wholesome information structure, to create a life program with a new structure and to create new information structure of absolute freedom? By doing so, you will be in the embrace of the realm of freedom!

Confucianism propagates the concept of “eight pillars”. The eight pillars are filial piety, fraternity, loyalty, trustworthiness, propriety, righteousness, incorruptibility and a sense of shame. They are also eight standards to measure a person's behavior. Without the eight pillars, you cannot stand upright and become a qualified person. Look at well-established pillars which point upward. These eight pillars can guide people to promote their levels and states. By following these eight pillars people are able to head for higher levels and states, and finally enter the realm of freedom. If you do not follow the eight pillars to regulate your behavior, your eight pillars will collapse. When your pillars fall, you will certainly fall. Those who do not observe eight pillars will inevitably fall down and become animals. What a pity!

The eight pillars show the eight laws existent in the universe. Filial piety requires that people be filial to their parents. Fraternal respect requires that people show love and respect to their elder brothers. Loyalty requires that people be loyal to their sovereigns. Nowadays

this law shows that people be devoted to their country, to their work, to the people and to the living beings, and serve the living beings. For example, Yue Fei, a famous commander-in-chief of Southern Song, is an outstanding representative of patriotism. If you can keep to loyalty, you will have a well cultivated mind. It is the same with the rest. Keep to anyone of the eight pillars and you will surely make positive achievements.

Here is another example. During the Warring States period, the powerful State of Qi State invaded the small State of Lu, both of which were in today's Shandong Province. The soldiers of Qi were chasing and killing the fleeing refugees of Lu, among whom there was a woman running away with two children, holding a younger one in the bosom and dragging an elder one in her hand. The Qi soldiers were about to catch up with them when the woman suddenly put down the younger one but carried the elder one and went on running away. When the soldiers caught them, they asked the woman why she did so. The woman told the soldiers that the little one was her child and the elder one was her brother's child. She also said her brother died, leaving her only child. She would rather give up her child to save her brother's child. Later, the generals of Qi were moved by the woman's act of righteousness and withdrew the troops. The generals of Qi said they must not invade a state with a woman with such a noble mind of humaneness and righteousness. This woman is a shining model of righteousness, trustworthiness and loyalty. It was her humanness and righteousness that made Qi's troops withdrawn, thus saving the State of Lu and performing her duty of loyalty. She saved her brother's child and made the family have descendants, thus perfecting her duty of filial piety and fraternal respect. In fact, any of the eight pillars, if well carried out, can reverse the overall situation. The eight pillars, that is, filial piety, fraternal respect, loyalty, trustworthiness, propriety, righteousness, incorruptibility and a sense of shame, are the fundamentals to support a state, a society and a world and prevent them from collapsing. He who is not possessed of trustworthiness cannot be well established. Those who violate the law of righteousness are not humans; they are not different from animals.

Look at the Western and Eastern cultures. Can you find their difference? Western culture focuses on competition and individualism which are based on selfishness and egoism while Eastern culture focuses on selfless devotion which is based on selflessness and altruism. The spread of competition and egoism has ruined the eight pillars of human nature, that is, filial piety, fraternal respect, loyalty, trustworthiness, propriety, righteousness, incorruptibility and a sense of shame. Nowadays, Western culture has ruined Eastern culture, namely, the culture of sages and worthies, thus making people fraudulent, crafty and treacherous, have no sense of morality and righteousness, and have no good credit. As we see, no sense of morality and righteousness and no good credit exist between countries and countries. Everything is in disorder, aren't they? Counterfeit goods and fake commodities fill every corner. People become more and more treacherous and are no longer trustworthy. The thinking of small people becomes increasingly popular. It is strange that those who make profits by cheating should have no sense of shame. Their sole purpose is money and profit. What's the consequence? The consequence is that everyone suffers.

Let's look at the pillar of propriety. Modern people care little about proprieties and etiquettes. They have no manners towards their parents, teachers and elders. People with no manners are not so much different from fous and animals.

Now let's look at the pillar of righteousness. As we see, the statues of Guan Yunchang, known as god of wealth, can be seen everywhere in China. He is famous for his righteousness. Have you heard about the story of the three sworn brothers in Peach Garden? (Students: Yes, we have.)

What's the story about? Yes, you're right. What wonderful three sworn brothers! Their vows are always on the lips of the Chinese people. They made a vow that although they

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were not born on the same day, in the same month and in the same year, they shall die on the same day, in the same month and in the same year. Later, after Liu Bei, the eldest sworn brother, became the emperor of the Kingdom of Shu, he always kept their vows in mind. When a message arrived that Guan Yunchang was murdered, Liu Bei, the emperor brother, immediately decided to send troops to avenge his sworn brother. At that time, almost all ministers and generals were opposed to sending troops. But Liu Bei insisted on sending troops to avenge Guan Yunchang. What he sought was not the crown, the wealth, the high positions but to keep to righteousness and trustworthiness. For the sake of trustworthiness and righteousness, he must deploy forces to avenge his sworn brother. Just to keep his vow made in Peach Garden, he did send troops. Guan Yunchang, the dead sworn brother, was also a righteous person before death. At that time, Cao Cao, Prime Minister of Han Dynasty, in order to build connections and solicit talents, used wealth, beautiful women and titles of duke to lure him, but Guan Yunchang was incorruptible and unmoved. Later, as soon as he had the message of his sworn brother, he was immediately decided to go to search for him. He was not afraid of the danger on Dao. For the sake of righteousness, he was ready to give up those titles, wealth and high positions. The reason why Guan Yunchang is well known at all times is that he has kept to the pillar of righteousness.

Now let's look at the pillar of incorruptibility. Nowadays, all countries in the world have been badly plagued by corrupt and venal officials. Even the governments have been made extremely tired. Law cannot control and check people's greed and desire. Nor can law purify people minds and perfect their personalities. What will you do? The cultivation of people's mind ground matters much. The power of law is very limited. When people become corrupt and have no sense of shame, law can do nothing. Nowadays, people seem to have no sense of shame. In what aspects is their shamelessness shown? Some officials will become corrupt as soon as they have power. They do not try to serve the country and the people but try to satisfy their own selfish needs. They embezzle public funds shamelessly and live a corrupt life. Modern people are interested only in personal gain and stop at nothing to scramble for fame and fortune. They produce fake and counterfeit goods. There are too many teachers who mislead the youth. There are too many doctors who take red bags from patents. They have no sense of shame and have no knowledge of what a noble life is. The Buddha said those who have no shame will all turn into seeds of evil paths. Although people are often reminded to have a sense of shame, they still do whatever to satisfy their personal needs. Now the world has come to such a stage and human society has developed into such a point. Today there are criminals with high education; there are hit-and-run drivers; there are people who show no mercy to the old, the weak and the disabled; there are people who just directly kill the injured ones; there are high officials who embezzle public funds; there are people who murder their own parents and other family members; there are people who beat, harm and kill their teachers and elders; there are people who practice promiscuity collectively; and there are people who are unscrupulous in their efforts to make profits. These shameful phenomena show that the sense of shame of human society is becoming less and less.

©.....Here is a recorded case that happened in ancient China. There was a daughter-in-law who was unkind to her father-in-law and mother-in-law. She often gave them the same bad food as she did to pigs and dogs. However, she made delicious food for herself. Later, the evil daughter-in-law became a woman with a dog's head. (Students: hahaha...)

You'd better not laugh. This case is recorded in an ancient document. There are similar happenings even in modern times. Look at this photo! It shows a woman who often beat her mother and suddenly had a dog head. There are many photos of this dog-headed woman on-line. This woman lived in Burma. It was very bad of her to beat her mother. The

information structure she created was similar to those created by dogs. As her software was filled with information structures similar to those of a dog, her hardware would inevitably conform to the hardware of a dog. Thus, the information structure made this woman transformed into a dog-woman. As is recorded in the ancient document, after the evil daughter-in-law had a dog's head, the county magistrate ordered the dog-headed woman be chained and paraded through streets, towns and villages so as to warn those potential unfilial people. There are many similar records in ancient documents.

It is recorded in *Tai Ping Guang Ji* that a woman who had a violent temper transforms into a serpent. The recorded story goes like this. "Wei Gong, Manager of State Affairs, had an elder sister who had a violent temper. She loved flogging servants and maids and some were even flogged to death. One day, she suddenly suffered from a kind of hot disease. Six or seven days later, she said she wouldn't want to see people. She often shut herself up and shouted at whoever tried to approach her house. About ten days later, someone heard strange sounds from the house, so they secretly went to see what had happened. Having entered the hall, they were greeted by a terrible stench. When they opened the window, they spotted the woman had turned into a serpent with about three meters in length and red spots on its skin. And her clothes and hair were scattered randomly. The serpent chased people with glaring eyes. All her family members got shocked. They brought the serpent to the wild and set it free. It is considered that this transformation has been caused by her violent temper." When anger information structures act on one's software, the software will be gradually turned into the software a poisonous or a venomous snake. Then the hardware will be transformed accordingly, thus causing the immediate happening of the irreversible transformation into a serpent. With her human body transformed into an animal body, the woman had fallen into the realm of animals.

Another recorded happening goes like this. "During the fourth to fifth years in the reign of Jian Wu of the puppet regime, there was man called Jiao Ben, who was from Dushuai. Jiao Ben was not a filial and righteous person, and was detested and hated by both his neighbors and people in the county. Jiao Ben, who lost his father when very young, often cursed his mother, and his mother always swallowed insults. One day, Jiao Ben returned home late and his old mother waited for him at the door. As soon as he saw his mother from the distance, Jiao Ben began to curse his mother. His mother said, 'I have been worried about you because you are alone and return home late. Why should you curse me instead?' And then his mother burst into tears, beating her chest. As she wept, she sighed and complained. Jiao Ben lived in a lane of the city. Now he went out and sat by the road close to the city wall. Suddenly he let out a loud cry and took off his clothes. Jiao Ben turned into a red tiger and rushed towards the city wall. The following day, the tiger remained on the city wall. The emperor of the Shu Kingdom ordered Zhao Tingyin to shoot it with a bow. The tiger was killed by an arrow and was divided and eaten by people. Jiao Ben was unfilial and unrighteous and often cursed his mother. His mother was worried about him but he was unable to perceive and repay his mother's kindness. Instead, he habitually cursed his mother. Certainly, he was detested and hated by all people. The mentality of such an unfilial and unrighteous person surely transforms his human software into an animal's software. As a result, this unfilial son turned into a tiger. Thus it can be seen that it is the mind that results in all things and everything is the creation of the mind. This happening has proved the correctness of the Buddha's conclusion that all dharmas are created by the mind. If you harbor an evil mind, a wolf's heart or a dog's lungs, according to the information structures you have created, you will be transformed into a serpent or a tiger. The reason is that you have had the thoughts of venomous snakes and brutal beasts. The greatest benefactor in each of our lives is our mother. She gives birth to us and brings us up. However, some unfilial sons and daughters who are utterly devoid of conscience

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**The Generation of All Things in the Universe**

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often curse and beat their mothers. Are they still people? Should they be regarded as people? They have lost their qualifications to be human beings. Such unfilial and rebellious people will inevitably be transformed into animals. Why? The information structures in their software which correspond to those of animals cause the version of their software to change into that of animals. Their animal version of their software inevitably makes them equipped with animals' hardware and display animals' shapes and appearances.

As is explained previously, the "S" line divides Wuji into two. If this half is subject standing for your mind and body, the other half will be object standing for your environments. Whether you have a good mind, body and environment or not is decided by the "S" line, that is, information structure. If you cultivate yourself, you will finally have a mind possessed of filial piety, fraternal respect, loyalty and trustworthiness, propriety, righteousness, incorruptibility and a sense of shame, kindness, compassion, happiness and giving. In this way, you will definitely have well organized information structures and large amounts of information. As a consequence, after you are born, you will be beautiful, handsome, smart and wise. This is subject. What is object? Object refers to the environment, the surroundings, and the world. For example, if you are born to a royal family, you will be either a prince or a princess, having first-class living conditions and sufficient material supplies, and enjoying a high and noble position. What do the things in the two halves of subject and object depend on then? They depend on the "S" line, that is, information structure, which are created in our mind. It is from the karmic information structures that make the things in the both sides of subject and object manifest themselves. Thus it can be seen that it is the karmic information structures that manage the two sides of subject and object. According to the Buddhadharma, the two sides of subject and object are called the dependent and the major retributions. The dependent retribution refers to the objective environments and surroundings while the major retribution refers to the subject's mind and body. This is about the two sides of subject and object.

Why are all dharmas created by the mind? It means that the information structures created by the mind control and dominate all things. Different information structures display different subjects and objects to you. In ancient China, there was a young man called Pei Du. Once he met a person proficient in physiognomy. By studying the features of Pei Du's face, the fortune teller told Pei Du that he had a starvation appearance. He did not grumble against heaven and others and continue to practice goodness. He behaved himself strictly according to filial piety, fraternal respect, loyalty and trustworthiness, propriety, righteousness, incorruptibility and shame, humaneness, righteousness, propriety, wisdom and good faith. Besides, he also followed the law of devotion without competition and of benefitting without harm. Pei Du tried his best to make contributions to other people and not to compete for himself. He benefited other people and society and did no harm to them. Once, Pei Du went to a temple to make offerings and found three lost jade belts. A jade belt was of great worth then, let alone three. Pei Du thought the owner of the lost property must be very worried, so he took the three jade belts and returned them to the owner until the following day. Only then did he know that the three jade belts would be used to save the owner of lost property's father. Pei Du returned the three jade belts to the owner asking for nothing.

Now you see, Pei Du had such a heart. What kind of heart is this? Isn't this a selfless and altruistic heart? Yes, it is. This is a heart that embodies filial piety, fraternal respect, loyalty and trustworthiness, propriety, righteousness, incorruptibility and shame, humaneness, righteousness, propriety, wisdom and trustworthiness, devotion without competition, and benefitting without harm.

Only through his good deeds can we know the high level of state of Pei Du's mind and personality. As was expected, Pei Du's destiny had been favorably changed. Later, he again

met that fortune teller who got shocked because he found Pei Du's starvation face disappeared but had a face showing a promising future. Later, Pei Du became one of the most famous Prime Ministers of the Tang Dynasty. In the history of China, Duke Pei's Return of Jade Belts is one of the most famous virtue stories. There are some famous remarks about his story that go like this: "Haven't you heard about the story about Duke Pei's Return of Jade Belts? He did his best to practice goodness and extensively accumulated hidden virtue. Therefore, his bad destiny turned into a good one."

This is a passage selected from the very famous story of Duke Pei's Return of Jade Belts. Have you heard about it? (Students: No, we haven't.)

You don't seem to be interested in the fine traditions of our nation. What you are all learning are useless things. What you have learned all day is something is how to compete, struggle and fight against others, which are not beneficial to your mind and personality. You see, Pei Du was a man who changed his destiny by changing his information structures. With his information structures changed, his destiny had been improved. Later, Pei Du became one of the famous prime ministers of the Tang Dynasty. His story is recorded in some history books.

Therefore, you should be aware of the "S" lines caused by the minds and thoughts you produce. You should also know that your wonderfully bright true mind covers and contains all. Now, you should immediately link what you have learned in this series of lectures to your everyday life. You need to be filial, compassionate and kind. You should become people possessed of filial piety, fraternal respect, loyalty, trustworthiness, propriety, righteousness, incorruptibility and a sense of shame, humaneness, righteousness, propriety, wisdom and trustworthiness. You should try your best to be people who can devote to but not compete against others, and benefit but not harm others. Only by doing so can you not waste your opportunity of attending this series of lectures. In this way, your future information structures will be made orderly, and your future road will be well paved. Otherwise, there will be a problem; there will be the sea of suffering.

## Chapter Three

### Problems Related to Epistemology

#### I Several Problems concerning Epistemology

##### 1. “Water Knows” proves the non-duality of subject and object and unity of heaven and man

The topic of my lecture today is about the channel of human cognition. How to understand the world and things is a very important issue. Epistemology is a major event related to whether people’s knowledge and views are correct or not, so it is of extreme importance. Whether one has wisdom or not in one’s life lies in his understanding, knowledge and view. How should we understand the world? How should we understand things? These are what we each have to face every day.

Ilya Prigogine, a famous scientist, founder of dissipative structure theory and winner of Nobel Prize, said: “We hope to go beyond our visible world into a world without time, where there should be a more refined form of entity.” Though not about epistemology, these words reveal a problem how the world should be understood and how this more refined form of entity should be viewed. This is originally concerned with the original body (noumenon). However, this question leads people to another one: how they should understand the world and the more refined form of entity. How can you know that there is a more refined form of entity? It is still related to epistemology when you discuss a visible world, a more refined form of entity or a world without time. Prigogine has known that there exists a timeless world, which is a more refined form of entity. We live in the physical world that takes on a coarse appearance. There is a more refined form of existence than our physical world.

Prigogine devoted all his life to thermodynamics and founded the dissipative structure theory. It can be said that the dissipative structure theory will have no less impact than the theory of relativity on the world in the future. How time forms? How does the world we live in go from disorder to order? Why is there the self-organization in the world? During the process of transformation from the inanimate to the animate, and from the micro world to the macro world, what conditions do they depend on to organize themselves? The dissipative structure theory has solved these problems. More importantly, this theory has deepened the understanding of life. It has pushed the study of thermodynamics from equilibrium state to non-equilibrium state, away from equilibrium state. It can also be said that this theory has thoroughly deepened thermodynamics. It has led thermodynamics out of the pessimism of disorder and heat death of equilibrium and thus entered the vigorous orderly realm of non-equilibrium.

Prigogine said there is an invisible world in which there is no time. What’s more, this invisible world is not like the world we live in and that has shapes and bodies. It is a more refined form of existence. You may ask such a question: How did Prigogine know there is such a world? Thus, this leads to the topic of epistemology.

How do we know this timeless and more refined form of entity? Actually, in epistemology, the most important thing for human beings is to know the knowledge beyond the sense organs. What is the existence of non-reality among the myriad thing in the universe? What world is this timeless world? What state is the really existent entity? First of all, through human senses, we cannot recognize reality and non-reality. Nor can we enter a timeless realm. Of course there is no way for us to recognize the real existence. The

knowledge acquired through the sense organs itself is based on the relativity between subject and object. The subject (the sense-roots) identifies the object (the sense-dusts) with the sense organs. The cognition state of the opposition between the subject and the object as well as the sense-roots and the sense-dusts has been wrong since the beginning! Why? This is because that such cognition is based on the premise of knowing and to be known, which is a state of two-appearance. Lao Tzu called this cognition “learning” which is acquired by means of daily accumulation, which is a process of accumulating knowledge gradually. Worse still, knowledge gained through human senses is limited, partial and incomplete. Why? What people know is only within the range of the opposition of the human sense organs and the dusts (perceived objects). People are unlikely to know the parts outside this range of the opposition of human sense organs and the dusts. This is the meaning of Lao Tzu’s saying that people bound by desires only see the manifested peripheries. People only know the part within the range where the sense-roots and the sense-dusts are faced with each other. They are unable to know the part where the sense-roots and the sense-dusts are not faced with each other. Such a cognitive state is exactly Lao Tzu’s saying that “Always having desire, one only sees the manifested peripheries”. The Buddha described this cognition as the conscious discrimination of appearance, name and false thought.

The knowledge to enter the more refined entity without time corresponds to what the Buddha called the knowledge of “proper wisdom”. Such an unmoving and unvarying realm corresponds to the state of “no desire” spoken of by Lao Tzu where “one can see the hidden nature”. The non-sensory understanding of “no desire” is a cognitive state of non-duality of subject and object and the unity of the sense-roots and sense dusts. Such a state is similar to the Taiji diagram with the “S” line removed. There is no opposition of yin (the sense-dusts) and yang (the sense-roots) but an absolute one-appearance transformed from the relative two-appearance. This phenomenon is described by Zhou Dunyi as “Taiji is originally Wuji”. Confucius described this realm as “the suchness of emptied emptiness”. To enter such a lofty realm, we must “hold the two ends and remove both”.

This knowledge from relativity to absoluteness is a fundamental leap in human epistemology. The Buddha defined relative knowledge as “consciousness” and absolute knowledge as “wisdom”. The entry from relativity into absoluteness is described as the cognitive process of turning consciousness into wisdom. According to Lao Tzu, this cognitive process is a process from “accumulating learning” to “cultivating Dao”. Ordinary people only develop their “desire-based” cognitive channels and accumulated their knowledge defined as “consciousness” by the Buddha. Those who only depend on the “desire-based” cognitive channels to know the world are defined as “ordinary and mortal people”. Those who can “turn consciousness into wisdom” and open their “desire-free” cognitive channel to recognize the absolute truth, namely, “see the wonder”, are called the “Way-cultivators”. The two groups are in the opposite direction. Those who cultivate Dao do not accumulate knowledge, a kind of “consciousness” caused by the discrimination based on the two-appearance. Instead, they try their best to get rid of their knowledge previously accumulated. They make constant efforts remove their knowledge gained through a conscious mind until they have not thoughts of polarity any longer. That is to say, those who cultivate Dao must get rid of their polarized concepts until they enter a non-active, one-appearance state where there is neither appearance nor difference, i.e. the absolute state of non-polarity. Only by this means can people transcend their polarized concept of time and space and enter a timeless world. The one-appearance where there is no appearance, no difference, no production and no extinction, that is, the noumenon of absolute vacuum, is exactly the “more meticulous presence”. This “more meticulous presence” was just Prigogine’s conjecture. Why? The reason is that he was not a person who cultivated Dao and certified Dao. He did not know the fact that “the Dharma Realm



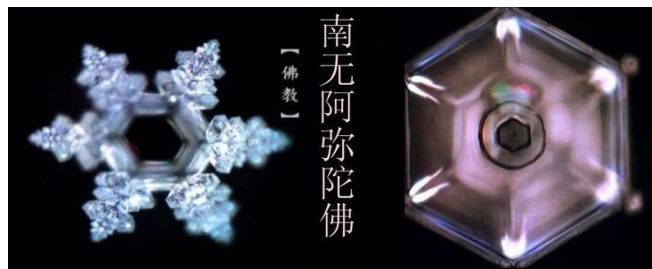
### Problems Related to Epistemology

has an appearance of no difference”. Nor did he know the “original body (noumenon)” of one-appearance that has no appearance. He was also unable to know the true meaning of the Buddhist famous saying: **“The non-appearance has no appearance but can manifest all appearances. And all the appearances manifested are nothing but the non-appearance itself. This is called the real appearance.”** Nor was he able to know that “there is only one”. The absolute state where there is only one is exactly the one-appearance where only the original nature is solely honored. This one-appearance is exactly the “presence”, where there is neither subject nor object, neither inside nor outside. It is a unified state of heaven and man, a non-duality state of the nature and appearance, and the oneness of the nature, appearance and use. This “presence” is still and unvarying, and has in it neither thought nor action.

Additionally, I introduce you a book titled *Water Knows the Answer*. This book has caused a sensation all over the world. The writer of this book is Dr. Masaru Emoto, who, since 1994, has used rapid cooling photography to study the crystallization of water. He has found that the patterns of water crystals can reflect the change of human thoughts. That is to say, water crystals can reflect people’s mental activities. You can easily find some photos of water crystals online. His experiment has also been filmed as a documentary and shown everywhere. Having watched the documentary, many people were moved to tears. This scientific experiment has proved a profound truth, which was revealed by the

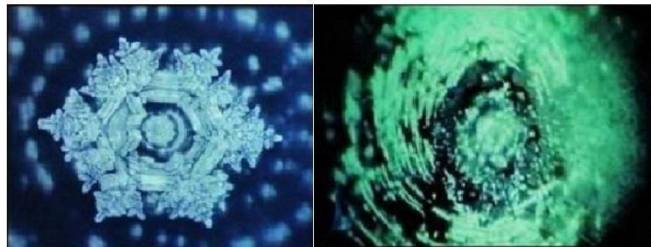
Buddha. What is it? It goes like this. “The mind is the world and the world is the mind. The mind and the world are the same suchness.” Now I put it exactly. In his experiment, there are some cups of water, each marked with a number. And then someone are asked to say some good words such as “love”, “thanks”, etc. to the first cup, and say some bad words such as “Bored to death”, “Kill you!” to the second cup. And play some soft and beautiful music to the third glass of water and some harsh music to the fourth glass of water. The next step in the experiment is to freeze the cups of water instantly. The results show that the crystal patterns of the four cups of water were greatly different. The water crystal pattern of the first cup was symmetrical and beautiful. No matter what language is used, the water crystals produced was symmetrically beautiful. Look! This is the picture of a cup of water, to which some people say “Bastard”. The picture if its water crystal is ugly and disorderly Have you seen it? (Students: Yes, we have.)

As is shown clearly in this experiment, good minds and good thoughts make water crystals symmetrical, orderly and beautiful while evil minds and evil thoughts make water crystals asymmetrical, disorderly and ugly. Good minds and good thoughts as well as evil minds and evil thoughts are changes going on in the mind. The crystallization of water just shows external transformations in the external environment which change with the internal mind. Why does the external environment change with the internal mind? The basic cause



Buddhism

Namo Amitabha



Thanks

Bastard

lies in the non-duality of the mind and the environment, which are originally inseparable one. The mind is the environment and the environment is the mind. The mind and the environment possess the same original body (noumenon). The biggest cognitive error that modern people have is the division of the mind and the world, the separation of subject and object, the distinction between the sense-roots and the sense-dusts, and the duality of heaven and man. They perceive themselves and the world as two separate and opposing things. What is the value and significance of Dr. Masaru Emoto's "Water Knows" experiment? The value and significance of the experiment exists in the fact that, through large numbers of facts, this "Water Knows" experiment verifies and certifies the correctness of the Buddha's great wisdom, and guides ordinary people to easily understanding of the mind ground Dharma-door passed down by the Buddha. In addition, the "Water Knows" experiment also makes people realize the falseness of their two-appearance-based knowledge, such as the separation of subject and object, inside and outside, the mind and the environment, the perceiver and the perceived world, and the authenticity of the sages' knowledge acquired through their desire-free cognitive channels. The polar concept of the separation and opposition between the subject and object, the inside and outside, the mind and environment, the sense-root and the sense-dust, is an impenetrable misunderstanding for ordinary people to understand the world. In order to pass through the door leading to myriad wonders, ordinary people should first know the fact that the mind and the environment are the same thing and heaven and man are a unified state. If one is unable to understand and believe this fact, he or she will be unlikely to understand and accept the experiment made by Dr. Masaru Emoto, to say nothing of deepening their knowledge and understanding the more meticulous presence!

The Shurangama Sutra states, **"All floating dusts, the illusorily transformed appearances, spring up in the very spot where they come to an end as well. They are called illusory appearances by transformation but their nature is in actual fact the bright body of the wonderful perception. It is the same with the five skandhas, the six entrances (the six sense roots), the twelve places (the six sense roots, the six sense dusts) and the eighteen realms (the six sense roots, the six sense dusts and the six consciousnesses). The union and mixture of various causes and conditions contribute to their illusory and false existence. The separation and dispersion of the causes and conditions lead to their illusory and false extinction. Who would have known that production, extinction, coming and going are originally the wonderful nature of true suchness of the Tathagata's treasury, which is everlasting, wonderfully brilliant, and all-pervasive without moving! If within the true and eternal nature, one seeks coming and going, confusion and enlightenment, or birth and death, there is nothing that can be obtained."** The wonderful nature of true suchness of the Tathagata's treasury is exactly the ultimate one-appearance, namely, the original body (noumenon) of true emptiness and absoluteness, that has no appearance, and in which there is no such existence as subject and object, inside and outside, production and extinction, coming and going, confusion and enlightenment, birth and death, and so forth. The Buddha hoped that people can know the five skandhas, the six sense roots, the six sense dusts, the six consciousnesses, and the seven elements are all illusory and false appearances. But the original nature of these illusory and false appearances is the "bright body of wonderful enlightenment", which is a state of the one-appearance that has no appearance. As a consequence, there is no such false division between production and extinction, inside and outside, the mind and the environment. Having known this truth, people can go directly from their polarized thoughts and concepts that are based on the two-appearance into the great wisdom of non-polarity that is based on the one-appearance. Epistemologically, this is the most important, critical and complete step in human knowledge theories.

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**Problems Related to Epistemology**


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From a scientific point of view, Dr. Masaru Emoto's experiment verifies the existence of the original body (noumenon). The Shurangama Sutra states, "**The seeing (subject) and the conditions of seeing (object) as well as the appearance of thought (thought, discrimination) are like the sparks in space, and are originally not existent.**" Originally there is no such existence as the two-appearance which results from people's false discrimination. All things in the universe are just illusory appearances transformed and manifested by the original body. There is only one body and only one-appearance. They are like moons shown in the water and images reflected in the mirror. There is no such existence of a single polarity. In other words, there is not the so-called "objective existence or reality". Zhu Qingshi, former president of the University of Science and Technology, an academician of the Chinese Academy of Sciences, said, "Since matter and energy can be converted into each other, energy is not an 'entity', and matter shouldn't be regarded as an entity any longer." "Physics, at this time, has entered a realm where the self-nature is originally empty." "Matter is no longer objective reality." "According to Buddhism, the world arises from conditions but is empty of their natures." "The relationship between the noumenon of the universe and the matter world is just like the relationship between sea water and waves as well as that of the string and music." "People in the future will ask one day: 'What were the mistakes of the twentieth century?' They will answer: 'In the twentieth century, on the one hand, the philosophy of materialism, which describes matter as the only real entity, has not only become an integral part of the current official world outlook in a great many countries in the world, but even in Western philosophy, such as the discussion about the body and the mind, it is also in a dominant position. On the other hand, it is exactly this concept of matter that has become the most difficult concept for the scientists of this century to understand and solve.' As these words show, on the one hand, the materialism-oriented philosophy is widely popular; on the other hand, people do not know what 'matter' really is." "However, in the twentieth century, the theory of relativity formulated by Albert Einstein has revealed the fallacy of the concept of matter as an entity. First, the theory of relativity shows that mass is related to speed. The mass of the same object, related to different reference systems, will have different amounts and values." "Since matter is no longer a constant property, the notion that mass is a measure of how much matter is has lost its meaning." As is scientifically proved, matter is not objective existence. Matter is a variable that changes with the speed of motion. Now that matter cannot exist as a single polarity, is it likely that consciousness can exist as a single polarity then? Consciousness cannot exist as a single polarity either. Thus, there is no such existence as subject. The reason is that we humans are also made up of matter. This just shows that neither subject nor object can exist as a single polarity. This also proves the authenticity of the Buddha's remarks: All appearances are empty and false. There is no order in the existence of subject and object. They only depend on each other as their prerequisites for each other's existence. They have the same source and appear at the same time.

©.....As the name of the experiment "Water Knows the Answer", water is able to know people's mental activities. We are unable to know what others think. So others do not know whether you are good person or not. However, water knows the answer! As is experiment shows, kind-hearted people make the information structure of water orderly. When drinking such water, people will become mentally and physically healthy. If you always fill your mind with greed, anger, jealousy, and complaint every day, you'll first make the water in your body disordered. Isn't it? (Students: Yes, it is.) When the water in a person's body becomes disordered, how can a person not get sick?! So this experiment "Water Knows", from the scientific point of view, reveals a very profound truth. The mind, also called the mind ground, or mental attitude, the state of mind, has a deep effect on health. Why? 70 per cent of our physical body consists of water. If this 70% of the water in

our body is in disorder, can we be healthy? (Students: No, we can't.)

Another revelation of this scientific experiment is that our mind has a great influence on the external things. This experiment destroys the idea of bipolar opposition that Westerners instill in the world, that is to say, the concept of complete opposition between subject and object. The experiment "Water Knows" shows people that the mind and thing, subject and object, inside and outside are not two separate poles but just one thing. Consequently, this experiment has a great impact on mankind. Why do some people cry and shed tears of anguish when they watch the video of this experiment? The reason is that they have realized that subject and object are the same thing and the mind and things exist at the same time. A good and kind heart contributes to a good and clean world and a good and clean world reveals a good and kind heart. It turns out that the quality of our world is related to the level of the goodness of our mind-ground. Certainly it is also related to our evil thoughts. Only after watching the video did they know the fact that the mind and the environment are an inseparable unity. The world and the environment correspond to our mindset and mental attitude. The diseases we suffer are also related to our mentality. This exactly reveals this truth: When the environment is spoken of, the environment is the mind; when the mind is spoken of, the mind is the environment. The mind and the environment is the same thing and cannot be separated from each other. Just as the Buddha said, **"The production of minds leads to the production of various dharmas; the production of dharmas leads to the production of various minds."** The Buddha's great wisdom of the non-duality of the mind and the dharma has been verified and certified by Dr. Masaru Emoto's scientific experiment "Water Knows"!

This is the first time that the great wisdom of sages has been verified by scientific methods. The mind and the environment are unified. The subject and object are inseparable. The universe and man are indivisible. The authenticity of the unity of heaven and man certified by the ancient Chinese has also been proved and verified. As early as several thousand years ago or even thousands of years ago, our ancestors had known the truth of the unity of heaven and man. However, we are unable to understand their great wisdom. Fortunately, from this experiment "Water Knows", the greatness of our ancestors has been revealed. How great our ancestors had been! Even several thousand years ago, they had known the truth of the unity of heaven and man! The unity of heaven and man is the core content of Chinese culture and is one of the fundamental characteristics of civilization of the Chinese nation.

For thousands of years, this thought has been guiding the Chinese people to improve the level of life. It can be seen from Huangdi Neijing, Huangdi's Internal Classic, the law of the unity of heaven and man has been widely used in traditional Chinese medicine. Huangdi's Internal Classic states, **"In the upper antiquity, there are true men who could grasp heaven and earth, master yin and yang, and breathe essence and energy. They could be independent of the world, keep to their original spirit, and achieve the unity of muscle and flesh. Consequently, they could live a life longer than that of heaven and earth and have no end. They belonged to those with Dao. In the middle antiquity, there were perfect men who had perfect virtue. They could harmonize with yin and yang, adjust themselves to the four seasons, and become unaffected by the world and customs. With collected essence and well preserved spirit, they could travel between heaven and earth, see and hear what is beyond the eight directions. These people, who were strong in lengthening life, also belonged to the type of true men. Those who came next were the sages who could dwell in the harmony of heaven and earth and follow the principle of the eight winds. Though living in the world, they had their desires well controlled and never keep a mind of anger towards worldly affairs. Though wearing fine clothes, they never watched vulgarities, overworked themselves on trivial matters**

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and strained themselves in thoughts and imaginations. They occupied themselves in mental tranquility and delighted themselves in self-independence. They kept their physical bodies in perfect condition and their essence and spirit undispersed. The life span of such people could be over one hundred years. Those who came next were the worthies who could imitate heaven and earth, obey the sun and the moon, and identify the positions of the stars. They also followed yin and yang and distinguished between the four seasons so that they could return and catch up with those true men in the upper antiquity. Though their life expectancy could be prolonged, there was still an end to their life.” Thus it can be seen that from the upper and middle antiquities to the era of Huangdi there was a set of mature theories and thoughts concerning the unity of heaven and man. It’s very sad that there are still some unworthy Chinese who, according to some one-sided textual research, wantonly doubt the Huangdi Neijing and belittle its value and contribution to the Chinese nation, but the great Way of the unity of heaven and man passed down from antiquities can never be degraded and erased!

©.....When I went to university, the newspaper said that China was the only country where there was no acid rain. But now she is one of the worst countries severely affected by acid rains. Students, you can hardly find an unpolluted lake in the world now. Dr. Masaru Emoto once organized a great many people to bless a seriously polluted Japanese lake with good intentions and created miracles. The seriously polluted lake became clean again! But after several days, the lake was polluted again. Please think about the reason why that polluted lake, through blessing and gratitude, became purified and became polluted again later. From this experiment it can be seen that the unity of heaven and man is true. Through this epoch-making experiment, Dr. Masaru Emoto solved some major problems in philosophy. Western philosophers divide the unity of heaven and man into the opposition between subject and object. However, with great wisdom, our ancestors realized the unity of heaven (object; the environment; the world) and man (subject; the mind), and also confirmed the authenticity of the Buddha’s conclusion that “the mind is the environment and the environment is the mind; the mind and the environment are the same suchness.”

People in ancient India and China knew and spread this truth. During the Pre-Qin times, almost all scholars of the Hundred Schools of Thought knew the concept of the unity of heaven and man. Seen from Yi Jing, the view of the unity of heaven and man has existed very long. It is supposed to have begun from the times of Fu Xi. As the Words Attached to Yi Jing reads, **“In antiquities when Bao Xi was king under heaven, he observed astronomical phenomena above and studied the law of geography below; he watched the patterns of birds’ feathers and those of beasts’ furs as well as the topography of the earth; and he contemplated his sense organs near and the external things far. And then he began to create the eight trigrams to be connected to the virtue of spirituality and emulate the general state of the ten thousand things.”** “The virtue of spirituality” refers to the subjective wisdom; “the general state of the ten thousand things refers to objective existence. “Being connected” and “emulating” show the oneness of subject and object as well as the unity of heaven and earth. This is Fu Xi’s wisdom. Thus it can be seen that, since the times of Fu Xi, there has been the great theory of the unity of heaven and earth that is intended to get connected to the virtue of spirituality and emulate the general state of the ten thousand things in the Chinese nation. The development of natural science just proves the authenticity of the ancient’s theory of the unity of heaven and man.

The experiment “Water Knows” shows people that subject and object as well as inside and outside exist simultaneously. As soon as you produce a thought in your mind, the water can manifest an environment corresponding to your thought. Let’s put it in this way. This is a mirror. The instant you stand in front of this mirror, this mirror produce your image at the same time. Last time I asked you such a question: Which appears first, your nose or your

eyes when looking in a mirror? (Students: They appear simultaneously.)

You're right! They appear simultaneously! As soon as you produce a thought or change your mind, things in the external world change accordingly with your thoughts and minds. Not just can water change with people's thoughts and minds, but all things in the universe can also change with people's states of mind. The Buddha said, "**A pure mind leads to a pure a Buddhaland.**" The Buddha had long known the fact that all Buddhas' three thousand great thousand worlds are also phenomena manifested through the call of living beings' common karmas. "**As the Thus Come One often says, the production of all dharma is manifested by the mind. All causes and effects, worlds and tiny dusts are realized and materialized as a result of the mind.**" According to the Buddha, all things in the universe discovered by living beings are "things manifested by their own mind"; they all depend on "the wonderful nature of true suchness" as their noumenon that is everywhere without movement; they are illusory appearances displayed by the karmas created by the mind. This mechanism is called "discoveries made by one according one's own karmas". The Buddha was sage of sages who had perfect blessing and full wisdom. His karma of wisdom and virtue could make all things in the universe produce miraculous transformations, which are too marvelous and wonderful to imagine. "**Ananda, when I cultivated the Bodhisattva Way in the past, there was no misconduct in my cultivating all goodness, so there was no error in the merit and virtue I have got and the retribution produced accordingly. Ananda, as you can see, when the Thus Come One walks, the rough parts, pits and holes on the roads will be leveled and filled; those foul and messy parts will become neatly clean and fragrant; those thorny undergrowth and treacherous marshes will disappear; the good will incline their heads and the tree spirits will appear, all bending forward to pay homage. All living beings on the roads and in the lanes, cities and towns will follow the Buddha as soon as they see the Buddha walks. After the Thus Come One passes, all things return to their previous positions.**" The equality of the Thus Come One's mind makes the rough grounds as flat as the palm of a hand. The kindness of the Thus Come One's mind makes foul and dirty places clean and fragrant. Due to the Thus Come One's wisdom, blessing and virtue, wherever the Thus Come One goes, both the sentient and insentient beings will respectfully pay homage. However, after the Thus Come One walks by, because of the summoning of evil karma the living beings created, all return to their previous positions. So it can be seen that the mind is the environment and the environment is the mind. The mind and the environment are the same thing. It is also shown that the appearances appearing in front of the six sense roots are illusory and unreal. These appearances are inevitably be found by the living beings according to their common karma. Such appearances are called "illusory and false appearances". Besides, it also shows that these appearances cannot be called objective reality but "what agrees with one's capacity of knowledge". Additionally, it proves the authenticity of the Buddha's conclusion that all appearances are empty and false. The Buddha said, "As soon as one has a thought produced, the world appears." Dr. Masaru Emoto's experiment "Water Knows" proves that as soon as a thought is produced, the crystallization of water appears accordingly.

Actually, a good and kind heart makes people mentally and physically healthy and their world peaceful. A mind filled with anger and hatred makes people have an unhealthy mind and body as well as a disharmonious world. The experiment "Water Knows" proves the true existence of information structure. This experiment also proves the authenticity of the existence of the three great worlds, that is, the information world, the energy world and the matter world. As you see, people's intentions (minds and thoughts) are information structures which can have influences on matter, because matter is originally the matter energy information structure. People's intentions can influence energy as well, because

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energy is originally energy information structure. People's thoughts, minds and intentions are originally the source of information structure. Students, you should know that, although our minds, thoughts, intentions and consciousness are reflections of external things, if these external things were really objective and independent of consciousness, the crystallization of water would not change when "love or hate" is spoken, for it is objective and is unrelated to your mind and consciousness. If so, why are the crystallizations of water different when different words, such as "Thanks!", "I love you!", "Bastard!" spoken to them? This is because the mind and the environment are undivided and inseparable from each other. The environment is not objective existence. Only when there is the unity of the mind and the environment does this phenomenon occur! As everyone sees, this experiment has been done hundreds of times all over the world and the result remains unchanged. Isn't it law? Now, after this experiment, what a heart shall you keep? (Students: A good heart.)

You can search this experiment online. There are many symmetrically beautiful photos taken after "Amitabha" or "Namo Guanshiyin Bodhisattva" is read to water before freezing. Therefore, it is not unreasonable for the Buddha to encourage people to be mindful of or chant the names of Buddhas and Bodhisattvas. When people are mindful of or chant the names of Buddhas and Bodhisattvas, they will have a state of mind that can completely change the information structure of water in their body. With their information structure changed, those who have illness will find their illness mysteriously disappear; those in a bad mood find they have a happy and light heart; those who are narrow-minded will find they are open-minded; and those who are psychologically gloomy and depressed will become open-minded.

Students, these lectures are designed to guide you to the knowledge of absolute truth. Having finished this series, you will know what absolute truth is. It is the non-duality of subject and object and the unity of heaven and man! Among those contributions the Chinese nation made to the world, what has the most wisdom and the most brilliance is the "unity of heaven and man". The experiment "Water Knows" best verifies the authenticity of the "unity of heaven and man". It also verifies that the Buddha is the one who speaks the truth, expresses the actual appearance and shows the suchness and the one who never speak. He never lies and misguides others. How do people have a harmonious mind? They must have the unity of heaven and man!

## **2. The pollution of human mind leads to environmental pollution**

We must control pollution. So, how can we control pollution? To reduce carbon dioxide emissions, the unity of heaven (nature) and man should be reached. First of all, man must know that the destruction and pollution of natural environment are not just the pollution of natural environment itself. What is the fundamental pollution? (Students: It is the pollution of the mind.)

The pollution of human mind results in the pollution of the environment. Consequently, to solve environmental pollution, the pollution of human mind must be coped with first. In one of his experiments, Dr. Masaru Emoto organized several hundred people to give good wishes to a polluted lake, and the polluted lake became clarified again for several days. It should be known that the good wishes created by a small number of people in a huge city are unlikely to beat the bad thoughts created by large numbers of other people. Can they? (Students: No, they cannot.)

But they still play its role and make a difference. Several days later, as a result of the bad thoughts created by tens of thousands of other people in the city, the purified lake became polluted again. Thus it can be seen that environmental pollution is caused by the pollution of human mind, which is the fundamental cause. With polluted minds, the environment unavoidably becomes polluted. Some people may ask: Is environmental

pollution really linked to the pollution of the mind? Just look at your polluted environments. Aren't the polluted environments caused by egoistic people who pursue personal fame and profit? It is really so! If people just focus on fame and profit, harm others to benefit themselves and indulge in sensual pleasures, this is only the beginning of the pollution of human mind. Every country focuses on its own interests, every group focuses on its own profit, and everyone focuses on his personal gains. They don't give in to each other. This mental attitude is based on egoism. Driven by self-interest, people sacrifice the environment in exchange for small benefits.

There was a manager of a certain factory who came to see me with a swollen hand. He told me dozens of doctors had failed to cure him of the swollen hand and asked me what was wrong. I told him that he had killed too many animals and harmed many others. He told me he did not. And then I asked him what he did. He said that he was the director of a large petrochemical company. I said that was the point. I asked him whether his factory met the national standards for sewage discharge; how much sewage had been drained into rivers; how many sea creatures had been poisoned to death; how many birds and animals had been killed by the poisonous smoke from the chimneys of his petrochemical factory. It was really strange that he think he did not kill and harm animals. I told him his palm was the one that poisoned and killed creatures. Hearing my words, he disagreed. He told me his petrochemical factory still makes great contributions to the country and its people, and that large numbers of cars use the gasoline and diesel produced by his company. I told him I did not accept this saying. For thousands of years, there were not so-called cars and people still lived well. It is just these vehicles that cause the environment to be seriously polluted! If there were not those vehicles, the environment would not be polluted to such a degree. Just for the benefit of his company, the director of the petrochemical factory discharges tons of sewage into the river every year. Where does the sewage discharged from factories and plants flow? It flows into all rivers and lakes. How can rivers and lakes become clean and pure! Now toilets are installed in buildings. This is still considered as advanced. Modern people never know this is more backward than primitive people. Modern people seem to have become dirtier, uglier and more frightening. However, modern people think it is the symbol of modernization. Can indoor toilets represent modernization? It can't! It is for convenience. However, this has made thousands of rivers and lakes polluted. As a result, the whole water system has been polluted. Modern people have become pathetically ignorant.

To purify polluted waters throughout the world, the first thing to do is remove all toilets in buildings, which can make rivers and lakes clean soon. Build collective toilets and manure is to be sent through fields. By doing so, crops can grow well without even using chemical fertilizers. Thus, chemical fertilizer plants are no longer in need. Chemical fertilizer plants can also cause serious pollution. The use of chemical fertilizer results in the decrease of soil fertility. It's similar to taking opium or heroin. At the beginning, the smokers were very energetic. As they continue to take opium, they become addicted. Having been addicted, they will become addicts and die a beggar. Now our land is "smoking opium". Its fertility down and the soil hardened, it has become worse. Human activities and operations have destroyed natural environment. When you reach my age, you will find pollution is everywhere: water pollution, air pollution, soil pollution, food pollution, etc. Also, the pollution of human mind has become more and more serious. Only when the whole human race reflects on the whole and use wisdom to change their stupid mentality can they check and reverse the deterioration of the environment.

The pollution of the mind-ground, the pollution of the human mind and the pollution of the soul form the fundamental source of all environmental pollutions in the world. Purified minds, good heart, the prosperity of morality and public ethics can lead stinky



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waters to become purified and clean. A clean mind makes nature play its role of purification while an unclean mind makes nature produce foul and evil phenomena. As a Chinese saying goes, “Water becomes clean and pure again after it flows a hundred steps”. Water will become naturally clean after flowing a hundred steps. People in the past were generally kind-hearted, sincere and altruistic. People in modern times are generally cunning, treacherous, and fraudulent. Generally speaking, people in the past had both public and selfish minds, but their public mind was larger than their selfish mind. However, modern people have more serious selfish minds and thoughts than those in the past.

©..... Why has the experiment “Water Knows” caused such a tremor in the West? It is because they have known that human mind can have great influences on the world; the mind and the environment exist at the same time. If you see the outside environment is not so good, it must be caused by the common karma people have. Let’s put it in an easy way. When you visit a house and found the house is very clean and neat, you will know the hostess is a person who loves cleanness and neatness. If the hostess is an unclean person, you will find the house is dirty and messy. Clean and neat people will have a well cleaned and orderly house. The degree of the cleanness of the house shows the degree of the dwellers’ cleanness. The environment in the house shows the mind ground of the family members. Now look at the environment of your dormitory. Your bed reveals your inner world. A clean and neat bed shows a clean and neat student. A messy and unclean bed shows a lazy student. Your environment betrays your mind.

**3. The “Sudden insight” in the History of Science**

Students, what is superconductivity? Superconductivity is the nascence of electrical resistance in certain metal conductors at certain temperatures. In other words, the phenomenon of zero resistance suddenly occurs in certain substances below certain temperatures. This is called superconductivity. First discovered in 1911 in mercury at a very low temperature, superconductivity is now known to occur in some 26 metallic elements and many compounds and alloys. Now by using perovskite oxides, superconductivity occurs at relatively high temperatures. This is called HTS, that is, high temperature superconductivity. Gradually, a variety of superconductors will be produced until the appearance of superconductors in normal temperature.

Superconductivity is similar to sudden insight in epistemology. Have you ever heard of sudden insight? (Students: Yes, we have.) Okay, I will give you some examples of sudden insight in the history of science. You must be familiar with Ernest Rutherford who established the atomic structure of planetary model. It was from the movement modes of the planets in the solar system that he suddenly realized it. The sun is the center, the core, with planets travelling around. It should be the same with atoms. Atoms each have a nucleus with electrons travelling around it. This is his planetary model. This structure of planetary model is right but the fixed orbits are not suitable for elementary particles. At that time he did not know the wave function of an atom is characterized by quantization. He thought that electrons, like the earth, orbit around. But the basic structure of his planetary mode was right. Rutherford was a typical example who suddenly realized the structure of atoms from the planetary structure in the solar system.

The inventor of tanks was Sir Ernest D. Swinton, who suddenly thoughts of the device of a tracked tank when he saw a caterpillar tractor. The tank was something Swinton suddenly realized when he saw a caterpillar tractor working. Although there were not tanks at that time but some mechanical device that could move normally on muddy roads was in great need.

Friedrich A. Kekule was a famous German organic chemist. People then had known that benzene consists of six carbon atoms and six hydrogen atoms but did not know how

these atoms were linked. So many scientists researched it but were unable to solve this problem. Kekule was one of them. One day he had a dream in which he saw a snake biting its tail. Such a dream made Kekule achieve sudden realization that benzene must have a ring structure! If you asked him for the reason, he could not give you any satisfying answer. He just drew several sketches on the basis of what he saw in his dream. But he knew in his mind that benzene has a ring structure. This is “sudden insight”. Having achieved sudden insight, one will have wisdom and directly know the final truth. He firmly believed in it. Later, as expected, the six-ring structure of benzene was confirmed by the chemical structure testing instruments. This corresponded to the conclusion Kekule suddenly enlightened in his dream. Sudden insight is called “direct manifestation” while thinking or consciousness are called “indirect or comparative manifestation”.

Alfred Werner was the founder of coordination chemistry. When young, he had a dream in which he achieved sudden realization of the structure of coordination compounds. Since he woke up, he had been writing down what he had realized until the afternoon of the following day, thus finishing his whole theoretical system on coordination compounds. This theory was first put forward by an Englishman. But this Englishman developed his theory not through sudden insight but thinking. Unable to understand Werner’s theory, some people did not accept it and even criticized him. However, Werner thought was aware that he was right while the others were wrong. He had serious doubt whether those who criticized him had the wisdom to know they were right. This was the wisdom his sudden insight had brought him. There is such type of knowledge in the cognitive channels. The major enlightening approach adopted by Chan cultivators is sudden insight. Sudden insight is the most important cognitive approach to opening wisdom.

Have you heard of Alfred Wegener, a German meteorologist and geologist? Once when he lay in bed, he noticed a map of the world on the opposite wall and found that the Gulf of Guinea in Africa coincides with the prominent part of Brazil in South America. Seeing this, he recognized the fact in a flash that if South America was pushed over, it would be united with Africa. He suddenly became suddenly aware that the terrestrial parts of the earth are like plates and used to a united whole. So he proposed the theory of continental drift. Now the theory of continental drift has been proved to be basically correct. Alfred Wegener was not a geographer but he achieved sudden insight. The continents on the earth were once united together. As tectonic plates drift, the once united continent has been separated slowly until today. The world map shows its current situation and position. Is it fixed? No, it is still drifting. Some scientists have figured out that in a number of years, the United States today will be connected to Japan in Asia. How did Wegener become suddenly aware of the theory of continental drift? It is through “sudden insight”!

Now let’s look at Isaac Newton, who is familiar to all of you. How did Newton know there is universal gravitation? It is said that when he saw an apple fell he achieved “sudden insight”.

Alexander Nefsky of the former Soviet Union had predicted a few decades ago that a cosmic egg would be laid in 1986 on the earth. A cosmic egg is an egg on which there is a star map of the celestial bodies. This prediction took place decades before 1986. Sure enough, in 1986, an Italian hen laid a “cosmic egg”, on which there was even the clear image of a comet. How did Nefsky know there would be the birth of a cosmic egg? It was through “sudden insight”.

The periodic table of elements was also discovered by “sudden insight” in Mendeleev’s dream. The simple solutions to some mathematical problems have also been found in dreams.

Tianshui, a city in Gansu Province, is the hometown of Fu Xi, founder of Chinese civilization. How did Fu Xi achieve sudden insight of the pre-heaven eight trigrams? It is

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said that after he observed the patterns on the dragon-horse and the divine tortoise as well as the designs in the Luo Book that he became suddenly aware of the pre-heaven eight trigrams. When reading the patterns on the dragon-horse and the divine tortoise and the diagrams in the Luo Book, Fu Xi achieved sudden insight and drew the diagram of the eight trigrams.

Now, let's look at the example of transparent ceramics. Lights in the grand squares have beautiful lampshades. Some are made of glass and others are made of ceramic, which is extremely bright. As far as ceramics are concerned, you will think of earthen jars. These earthen jars are opaque. Why are modern inorganic non-metallic ceramic materials transparent? Transparency calls for two conditions. One is the absence of stomas and the other is the absence of impurities. Opaqueness requires two conditions as well. One is stomas and the other is impurities. With both stomas and impurities removed, an object will become transparent. Impurities absorb light. Stomas make light diffused. When light are absorbed or diffused in an object, light will not penetrate through this object, so the object becomes opaque. Transparent ceramics are very transparent and lucent because both stomas and impurities are removed. In the eyes of most people, ceramics are opaque. But by doing so, ceramics becomes transparent.

This is the mechanism of ceramic transparency. In ancient China, there was a great sage called Zhuang Zi. He said, "**A completely emptied chamber can produce brightness.**" The "chamber" here refers to the mind or the mind ground. This famous saying shows that sudden insight can only be achieved when there are no impurities in the mind. What are the impurities in your mind? The impurities in your mind are greedy desires, false thoughts, and personal considerations. Your thoughts of jealousy, hatred, arrogance, stupidity and suspicion are all stomas. Your evil minds, evil ideas, wrong concepts and deviant views are all stomas. With these stomas and impurities removed, you will have "a completely emptied chamber". With a completely emptied chamber, your mind will give out light. What does it mean? Light represents wisdom. With your mind full of light, you will have great wisdom. When you rid yourself of the stomas and impurities, that is, greedy desires, false thoughts, and personal considerations, light will shine in your mind. In other words, you will have great wisdom. This is the mechanism of sudden insight.

Over two thousand years ago, Zhuang Zi showed people the principle of how to open wisdom. How does wisdom come? It is that "a completely emptied chamber can produce brightness". Light can be produced in a completely emptied chamber. Now look at yourself: Do you have wisdom? Are you able to know what will happen tomorrow, the day after tomorrow, next year or in the next century? Can you know those future happenings? You can't! Do you have wisdom? You don't.

©..... Students, in the Tang Dynasty of China (AD 618-907), there were two famous people, one called Yuan Tiangang and the other called Li Chunfeng. Have you heard of them? (Students: No, we haven't.) I know you didn't know them! You have known what you shouldn't have known. You haven't known what you should have known. As you see, Yuan Tiangang and Li Chunfeng co-authored a famous book called Tui Bei Tu. Have you heard of this book? (Students: No, we haven't.) I know you didn't know this book. This is a book of incredibly accurate predictions. The book, finished in the early Tang Dynasty, has been well over 1300 years up to now. In this incredible ancient prediction book, the major events and social changes of each dynasty since the Tang Dynasty are not only truly but also clearly described. Over 1300 years having passed, predictions in this book are still as accurate as ever, some even incredibly accurate. The words in the book are hard to understand before a certain major event takes place. However, once this event has happened, compared with what actually happened, you will find the words in the book are extremely accurate. The descriptions are even more accurate than what you see. The principle behind

the accurateness is very deep. But it is still within the range of human epistemology.

The principle of epistemology revealed in *Tui Bei Tu* is really profound and inconceivable! Even today this book is still highly thought of. Those ancient Chinese really had great wisdom! They were able to exactly know what would occur in more than 1000 years.

Students, this is a matter linked to human cognitive channels. Because we humans have different cognitive channels, so things we know vary greatly. How did Yuan Tiangang and Li Chunfeng know exactly what would happen in a thousand years away? The principle behind it is very deep. Anyway, it results from the direct manifestation acquired through “sudden insight”.

This is not considered as something profound and arcane. In Flower Adornment Sutra the Buddha says that Bodhisattvas by using “the ten great Samadhis” can have a good command of those distant pasts and futures in countless kalpas (eons) away. “In a flash of an idea, they can know the formation and destruction of countless worlds and the continuous sequence of all kalpas. They can demonstrate countless kalpas in a flash of an idea and do not feel the lengthiness and vastness of such an idea.”

**“What is the Samadhi of Solemn Store that Bodhisattva Mahasattvas possess to know the past? Sons of Buddha! With this samadhi, Bodhisattva Mahasattvas can have a good knowledge of the existences of the past Buddhas, such as the sequence of all the worlds in the kalpa sequence, the sequence of all kalpas in the world sequence, the sequence of all Buddhas’ appearance in the kalpa sequence, the Dharma speaking sequence in the Buddhas’ appearance sequence, the sequence of all Dharma blisses in Dharma speaking, the sequence of all sensory roots in the Dharma bliss sequence, the sequence of regulation in the sensory root sequence, the sequence of all Buddhas’ lifespan in the regulation sequence, and the sequence of knowledge of billions of nayuta lifespans in the lifespan sequence. Sons of Buddha! With this boundless sequence wisdom attained, these Bodhisattva Mahasattvas can have a good knowledge of all the past Buddhas, all the past worlds, all the past Dharma doors, all the past kalpas, all the past Dharmas, all the past minds, all the past solutions, all the past living beings, all the past worries and cares, all the past ceremonies, and all the past clarities and purities. Sons of Buddha! This samadhi is called the past Clear and Clean Store. By this means, they can go in a flash of thought into a hundred kalpas, into a thousand kalpas, into hundreds of thousands of kalpas, into hundreds of thousands of billions of nayuta kalpas, into countless kalpas, into measureless kalpas, into boundless kalpas, into unequal kalpas, into numberless kalpas, into unimaginable kalpas, into inconceivable kalpas, into unthinkable kalpas, into immeasurable kalpas, into unspeakable kalpas and into unspeakable, unspeakable kalpas. Sons of Buddha! Having entered into this samadhi, these Bodhisattva Mahasattvas never destroy the present nor cling on to the past.”**

Through the Samadhi of Wise Bright and Brilliant Store, they can know all occurrences taking place in all the worlds of all future kalpas. “What is the Samadhi of Wise Bright and Brilliant Store Bodhisattva Mahasattvas possess? Sons of Buddha! Dwelling in this samadhi, these Bodhisattvas Mahasattvas can know the names and titles of all the Buddhas in all the worlds of all future kalpas, who have been announced or not unannounced yet, predicted or not predicted yet. Those Buddhas, who appear in the worlds in countless, measureless, boundless, unequal, numberless, unimaginable, inconceivable and unspeakable numbers to benefit living beings, will serve as Dharma kings, initiate Buddhist undertakings, disseminate Buddhist theories, speak the blessing benefit, praise the meaning of goodness, popularize the proper teaching, purify all evils, dwell well in merit and virtue, reveal the first meaning truth,

enter the crown-irrigating position and accomplish the all-wisdom. Those Thus Come Ones cultivate the perfect and full conduct, make the perfect and full vow, enter into the perfect and full wisdom, have the perfect and full audience, possess the perfect and full solemnness, gather the perfect and full meritorious virtue, enlighten the perfect and full methods, achieve the perfect and full appearance, and accomplish the perfect and full awakening. These Bodhisattva Mahasattvas also know the names, family names and races of those future Tathagatas, their good, skillful and convenient means, their spiritual penetrations and transformations, their powers to ripen living beings and cause them to go into parinirvana. All these will be thoroughly known. These Bodhisattva Mahasattvas can go at the thought of an idea into an eon, a hundred eons, a thousand eons, hundreds of thousands of eons, hundreds of thousands of nayuta eons, into eons whose number is as large as that of the tiny dusts in the jambudvīpa, into eons whose number is as large as that of the tiny dusts in the four under-heaven, into eons whose number is as large as that of the tiny dusts in the small thousands of worlds, into eons whose number is as large as that of the tiny dusts in the middle thousands of world, into eons whose number is as large as that of the tiny dusts in the great thousands of worlds, into eons whose number is as large as that of the tiny dusts in a Buddhaland, into eons whose number is as large as that of the tiny dusts in hundreds of thousands of Buddhalands, into eons whose number is as large as that of the tiny dusts in hundreds of thousands of millions of nayuta Buddhalands, into eons whose number is as large as that of the tiny dusts in numberless Buddhalands, into eons whose number is as large as that of the tiny dusts in boundless Buddhalands, into eons whose number is as large as that of the tiny dusts in endless Buddhalands, into eons whose number is as large as that of the tiny dusts in uncalculable Buddhalands, into eons whose number is as large as that of the tiny dusts in uncountable Buddhalands, into eons whose number is as large as that of the tiny dusts in unimaginable Buddhalands, into eons whose number is as large as that of the tiny dusts in inconceivable Buddhalands, into eons whose number is as large as that of the tiny dusts in immeasurable Buddhalands, into eons whose number is as large as that of the tiny dusts in unspeakable Buddhalands, and into eons whose number is as large as that of the tiny dusts in unspeakable, unspeakable Buddhalands. Thus, all the future worlds and the number of eons can be thoroughly and fully known by means of wisdom.”

Having entered the great samadhis, these Bodhisattva Mahasattvas are able to know all things happening in the past boundless eons as well as all things to take place in the countless future eons. It is very difficult for ordinary people who depend only on their sense organs to perceive the world to understand. However, all these samadhis are functions originally possessed by our original nature of true emptiness. It is just that we are unable to enter the ten great samadhis. For this reason, we do not have our cognitive channels developed and opened. Metaphorically, a born blind person cannot see the world we normal people see. But it cannot be said that there is no such world phenomenon and the normal functions of human eye.

There is also an important epistemological issue: is there determinism or uncertainty principle that functions? It should be said there are both. When ordinary people live according to their own thinking patterns formed from boundless eons on, their common and individual karmas inevitably lead to a certain trajectory of determinism. Especially where there are joined effects caused by a wider range of common and individual karmas, there will be the going of some determined programs. However, the less common karma is, the more obvious the uncertainty principle becomes. In the micro state, especially when both common karma and individual karma are not very strong and solid, the uncertainty

principle will play a dominant role. In the energy world, this phenomenon becomes more obvious. In the information world, all change with people's minds and thoughts. Every program can be greatly changed and altered according to the individual karma based on people's minds and thoughts. For instance, in the World of Ultimate Bliss, everything appears as soon as there is a thought. Whatever comes to the mind will appear before the eyes. Even the temperature of water varies with minds and thoughts. However, these common karma and individual karmas will produce new programs and thus new determinism follows. In reality, in different levels and states, determinism and uncertainty is a pair of indivisible whole. In determinism there is uncertainty and in uncertainty there is determinism. When determinism is spoken, determinism is uncertainty; when uncertainty is spoken, uncertainty is determinism. Western scientists and philosophers are unable to understand these principles, let alone entering and personally certifying them. As quantum mechanics develops, they will surely realize that "God does not play dice" and that "God plays dice" are the two sides of an inseparable whole. It is also a unity of contingency and necessity. However, it is not a mechanical contingency that incidentally displays necessity but that contingency displays itself against the background of necessity and necessity displays itself against the background of contingency; and that determinism is on the basis of uncertainty and uncertainty is on the basis of determinism. Students, these theories go far beyond the range of your comprehension. But it is still very good for you to hear them explained.

There are two types of human cognitive channels. One is called the desire-based cognitive channel and the other is the non-desire or desire-free cognitive channel. Knowledge required through desire-based cognitive channels is also called sensory knowledge, as you often say. Through desire-based cognitive channel, what you can know is just the visible world spoken of by Prigogine. What do we depend on to perceive this visible world? We depend on our desire-based sense organs to display the visible world as well as to perceive it. However, the core content and absolute truth at deeper levels cannot be perceived and known through desire-based cognitive channels. Only through desire-free cognitive channels can they be known. And then how can we enter this desire-free cognitive state? Zhuang Zi pointed out a way: "A completely emptied chamber can produce brightness." Zhuang Zi required that people rid themselves of their distracting thoughts and false ideas so as to produce "brightness" meaning wisdom. With your mind ground thoroughly cleaned and purified, wisdom will naturally display itself. Lao Tzu required people to "clean and rinse the recondite mirror" until it is flawless. In other words, we should reduce our various desires until we can do nothing and then we will leave nothing undone.

How can people reach the state of "a completely emptied chamber" to produce brightness? What's the standard? The standard is that one should produce no thought of attachment or discrimination. As the Buddha said, "With no idea produced, the whole body will reveal itself." The Buddha's saying is the same as Zhuang Zi's. When there is not a single idea produced, there will be "a completely emptied chamber". When there are no ideas produced, there will not be any greedy desires, false thoughts and selfish minds any longer. When there are no ideas produced, will there still be good and wholesome ideas? No, there won't, either. With no ideas produced, the mind ground will become entirely emptied. Such a state was described by Zhuang Zi as "emptiness and brightness". Emptiness leads to brightness. When there is neither idea nor thought, there will be "a completely emptied chamber", a symbol of emptiness, stillness and motionlessness. At this moment, the whole body (noumenon) will show itself, which corresponds to "producing brightness". With all revealed, one will know all. This is wisdom. This phenomenon is also described in Zhong Yong, *Doctrine of the Mean*. "**When there is sincerity, there will be brightness.**"

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**Problems Related to Epistemology**


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“Sincerity” corresponds to the “completely emptied chamber” where there is no idea; “brightness” symbolizes great wisdom. Everyone needs to go through such a state of “completely emptied chamber” where there is neither thought nor action so that they can make their minds go into the highest state of emptiness and quietude, that is, “the suchness of emptied emptiness”. And then they will naturally “know permanence and have bright”. That is, they will have great wisdom. Shakyamuni Buddha once said that he could clearly know occurrences that had happened a dust-spot eon ago as if he watched them happening in a mirror. What is a dust-spot eon? A dust-spot eon is a concept of time. Let’s put it in an easy way. If you could grind this three thousand great thousand world-system into tiny dusts, each tiny dust representing tens of billions of years, what would the number of the tiny dusts be? If the earth were ground into tiny dusts, what would be the number? Just crush this chalk in my hand into nanoparticles. How many are there these particles? (Students: There are an uncountable number of them.)

Yes, you’re right. There are countless nanoparticles. Multiply each nanoparticle by tens of billions of years. Is it a large number? A great kalpa is about 26 billion years. This number is even much larger than that of tiny dusts you could get when all things in these worlds were crushed into powder. It is hard to imagine such a number, to say nothing of working out such a huge number! Shakyamuni Buddha said he could see clearly what happened unimaginably long and remote kalpas ago as if they were in a mirror! Shakyamuni Buddha told his students that unspeakably countless eons ago, there appeared a Buddha named Great Penetration Wisdom Victory Buddha in the world. However, he could see this Buddha clearly as if he were in a mirror. This is a type of high-level knowledge that is based on “desire-free” sense organs. This kind of knowledge is not the knowledge acquired by desire-based human senses. Through his Buddha-Eye, the Buddha could freely and easily review what happened limitless eons ago. And these happenings are in the form of direct manifestation. As long as we try our best to practice, cultivate and certify it, we can also produce such spiritual powers and functions. It depends on whether or not you bring forth your resolve to become a Buddha. If you have really reached such a state with no thought in your mind, the whole will definitely be revealed. That is to say, “An emptied chamber produces brightness”. With “a bang”, the whole reveals itself all of a sudden. This is sudden manifestation. All kinds of direct manifestations are suddenly revealed.

It’s hard to know how Yuan Tiangang and Li Chunfeng knew the exact time and place of future major events over 1300 years ago. However, *Tui Bei Tu*, their famous work, is indeed a classic work, which clearly and accurately describes the major events that have taken place, are taking place and will take place in China, including World War I and World War II. They likely worked them out by inference and calculation according to the principles of the eight trigrams in Yi Jing. I once saw a man who used an abacus, by means of Shao Zi Shu, a complex set of computing method, according to the principles of the eight trigrams in Ying Jing, and clearly and accurately described what had happened and would happen to a certain family. No matter how exact and true their descriptions and predictions, their methods, means and approaches still belong to desire-based cognitive channels. It was also likely that Yuan Tiangang and Li Chunfeng had known the facts of these future events not by such clumsy approaches as calculation and inference but by their desire-free cognitive channels. If you can enter a high-level state of no desire, where there is no thought produced, everything will be clearly manifested. Even if you want to see a certain ancient war scene that happened thousands years ago, the ancient war scene will be shown in front of your eyes. How so? Its information structure still remains there! Everything that existed in the past has retained their information structure. It is just that we are unable to extract and know them. Why are we unable to extract and know them? This is because we

have too much greedy desire, too sharp selfish minds and too heavy karmic hindrances, which have completely covered our wonderfully bright wisdom and made our own “wonderful Ways” unable to be shown. Consequently, Lao Tzu required people to enter their “desire-free” cognitive state. What is “desire”? “Desire” refers to the requirements produced by human sense organs. The eyes desire to see something beautiful. The ears desire to hear something good to the ears. The mouth desires to enjoy delicious food and drinks. The mind loves praise words. The knowledge gained by means of our sense organs is a kind of knowledge to satisfy our personal desires. Thus it is called desire-based knowledge. So how do we enter the desire-free cognitive state? Only when we have no desire to satisfy the needs based on the senses can we enter the desire-free cognitive state. When a man has no need to satisfy the desires based on the senses, his mind ground will be empty. With an empty mind ground, his wisdom will reveal itself.

Seen from the Buddha’s five eyes and six spiritual penetrations, these are all innate functions and uses in the original nature of true emptiness we possess. If we bring forth our resolve to become a Buddha, we will definitely have our own five eyes and six spiritual penetrations developed and finally opened. The Flower Adornment Sutra has a special chapter named The Ten Penetrations that is devoted to elaborating on spiritual penetrations (seen in Chapter 14 of this book). These are helpful for us to deeply understand some problems in epistemology.

From the perspective of epistemology, there is a matter of cognitive channels. There are different ways and means to perceive and know the world. As we see, we ordinary people turn to our sense organs to perceive and know the world. Other people can get revealed in their dreams. Others employ Chan meditation as their means to know the world. There are still people who can achieve “sudden insight” after they enter Dhyana-samadhi, where there is no thought produced and the original body (noumenon) is revealed. Today’s epistemology of Western philosophy is too coarse, and it basically belongs to the category of “desire-based knowledge”, as called by Lao Tzu. And then how do people go into desire-free cognition so as to make “their chamber emptied and produce brightness”? It can be said that most important discoveries and inventions in the world, including Einstein’s theory of relativity, are made in desire-free condition or in an unconscious state. Einstein once always pondered over such a problem: If a person followed light waves at the speed of light, what scene would he see? Having been considering this problem all the time, Einstein finally achieved “sudden insight”, and formulated the theory of relativity. American physicist Pace said, “It took ten years’ time to make preparations for the special theory of relativity to form. However, in less than five or six weeks, the author actually completed his paper in the process of discussion after he realized the most important and key kinematic view of the theory. This is known from Einstein’s speech in Kyoto in December 1922.” For a while, Einstein thought every day what it was like to sit on a photon rocket. When thinking about this problem all the time, it may be the result of meditation that he entered Samadhi. Through constant thinking, he suddenly got “insight”.

In Chinese history, there were thousands of people who gained “sudden insight”. One of Daos of gaining “sudden insight” is to investigate some words, such as investigating “Who is the one that is reciting Buddha’s name?” By constantly investigating this question, one will be able to gain “sudden insight”. And then one will understand the mind and see the nature. Although Einstein didn’t use this method of Chan to practice, he unconsciously thought about such a question in his mind: What is it like to sit on a photon rocket? So relativity is the result of a sudden insight. So his theory of relativity is also the result of epiphany. It seems that it was only after the epiphany that mathematical methods were used to prove it. Therefore, his theory of relativity was the result of sudden insight. It seems that the theory of relativity was proved by mathematical method after his epiphany, that is,



sudden insight.

Knowledge gained through sudden insight is the most direct and ultimate knowledge in epistemology while knowledge based on mathematics and physics is the knowledge ordinary people have. The two-appearance knowledge possessed by Westerners we are learning now belongs to knowledge based on mathematics and physics. This “desire-based” knowledge, which is possessed by everyone, belongs to a low level knowledge. Students, knowledge acquired through sudden insight belongs to direct manifestation while knowledge gained through mathematics and physics belongs to comparative manifestation. Two different cognitive methods lead to different cognitive results. Through sudden insight, what people acquire is direct manifestation. Kekule’s dream about a snake biting its tail belongs to direct manifestation. It needs no reasoning or inference based on mathematics and physics. The direct manifestation shows that the structure of benzene is a ring. By looking at the map of “direct manifestation”, Wigner immediately knew the coincidence between the east coast of South America and the west coast of Africa. This is clear direct manifestation. So he suddenly realized that the continental plates were drifting. Did this “direct manifestation need any other theories to support? No, it didn’t.

#### **4. Direct manifestation and comparative manifestation**

Mathematics and physics belong to comparative manifestation. It is hard for people who have “desire-based” cognitive channels which only lead to knowledge of comparative manifestation to produce the “sudden insight” of direct manifestation. Some people say that cognitive methods based on mathematics and physics are clumsy cognitive methods. But we have to use these clumsy cognitive methods, for we are unable to exploit the knowledge of direct manifestation based on “sudden insight”. We have no choice but to use the “desire-based” cognitive methods, because “sudden insight” can only be achieved through the cultivation of this life and past lives.

The method of mathematics and physics should not be deepened but can be popularized. As I often say, it would be too complicated to use the method of mathematics and physics to study how to eat food eat. The angle and strength of using chopsticks should be figured out and a mathematical equation should be established to guide how to have a meal. If so, you would find it difficult to have a meal in your life! When eating, you first study the mechanics principles of using chopsticks, and from which angle they should be put into the mouth, and so on. Do these movements need calculating? It is not they cannot be worked out but that they do not need calculating. From this example, you should know that mathematical methods are clumsy methods. There was a factory that spent hundreds of thousands of dollars employing a research team composed of erudite scholars to solve the problem of “empty packing” of soap on the production line. They had this problem solved by employing many modern and advanced testing methods. Towards the same problem, an owner of a private enterprise demanded of a migrant worker to solve this problem within a few days. Otherwise, this migrant worker would be fired. Forced by the boss, the migrant worker solved this problem only by using a high-power electric fan. This involves a matter of epistemology. The research team consisting of learned scholars is used to employing mathematical methods of comparative manifestation, which actually block their cognitive channels of sudden insight that lead to direct manifestation. As a result, a simple problem was made complicated.

These examples show that the method of pure mathematics and physics is not the only human cognitive method. There are still other methods of non-mathematics and physics, such as the desire-free cognitive channels that lead to the knowledge of “wonderfulness”, the advanced cognitive channels of the five eyes and the six penetrations that contribute to direct manifestation and sudden insight. If humans could only use the cognitive channels of

mathematics and physics or only use “desire-based” cognitive channels, it would sometimes be very ridiculous and absurd. Bees know nothing about the cognitive tool of mathematics and physics. Nor do they understand architecture and computer. But the error of bees making honeycombs is smaller than that of computer calculation. Bees haven’t studied mathematics. Nor have they studied physics and chemistry. However, what they spit out can be used as building materials. They don’t know mathematics or hexagons. However, their hexagonal structure is very perfectly accurate. As you can see, this is that bees themselves have a cognitive channel of direct manifestation. Otherwise, why do bees make honeycomb? What do they depend on to make honeycomb? From a mathematical and physical point of view, it is impossible that bees can make honeycomb. What’s more, it’s also impossible that the bees make so perfect and accurate hives! This is a kind of “direct manifestation of sudden insight”. Every bee is equipped with such information structure.

Let’s look at another example. It is well known that babies can suck the nipple as soon as they are born. If you used mathematical equations to calculate the angle or force to teach them how to suck milk, they would starve to death! But they are born with the ability to suck milk. Therefore, the cognitive methods of direct manifestation through sudden insight are instinctive behavior possessed by all forms of life. As a baby, you also had the natural ability to suck. No one has taught you. So, you should have the knowledge of direct manifestation. Never just cling to the cognition of comparative manifestation. Only by the knowledge of comparative manifestation, some problems cannot be clearly explained.

Strictly speaking, our thought belongs to direct manifestation, with one idea after another. With this idea produced, another idea follows, which is also direct manifestation. That idea following, it is another direct manifestation. The principle of this phenomenon is the same as that of showing a film, as was explained previously. Do you remember it? The film of a movie consists of frames one by one. Each frame representing a direct manifestation. Every pattern is a direct manifestation, isn’t it? Please think about it. Isn’t an idea in your head a direct manifestation? When you produce an idea to eat a fried cake, the thought of eating a fried cake is just a direct manifestation. Attention, please! It is a direct manifestation. Such direct manifestations appear one after another. If you just think about it once, the idea of eating a fried cake will disappear forever. If so, will you be able to eat a fried cake? (Students: No, we won’t.)

If you have only one idea to eat a fried cake and no more to follow, you won’t have a chance to eat a fried cake. When a baby is not breast-fed, it cries. Why? This is because the baby has a stream of ideas to suck milk without interruption. Unable to suck milk, a baby has no choice but to cry! Every idea is a direct manifestation. When these ideas are linked to each other, they form what is called comparative manifestation. Why? At first a baby feels a little hungry and then the hunger becomes stronger and stronger, so it cries. If its cries fail, the baby always makes a lot of noise until it is breast-fed. As you see, when these direct manifestations are linked one after another, a form comparative manifestation is formed. This phenomenon has the same principle as showing a movie.

So where are the direct manifestations perceived by the sense organs? Take a quick look at anything you like and what you get is direct manifestation. Where is this direct manifestation displayed? It is displayed in the classroom. Now look outside and the direct manifestation is shown outside. If you stood on Mars to look at our earth, it is also a direct manifestation. Look at every star, including the sun. Whatever is seen, heard, felt and known is a direct manifestations. When a lot of direct manifestations are linked to each other, they form the whole of comparative manifestations. Where are these direct manifestations and comparative manifestations we see now? No matter what manifestations they are called, they are just manifestations. Aren’t they manifestations? They are! So where are they? Note down: “All manifestations are displayed in no-manifestation as direct

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manifestation and comparative manifestation.” These manifestations can be divided into two types: direct manifestation and comparative manifestation. We now know that countless direct manifestations connected together are called comparative manifestation. If these countless direct manifestations have no difference, even if connected together, they cannot form comparative manifestation. Only when those direct manifestations are different and connected will they be called comparative manifestation. Should all the students in your class wear the same face, there would be no way to identify them and there would be a lot of jokes. Should there be the same scene in a film, it would not be called a movie. Without difference, there will not be comparative manifestation. Comparative manifestation exists in the differences and comparisons. Now you should realize the truth that all manifestations (direct manifestation and comparative manifestation) are displayed in no-manifestation as direct manifestation or comparative manifestation. No-manifestation is exactly non-manifestation. Non-manifestation is exactly the manifestation that has no manifestation. Only the one-appearance that has no appearance can have no difference.

Now should know where these manifestations are displayed. Where are they? Can you find anything that has no manifestation and no appearance? Can you find it? Non-polarity is exactly the one that has no manifestation and no appearance. Look at empty space. Is there any difference in empty space? (Students: No, there isn't.)

Does empty space have a quantity or an appearance? Does it have any shapes or phenomena? No, it doesn't! So you shall remember that all direct manifestation is displayed in no manifestation. Now we must know that all the things we know are like what is shown in a film. Let's regard empty space as a movie screen. All quantities of “a movie” are shown on the screen of empty space. What is the frame one after another in the film? (Students: It is direct manifestation.) What are they if they are linked and connected? (Students: They are comparative manifestations.)

Yes, they are comparative manifestations. Where are they? They are shown on the screen that has no quantity of manifestation. Okay! Now you have met a problem of vital importance in the theory of knowledge, that is, epistemology. If this problem is broken through, your knowledge will be deepened. Look at some examples first. When you watch a movie and you see a baby born on the movie screen, it doesn't mean there is actually a baby on the screen, does it? If a person is killed on the movie screen, it doesn't mean someone is really killed. On the movie screen there are scenes of people being killed in a battle, but there is not even a drop of blood left on the screen. There are also scenes of counting money, but there will be no money left on the screen after the film is over. On the screen there may be shit and pee, but has the screen been polluted and becomes dirty? (Students: No, it hasn't.)

No, it hasn't! If there are scenes of ocean on the screen, the screen cannot be made wet. But the ocean on the screen is very real. What dimension is the movie screen? (Students: It is two-dimensional.)

A movie screen is really two-dimensional, but how many dimensions are the ships you see on the screen? They are three-dimensional. Are they realistic? Yes, they are. No matter from which point of view, from afar, near, above and below, from the front, the back, the left and right, they are vividly realistic. When the Milky Way is shown on the movie screen, you will find it really huge. When an atom is shown on the movie screen, you will find it is extremely tiny. When the launch of a rocket is shown, you seem to be in space. When a bomb explodes on the movie screen, will the screen explode? (Students: No, it won't.)

Although the scenes on the screen such as oceans, ships, stools and urines, making a fortune, birth, death, battles, bloodsheds, explosions and so on, are vivid and realistic, you can still sense they are false and fake. Now, let's look at empty space, which is also a screen. Whatever you see before and behind you, on the left and on the right, from above and

below, are all images shown on the screen of empty space. Look in every direction and what you find are nothing but images shown on the screen of empty space. However, you feel they are real and true. Aren't they real and true? Compare the various images on the movie screen and those you find on the screen of empty space, and you can find that they are all comparative manifestations that result from direct manifestations connected by large quantities of consecutive direct manifestations. Students, can you find that the world you see on the screen of empty space today is the same with the world you see on the movie screen? They are exactly the same. Why are they exactly the same? As I said just now, all quantities are shown in the non-quantity; all the manifestations of movie images are shown in the no manifestation of the movie screen; and similarly, all the discoveries you make are manifested in the non-manifestation of empty space.

Establish such a concept and you will have a prerequisite for your breakthrough in the future. It is a necessary way for you to open your new cognitive channel. You can make a comparison between movie and reality first. If you make a comparison between the movie screen and the empty space screen, you'll be completely clear. When you understand it, you will find that the so-called "reality" actually has the same mechanism and principle as showing a movie. The so-called "real world" we see today is nothing but the movie scenes shown in a film we have produced and starred in. Everyone's life is just a movie! Everyone is watching the movie they themselves have written, directed and starred in. If we explore further, we will find that empty space is also "a movie image" shown in our original nature of true emptiness and absoluteness. Therefore, the Buddha said, "Emptiness is produced in the great awareness." The great awareness is exactly the original nature of true emptiness and absoluteness we possess. The great awareness is the real "screen" on which all things in the universe, that is, "the movie images", are shown.

As we studied previously, "Matter does not differ from emptiness; emptiness does not differ from matter. Matter itself is emptiness; emptiness itself is matter." Now, epistemologically, let's replace matter with manifestation and emptiness with non-manifestation. "Manifestation does not differ from non-manifestation; non-manifestation does not differ from manifestation. Manifestation itself is non-manifestation; non-manifestation itself is manifestation." Okay! The problem has been solved!

Attention! People who have desire-based knowledge cling to manifestations while people who have desire-free knowledge do not cling to manifestations but point directly to non-manifestation. Remember that people with desire-based knowledge have their mind cling to manifestations while people with desire-free knowledge do not have their minds cling to manifestations but point directly to non-manifestation. This is an approach from desire-based knowledge to desire-free knowledge as well as a very important concept. Know this and your next step will be easy.

People have desire-based knowledge because they have clung to appearances manifested. The appearances manifested are nothing but the "visible world", as is shown by Prigogine. But why don't they break through the manifested appearances and realized the more meticulous presence? The reason is that they have all clung to the manifested appearances. As a result, they are unable to understand absoluteness, the ultimate state. Only people with great wisdom, such as Fu Xi, the Buddha, Lao Tzu, Confucius and Zhuang Zi, could understand the real nature of true suchness. As you see, Fu Xi described it as "to connect to the virtue of spirituality". Lao Tzu described it as "The valley spirit never dies". The valley spirit is exactly the movie screen. Does the movie screen undergo birth and death? (Students: No, it doesn't.)

"Valley" here symbolizes emptiness and nothingness. "Spirit" means wonderfulness. When one has nothing in mind, one will be in a state of "valley". Having been in a state of

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“valley”, one’s spiritual powers and wonderful functions will naturally be displayed. The valley that has nothing is exactly the eternal presence, “the movie screen” of true emptiness and absoluteness. On this “screen”, various spiritual powers and wonderful functions are displayed. This is what was explained just now. Here is another question: When we watching a movie, does the movie screen vary? (Students: No, it doesn’t.)

The movie screen is changeless. On the screen there is nothing at all. This state is called “valley”. However, such a state can produce all the movie images, that is, heaven and earth and all things. Consequently, Lao Tzu said, “The valley spirit never dies. It is called the recondite mother. The recondite mother’s door is the root of heaven and earth.” Having known this, you will have great wisdom. You will produce “brightness in your emptied room”. If you understand this truth, you will understand that all things in the universe are nothing but “movie images” shown on the original body (noumenon) of the self-nature everyone has, thus, knowing the root cause of all things in the universe.

As far as human cognitive channel is concerned, this confusion in knowledge must be broken through. If you cannot understand this point, you will be in ignorance and confusion forever. As a consequence, the Buddha said, “Unable to know the ultimate one-appearance, people have their mind filled with ignorance.” All manifestations exist in non-manifestation, which is the one-appearance. Manifestations, direct and comparative, are not the ultimate one-appearance. Because people cannot understand the infiniteness of the ultimate one-appearance, they unavoidably produce ignorance and confusion based on the two-appearance. Once people know the manifestation and non-manifestation of the one-appearance is just the same thing, they will not have ignorance and confusion any longer. And then they will naturally enter a state of great wisdom, where manifestation does not differ from non-manifestation; non-manifestation does not differ from manifestation; manifestation itself is non-manifestation; non-manifestation itself is manifestation. The purpose of knowledge and cognition is to have wisdom.

Why don’t we have wisdom? This is because we have clung to those “movie images”. We never know the manifestations of all things are exactly the non-manifestation, and the non-manifestation is exactly the manifestations displayed before our eyes. The non-manifestation here is just “the ultimate one-appearance”. Unable to understand the non-manifestation is the very one-appearance having no appearance, that is to say, unable to know this ultimate one-appearance, people always say they have ignorance in mind. When will you have wisdom? Only when you know the ultimate one-appearance can you have wisdom. You won’t have wisdom unless you understand the following equations: manifestations = non-manifestation; non-manifestation = manifestation. Having completely understood these equations, you will understand that all manifestations, including direct manifestation and comparative manifestation, are shown on the screen. Only then will you have no ignorance and become fully clear. “Ignorance” means confusion.

There are shops and markets on the screen. Do you buy tomatoes in the market shown in the screen? (Students: No, we don’t.) Why don’t you buy them there? There are also beautiful women and handsome men! Do you want to make friends with them? (Students: Hahaha...)

You just laugh. Why don’t you find your girl or boy friend on the screen? This is because you know they are false and unreal. Actually, all images on the screen cannot be produced or destroyed. Nor can they be polluted, purified, increased or decreased. As The Heart Sutra reads, “All dharma take on an empty appearance. They can never be produced or destroyed. Nor can they be polluted, purified, increased or decreased.” Having known this mechanism, you will have understood the mind and seen the nature. You will have wisdom!

Now look at this world you live in, which is “a miraculous movie”. While watching

this miraculous movie, you have got confused. You become attached to beautiful girls you meet and sometimes uncontrollably. Why? This is because you don't know the limitlessness of the ultimate one-appearance. Today all you can see are manifestations (direct manifestations; comparative manifestations). Where are these manifestations of all things in the universe shown? Where are they? All of these manifestations are shown on the "vast and infinite screen" of the original nature of true emptiness and absoluteness. Previously, I explained to you they are shown on the screen of empty space, but this "empty space" is also a manifestation.

**"Emptiness is produced in the great awareness. It is like a bubble arising from the sea."** Students, in our perception, space is so vast that it is infinite and boundless. However, the Buddha said that, in his direct manifestation, space is like a bubble in the sea of great awareness. The empty space in the great awareness is just "a bubble in the vast sea". Ultimately speaking, all manifestations are shown in the great awareness. Even empty space is also a manifestation in the great awareness (the absolute original nature of true emptiness). If you cannot comprehend this great awareness view empty space as the great awareness, or you think of empty space as the screen on which all images are displayed. Now, can you tell me where all things in the universe are shown? They are all shown in empty space. Where is empty space shown? Empty space is shown in the great awareness. In this stage of your understanding, what you need to study what the great awareness is. What you need to study is empty space.

Well, students! From this lecture, you should know that all things are manifestations (direct manifestation and comparative manifestation) shown by and in the great awareness. If you come to this level, you will know what all things in the universe really are. Otherwise, you will not know their true face. Well, that's all for today.

## II Understanding Concerning Time and Space

Ilya Prigogine, the founder of the theory of dissipative structure, said, "Hopefully, beyond this visible world, we can enter a timeless world, where there should exist a more refined form of entity." These words are of vital importance, so you should write them down. What do these words mean? These words mean that the world we live in is not reined form of entity but a rough, illusory world of appearances. Sensing that the world perceived by means of human senses is unreal, so Prigogine raised a question whether humans could enter a timeless world. These words have a profound meaning and are hard to understand. Students, you may feel appalled the first time you hear these words such as "enter a timeless world". Can you understand the true meaning of time and space? If not, you cannot understand the true meaning of Prigogine's words. In his view, there is a timeless world existent behind this visible world of coarse appearances. Only when you enter such a world can you find a more subtle form of reality. This issue covers a broad range. Now let's look at time and space first.

Students, when you were very young, you were made to know the concept of time and space. Such a concept of time and space was made known by Newton's knowledge. That is to say, it belongs to Newton's view of time and space. Newton's view of time and space is a dead and invariant one. For example, this room is has invariant space, volume and capacity because it has a fixed length, width and height. What's time? In Newton's view, time is one-dimensional and space is three-dimensional. Newton's view of space is objective existence which has nothing to do with other conditions. But this view of time and space has been overthrown by Einstein, whose theory of relativity shows that time and space are not invariant and is related to the speed of movement. When the speed of a moving object approaches that of light, time will be zero and space will be zero. When an object moves at

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the speed of light, both time and space are zero. This is the conclusion drawn on the basis of the relativity theory. In other words, when an object moves at the speed of light, its mass will be infinitely great. Attention, please! Since time and space are zero when an object moves at the speed of light, are there time and space? There is no such existence of time and space! You may retort, "How can this be?! If there is no space, how can this classroom be so large? If there is no time, how can this be this class be over in tens of minutes? There is a deep principle in it. Einstein realized from a scientific point of view that when an object moves at the speed of light, time and space are zero.

In fact, the sages, by means of another set of cognitive channel, have long realized and confirmed that both time and space are false thoughts and concepts. How can this be seen? The reason is that time and space is the expression of difference. There is neither time nor space. Since there is not time nor space, why do we all feel that time and space are so real? The reason is that both time and space is an expression of difference. We live in a world of differences, so we feel both time and space are very real. The knowledge acquired by the sages shows us that without difference, there would not be time or space, and with difference, there would be time and space which, however, are false thoughts and concepts. This is beyond the scope of your understanding.

Now, let's take travelling by plane for example. In a cloudless, clear sky, a plane is flying over the Pacific Ocean. With a blue sky and blue sea, the world takes on a state of no difference. The sea and the sky seem to be merged into one. At this moment, if you do not see the plane, you will not feel the plane flying. You cannot feel the plane is flying at all! Why? From the perspective of physics, this phenomenon is caused by the lack of references. Without references, there will not be differences. It is hard for you to understand the state where there is no difference. Even though there is no difference in color between the sky and the sea, your existence makes you are different from the same color of the sky and the sea. Even if both your mind and body can go into a state of no difference, the difference caused by the polarity of your thinking and thought is still there. Therefore, it is very hard for you to go into the cognition of no difference. If you can by cultivation and certification go into the state of no difference, that is, "a state of no thought and non-action as well as stillness and tranquility", you will then clearly know that both time and space are unreal, and they are only an expression of people's different thoughts and concepts. Actually, there is no such existence as time and space. Just as the Buddha said, "There is no such appearance as the appearance of the self, the appearance of others, the appearance of living beings and the appearance of a lifespan." In other words, there is neither subject (the appearance of the self) nor object (the appearance of the others). Nor is there time (the appearance of a lifespan) or space (the appearance of living beings). **"All dharmas are equal and there is no superior or inferior ones."** "The appearances of all dharmas are the one-appearance, which has no appearance." The Buddha had reached the one-appearance that has no appearance, which is a state of true emptiness and absoluteness. To him, there is no such existence as difference. Originally, there is no such objective existence as the four types of appearance, that is, subject, object, time and space. The Buddha even said that all the lands in the worlds of the ten directions can be displayed at the tip of a hair; that a mustard seed can contain Sumeru Mountains; that an instant can be extended to countless eons and countless eons can be compressed into an instant; and that a 25-year-old person begets a 100-year-old one. All these sayings show the falsities of time and space, for time and space originally do not exist. These are difficult for you to comprehend. It is good for you to know that both time and space are used to express differences. If you do not have thoughts and concepts of difference, there will be no such existence as time and space. They are just false thoughts and concepts existent in people's mind. It's very good for you to know these truths and facts. Other theories are very profound and it is hard for you to

understand them. Use your head hard and you will know their wonderful meanings. ....  
How tall are you? (Student A: I'm 1.65m.)

How do you know that you are 1.65m? You say you get it measured with a meter stick. How was this meter stick produced? Who set the length of a foot? In a museum of Paris is a cylinder of platinum-iridium alloy that serves as the standard for mass measurements worldwide. That standard is no longer used today. The current standard is based on the spectral wavelength of the energy level transition. To measure the length of something, there must be a reference. Without reference, it is impossible to get a certain number and quantity. All numbers and quantities are relative. They depend on others to survive. Absoluteness cannot be measured and expressed in numbers or quantities. Therefore, all numbers and quantities are relative. Absoluteness can never be measured and described by means of numbers or quantities. The Buddha described it as "beyond number and quantity". Only relativities can be measured and described by numbers and quantities. Relativities must be based on references as bases. Similarly, if there is no difference and no reference, there will not be the existence of time and space.

### **III Sages' Theories Concerning Knowledge**

#### **Understanding of differences**

One color has no color. One mind has no mind. One idea has no idea. Can you understand this? For example, if everything in the world were red, would there still be the color of red? If everything were red, there wouldn't be such a concept as "red". With everything red, there will be no such thought as red. Suppose there are red clothes, red hair, red faces, red floors, red desks and all are red. Attention! At this moment, there is only one color. When there is one color, there will be no such concept as this color. With everything red, there is no such color as red. With everything blue, there is no such color as blue. When all things are red, how are you able to know that all things are red? You know they are red because you use other colors as a frame of reference. Because you have the concepts of different colors previously input into your mind, you know there is the color of red. If there was no difference or reference, there would be no such existence as time and space. Those who have quick thinking have already understood this principle. If all things on the earth were dipped into milk, what color would they take on? Have you ever thought about such a question? When all things take on the same color, there will be no color. This is because one color depends on others as reference to display itself. When everything is red, white or yellow, there being no objects of reference, how can you know they are red, white or yellow? You cannot. You are living in a world of differences today, so you have a real sense of time and space. Should there be no difference in the world, you would have no sense of time and space. Why can't twins be recognized when they wear the same clothes? When there is no difference, you cannot tell the difference between twins! When there is only one color, there is no difference. When there is no difference, there is no color. By the same token, when there is one mind, there is no mind. When there is one thought, there is no thought. The key lies in the "one". In conclusion, when there is one-appearance, there is no appearance.

When all things take on one-appearance, there is no appearance. What is called the one-appearance? Having no difference is called the one-appearance. If the whole takes on one-appearance that has no difference, there is no appearance. With no appearance, there will be no difference, and naturally neither time nor space. Prigogine wished he could go beyond this visible world, which is a world full of differences. Although each of you has a pair of eyes, they are different from each other. Although each of you has yellow skin, the colors of your skin are different from each other. The world before our eyes is a display of



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differences. If there were not differences, could I give you this lecture? I cannot even call the roll! Why? With no difference, there will be no need of names. With no difference, name and appearance will not exist any longer. With no difference, if you call him Jack, everyone is Jack; if you call him John, everyone is John. When there is no difference, name and appearance are no longer in need.

Now, another question has appeared: With no difference, is there still thought? Attention! This is the vital part in the theory of knowledge. When we are in the one-appearance where there is no difference, will there be thought? Students, you have never encountered such a state where there is no difference. Anything you think about is nothing but characterized by difference. If there is no difference, there is not thought any longer! Why? As the Buddha said, “There is no mind produced without the realm.” The mind mentioned by the Buddha refers to our thought. When the external things you perceive take on the one-appearance, these external things will become undifferentiated. In an undifferentiated world, how can you think? You will have no thought! Thinking cannot go on in the one-appearance. Note that the one-appearance has no appearance; the one-appearance has no name; the one-appearance has no thought. With no difference, there are not even forms and shapes. In a word, with no difference, there is nothing. This is the true meaning of Prigogine’s remark that beyond this visible world there is a world with no time and no space, which is a more refined form of entity. This is the real “existence”. As appearances, names and thoughts are removed, a new level and state will be revealed. It is the one-appearance that has no appearance, which was called “such suchness” by the Buddha. It is also called “true suchness”.

Notice that when you come to the knowledge that there is no reference and no difference, you will reach a new level and state, that is, the level of “such suchness”. What is the level of “such suchness”? It corresponds to the “more refined form of entity” defined by Prigogine. You see, what you learn in this lecture are cognitive channels. When you possess such a kind of knowledge, you are naturally equipped with “proper knowledge”, as the Buddha called. Then you will have true knowledge, that is, wisdom! Appearance, names and false thoughts are nothing but differences and references. (False thoughts refer to minds and consciousness.) With differences and references, there will naturally be appearances, names and false thoughts. Certainly, with differences, there will be references. When there are not differences, what can you refer to?

Now, can you tell me what supper will you have tonight? Some want to eat rice. Others want to eat mantou (steamed cake). Rice and mantou are naturally different. If they were the same, would there be such different names as rice and mantou? Different appearances lead to different names. Were they the same, there would be no need of different names. Different appearances give rise to different names. What is thinking? Thinking refers to a mind-consciousness produced people when they distinguish external things. Thinking is a series of operations when various differences of external things fall into the brains. Such a process of operations is based on certain patterns and modes which are metaphorically formulas and equations. This is called thinking. What is the premise of thinking? The premise of thinking is that there must be difference. When there are differences between internal and external states, phenomena and things, there will inevitably be thinking going on. If there is no difference, thinking is unlikely to happen. When there are different appearances and names, there will be such operations as calculations, comparisons and reckonings. Such a process of operations is thinking. Therefore, appearances, names and false thoughts are false and fake. The Buddha described thinking as false thought. What is false thought? False thought is a series of delusive imaginations. There is much fun and wisdom in Chinese characters. Look at the Chinese character “想” (*xiǎng*), meaning “thinking”. This Chinese character has an upper-and-lower

structure. The upper part means “appearance” and the lower part means “the mind”. The whole structure of this Chinese character shows that when there are appearances in mind, there will be thinking. As you see, different appearances have different names. When these different appearances and names fall into the mind, there will be thinking going on in the mind. Things we know have great differences, because of which, there will be the concepts of time and space. With the concepts of time and space, there will be all things existent in time and space. What are all things in time and space embodying? All things in time and space are embodying the existence of difference.

Therefore, the Buddha said that things based on difference are false and unreal. There is no difference in “such suchness”. Only the state of no difference can be called “proper knowledge”. These are the famous five dharmas spoken by the Buddha, that is, appearance, name, false thought, such suchness and proper knowledge. Thinking based on difference is called “consciousness”. The theory in the lecture tonight is concerning the knowledge about difference, which is very hard to comprehend. Some students love to talk about knowledge and cognition. Let’s explore the word “cognition”. Do you recognize me? (Students: Yes, we do,)

How do you recognize me? If I looked the same as your father, would you still recognize me? You won’t recognize me. Recognition is based on difference. Without difference, recognition cannot occur. Whatever can be recognized is surely different from others. Things with no difference cannot be recognized. Notice that a profound truth is to be brought out here. It is the more refined form of entity, as was defined by Prigogine. As you see, Prigogine said that people can go beyond this visible world that is based on difference and has time and space, and enter a world which has no difference, no time and no space. This is the more refined form of entity. Clearly, this more refined form of entity corresponds to the one-appearance that has no appearance and no difference.

Can such a state be recognized? No, it can’t. The real appearance of true suchness goes beyond recognition, for it is the ultimate one-appearance which is based on non-duality and no discrimination. Without recognition, there will be no thought. Without thought, there will be no discrimination. Without discrimination, there will be equality and the oneness of suchness. With equality and the oneness of suchness, consciousness will be transformed into wisdom. This is called by the Buddha the nature wisdom of equality. With the nature wisdom of equality opened, human knowledge will be raised from the level of “consciousness” to the level of “wisdom”. Knowledge based on the two-appearance and discrimination is called “consciousness” while knowledge based on the one-appearance and no discrimination is called “wisdom”. The two-appearance knowledge is relative knowledge while the one-appearance knowledge is absolute knowledge. Relative knowledge leads people only to relative things characterized by difference. Absolute wisdom is similar to the self-illumination like a night luminous pearl that emits light and shines on itself that has no knowledge. It is the certification and realization of absolute truth. Knowledge based on the two-appearance and differences is thinking. Wisdom based on the one-appearance and absoluteness is inconceivability. Confucius said there is a state that lacks neither thought nor action and is still and invariable. This state exactly refers to the state of true emptiness and absoluteness, which is the one-appearance that has no appearance. Confucius called it “Yi”, which is also called the “suchness of emptied emptiness”. The suchness of emptied emptiness corresponds to the true emptiness and absoluteness of the one-appearance, that is, the “knowledge” with no knowledge.

How can people enter into the state of “suchness of emptied emptiness”? The method passed down by Confucius is to “grasp the two ends and exhaust both of them.” Only with this method can people go into the suchness of emptied emptiness. “Both ends” refer to a pair of polarities. “The suchness of emptied emptiness” refers to the absoluteness of the

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one-appearance that has no appearance. To go from knowledge of relativity to “knowledge” of absoluteness, we must seize and depolarize the two polarized ends of things. Only in this way can we enter into the state of absolute truth. To know relativity, people use consciousness to think. However, to enter into absoluteness, people shall have neither thought nor action, and grasp the two polarized ends and exhaust both of them. Lao Tzu said people must enter into the desire-free cognitive state to perceive the absolute “wonder”. The Buddha required people to go into a state of no thought so as to know “absoluteness”. In conclusion, “turning consciousness into wisdom” is a transition from relative knowledge to absolute knowledge.

### **Turn consciousness into wisdom; go from difference to non-difference**

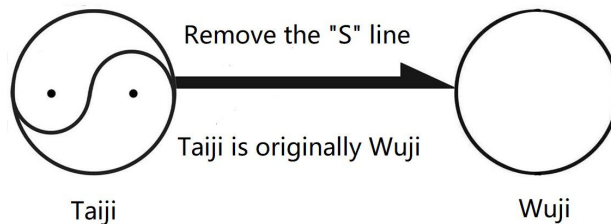
What is suchness? Suchness is the one-appearance, the undifferentiated state with no reference. If you can know the undifferentiated state and the ultimate one-appearance, you’ll be in the state of suchness. If you have known suchness, what you know is no longer common knowledge but “proper knowledge”, which is true knowledge or wisdom. Now, students, one of the most important tasks to complete is to turn consciousness into wisdom. How do you turn consciousness into wisdom? As was explained just now, consciousness that belongs to the two-appearance is the result of distinguishing different appearances. There are differences in the two-appearance; there is no difference in the one-appearance. What is called “turning consciousness into wisdom”? Seeing through the two-appearance characterized by differences and directly spotting the one-appearance characterized by the non-difference is called “turning consciousness into wisdom”. Turning consciousness into wisdom is the greatest project in the history of human cognition and knowledge.

It is the embodiment of the highest form of human wisdom and is also the key to transforming a mortal into a sage. To turn a mortal into a sage, one must turn his consciousness into wisdom. In the theory of knowledge, if one can turn his consciousness that is based on difference into the non-consciousness of true emptiness and absoluteness that is based on non-difference and has no thought, one will be equipped with “proper wisdom”. The consciousness based on the differences of the two-appearance is a kind of unreal knowledge. Any knowledge and understanding based on the difference of the two-appearance are false and unreal. So, it is necessary to turn consciousness into proper wisdom.

Then when will you succeed in turning consciousness into wisdom? The Buddha said, **“All dharmas are actually empty and have no nature. They are characterized by the one-appearance that has no appearance.”** **“Ultimately speaking, all dharmas are like the moons reflected in water.”** When people can know all things take on an empty appearance and see the non-appearance of the one-appearance that has no difference, they will have great wisdom! This one-appearance, absolute and proper knowledge with no knowledge was called prajna by the Buddha. Lao Tzu described it as follows. **“Always having no desire, one can see the hidden nature.”** **“Knowing permanence is called brightness.”** In Yi Jing, it reads, **“One yin and one yang is Dao. Those who succeed to it are considered to possess goodness. Those who complete it are considered to be with the nature.”** Yin and yang are just symbols of difference. Aren’t man (yang) and woman (yin) symbols of difference?! What does Dao refer to? Dao refers to the undifferentiated the one-appearance with no appearance. Yin and yang represents the two-appearance made up of different appearances. How can we turn the differentiated two-appearance into the undifferentiated one-appearance? We should know that the relative yin and yang in the two-appearance themselves are the relative Dao that has no difference. That one yin and one yang is exactly Dao is the Confucian expression of epistemology.

What great wisdom the ancient Chinese sages had! “Turning consciousness into wisdom” is a Buddhist term. That “one yin and one yang is exactly Dao” is a well-known saying in Yi Jing, a Confucian classic. Where did Confucius’ knowledge come? It came from Fu Xi, the founder of the Chinese civilization. If you spot the absolute, undifferentiated one-appearance the instant you see the relative, differentiated two-appearance symbolized by yin and yang, you are doing the work of turning consciousness into wisdom. Consciousness is characterized by the two-appearance while the wisdom is characterized by the one-appearance. The state of turning consciousness into wisdom corresponds to the state where one yin and one yang is exactly Dao. It is really a great change and transformation from the knowledge based on difference to the proper knowledge based on non-difference. The transformation of the two-appearance into the one-appearance is epistemologically the turning of recognition into the non-recognition of proper knowledge. This is the true meaning of the saying that one yin and one yang is exactly Dao.

Look! The process is like this (pointing from the Taiji diagram to the Wuji diagram). Taiji represents the two-appearance and Wuji represents the one-appearance. The arrow between Taiji and Wuji stand for turning or transforming. Note that when the difference is transformed into non-difference, one will be equipped with Prajna, the originally innate wisdom. That one yin and one yang is exactly Dao implies a process from the two-appearance of difference that is called knowledge to the one-appearance of non-difference and non-difference. In this way, people can open their Prajna wisdom. The Prajna wisdom corresponds to Lao Tzu’s saying that “Knowing permanence is called brightness”. It corresponds to “bright virtue” in Confucianism. Notice that Prajna wisdom is described as “bright virtue” by the Confucianists. Have your bright virtue been opened? If not, you should get it brightened and opened. This is described as “manifest the bright virtue”. Turning consciousness into wisdom corresponds to “manifesting the bright virtue”. Lao Tzu described this process as “Returning to the root is quiescence, and quiescence is restoring the destiny.” What is “destiny”? Destiny refers to the original face we have, which has everything in it. “Restoring the destiny is permanence, and knowing permanence, one will have brightness.” Brightness is proper wisdom.



**“Those who succeed to it are considered to be good.”** What does “to be good” mean? People who can finish turning consciousness into wisdom, that is, turning the two-appearance into the one-appearance, are considered to be good. If you desire to turn the two-appearance into the one-appearance, that is, to turn differences into non-difference or turn consciousness into wisdom, you will be considered as a “successor”. If you are able to finish this project, you will be considered to be “good”. If you can succeed in completing this great project, you’ll be considered to be with the nature. What’s the nature? The nature, which has the same meaning as Dao, refers to the original nature of true emptiness and absoluteness, which is the ultimate state of one-appearance that has no difference. When you finish your project of turning consciousness into wisdom, that is, finish your journey from the relative yin and yang to the absolute Dao, you will go from appearances of difference into the original nature which has no difference. This is described as “those who can complete it are considered to be with the nature”.

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The following sentence that goes like this: “**The completed nature exists forever.**” What does it mean by saying that “The completed nature exists forever”? It refers to the proper wisdom people have after they succeed in turning the two-appearance knowledge into the one-appearance wisdom. All appearances, names and false thoughts based on difference have been turned into proper wisdom. The following truths should be known and mastered. Without the one-appearance, there is not the two-appearance; without the two-appearance, there is not the one-appearance. The one-appearance does not differ from the two-appearance; the two-appearance does not differ from the one-appearance. The one-appearance is exactly the two-appearance; the two-appearance is exactly the one-appearance. When relative differences are spoken, relative differences are the absolute non-difference; when the absolute non-difference is spoken, the absolute non-difference is the relative differences. Without relativity, there is not absoluteness; without absoluteness, there is not relativity. Relativity does not differ from and is exactly absoluteness; absoluteness does not differ from and is exactly relativity. Relativity and absolute is the same thing and has the same “taste”. Thus, people will not cling to the appearance of dharma. This is the true meaning of the saying. These are the main contents that should be known in epistemology.

Now, students, you should know what you’ve learned is not the one-appearance wisdom but the two-appearance knowledge (consciousness). All that you have acquired is knowledge to identify differences. What you are learning and studying is nothing but the cognition of differences. The so-called learning to you is just recognition, which means knowing and identifying things on the basis of differences. A mind based on such knowledge and recognition cannot be called true knowledge of suchness but a conscious mind or mind consciousness. No matter how much knowledge you have acquired and accumulated, none of your knowledge goes beyond the scope of recognizing and identifying differences. While recognizing and identifying things, you are always in a relative state of differences, that is, in the polarized concepts of appearances, names and false thoughts. Therefore, the greatness of the ancient sages and worthies lies in the transformation of their knowledge into the wisdom. So, you should first ideologically realize the importance of turning knowledge into wisdom. And then you should go beyond such knowledge and reveal your proper knowledge, namely, the wisdom of the one-appearance. If we cannot break through the restrictions of our knowledge, we will never develop and reveal the absolute knowledge of the one-appearance. There are billions of people and so many universities, colleges and schools in the world. What are they doing now? What they are doing is just specialize in knowledge. They bury themselves into differences to find differences, identify differences and distinguish differences. Unfortunately, there are few people who have proper knowledge, bury themselves in turning the two-appearance into the one-appearance, and turn their knowledge into wisdom. Hence we must realize the greatness and significance of those ancient sages. Pitifully, you do not know those ancient sages. Should you know them, you would understand the value of the sages. The wisdom of the sages is so great that it cannot be understood by modern people. There are few people who can succeed to the classics and sutras the sages have passed down. What a sad thing it is! . . . . .

### 3. Zhuang Zi’s theory on knowledge

Zhuangzi, as a book, contains great wisdom and is too profound for modern people to understand. So, Zhuang Zi is considered by modern people as a litterateur and fable writer. Sadly, modern people don’t know the greatness of Zhuang Zi. The following is a short passage from Zhuang-zhi that deals with the theory of knowledge. “**Yellow Emperor toured the north of Chishui. He ascended the Kunlun Mountains and looked into the south.**

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**Then he returned and found his black pearl lost. So Yellow Emperor sent Knower to search for it and he was unable to find it. He then sent Watcher to look for it and he failed either. And then he sent Langue to find it and he didn't find it either. Finally, he sent No-appearance to find it and No-appearance got it.**" Because there are too many contents in *Zhuangzi*, so I just choose this short passage. *Zhuangzi* is always regarded by modern people as a literary work containing many fables. Modern people are unable to understand the deep meaning and the great wisdom in it, so this classic is like a bright pearl buried in the earth. It is really pitiful. What's the profound meaning contained in this passage? This passage looks at epistemology, the theory of knowledge. Exactly speaking, it shows a method of turning consciousness into wisdom.

What's the meaning of "touring the north of Chishui"? According to the Chinese five-element theory, the north is represented by the color of black, the east by green, the south by red and the west by white. The north represents something dark, profound, and recondite. His tour in the north of Chishui means that Yellow Emperor who had studied the most recondite mechanism in the universe and reached the most profound and recondite part of his research. His ascent of the Kunlun Mountains that symbolizes the highest level suggests that Yellow Emperor had reached the highest level and state in his research. The south represents the relative, real world we live, which is a two-appearance existence based on differences. The highest level and state represented by the Kunlun Mountains corresponds to "a more refined form of reality coined by Prigogine. What's the meaning of "looking into the south"? It means that Yellow Emperor, standing at the supreme state of the one-appearance and absoluteness, contemplated this relative and real world based on differences, and the relationship between them. That is to say, he was investigating the relationship between north and south, absoluteness and relativity, the one-appearance and the two-appearance, non-difference and differences, etc. What does it mean by saying "found his black pearl lost"? It means that when Yellow Emperor toured the north of Chishui, he still had his black pearl. This sentence shows that Yellow Emperor had realized the original nature, that is, the absolute one-appearance. The black pearl, which is invisible but wonderfully miraculous, is a metaphor of the absolute truth, the highest state and the most profound principle existent in the universe. It corresponds to Prigogine's "more refined form of reality". Actually, it is the most fundamental principle in the universe and human life. In other words, we should fully know the original source of the universe and all things in it. Zhuang Zi named it "the black pearl, which is a symbol of the original source, original body (noumenon), original nature and original mind.

That Yellow Emperor "toured the north of Chishui and ascended the Kunlun Mountains" refers to a process of turning consciousness into wisdom. With the Prajna wisdom revealed and the two-appearance turned into the one-appearance, you will be in the state of the one-appearance and be considered to have proper wisdom. Having seen suchness and dwelt in the realm of proper wisdom, you will find that you have been carrying the black pearl all the time. Just as the Buddha said, **"This is to be like the person who has a wish fulfilling pearl sown in his clothing but without knowing it. Thus he roams abroad in a state of poverty, begging for food and always on the move. Although he is indeed destitute, the pearl is never lost. Suddenly, a wise person shows him the pearl: all his wished are fulfilled, he obtains great wealth, and he realizes that the pearl did not come from somewhere outside."** Only when we can enter the absolute state of the one-appearance that has no difference and see the "more subtle form of reality" can we know that "the black pearl" is originally possessed by us. It is our original nature and original mind. It is also the noumenon of the universe. But when he returned after he looked into the south, he had lost his black pearl. Having successfully turned the two-appearance into the one-appearance, that is, the "still and unmoving state of no thought

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**Problems Related to Epistemology**


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and no action”, we will see our black pearl. In other words, the process of turning the two-appearance into the one-appearance corresponds to the process of “touring the north of Chishui and ascending the Kunlun Mountains”. Conversely, when we fall down from the one-appearance into the two-appearance, we will have lost the black pearl. The loss of the black pearl implies that those who have been in the state of the one-appearance have fallen back to the two-appearance, real world full of differences. They have lost their high level and state of the absolute one-appearance. In other words, they do not know the relationship between absoluteness and relativity.

In Chinese philosophy, the south, which is represented by *bing* and *ding*, two heavenly stems, symbolizing fire, refers to a world full of appearances, names and false thoughts. “Looking into the south” is a metaphor of clinging to appearances, names and false thoughts, that is, the two-appearance world full of polarities. Thus, people lost their true knowledge (proper wisdom), the ultimate state of the one-appearance. Suchness belonging to condition refers to an ultimate state of the one-appearance. Proper wisdom belonging to attribute refers to true knowledge that leads to know such condition. Having reached the one-appearance, you will have true knowledge (proper knowledge). With true knowledge, you will definitely be in the one-appearance of suchness. From perspective of epistemology, your knowledge must be at the ultimate state of the one-appearance. Not knowing the ultimate state of the one-appearance, you will surely be an ordinary and mortal person. Meanwhile, you shall know the relationship between the one-appearance and the two-appearance, the relationship between absoluteness and relativity, and the relationship between non-difference and difference. Otherwise, you will inevitably lose “your black pearl”. Epistemologically, people must realize the absolute truth. The Buddha said, “The non-appearance has no appearance but can manifest all appearances. All appearances manifested are just the non-appearance. This is called the real appearance.” The one-appearance that is absolute has no appearance while the two-appearance that are relative have various appearances. The non-appearance does not differ from and is exactly all appearances. All appearances do not differ from and are exactly the non-appearance. Knowing this, you will know what the real appearance is. The real appearance is nothing but “the black pearl”, namely, the absolute truth.

Now, you should know what the most important task in your life is. Your primary task is to know the absolute truth, turn consciousness into wisdom and get rid of appearances, names and false thoughts. Only in this way can you enter the eternal one-appearance of suchness and be equipped with proper wisdom. “The black pearl” is nothing but the eternal one-appearance of suchness. Once you know the one-appearance and the two-appearance are not two but an undivided thing, you will have found your “lost black pearl” that symbolizes wisdom. If you lose your “black pearl”, you will inevitably become confused in the relative world full of polarities. This is because you do not know that “the black pearl” and the real world are only one thing and in an undivided state of non-duality and non-difference. As a result, the black pearl has been lost.

So, Yellow Emperor sent “Knower” to look for the black pearl. You shall understand the great wisdom contained in *Zhuang-zi*. Unfortunately, you don’t understand it. Knower was the first person sent to look for the black pearl but he failed to find it. Why? Can you tell me the reason why he failed to find the lost pearl? As the name shows, “Knower” refers to a person who has only two-appearance knowledge gained through his senses. “Knowledge” in English has a verb “know” which is expressed as “know the Dao” in everyday Chinese. Students, do you now “know the Dao”? (Students: No, we don’t know the Dao.)

You are right! You really don’t know the Dao. Sons of Emperor Fu Xi, you really don’t know the Dao! Knowing and understanding, which lead to knowledge of the

two-appearance, refers to the consciousness that results from the discriminations and differences produced by the mind. Knower represents the sense-root of the mind in the six sense roots. How can “the black pearl” of the one-appearance be spotted and found through the discrimination of a conscious mind?! As a consequence, “Knower” is unlikely to find “the black pearl”! As I explained just now, one yin and one yang is exactly Dao. What appearance is Dao? (Students: Dao has the one-appearance.)

The Dao, which is called Prajna wisdom by the Buddha, is a one-appearance state. The Dao’s condition is the one-appearance and the Dao’s attribute is proper wisdom. The Chinese expression of “knowing the Dao” is originally meant to check whether or not a person has attained the Dao which is characterized by absoluteness and the one-appearance. If you have come to the level and state of the one-appearance, you definitely have known the Dao. “Have you known the Dao?” If you are asked such a question, they want to know whether or not you have known the condition and attribute of the one-appearance. Have you got your Prajna wisdom opened? Sadly, this expression of “knowing the Dao” passed down by ancient Chinese sages has been vulgarized by modern people. It is strange that such a wise expression should be used ask whether you know what lunch is today. Even if you know your lunch is rice, can you know the Dao’s one-appearance state?! Even if you know that today’s lunch is rice, can you certify the Dao’s absolute state?! The Dao is the one-appearance of absoluteness, which has neither appearance nor difference. In ancient China, when asked whether you had known the Dao, you were expected to tell them whether you had certified the Dao’s one-appearance. Had you certified it, you would have known the Dao. If not, you wouldn’t have known the Dao. However, nowadays, this classical expression has been used by modern people to express the trivial things in life. Just now, that student gave a good answer. “I don’t know” It means he did not “know the Dao”. Any who of you has known the Dao? After Yellow Emperor toured the north of Chishui and ascended the Kunlun Mountains, he had known the Dao, turned consciousness into wisdom, and transformed the two-appearance into the one-appearance. This is called “knowing the Dao”. Now, look at “Knower”, the name of the person sent to look for the black pearl. What kind of people does it “Knower” represent? It represents a group of people who are incurably attached to their knowledge and understanding. Attention! Both Knower and knowledge are characterized by the two-appearance. Do you know there is a Mountain called Majijishan in Tianshui City? (Students: Yes, we know.)

The expression of “knowing the Dao” has been greatly depreciated and vulgarized by modern users because they don’t know its original meaning. Thus, its original meaning has been unknown to people. The Chinese expression, which corresponds to “knowing” in English, was designed by sages to test and confirm whether a cultivator has enlightened and certified the Dao or not, whether a cultivator has come to the one-appearance state or not, or whether a cultivator has been equipped with the proper, one-appearance wisdom or not. Though this expression has lost its original meaning, I have to use it for the sake of communication.

“Knower” is unable to find “the black pearl”. That is to say, the state of one-appearance cannot be found by people who have the two-appearance knowledge. So, *lizhu*, which means “Seer”, is sent to search for the black pearl. “Seer”, who was a person who had the best eyesight in ancient China, represents the sense organ of the eye. The result is that the person who has the best eyesight failed to find the black pearl, either. Why? The cognitive method of observation is still based on the relativity of the two-appearance. As a result, Seer is unlikely to find the black pearl of the one-appearance. The third person sent is *chigou*, which means “languer”, and also fails to find the pearl. The reason is that language is just a means to express differences of the two-appearance. It cannot be used to express the one-appearance. Certainly “languer” failed to find it.



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Now look at the three types of people who seek the black pearl again. “Knower” represents thoughts, “Seer” represents eyes, and “Languer” represents languages and speeches. The one-appearance of absoluteness cannot be recognized and known by means of sense organs based on the two-appearance. The Buddha introduced a means of “going beyond thinking” to identify the one-appearance of absoluteness. This is because the condition of the one-appearance transcends human thoughts, languages and sense organs. Confucius described it as Yi. He said, “Yi, having no thought and no action, is still and invariable.” Therefore, by means of the six sense roots represented by thoughts (the root of the mind), languages (the root of the tongue) and senses (the root of the eye), people are unlikely to find the black pearl based on the one-appearance. Consequently, they are unable to find the black pearl.

As you see, the Buddha put it in a more meticulous and subtle way. The Buddha divided our knowledge and cognition into six kinds of consciousness, that is, the eye consciousness, the ear consciousness, the nose consciousness, the tongue consciousness, the body consciousness and the mind consciousness. Students, what means do you use to know things? You use nothing but your six sense roots to know the world as well as all things in it. What are the six sense roots? They are the eyes, the ears, the nose, the tongue, the body and the mind. The mind refers to the root of the mind and consciousness. Consciousness refers to thoughts going on in the brains. Each of us knows things in the world through these six kinds of cognitive means. We use the eyes to look, the ears to listen, the nose to smell, the tongue to taste, the body to feel and the mind to think. We know the world through the six channels which were called the six sense roots by the Buddha.

What do we use the six sense roots to know? We use the six sense roots to know the six dusts. Through the eyes we know matter and appearances. Through the ears we know sounds and voices. Through the nose we know fragrances and smells. Through the tongue we know flavors. What we feel through the body is separation, union, smoothness and roughness. When the body touches, one will feel it. This is called union. When separated, one will have no feeling. Here is another example. When having an injection, people will feel pain. When the needle is pulled out, people will not feel pain any longer. The root of the body gives people the feeling separation and union. What is going on in the mind is called dharma. What is dharma? Dharma refers to the marks and brands left in the mind by the front five roots. These marks and brands are called “the shadow-like things left by the front dusts” by the Buddha. They are also “dharma dusts”. Only when there are “dharma dusts” can thinking and mathematical operations go on and be carried out. To people, when the six sense roots are faced with the six dusts, the six kinds of consciousness are produced.

These six kinds of consciousness refer to the knowledge gained through the six cognitive channels of the senses. This is the theory of knowledge based on the opposition and relativity of roots and dusts created by the Buddha thousands of years ago. Lao Tzu described the knowledge gained with these means as “desire-based” knowledge. With the six sense roots faced with the six dusts, the six types of consciousness are produced. The six types of consciousness refer to the eye consciousness, the ear consciousness, the nose consciousness, the tongue consciousness, the body consciousness and the mind consciousness. Now you see, the expression of consciousness you use today is originally a Buddhist term. The six sense roots are six “apparatuses” (subjectivity) and the six dusts are objects of cognition (objectivity). When the six sense roots are faced with the six dusts, the understanding and knowledge, which is the discrimination and differentiation based on the two-appearance, are produced. This is called “consciousness”.

Finally, Yellow Emperor sent a man called “No-appearance” to search for the black pearl and he found it. How great Zhuang Zi is! “No-appearance” means having no appearance. As Lao Tzu said, the greatest form has no form. Having no form is having no

appearance. Only the one-appearance has no appearance. The one-appearance is the absoluteness. This is the black pearl. As a result, No-appearance who is in the condition of the one-appearance, found the black pearl, which cannot be found in the relativity of the two-appearance.

When there is no image, it's called no appearance. No appearance is exactly the one-appearance. "Knower", "Seer" and "Languer" unavoidably fail because they are all based on the two-appearance. People having the knowledge of the two-appearance cannot recognize the "black pearl" of the one-appearance. No-appearance does not have an appearance, which exactly corresponds to the very one-appearance. So he immediately found the lost black pearl. This is Zhuang Zi's theory of knowledge. He used a simple example to express bring out the great wisdom of turning consciousness into wisdom. Note that appearances, names and false thoughts are all based on the two-appearance. The true suchness and proper wisdom are based on the one-appearance.

#### 4. Desire-based and desire-free cognitive channels

In *Zhuangzi*, the absoluteness of the one-appearance is called the black pearl. The relativity of the two-appearance is called the two sides of the roots and the dusts. Knower, Seer and Languer all belong to the two-appearance. This story shows us that through the theory of sense reflection man cannot know absolute truth. As a consequence, Lao Tzu said, "Always having no desire, one can see the hidden nature. Always having desire, one only sees the manifested peripheries." By means of our sense organs, we only know appearances, names and false thoughts, because the premise of the senses is the two-appearance. Now, look! What's this? (Students: It's a mirror.) What's that? (Students: That is an eraser.) Are these two things the same? (Students: No, they aren't.)

When they are not the same, they are different from each other. You know it because you see with your own eyes. They are different because they have different shapes and appearances. This is customarily called "mirror" and that is habitually called "eraser". Had this been named "eraser" by those ancestors at the beginning, would it be workable? (Students: Yes, it would.)

It is workable! Had the ancients named the moon the sun and the sun the moon, we would call them that way now! However, it would be absurd if you called the sun the moon or the moon the sun today. Are there really so-called truths? No, there aren't! Can the world be understood through the senses? Lao Tzu said the world can be understood through the senses. However, only superficial phenomena can be known through the senses. In the Buddha's words, the knowledge gained this way is just about appearances, names and false thoughts. The appearances today refer to superficial phenomena. What's the meaning of being "desire-based"? It refers to the knowledge gained through human sense organs! All sense organs are based on desires. What's the desire of your eyes? What your eyes love to see are not the ugly but the beautiful.

The desire of the eyes is to look at the beautiful. The desire of the ears is to listen to praises. The nose has its own desire. What's the desire of your nose? Why don't you stay longer in the toilet? This is because your nose doesn't like the bad smell in the toilet. Your nose desires to smell something fragrant. By inference, your tongue desires for delicious food. Your body desires soft and silky clothes. You won't like it when you have an injection. What your mind desires for is not suffering but sensual pleasure. These are the desires of the senses. What's the meaning of "having desires" spoken by Lao Tzu? "Having desires" spoken by Lao Tzu refer to knowledge gained through the senses. Can sensory knowledge lead people to absolute truth? No, it can't. People cannot know the truth through their senses. For example, as a Chinese saying goes, "Earnest words, though unpleasant to the ear, benefits your conduct." You won't like it when you are criticized by someone. But it is

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beneficiary to your behavior. Yang Yuhuan was the highest-ranking imperial concubine of Xuan Emperor of Tang, but she created evil conditions that wrecked the Tang Empire and its people. So, it is impossible for people to know the truth through sensory organs. It is unlikely for ordinary people to know these principles. Or it can be said that knowledge gained through sensory organs is always wrong. If you rely on your sensory reasoning and thinking to satisfy your sensory needs, you inevitably fall into the abyss. What's the reason? The senses are not the cognitive channels leading to the truth. What people cannot know through the senses is not absolute truth but surface phenomena. Through desire-based cognitive channels, people cannot even know relative truths, let alone relative truth! Why the truth cannot be known through human senses? The root cause is that human senses themselves are characterized by the two-appearance. And things known through human senses cannot be separable from the characteristics of the two-appearance. Consequently, the truth cannot be known through human senses.

Now look at “having no desires”. What is “desire-free”? It refers to another type of cognitive channel which does not depend on human sensory perception. Note that man has two types of cognitive channel. One is the sense-based cognitive channels and the other is the non-sense cognitive channel. Through the sense-based cognitive channels, people just know “superficial things”, i.e. appearances, names and false thoughts. Through the non-sense cognitive channel, people can know the “original nature” of one-appearance. What is the “original nature”? It is the essential, profound and core things. Seen from truth, appearances are relative knowledge while the wonder is absolute truth. How can absolute truth be known? It must be reached through the “desire-free” cognitive channel. Attention, please! Now we are coming to a vitally important conclusion. Through human senses, we cannot know absolute truth and the true face of all things in the universe. In short, human senses cannot guide people to the knowledge of absolute truth. To know absolute truth, people must develop their “desire-free” cognitive channel, that is, the non-sense cognitive channel. What is the difference between the sense-based cognitive channel and the non-sense cognitive channel? The senses are greedy for the enjoyment and satisfaction of the eyes, the ears, the nose, the tongue, the body and the mind. Thus they are called “desire-based” cognitive channels. The non-sense cognitive channel requires that people should not be greedy for the enjoyment and satisfaction of their eyes, ears, nose, tongue, body and mind. It is based on a condition that people should not cling to appearance but remains unmoved by external things. The attribute of this non-sense cognitive channel is proper wisdom, the opened and revealed Prajna wisdom. Only under the condition of the lack of desire can people have great wisdom, gain absolute truth, and “see the wonder”!

## 5. The pursuit of learning and the pursuit of Dao

The story we studied tonight is intended for epistemology, that is, the theory of knowledge. Let's go on. Lao Tzu said, “Always having no desire, one can see the hidden nature. Always having desire, one only sees the manifested peripheries.” “The pursuit of learning calls for daily accumulation; the pursuit of Dao requires daily reduction. Reduce it and reduce it again until non-doing is achieved. Though non-doing, nothing will be left undone.” These wonderfully famous sayings are also concerned with epistemology. Knowing them, you will not waste your precious life. Students, “learning”, namely, knowledge, is based the two-appearance. What are you doing now? (Students: We are learning knowledge.) From whom are you learning knowledge? Who do you want to learn from? Do you want to learn from the sages or from your books? (Students: We want to learn the knowledge handed down by the sages and worthies.)

Certainly you should learn the theories left behind by sages and worthies. What appearance exists between you and me? (Students: It's the two-appearance that exists

between us.) Learning in the world is based on the two-appearance. The pursuit of learning calls for everyday accumulation. Everyday accumulation means that you should gain knowledge every day. In other words, if you pursue the knowledge of the two-appearance, you have to study every day. If you haven't been to America, you haven't seen New York, let alone the statue of liberty. If you don't travel to Leshan, you are unlikely to see Leshan Buddha with your own eyes. If you don't go to Tianshui, you can't visit Maiji Mountain. When you study day after day, your learning will increase day by day. Knowledge based on the two-appearance can be acquired through accumulation. Now look at yourself. You have been accumulating knowledge and learning since you were very young. From primary school to university, you have been learning and accumulating knowledge. Learning belongs to the activity of the two-appearance, which, according to the Buddha, is called "having things to learn". If you are in the process of learning, you surely have no wisdom, because you have not reached the level and state of "having nothing to learn", namely, "non-learning". Therefore, Lao Tzu said, **"Without leaving the house, the sages can know the laws under heaven. Without peeping through the window, the sages can see ways of heaven. The farther one goes, the less one knows."** The pursuit of learning needs everyday accumulation. To acquire two-appearance knowledge, people have to resort to daily accumulation. If you learn, you will acquire knowledge. If you don't, you won't have knowledge accumulated. If you haven't study mathematics, you won't solve problems with equations. If you haven't learned chemistry, you won't run a chemical factory. Knowledge based on the two-appearance is acquired through constant accumulation.

What appearance does Dao have? It is the one-appearance. Therefore, the pursuit of Dao needs constant reduction. What needs to be reduced? Everything based on the two-appearance has to be reduced until there is nothing left. The pursuit of learning is to acquire knowledge which is based on the two-appearance. The pursuit of Dao is to reduce and remove all relative knowledge and false thoughts that are based on the two-appearance. To what extent should the relative knowledge and false thoughts be reduced? "Reduce it and reduce it again until non-doing is achieved." What is "non-doing"? When non-doing is achieved, one will have no relative knowledge and false thoughts, cling to nothing, and are always in the one-appearance without appearance. This is the level and state of "non-doing", also known as non-action or non-activity. Notice that "non-doing" is a non-active state where there is nothing, non-action and non-activity. It also refers to the state of the one-appearance that has no appearance. The pursuit of the one-appearance is equal to the pursuit of Dao. To pursue the proper wisdom of the one-appearance, you need to go into the state of true emptiness and absoluteness. This is the true meaning of "non-doing". Unlike the knowledge based on the two-appearance that requires daily accumulation, true emptiness and absoluteness requires daily reduction of the appearances, names and false thoughts. Reduce them and constantly reduce them until you reach the realm and state of non-doing, i.e. the realm and state of true emptiness and absoluteness, where there is nothing at all. Only in such a realm and state will you be able to complete and succeed in doing everything, and leave nothing unfinished. "With non-doing, nothing is left undone." This realm and state corresponds to that of "the wonderful virtue of non-doing and achievement at ease". In such a high realm and state, you will have incredible spiritual powers, and certainly can work endless miracles and wonders. You will possess a body of true emptiness (vacuum) and absoluteness that can manifest endless miraculous applications and uses. However, all the miraculous applications and uses manifested are still true emptiness and absoluteness. The ultimate goal of the pursuit, cultivation, enlightenment and certification of Dao is to enter into such a realm and state where "With non-doing, nothing is left undone". This is the true meaning of "With non-doing, nothing is left undone."

**6. There is only one; “Only the self is solely honored.”**

Lao Tzu said, **“Without leaving the house, the sages can know the laws under heaven. Without peeping through the window, the sages can see the ways of heaven.”** How wonderful this quote is! It means that the sages don’t have to watch or observe the outside world but they can know the laws that govern all things in the worlds. They needn’t go out of their houses but can know what is going on under heaven. They know all not through their desire-based sense organs but their desire-free cognitive means, also called non-sense cognitive channels. All sages have such non-sense cognitive means. Through their human senses, people only perceive false appearances existent at the doors of their six sense roots. Worse still, people will become incurably attached to whatever they perceive. Through the non-sense channels, the sages can see the invisible nature immediately they see any appearance at the doors of their six sense roots. Appearances manifested at the doors of the six sense roots can change constantly change, but their original nature always remains unchanged and stays still, unvarying and immutable. If you are determined to pursue the great Dao and purify your polarized thoughts and minds every day, you will definitely become unattached to appearances. You will be able to see the invisible and unrevealed original nature as soon as you see the visible and revealed appearances. If you can see the non-manifested nature directly you see the visible appearances manifested at the doors of your six sense organs, you naturally “know the laws under heaven” and “see the ways of heaven”. You will naturally know the truth that all appearances are just the embodiment and evidence of the existence of the original nature of true emptiness (vacuum). Meanwhile, you will also know that the original nature of true emptiness is infinite and pervasive in the ten directions. All appearances share the same original body with the original nature of true emptiness. There is only one existent. The reason is that all appearances before the doors of the six sense roots are nothing but the embodiment and evidence of the original nature of true emptiness. What’s more, all appearances themselves are the original nature of true emptiness. They are just an inseparable one. As a consequence, you don’t have to travel far to study the visible and manifested false appearances to know the so-called world. Nor need you look through your windows to see the way of heaven.

Though there are various things, indoor and outdoor, far and near, they have the same original nature of true emptiness. So you can directly see through the appearances at the doors of the six sense organs and perceive the existence of the original nature of true emptiness. Why must you pursue Dao from afar?! If you seek Dao from afar, you are definitely unable to see the invisible nature on the spot, let alone seeing it all the time. This is because the great Dao, i.e. the original nature, is a state of true emptiness and absoluteness that transcends the difference of time and space, the distinction of the three periods of time and the differentiation of the ten directions. It is like suchness, still, unvarying and immutable. How can there be the difference of time and space?! Those who have understood the mind, seen the nature and certified Dao can be with Dao at all times and in all places. They needn’t go far away. Those who cannot see the invisible nature can’t understand the mind and see the nature wherever they go. This is because they have clung to whatever appearances they perceive through their desire-based cognitive channels. For those who are confined by their desire-based cognitive channels, the farther they go, the less they know.

Why? This is because they are unable to see the invisible and hidden nature when they see the visible and manifested appearances. If they can see the invisible and hidden nature when they see the revealed appearances, they will know that there is no difference between the seeing with which they see emptiness and the seeing with which they see the suns, moons, the stars, empty space and lands outside the house. There is only one seeing nature!

Though things seen are different, the “seeing” used to see indoor things and the “seeing” used to see outdoor things are the same. There is only one “seeing” (the seeing nature). Therefore, the farther one goes, the less one knows.

Through desire-based cognitive channels, people can only perceive surface phenomena (“appearances”). Through the non-desire cognitive channels, people can have Dharma-eye wisdom to see through all phenomena and things and spot the invisible and unrevealed original nature. The Buddha, sage of sages, who possessed the five eyes and six spiritual penetrations, could penetrate everything, like a bright mirror that can reflect everything. Although he lived among the manifested appearances, sounds, voices and feelings, he could stay in the wonderful realm and state of non-desire. It should be known that “the original nature” and “revealed appearances” come from the same source and exist at the same time. Besides, the original nature and revealed appearances are originally inseparable. Only people who have proper wisdom can know this ultimate, absolute truth. Therefore, Lao Tzu said, **“The two come out from the same source but bear different names. Both are recondite. Recondite and again recondite, it is the door to myriad wonders.”** As long as you know that all appearances perceived through your sense organs are exactly the embodiment and evidence of the wonderful original nature, also known as the wonderful mind, the wonderful Way, you will see through these appearances directly and spot it.

Additionally, it should be known that desire and non-desire as well as the appearance and the nature have the same original root, the same original source and the same original body. They exist simultaneously but bear different names. There is only one original nature of true emptiness, which is the only one that is solely honored. Outside of it, there is nothing else. This is the ultimate, absolute truth in the theory of knowledge. I won’t tell you here the wonderful spiritual powers and penetrations those great sages possess. I just tell you a story about Zhuge Liang, the most famous military strategists in the Three-Kingdom Period of China, could accurately predict future happenings. He knew in advance that there would be a southeast wind three days later. But, Zhou Yu, another famous strategist, didn’t have such spiritual power. Students, if you succeed in turning consciousness into wisdom, you will also possess those wonderful spiritual powers such as the five types of eye and six kinds of penetration.

## Chapter Four

### Order and Disorder

#### I The Open System

..... Students, there are three types of system: open systems, closed systems and isolated systems. Here's an example for you to fully understand them. Look at this thermos mug in my hand. When covered, water molecules inside cannot come out, and air molecules outside cannot enter. There is no material exchange. If it is a vacuum cup, the heat inside cannot come out, and the heat outside cannot enter. There is no energy exchange. A system that exchanges neither matter nor energy is called an isolated system. If the cup is not a thermos cup, but a system with no material exchange but energy exchange, this system is called a closed system. Heat transmission is such a kind of energy exchange. What is the third system? Just like this cup, when the lid is opened, the water molecules come out and the molecules in the air enter, and the material exchange occurs. What is the third system? Like this mug, when the lid is opened, the water molecules inside coming out and the molecules in the air going in, there is the exchange of matter. When the matter is being exchanged, the energy is being exchanged at the same time. Such a system is called an open system, where both matter and energy can be exchanged. Students, the first precondition of a dissipative structure is that it must be an open system. Chemically, a reaction container, into which reactants can be put and of which resultants can be taken out, can be considered as an open system.

Students, the first condition of an open system is the process from disorder to order. When external matter is added to the system, the system will produce a kind of free energy, that is, a reaction tendency. What is a reaction tendency? It is like the water flowing down from a high place, producing a kind of potential energy. Similarly, when the reactants are put into a reaction vessel, there will be a tendency to reduce the reactants. Free energy is a chemical term, denoted by  $G$ , which tends to react.

What is dissipative structure? A dissipative structure includes two conditions. The first is "consumption", that is, the consumption of reactants. The other is "discharge", that is, the discharge of the resultants. By consuming the reactants added and discharging resultants produced, an open system will go from disorder to order. Actually, each of us is a dissipative structure. We eat and consume food. The food we consume is excreted in the form of excrement, urine, wastes in ears and eyes, nasal discharge, phlegm, saliva and sweat. In order to keep the open system of human body orderly, it is necessary for a human body to consume and excrete. This is very common. The order of human body is the normal maintenance and operation of life. For example, what if we don't eat? Will the dissipative structural system of our body work properly? No, it won't. What if we don't excrete? The dissipative structure of our body won't work properly either. You are just a dissipative structural system. As an open system, every opening of the human body is a place for exchange. Students, all the openings, cracks and holes in the human body are discharging wastes. As a dissipative structure, what we consume is nutrition and what we discharge is waste. Only in this way can we maintain the normal and orderly operation of this hardware of our human body. This is true for human beings. In fact, everything is like this. As long as a dissipative structural system is formed, this dissipative structure must consume nutrients and discharge wastes. Otherwise, the body will not function properly.

What is an open system open to? It is open to the environment. When it is called a

system, it must correspond to an environment. As a dissipative structure system, each of us corresponds to a point in the environment, which is called “a point in the ring”. What is outside this point represents the environment, and this point is the system. So long as you’re a point, there will definitely be exchanges between you and the environment. There is still an isolated system, where neither matter nor energy is exchanged with the environment. This is the most ideal state. Where can we find such an isolated system? There seems to be no such system. Take a thermos bottle for example. According to common sense, it is an isolated system. However, the hot water inside will become cold three days later. It is not an absolute isolated system but a relative isolated one. As long as you are “a point of the ring”, there will be inside and outside. With inside and outside, there will inevitable be exchanges between this point and the ring.

All systems are formed through self-organization. Self-organization occurs spontaneously according to certain information structure. Attention, please! Any self-organized system, whether it is open, closed or isolated, has inside and outside. Everything that has an inside and an outside are in a state of two-appearance. The prerequisite for the existence of two-appearance things is cause and condition. Things based on cause and condition cannot exist forever. Every two-appearance thing is an open system and inevitably displays the phenomenon of production and extinction. Anything based on inside and outside as well as subject and object will inevitably respond to and interact with the outside environment.

You see, you are exactly a point in the ring, a dissipative structure system, so you have to interact and exchange with the environment all the time. When you open your eyes, you see matter or space, light or darkness, small or large objects. What are these things? They are perceptions in the eyes. Now look at the perceptions in the ears. What the ears hear are either sounds or no sounds, either sounds nearby or sounds from far, either loud or small sounds, etc. The perceptions through the nose are either smells or no smells, either fragrant smells or foul ones. The same is true of the tongue. What you taste with your tongue are either tastes such as sour, sweet, bitter and hot or no tastes. Now you are not eating food. What’s the taste in your tongue? There is tastelessness. Tastelessness is a special taste. Now look at the mind and the body. In the brain, there is either thought or no thought. On the body, there is either touch or no touch.

Well, as long as you are a point in the ring or a system, you will definitely interact and exchange with the environment. Any object can interact and exchange with others. However, for sentient beings, such interaction and exchange are shown as a kind of feeling. When the wind blows, you know the wind is blowing. Students, have you ever thought how you know there is wind blowing? You say you know the wind is blowing because there is swaying grass or flying dust. If you were in a bare and featureless plain where there is neither grass nor trees, would you still know the wind is blowing? If there is no swaying grass, can you still see the wind blowing? No, you can’t. But you can feel it. You can feel the wind cool or hot. Such a feeling is formed when you interact and exchange with and respond to the outside world. In an open system what sentient beings experience is feeling and what insentient beings experience is induction. As long as there is a system and environment that are based on the two-appearance, there will be feelings and inductions. If there are feelings or inductions, we should know that there must be things based on the two-appearance. Look at this mug and this chalk box. When they are faced with each other, induction will exist between them. What kind of induction is it? (Students: It is the induction of gravity.)

Completely right! It is the induction caused by gravity. What if there are point charges? Between a positive charge and a negative charge there is an electric field existent as a means of induction. Between and among magnetic substances there are magnetic fields in



which inductions take place. These inductions are defined as four different types of forces, that is, the gravitational interaction, the electromagnetic interaction, the strong interaction and the weak interaction. Where there are two-appearance things, there will be feelings, responses and inductions going on between and among them. It is in the state of the one-appearance that there will be not such feelings, responses and inductions. Students, can you tell me which is better, the being such feelings or not being such feelings? Think about it and tell me which is better. (For a long time) You can't come up with an answer? I give you some clues and you may have the answer. In the one-appearance, there are not any feelings, reactions, responses or inductions. In the two-appearance, there are various feelings, reactions, responses and inductions. Which is better, the two-appearance or the one-appearance? (Students: .....)

Some students say the one-appearance state is better. Others say the two-appearance state is better. People who have feelings, reactions and responses will have endless suffering and affliction. How so? This is because people who have feelings, reactions and responses have to interact and exchange with others which inevitably bring them suffering and affliction from which they have no way of escaping. People who are in the one-appearance state do not have such feelings or interactions. If so, isn't it better? People can die of heat in summer and can also die of frost in winter. Where does heat and cold come from? They come from the two-appearance we live in. In the one-appearance, there is no such happening as feeling hot or feeling cold. Nor is there such feeling of being painful and being troubled. Therefore, you should know what all the sages and worthies at all times and in all countries have been pursuing is the state of the one-appearance where there are no feelings, reactions, responses or inductions. That is a truly happy, carefree state. Is there consumption or discharge in the state of the one-appearance? (Students: No, there isn't.)

In the one-appearance, there is neither consumption nor discharge. What a wonderful state it is! If so, will you have to consume food? (Students: No, we won't.)

Will you have to defecate and to urinate? (Students: No, we won't.)

Will you still have pain and suffering if you consume no food and discharge no waste? To be honest, all the pain and suffering are caused by eating, drinking, defecating and peeing, which are inevitable for the living beings in the two-appearance world. People get sick when they do not eat. They also get sick when they eat too much. They get sick when they do not defecate or urinate. They also get sick when they defecate and urinate too much. People also get sick if they are in a bad mood which is also caused by the two-appearance. If there were not feelings, inductions or interactions in your system, would you still suffer diseases? You wouldn't.

Now, you should know that people who have true wisdom are always in the pursuit of the eternal liberation which is the one-appearance where there are not such occurrences as feelings, inductions or interactions. This one-appearance state, which has no suffering and affliction and exists eternally, can never be produced or destroyed, and nor can it be dirtied or purified, increased or decreased. Such a state is called Tathagata, the original state or the original face. Having been separated from and drifted far away from the one-appearance, people in modern times have not known the original face any longer. They have been clinging to various false appearances. Now look at our surroundings, the once one-appearance state having been transformed into the two-appearance state. There are men and women, some being tall, strong and intelligent while others being short, weak, and stupid. Make comparisons and you will definitely feel painful and troubled. If your classmate should be promoted and appointed as a top officer tomorrow, you would inevitably have very bad feelings, saying, "Why shouldn't I?" Such feelings are unavoidable in the two-appearance environment. When in the one-appearance state, you will have no such feeling, because his being promoted is equal to your being promoted.

There is no difference in the one-appearance state. Now, it should be known that there is no suffering or affliction in the one-appearance. But there is suffering and affliction in the two-appearance!

Here is a very common scene I often use as an example. When we eat, we often use our right hand to hold food. And our left hand never feels jealous. This is because they have the same body and are in the state of one-appearance. They are one, so they share weal and woe. If the left hand and the right hand were in two-appearance, they would fight every day. The left hand complains that the right hand holds food every day. It should be its turn to hold food today. Thus there will be endless quarrels, fights and troubles. Remember that as long as in the two-appearance, there will inevitably be feelings, inductions and interactions, but in one-appearance, there are not such things. With this truth in mind, you can get rid of your worries and troubles.

## **II Stay Away from the Equilibrium State**

The second is to stay away from the Equilibrium State. The topic in this lecture is about order and disorder. Orderly things are less chaotic. Do you know when things are the most chaotic? Things are the most chaotic when they are in equilibrium. Equilibrium is the most chaotic state of a system. Since equilibrium is the most chaotic state of a system, what state is the most orderly? In Prigogine's words, nonequilibrium is the source of order. The source of order can only be found in nonequilibrium. It cannot be found in equilibrium state, for equilibrium is the most chaotic state. What is equilibrium? Equilibrium is a state in which reactants and resultants achieve a dynamic state of constant concentration. The dynamic state where concentration ratio remains constant is called dynamic equilibrium. Therefore, a dissipative structure system must be far from equilibrium. There is no order in equilibrium. The equilibrium state is disordered.

Being far from the equilibrium is of vital importance. We should keep off the equilibrium state. Even if you just leave the equilibrium point, you are in non-equilibrium. It's just that the degree of order does not show itself at this time. It shows itself only when you are far away from the equilibrium point. Just now we talked about dissipation, namely, consumption and discharge. Why must we consume food and excrete waste? If we don't, we will reach the equilibrium state. With equilibrium reached, we die. When do people not eat, drink, defecate or urinate? It is after death that people do not eat, drink, defecate or urinate. After death, people's orderly dissipative structure systems are destroyed, and their disorder approaches the largest.

Therefore, you are unlikely to find an orderly dissipative system without staying away from the equilibrium state. Now, it should be known that only when we stay away from the equilibrium state can we be in order and make an orderly system appear. Any open system based on the two-appearance, such as a country, an organization and or a life, once this system reaches the equilibrium state, this country, this organization or this life will unavoidably come to an end. So, look at any of the change of dynasties in history. They all show this principle. Having reached its equilibrium state, a dynasty or a group inevitably breed corruption, have no productivity and show no order. When corruption and degeneration appear in a dynasty or a royal family, there will be the equilibrium state, where there is no longer production force which generates orderliness. When a person neither pursues wisdom nor teaches and transforms living beings but lives an idle and comfortably life, the system of this person will quickly become disordered and reach the equilibrium state. "Death" is around the corner! And then how can a person become ordered? I have told you many times! The standards of your behavior should be based on those set by the sages. Theories created by the sages mirror and represent very deep law

that exists in the universe. However, ordinary people do not know this. Why are you required to show filial piety to your parents, respect teachers and elders, and keep a kind heart that does not kill? You are even required not to eat meat! Only in this way are you able to keep your dissipative structure system away from the equilibrium state. The farther you stay away from the equilibrium state, the more ordered you will become. You may say, "I want to satisfy my sensuous pleasures. I want to satisfy all the desires of my eyes, ears, nose, tongue, body and mind." You can but when these desires are satisfied, you will have approached the equilibrium state, that is, death.

In the remote past, there was a continent called Atlantis which was in today's Atlantic Ocean, as is recorded in some ancient documents, but disappeared overnight. It is said that Atlantis had extremely developed science and technology. Some myths recorded by the ancients are actually about the science and technology of Atlantis at that time. Once science and technology are used to satisfy human sensory pleasure and desire, human society is not moving away from but getting close to the equilibrium state. Another example is about the war between Yellow Emperor and Chi You. At that time, Chi You had highly developed science and technology but Yellow Emperor had higher wisdom. With high technology, Chi You could summon wind and call for rain. However, the high technology was employed to satisfy sensual pleasures, meet selfish needs and conquer others. They were bound to go to the equilibrium state—a road leading to destruction, that is, death.

With this principle known, we should know that a human society or a group should not be pushed near the equilibrium point. Were this to happen, it would inevitably come to an end. Therefore, if a country, a people or a crop of human beings just focus on enjoyment and use science and technology to meet the desires of their sensuous pleasures, it would be very dangerous, because they are getting closer to the equilibrium state. Now we are striding to approach this destination. What destination is it? It is using science and technology to satisfy human greed, false thoughts and selfish minds. Look at those scientific developments, all of which are designed to satisfy the greed and desire of human beings. Why should atomic bombs be made? They are made by certain people to conquer other countries to satisfy their desire for power. As a result, a closure effect is formed, so they are bound to go to the disorderliness of equilibrium state. The Buddha did not encourage others to go to the chaos of equilibrium but inspire them to bring forth their resolve for supreme Bodhi. He encouraged people to pursue the Buddha-path on one hand, that is, to pursue the Buddha's one-appearance great wisdom; and to transform living beings on the other, that is, extensively to teach all sentient beings and lead them to go into the knowledge and view of the Buddha, making them gain eternal liberation from the sea of suffering by means of the Buddha's great wisdom. Thus, they will stay far away from the disorderliness of equilibrium state, keep on moving towards the orderliness of nonequilibrium state, and finally attain the supreme wisdom.

From the perspective of the history of science and technology, the development of science and technology cannot bring peace and development to human beings, for there is no goal of morality and wisdom. Nor can it guide mankind to the perfection of morality and wisdom. The purpose of developing science and technology is to satisfy the individual's fame and wealth, to strive for power and profit, and even to plunder and occupy others' wealth and resources so as to meet the individual and local interests and benefits. These interests and benefits are ultimately realized in various personal enjoyments. Just look at what the Anglo-French Allied Forces did in China in 1856 and what the Eight-Power Allied Forces did in Beijing in 1900? Yuanmingyuan, the garden of gardens, was burnt to the ground by the Anglo-French Forces. Had there not been powerful ships and advanced cannons, they wouldn't have been able to invade China, kill its people, plundered and destroyed its wealth!

Today, the air has been polluted. So have water, food and people's hearts. Very few of the foods you eat are not contaminated. It is very hard to find foods without poison. With the development of science and technology, modern human beings have been in a more and more difficult position. Take penicillin for example. Since the invention of the antibiotic, many patients have benefited. But at the same time, bacteria have also been cultivated to be resistant to penicillin, cannot be killed easily. Bacteria are no longer afraid of antibiotics and any medicines. For this reason, penicillin has been banned. When you enjoy the benefit of a certain thing, its corresponding harm will unavoidably follow. The Buddha described this reckless development as "licking the honey on the blade". Licking the honey of the knife will cause the disaster of cutting the tongue. Look at the sine curve. The height of the peak is equal to the height of the trough. "The way of heaven is to deplete the superfluous but make up for the deficient." The benefits you get equal to the losses you suffer.

Western medicine treats people with sterilization as the top priority. Traditional Chinese medicine does not do this. Why doesn't TCM use this method? Can bacteria be eliminated in this way? Of course not! In fact, whether the human body is sick or not does not lie in whether there are bacteria or not. If we look at our teeth or nails under a microscope, we will feel greatly appalled because there are large numbers of bacteria. The Buddha said that the human body is a worm nest, that is, the hideout of worms. If you can use a microscope to look at your large intestine and small intestine, the terrible sight of dense bacteria and viruses can make you sleepless at night. There are innumerable germs and pathogenic bacteria as many as the sands on the beach. But don't be afraid. The human body, according to ancient TCM theories, is a balanced body of yin and yang. If a balance of yin and yang is maintained in the human body, people will not get sick. This balance of yin and yang has nothing to do with the equilibrium we discussed just now. The balance of yin and yang in the body will keep out diseases. This theory of balanced yin and yang has existed for thousands of years. Antibiotics have only existed for a short period of one or two hundred years, but the bacteria and germs they have cultured are incurable. Like Sun Wukong, the Monkey King in *Journey to the West*, who has become more and more powerful after smelting in the Eight Diagrams Smelter, bacteria and viruses also become more and more powerful in the smelting of antibiotics. They plan to burn Sun Wukong in the Eight-Trigrams Smelter of Lord Lao Tzu. Unexpectedly, the smelting and temper made Sun Wukong possess the invincible power of the fire eyes. The stories in *Journey to the West* can be regarded as wonderful way to educate and transform people by the sages. This story shows that we should not use violence to eliminate the virus. This often backfires. Usually, viruses are trained, smelted and cultured. When they adapt to the environment, their power will be ten times, one hundred times and ten thousand times stronger than before. It will be very bad. In a world of polarity, yin and yang are equal. Consequently, the quantity of benefits is equal to the quantity of disasters. Lao Tzu said that the law of Dao is naturally so. We should follow natural law to live and work so that we can maintain a balance between yin and yang and do not polarize bacteria and viruses. In this way, the natural law of mutual production and mutual restriction keeps bacteria and viruses in check and make them harmless. In the past, women gave birth naturally. After birth, some survived, others died. The law of nature, which maintains the balance between yin and yang, keeps the ratio of men and women in balance. However, modern people artificially control the death of infants, so that almost all infants survive, resulting in overpopulation. However, modern people control death artificially, which greatly improves the survival rate of childbearing and leads to overpopulation. Unable to solve the problem of overpopulation, the family planning policy is employed to control the population artificially. If bacteria and viruses are not allowed to control the birth and death to strike a balance, "the big bacteria", that is, people themselves, will use scalpels and drugs to finish the job of Nature, that is,

killing and abortion. Now, answer me: Which way is better, natural law or artificial control? (Students: Natural law is better.)

The ancient Chinese always advocated that letting nature rule and people follow natural law. Artificial operation and intervention are not in accordance with the law of heaven. As Lao Tzu said, “Man follows earth, earth follows heaven, and heaven follows Dao. The law of Dao is naturalness.” All artificial operations interventions are more cruel and inhuman than natural selection. The reason is that the going of natural way always embodies the law that “Return is the movement of Dao while man-made operation and intervention always go from one extreme to another. Therefore, people should not interfere the going of nature deliberately and purposefully. Once there is human operation and intervention, all will become unnatural. When there is no artificial interference, there will be natural selection and natural elimination. This is the going of naturalness is the best state of existence, for the going of naturalness is a state of nonaction, which embodies wisdom and civilization as well as the attribute of Dao.

It is extremely hard for man to create a state that is far away from the equilibrium. However, nature can easily create a state far away from the equilibrium through its self-organization function. We humans each are such a dissipative structure away from the equilibrium created by nature through self-organization. Look! Through self-organization, the natural world naturally develops the physical forms of life and all orderly structures. The origination of the universe, the origination of life and the origination of man are all natural phenomena formed by nature through self-organization. Strictly speaking, the originations of matter, life and the universe are all formed and created by nature through self-organization. None of these originations going from disorder to order are resulted in by man-made operation and intervention. In a polar world, localized disorder is order in the other direction. Order and disorder forms a pair of polarity. When there is order, there is inevitably disorder. When there is disorder, there is inevitably order. When a life is born, this new life is inevitably on its way to death. In a polar world, order and disorder forms a pair of polarities that depend on each other of its existence. They cannot exist independently. Therefore, the universe can never become completely disordered and die, nor can it become completely ordered and turn into a one-appearance state. There is still a third state of existence, the one-appearance state of non-polarity that transcends the existence of order and disorder. This state is very hard for you to imagine.

© Now look at the people around who are not filial to their parents and disrespectful to their teachers and elders. They love killing animals for meat. Any of these behaviors shows they are uncivilized. I encouraged you not to eat meat in order that you can avoid disaster. From now on, you shall ..... (Students answer laughing: Not eat meat.) You'd better not laugh. What I teach you is the best way to save the world. In order to save the earth, people need to stop eating animals. Only by avoiding meat and fish can human civilization be established.

Students, you should stay away from equilibrium state. You'd better not push a system or a situation to its extremes and to the maximum degree of chaos. As you see, the chaos has been getting greater and greater. There are various pollutions, such as air pollution, water pollution, food pollution and the worst of all is mental pollution, that is, the pollution of the human mind. To what degree has human mind been polluted? Man has become so selfish that they kill other animals as food to support their own lives. This is something God will not forgive! How can you say that your life is precious, while others' life is humble?! Every living animal has the right to live. Even ants and mosquitoes have the right to live. So do flies and mice. According to research, mice have lived on earth for billions of years. How long have we lived on earth? We humans have just lived on earth for hundreds of thousands of years, or at most millions of years. Now tell me: Whose earth is this? (Student:

the earth is a mouse.)

Nowadays humans seem to try to kill all, such as mice, mosquitoes and other living creatures, just because they consider them as pests or food to eat. Now it can be said that man has turned into a “pest”, a “biggest pest”. This “biggest pest” is harming itself at present. Therefore, we should stay away from the equilibrium point. We should not be selfish and egotistic. Selfishness and egoism prevent us from becoming open and staying away from equilibrium. This is similar to making coffee. When milk is poured into coffee, it starts with white and brown stripes. When the mixture is completely mixed, it becomes completely disordered and gray. There is the greatest degree of disorder. If a person does not have the right life goal, not pursue the supreme wisdom, and not teach and transform all living beings, his life will inevitably go into disorder. The existence of his life will be valueless and meaningless. Such a person can be regarded as a walking corpse. Therefore, in order to be orderly, we must stay away from the equilibrium point.

### III Nonlinear Effect

The third is the nonlinear effect. What is nonlinear effect? Nonlinear effect is that the whole is greater than the sum of parts or that what one gains exceeds what one expects. What is that the whole is greater than the sum of parts? Here is an example. There are 100 students in our class. This is the whole. When you call the roll, there are exactly 100 students. This is that the whole is equal to the sum of parts. This is linear effect. Linear effect is that the whole is equal to the sum of parts. What is nonlinear effect? Nonlinear effect is that the whole is greater than the sum of parts, or what has been achieved exceeds what was expected. I use a chemical fact to illustrate this principle. A free radical is produced after the decomposition of nitric acid. This free radical acts as a catalyst and accelerates the decomposition of nitric acid. At first, the decomposition is slow. Later, the decomposition gets faster and faster. This is an autocatalytic phenomenon. This is that gains exceed expectations. Let's go on with this example. Nitric acid molecules are decomposed by light. When a photon enters a nitric acid molecule and breaks its bond, this nitric acid molecule will be composed. So, every photon, even if it works completely, can only decompose one nitric acid molecule. And nitric acid molecules are to be decomposed one by one. This is linear effect. But the fact is not so. When a nitric acid molecule is opened, a free radical will be produced, which immediately catalyzes the decomposition of another nitric acid molecule. Thus, as more free radicals are produced, each being a catalyst, the rate of decomposition is accelerated. The more free radicals there are, the faster the rate of decomposition will be. If nitric acid molecules are decomposed one by one and there is not the autocatalytic phenomenon, this the result people expect. Unexpectedly, the decomposition process is quickly finished. This is what one gains exceeds what one expects. This is a non-linear effect, that is, the result is more than what is expected.

In daily life, there are many nonlinear cases. In a Buddhist sutra, there is a story about a king called Prasenajit who had a daughter. King Prasenajit told his daughter that she depended on her father for her rich and easy life. But the daughter disagreed, saying it was her own good fortune that has nothing to do with his father, the king. This made the king very angry. Obviously, it was the title of the princess that made her enjoy a noble life. How could it be said that it had nothing to do with her father, the king?! This princess often talked back to her father. Once, King Prasenajit was so angry that he decided to marry this daughter to the poorest bachelor. Later, this princess got married to a very poor young man who did not even have a place to live. After getting married, the daughter insisted that it was her good fortune that made her live a rich life. Once, this princess asked her husband why he was so poor. The young man said his family used to be a wealthy one but declined

later. The ruins of his family mansion were still there. The princess asked her husband to show her around the ruins to have a look. While they were walking on the ruins, the princess suddenly sank into a hole with one foot. They dug the hole and found a cave full of gold, silver, pearls and jewelry. Thus, this daughter became wealthy again. Isn't that the princess gained more than she had expected?! She never thought she would step on a cave full of gold, silver and jewelry, but it was a fact. This is an example of nonlinear effect. If based on linear effect, the princess would marry a penniless bachelor and live a poor and bitter life throughout her life. However, the princess became wealthy and had her palace built again. Besides, she loved almsgiving, so she was loved by the people and had a good reputation. Having known this, King Prasenajit was angry again and went to ask the Buddha for the reason why his daughter became wealthy again. The Buddha told the king that he had no way of preventing his daughter from becoming rich again. It was the retribution of the merit and virtue this daughter had cultivated and accumulated in her past lives that made her born in the royal family of King Prasenajit. It was not the king's riches and position that made her enjoy a noble life. This is a good example of nonlinear effect.

King Prasenajit asked for the reason why his son-in-law used to be that poor. The Buddha said that billions of eons ago, there was a couple, who was this couple. One day, a Buddhist monk came and begged alms. Seeing the monk, the husband felt very angry and didn't want to give away things to the monk. Later, the wife persuaded the husband to give away things. The more they gave away, the more they would get in the future. With the wife's help, the husband was no longer angry and was happy to give away their wealth. The Buddha said that at the beginning, the husband was mean and unwilling to give away. As a result, he was poor before he married the princess. The reason why he became wealthy after he got married was that followed his wife's advice and loved almsgiving. Students, what will you do in the future? The more you give away what you have, the more wealth you will have in the future. The more selfish and greedy you are, the poorer you will be in the future. You will end up as a poor man or even worse, a hungry ghost.

Students, some crystals in nature are called nonlinear materials. Glass is a good example. It is commonsense that light should be reduced and weakened when it passes through glass. But because glass is nonlinear material, light does not diminished and weakened. On the contrary, it strengthened. This is the effect of nonlinear action. Through nonlinear effect, what one gains is greater than what one expects; the whole is greater than the sum of parts. There is a linear superposition between the whole and the elements. Some chemical reactions consist of two reactions, with the product of one reaction to be the catalyst of the other, thus producing nonlinear effect. There are many such phenomena in nature. A nonlinear effect always leads to the happening of qualitative change.

In the phenomena of self-amplification and self-organization, there is non-linear effect. The disorder of a crowd of people can be well organized and become ordered. I have given you an example. In large cities, there are hundreds of thousands of chaotic people. But with the music of radio gymnastics, hundreds of thousands of people will be orderly immediately. This is also caused by nonlinear effect. Through nonlinear effect, a small input will produce an unexpected result in a system. There are some people who were tripped by some treacherous rock when having a work. They didn't want to stay in this place, but they stayed there for a long time. The famous story called the snake in the goblet, which also shows the effect of nonlinear action. A man was invited by his superior to drink wine. This man found that there was a snake in his goblet but drank the cup of wine. Having got home, he got seriously ill. He did not explain the reason until he was nearly dying. He had drunk a snake! His family members did not believe this. They were best friends. It was impossible that his friend put a small snake in his goblet. This is an effect of nonlinear action. A snake-like reflection in the goblet put into his head produced nonlinear effect and became

the cause of a deadly disease. Later, his family members found the friend and knew that the so-called snake in the goblet was nothing but the reflection of a bow hanging on the wall. After that, the man's deadly disease was cured of at once. The man drank a goblet of wine and, out of nonlinear effect, got seriously sick. What he suffered was mind disease which needs to treat the mind. Having known the cause, the man's deadly disease was cured of immediately. This is also the result of nonlinear effect. In biology, the mistake Darwin made is that he thought human beings are involved from monkeys. Let us suppose his theory is right. Should the monkeys today be the same with those from which were have evolved? (Students: Yes, they should be the same.)

If so, why have the monkeys we see today not evolved into humans? Millions of years have passed. You may say that they do have evolved but not into humans yet. In that case, But it has not evolved into a human being. In this case, there should be at least some creatures that are half human and half monkey! There are not. Humans are not the product of evolution. Special species and large Dharma realms do not result from evolution. There species and realms, which come into being as the result of nonlinear effect caused by the change and transformation of information structures, are discovered by concerned living beings according to their own karmas. Having studied nonlinear effect, you should know the qualities of life result not from evolution but from genetic mutation, as is called by modern genetic theories. Do you grow horns? (Student: No, we haven't.)

As a matter of fact, we also have the genes that make us grow horns, tails or wings. But why don't we have horns, tails or wings? These genes, from single cells to our complex humans, all belong to the same set of programs. It depends on which part of the program is activated. In this gene chain, what we have activated is human, so the human DNA structure has been unlocked and displayed. If another part is unlocked, it may be a snake, an ox or something else. In your program, you will be whatever has been unlocked. It depends on what part is to be unlocked and opened up. And then what do we rely on to unlock and open up the different genes in this program? It is the information structure in the software that can be depended on to unlock and open up different part of the program. The information structure of the software is a metaphor of the key to the door leading to different warehouses. It can unlock and open any warehouse. No matter which warehouse is unlocked and opened, the things in that warehouse will be manifested and can be used. Our DNA structure is not much different from that of chickens, but we humans are far from chickens in appearance and intelligence. In other words, when some gene is opened, there will not just be linear effect concerning quantities but also non-linear effect. You should understand that it is not linear effect but nonlinear effect that contributes to the change of all levels in nature and the transcendence of Dharma realms.

From the perspective of evolution, it is not that there appears a dog-human that evolves gradually in the transformation from a dog to a human. It is not that way. In September 2005, a strange happening occurred in Rangoon, Myanmar. There was an unfilial daughter who was transformed into a dog. This rebellious daughter beat and cursed her mother when her mother was mindful of the Buddha's name. This shows that the daughter used to beating the mother very often, which the mother had been used to. After a while, the daughter suddenly stopped beating and swearing her mother. Looking back, the mother found her daughter naked. Looking back, the mother found her daughter naked. Although she still had a human shape, her head has become a dog's, foaming at the mouth. The dog-woman that couldn't stand up and talk, but crawled on the ground and barked as a dog did. This is not the result of linear effect. Evolution is caused by linear effects. The extreme behavior of this unfilial daughter's beating her mother made the information structure of her software change dramatically, thus transforming her from a human to a dog directly. This is nonlinear effect.



With the change of information structure, the gene fragment of dog's DNA information structure is unlocked and opened. As a result, the unfilial girl turned into a dog on the spot. Students, in some ancient Chinese books, there are also similar recordings of people becoming dogs. In the Song dynasty, there was a woman in Huazhou who habitually mistreated her mother-in-law. This woman often gave dirty food to her mother-in-law who was unable to see things because of old age. Feeling the food was strange, the mother, after her son returned home, held her son's hands and asked what food she was given. Seeing the dirty food given to his mother, the son cried up to the sky. All of a sudden, there were thunderclaps from the sky. One of the thunderclaps cut off the unfilial daughter-in-law's head, from where a dog's head grew. This is a real event that happened in ancient times. At that time, having known the incident, the prefect of Huazhou punished the dog-headed woman by parading through the streets as a warning to others.

Another case recorded goes like this. There was a woman called Mrs. Zhang who habitually mistreated her husband, Du Qi, who was timid and weak. Mrs. Zhang always despised her husband. When her husband was old and sick, Mrs. Zhang neither paid attention to nor took care of him. But Mrs. Zhang died early. After she was put into the coffin, the coffin suddenly broke, from which a snake came out and ran straight into the woods. The family members and friends looked inside the coffin and found nothing but her clothes. Mrs. Zhang had been transformed into a snake. This is a case of a human turning into a snake.

Similar events are also recorded in the history books of the twenty-five dynasties. Some turned dogs, snakes and pigs, others transformed into tigers and turtles. The case of the unfilial daughter turning into a dog shows that it is not evolution and linear effect but genetic mutation and nonlinear effect that contribute to the emergence of humans. How can a human turn into a dog or a dog into a human slowly? It should be known that the change of life level is not caused not by linear effect but by nonlinear effect. It should also be known that the repeated creation and accumulation of bad karma lead to the degeneration of human information structure into animal information structure, which causes humans to transform into animals.

These cases show us that both matter and energy are directed and manipulated by information. Only the information structure of showing filial piety to parents, respecting to teachers, not killing animals, and not eating meat can be considered as the human information structure. If you love killing animals, eating meat, not showing filial piety to parents, not respecting teachers and elders, you will create animal information structure and ungrateful information structure. The information structure of ungratefulness corresponds to animals. Look at that unfilial daughter who transformed into a dog on the spot. Isn't that horrible? You should keep in mind the classics and theories created and left behind by the sages because they can guide you to the absolute truth. You'll be completely wrong if you think these theories are too old to study. They are of vital importance for you to lead a wise life. What you have to do is accept and follow them without any doubt. Before you have true wisdom, the best way is to accept and follow what the sages say and teach.

The nonlinear effect is unthinkable and illogical. You should know that all unthinkable and illogical phenomena are caused by nonlinear effect while all thinkable and logical phenomena are caused by linear effect. Dark clouds gather above South Hills but the rain falls in North Hills. It is the bridge not the river that is flowing. East Hills are going on the river. The glass falls to the ground but the bowl breaks in pieces. These are some famous public cases of Chan Sect. Through linear thinking, you will never be able to understand and solve these Chan cases. Only by looking at them by going beyond logical thinking, that is, through nonlinear thinking, can you get these public cases decoded and unraveled.

## IV Fluctuation Effect

The fourth and last condition is fluctuation phenomenon or fluctuation effect. What is fluctuation effect? Generally, a non-linear change must be realized by the fluctuation of the system. That is to say, an unexpected, uncontrollable and accidental change suddenly occurs in the system, which causes the sudden change of the whole system. In other words, it plays a nonlinear role and produces a nonlinear effect. Nonlinear effect depends on fluctuation to produce and form. To put it simply, a butterfly that flaps its wings in Beijing results in a tornado New York. This is a popular expression of fluctuation effect. There are a great many fluctuation phenomena in nature.

As I said just now, a certain fluctuation or change in a system suddenly starts the nonlinear effect of the whole system, thus leading the system to drift away from its previous state and a qualitative change to happen. Butterfly effect is a vivid expression of fluctuation. How much effect can be produced by a butterfly flapping its wings? But it is just this slight fluctuation that can cause a huge change to take place in a system. I have watched a news report. A reporter was covering an event in Minqin County, which lies in the northwestern province of Gansu Province. Behind him was a clear and cloudless sky. All of a sudden, a sand storm swept over the sky. How did a sand storm come about? It is due to the nonlinear effect caused by fluctuation. Fluctuation plays a role in the happening of a sand storm.

There is a joke about a young master from a wealthy family in ancient China who did not study hard. Naturally, he failed the examination, and thus young master felt anger and decided to go on a hunger strike. Having been hungry for several days, he couldn't stand it, so I bought a bowl of noodles. When he was about to bow down to eat noodles, the tassels on his hat fell into the bowl. This happened several times, which made the young master fly into a rage. He took off his cap and put it into the bowl to let the cap eat the noodles. The tassels' falling into the bowl was a fluctuation, which produced nonlinear effect: the young master did not have the meal. Joke as it is, the story shows the effect produced by fluctuation.

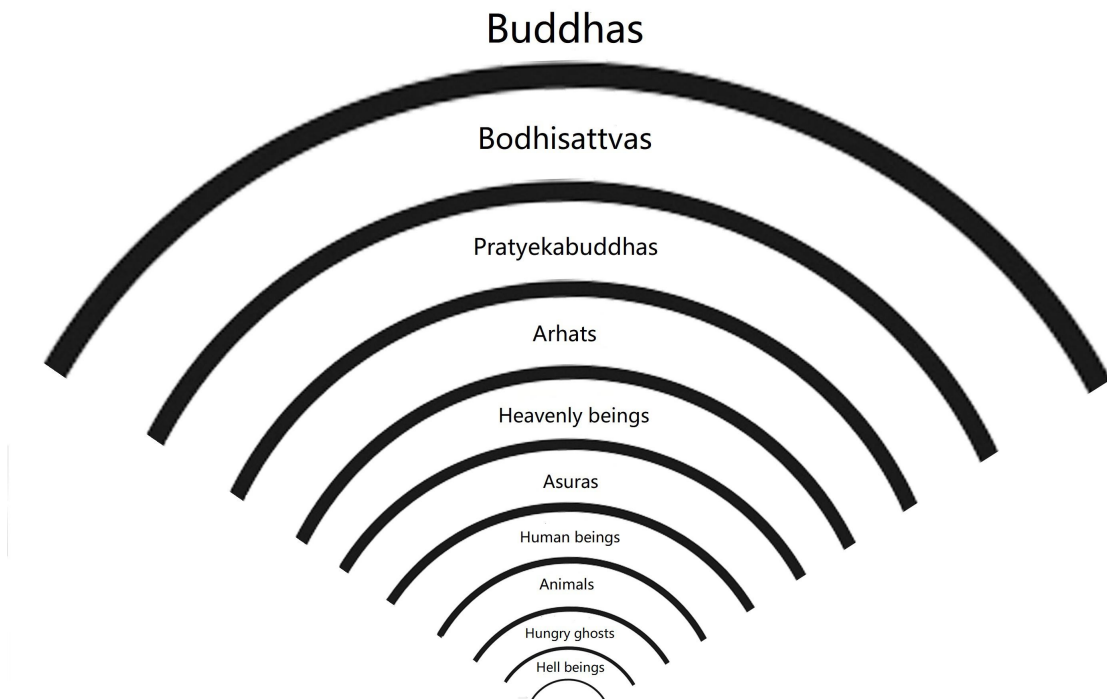
This is the four conditions of order and disorder. With these four conditions, disorderly things can become orderly and vice versa. Have you ever seen the making of tofu, that is, bean curd? (Students: No, we haven't.)

To make bean curd, the first thing is to prepare a pot of soybean milk soup in which there are not bean curd cubes at all. However, when bittern or acid is added, this pot of soybean milk soup suddenly condenses. This is the effect of fluctuation that causes nonlinear change. As middle school students, you often did experiments. When titration approaches the equivalent point, a half drop of solution can discolor the whole solution. The discoloration caused by the indicator is a nonlinear effect. Many drops of solution were added previous but no change happened. This is a linear effect. When approaching the equivalent point, the fluctuation caused by that half drop gives rise to the nonlinear effect. Such happenings are a common scene in nature and society. How the WWI break out? In fact, it was the result of nonlinear effect caused by fluctuation.

Many happenings in nature and society suggest there being nonlinear effect. When a rock is thrown into a calm lake, the waves produced spread the whole lake surface. A rock's being thrown into the lake is a linear phenomenon, but the waves' spreading all over the lake surface is nonlinear. The effect of nonlinear action depends on the factor of fluctuation to happen.

With these four conditions, a disorderly thing will move towards order. Contrarily, without these four conditions, an orderly system will move towards disorder. There are a great many such phenomena in nature and human society.

The concept of human being has been changed by the theory of dissipative structure put forward by Prigogine. Order and disorder are not immutable. The heat death of the universe put forward by R. Clausius is not something absolute. In reality, disorder can move towards order and order can move towards disorder. The sages were very great and had long known these principles. As was explained in previous lectures, all things go through a period and cycle of formation, stay, destruction and emptiness. Over two thousand years ago, Shakyamuni Buddha said that the universe has a cycle of formation, stay, destruction and emptiness. After the formation, the universe will stay for some period, and then it will go through destruction until it becomes completely empty. What will happen after its emptiness? It will go through another cycle of formation, stay, destruction and emptiness. When formed, it will be in order. When destroyed, it will be in disorder. When becoming completely empty, it will be in complete disorder. And then, the universe will form, stay, be destroyed and become empty again, thus forming a new period and cycle. All things and all phenomena in the universe, including nature and humans, undergo movement and change



between order and disorder, which reflects the law of unity of opposites in the polar world.

Now let's look at the fertilized egg. The moment the sperm and the egg are combined, disorderly hydrocarbons will be organized, thus creating a new life form. Having been formed, this life form will grow from a baby to a fully grown man. When reaching adulthood, this life form will stay for some period of time, and then go into old age. With old age, it will go from order to disorder. After death, its disorder will reach its maximum. However, the death is not the end of a life but a new beginning. The Buddha described this process as "One appears on the very spot where one has disappeared." The death of a life is described as "where one has disappeared", but this life will immediately appears in another location, which is described as "One appears on the very spot". These words are very important and should be well remembered. "Where one has disappeared" means that the physical form of this life will become totally disordered. However, as soon as you disappear in this place, you will appear in the same place again. In a Buddhist sutra, there is a public

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case that goes like this. Two disciples of the Buddha went out to study, but they forgot to bring their filter bags. One said he would rather die of thirst than drink unfiltered water because he was afraid to kill others. The other said that if they did not drink water, they would die of thirst and thus be unable to practice cultivation. Later, the Bhikshu who drank water saw and told the Buddha that his fellow practitioner died of thirst and he was very sad. The Buddha told this Bhikshu not to be sad because that Bhikshu who died of thirst had been reborn in Trayastrimshas, the Indra heaven, the instant he died of thirst in this world. “And he came to see me earlier than you.” The Buddha asked the bhikkhu, who was reborn as a heaven, to be a witness. Only then did the Bhikshu who drank water understand the meaning of “One appears on the very spot where one has disappeared”. Heavenly beings come and go freely and quickly, so he came to the Buddha very early. This is a good example of what it means to “One appears on the very spot where one has disappeared.”

Students, do you know the reason why you are asked to be filial to your parents, to be respectful to your teachers, and to have a kind heart abstaining from killing and meat? If so, non-linear effect will cause you to have a positive change as soon as you “appear on the very spot you have disappeared.” Life is cyclically unbroken. You are entirely in its power. *Many Lives, Many Masters* is a best seller written by Brian L. Weiss, MD., in which there are many stories concerning past lives. Read this book and you will have right knowledge and right views.

## V The Division of the Ten Dharma Realms

The Buddha divided the world into ten different Dharma realms according to its order and disorder. We live in the fourth Dharma realm from the bottom. Dharma Realm is a large framework divided from order to disorder. The bottom is the realm of hell beings. The second from the bottom is the realm of hungry ghosts. The third from the bottom is the realm of animals. And the fourth from the bottom is the realm of human beings. What can see now? What you can see are animals, for they are your neighbors. On the top is the realm of asuras of heaven and further the realm of heavenly beings. These six kinds of realms are called the six mortal Dharma realms, with orderliness going up one after another. In addition, there are still four sagely Dharma realms, that is, the realm of Arhats, the realm of Pratyekabuddhas, the realm of Bodhisattvas and the realm of Buddhas, ranked in ascending orderliness. There are ten Dharma realms in all. The highest form of life is Buddha, where there is complete and perfect order. Completely disordered are various hells, located at the bottom. There are various mountains of swords, seas of flames, the iron beds and copper pillars, cauldrons of hot oil or boiling water in the hells, where hell beings suffer countless numbers of births and deaths in a day and a night. In the highest level, namely, the realm of Buddhas, one, having neither birth nor death, can pervade everywhere and last forever. You may ask: Shakyamuni also entered nirvana? Nirvana does not mean death in the ordinary sense. Nirvana refers to a form of existence that has neither birth nor death. What undergoes births and deaths is the Transformation Body of the Buddha which is designed to rescue and save living beings. However, the Dharma Body of the Buddha is an ultimate and one-appearance state, which undergoes neither birth nor death, and is everywhere without moving. Students, where are we? We are at this level of the ten Dharma realms (pointing to The Ten Dharma Realm Diagram). This is the level where we humans live. Beings living in this realm are characterized by equal half of good and evil. What we can see in the ten Dharma realms are just animals. They are our neighbors. It is said that some people even sleep with their pets. If so, they are getting closer and closer to the realm of animals, aren't they? (Students: Yes, they are.)

Look! Orderliness ascends in this direction (pointing in the direction of if the realm of

Buddhas). Disorderliness rises in this way (pointing in the direction of the realm of hells). Bodhisattvas who have passed the eighth stage never turn back but make continuous progress. Those who have become Arhats and Pratyekabuddhas suffer no regression either. However, they are unable to become a Buddha unless they bring forth their resolve for Bodhi. After heavenly beings have enjoyed their blessings, they will fall. Look at those who are around us. Those who have come from the realm of heaven love cleanliness very much and some of them are even obsessively tidy. If one is stupid or foolish, this person is likely to come from the realm of animals. If one enjoys fighting or struggling, this person comes from the realm of asuras and even from the realm of hells. Those who are from hells are full of anger and hatred. Those from the realm of hungry ghosts are selfish, egoistic and narrow-minded. Those from the realm of animal are ignorant.

Here is a Buddhist story. Once, there were several people who came from a thousand miles away to listen to the Buddha speak Dharma. During the lecture, one of them had been using his fingers to dig the ground. Another man kept looking up into the sky. There was still one who was unable to sit still but kept scratching all the time. Only one person listened attentively and earnestly from beginning to end. Ananda, who was the Buddha's attendant, asked the Buddha why they behaved that way. The Buddha told him the one who kept digging the ground had been an earthworm in his previous life; that the one who constantly looked up into the sky had been an astrologer in his past life. The one who was unable to sit still was reincarnated by a monkey. The one who listened carefully was reincarnated by a human who had been studying hard in his previous life. Students, this Buddhist public case shows us that we must study hard and get rid of bad habits this life. Meanwhile, we need to learn and study the great wisdom of sages and worthies so that we are able to open our wonderfully bright true mind of the one-appearance. Only in this way can we become possess perfect morality and wisdom in the future.

As people, we should start with Confucian requirements, that is, humaneness, righteousness, etiquette, wisdom and trustworthiness, filial piety, fraternal respect, loyalty and faithfulness, propriety, righteousness, incorruptibility and a sense of shame and be strict with ourselves until we “manifest the bright virtue, love the people and rest in the supreme goodness”. “Manifesting the bright virtue” means the developing and opening of the inherent wisdom. “Loving the people” means the process of opening morality. “Resting in the supreme goodness” means the perfection of both morality and wisdom. There are also systematic methods in Buddhadharma to guide people to develop and open their innate wisdom. They are self-enlightenment, the enlightenment of others, and the perfection of enlightenment and practice, which respectively correspond to “manifesting the bright virtue”, “loving the people” and “resting in the supreme goodness”.

## **VI Brief Introduction to the Four Basic Laws of Thermodynamics**

There are four laws of thermodynamics, that is, zeroth law of thermodynamics, the first law of thermodynamics, the second law of thermodynamics and the third law of thermodynamics. Zeroth law is the thermal equilibrium law. It states that if two systems are each in thermal equilibrium with a third system, then all of the three systems are in thermal equilibrium with each other. The first law is concerned with the law of conservation of energy. The second law shows that “mechanical energy” can be transformed into heat energy, but heat energy cannot be completely transformed into “work” in a limited way. The third law shows that absolute zero cannot be achieved but can be approached infinitely. We need to know these laws of thermodynamics because we are constrained by them. Knowing these laws, we should find ways and means to get rid of them. How can we get

rid of these laws? We should know from the laws of thermodynamics the inevitability of finiteness and localization, which, meanwhile, keeps us reminded of the confidence in pursuit of the realm of freedom.

## VII Development and Evolution

As everyone can see, a great many phenomena in nature go from order to disorder, but life goes from disorder to order. Being different in directions, they form the two types of evolution and development in the whole universe. The universe was originally in the most orderly state where there is nothing at all. And then it has gradually become more and more disorderly. According to the big bang theory, the universe we live in and the phenomena we see today resulted from the single large explosion. This is the evolution, thermodynamically called spontaneity. Look around at the world we live in: it spontaneously goes from order to disorder. Our hair, after a night's sleep, will spontaneously become messy and disorderly. It won't become neat and orderly. This phenomenon is so familiar a natural law to us that we often ignore its existence. But it is the embodiment of natural law. If your messy hair became orderly after a night's sleep, you would be shocked: How could this happen? As the course progresses, students will not become more energetic. Few students can be more energetic in class. So you need to take a break after 45 minutes of study. However, not everyone is bound by this law that disorder increases spontaneously, which only applies to those who have false minds. That disorder increases spontaneously is law as well as mechanism of spontaneous evolution. Evolution means increasing disorder. But for those who practice Chan, i.e. meditation, this law does not work. With the deepening of meditation, their idle thoughts are less and less, and their minds are more and more pure. As a result, all things are getting more and more orderly. The development of life does advance this way, that is, in the direction of order. The evolution of life, from single cells to the emergence of human beings, has become more and more orderly. But the development of life is not so. The reason why such a term is used is to follow people's habit of thinking. The phenomenon from a single cell to a human is not the result of evolution, but the result of different information structures corresponding to different life. Life is the embodiment and correspondence of the direct manifestation of different information structures. Different information structures correspond to different forms of life.

We have to solve the question: is the universe evolving or is it developing? Is it in evolution or development? We must solve this problem. Now we know that there are two types of spontaneity in nature. One is that things go towards chaos spontaneously, and the other is that energy tends to be the lowest spontaneously, thus going towards order. As we all know, water molecules in gas are the most chaotic, followed by water molecules in liquid, and water molecules in solid are the most orderly. It should be known that there is a tendency in nature that energy spontaneously tends to be minimized. With minimized energy, things tend to be in order. Now, when the sun shines, ice and snow naturally melts. Doesn't that indicate the direction from order to chaos?! There are two directions in nature. One is order and the other is disorder. Human life starts with the fertilized egg, and develops into a fully mature person as the cells divide one by one. This is in the direction from disorder to order. But after death, the once orderly living body slowly decomposes and rots. Finally it turns into a mess of atoms and molecules. This is in the direction from order to disorder. According to the big bang theory, the universe goes from order to disorder and finally shrink back from disorder to order. Now there are two theories, one of which is that the world will eventually go into disorder. This is the famous theory of heat death based on the second law of thermodynamics. However, according to the theories of sages and worthies, the universe undergoes a cycle of formation, stay, destruction and emptiness.

After emptiness, it goes through another cycle. In other words, it's always in cycle.

Thus it can be seen that everything, including nature and human society, always goes from disorder to order, and then again goes from order to disorder. The history of China is the most telling witness. During the time when a new dynasty is founded, it is from disorder to order. King Wen and King Wu of the Zhou Dynasty overthrew the rule of King Zhou of Shang Dynasty, because King Zhou was profligate and devoid of principles, which caused great chaos in his dynasty. The period when the chaotic dynasty is overthrown and a new dynasty is founded shows a period from disorder to order. After a peaceful period of over 400 years, the Zhou Dynasty became gradually chaotic when it came to the period of Eastern Zhou. During the Spring-and-Autumn Period, it became more and more chaotic. With chaos reaching the extreme, the first emperor of Qin came out and united the six warring states. After a short time of unity and the world became chaotic again. So the first emperor of the Han Dynasty united the chaotic world and founded the Han Dynasty which lasted for over 400 years. As it can be seen by all, the history advances in the process from unity to confusion, which displays the operational procedure from order to disorder.

Having learned order and disorder, you should know that order and disorder form a pair of polarity. All things in a polar world come in pairs. With order, there must be disorder. Order and disorder depend on each other for its existence. Which is right and which is true, order and disorder? Neither of them is right. They are both false. Let's look at the Qing Dynasty, the last feudal dynasty of China. During the reigns of Emperor Kangxi, Yongzheng and Qianlong, the China at that time was in a most powerful and prosperous period, after which, China began to decline, going from order to disorder. From the Opium Wars to the invasion of Beijing by the Eight-Power Allied Forces, China had gone from bad to worse. By the time of Anti-Japanese War, the Chinese nation had fallen to the extreme. Things definitely develop in the opposite direction when they become extreme. The Chinese Nation is bound to revive. During the past thirty years, China has developed from a poor and weak country into a powerful and prosperous one. China has hosted the Olympic Games and the World Expo. China will become more and more powerful and prosperous. The Chinese Nation is marching in the direction of prosperity and order, which is the display of the process from disorder to order. How about America? Powerful though it is, it has been on the decline. No one can stop the law, which is set by the program.

A life, such as a seed, can be very small. However, when it falls into the cracks between the rocks, with a little more rain given, it will sprout. Even rocks can't stop it. The germination of seeds is the display of programs. Nothing can stop a tiny seed from sprouting. Even a big rock can be broken by the power of a small seed. Why? With necessary conditions provided with, everything develops and displays itself, which can be stopped by nothing. Similarly, when it dies, nothing can stop it either. When a man turns 80, he cannot walk fast, see clearly and hear distinctly. What causes the disabilities? They are set by the program of birth, growth, completion and death. Have you ever thought about such a question: Who makes you undergo and suffer from birth, old age, illness and death? Your life has been programmed and stipulated by the program of order and disorder. Both order and disorder are the embodiments of programs. The program stipulates all. You need to know more about it from here.

## **VIII The Phenomenon of Self-organization and Others**

Here are a few examples of self-organization. Each class has a monitor, who is chosen by self-organized students. Generally speaking, when a new class is established, the first thing to do is to elect a monitor. The election of monitor is a kind of self-organization phenomenon. Self-organization exists in everything. In every market there are many

vendors. However, after a period of time, these vendors self-organize themselves. They make rules. For example, no one can reduce prices without permission. Have you heard the story of three monks who have no water to drink? When there is a monk, he must carry water with a shoulder pole. When there are two monks, they carry water in a pair. When there are three monks, they have no water to drink. What? They are not well organized. This is what first existed. This is what exists at the beginning. But after being well-organized, they may take turns carrying water with one shoulder pole or carry water together every day. Now let's look the example of bees. In a swarm of bees there is a queen, by which the swarm of bees is well organized. It is the same with a colony of ants. A colony of ants is just a well-organized social group. What makes them well organized? It is the information structure of self-organization at different levels that make them self-organized. Take human society for example. There is a leader in every state, every government and every group. And so are ants. Who asks them to do that way? No one asks them to do so. They are self-organized and their work is stricter than ours. Have you heard such a sentence? A country can't go without a monarch for a day. A country cannot without a king or government cannot go on. Even in the most chaotic times, there are still monarchs. In the time of dynastic changes, as the arrival of the new king, the old one goes away. Even bandits have their own leaders, don't they? (Students: Yes, they do.)

Look at those outlaws of the marshes. It is not that they were like a host of dragons without a head. They had their own leaders. Everything has its self-organizing information structure. Even air can organize itself. You see, tornadoes or sandstorms can be formed suddenly. Who makes it? It is self-organization! There is nothing on the calm sea. Suddenly, in a very short time, a tropical storm is formed. They are formed through self-organization. In conclusion, everything, from sentient life forms to insentient life forms, can organize themselves. Though living in a world of self-organized phenomena, we ignore them, because we take them for granted.

Where and when was the phenomenon of self-organization discovered? It was discovered in chemical reactions. Scientifically, it is the first time that man has discovered the phenomenon of self-organization. In the mercury-zinc experiment, Lipmann put the mercury in the center of the beaker, and put an iron nail near the mercury. Then he poured the sulfuric acid and potassium dichromate solutions into the beaker. He found that the mercury ball beat periodically like a heart. In 1921, American C. Bray, in the experiment of hydrogen peroxide decomposition reaction catalyzed by iodic acid and iodine water, found a strange phenomenon that the concentration of oxygen and iodine showed periodic changes. At that time the strange phenomenon was ignored because it was thought to have been caused by poor experimental technology. When it came to 1959, Belousov of the Soviet Union made an experiment in which he used potassium bromate to oxidize citric acid, with tetravalent strontium sulfate as the catalytic agent. In the reaction, he found that the solution was colorless for a while and yellow for another, which was really strange. This alternation is regular, with an exact 30-second period. This is later called the chemical clock. Such a periodic phenomenon in chemistry exists in an open system which stays far away from the equilibrium state. To keep this oscillation of the chemical clock lasting, it is necessary to have an open system and stay away from the equilibrium state. Otherwise, it will become balanced after a while and this phenomenon disappear. Belousov wrote an article to describe this strange phenomenon but was denied by the reviewer, who thought it was it was a phenomenon of error caused by poor technology. Later, A. M. Zhabotinsky, another scientist of the Soviet Union, did the same experiment. But he replaced citric acid with malonic acid and used potassium bromate to oxidize. As was expected, there appeared the phenomenon of periodic oscillations. From then on, people recognize the phenomenon of self-organization in chemical reactions. Their experiments are named Bray-Zhabotinsky



experiments.

From chemical reactions, self-organization has been discovered. Previously, a regular phenomenon in chemical reactions always occurred in the heterogeneous system. However, this self-organization phenomenon happened in the homogeneous system, so it has broken the rules. In addition, people think that chemical reactions result from the collisions of trillions of disordered molecules. Collisions caused by the thermal motion lead to reactions. These reactions caused by collisions are completely disordered and irregular. They cannot produce periodic and orderly phenomena. The dissipative structure theory is on the basis of self-organization phenomenon.

Students, as was explained previously, matter depends on energy to move and energy depends on information to stipulate. Every movement and change of matter must be accompanied by energy. Any kind of motion change embodied by energy must be regulated according to certain information structure. It belongs to movement and change when you come into the classroom from your dormitory. Who comes to the classroom from the dormitory? I come to the classroom from the dormitory. What is “I” comprised of? “I” is comprised of matter. If you don’t eat food, can you walk with legs? You certainly can’t because you depend on energy to walk and you have no energy without eating food. Which classroom will you go into when you arrive at the teaching building? It is information that guides you to the right classroom. There are so many students in the whole school who have entered their own classrooms correctly. Isn’t this information stipulating and directing them? From this simple phenomenon, you should know that all moving and changing substances depend on energy to move, and the energy is stipulated by information. Chemical oscillation is also movement and change. The movement and change of molecules depend on energy to move, and the energy is stipulated by information. This is certain. Fundamentally, the regular change of the colors in this chemical reaction is also stipulated by the information structure. Now look at another example. When you pour coffee into milk or milk into coffee, you will find there are some brown and white stripes. This is state of order. However, when you keep stirring it, you will find a cup of confusion. You will no longer see brown and white stripes. This is the state of disorder.

Additionally, look at those macroscopically orderly phenomena. All of them result from particles or molecules that move in a disorderly manner but are self-organized from disorder, thus forming a kind of macroscopically orderly phenomenon.

The relationship between all things in the universe is nothing more than the relationship between matter, energy and information. The phenomenon of self-organization is the macro structure of information just mentioned. Everything in the universe depends on a certain information structure to stipulate to regulate it in one way or another.

Please think about this question: Who makes electrons spin and revolve? Have you ever given thought to such a question? Look! Every electron spins as well as moves around a nucleus. Who requires it to move in such a way? Now look at the earth. The earth rotates on its axis and revolves around the sun. Who stipulates that the earth moves in such a way? Although the earth and an electron are different, one huge and the other tiny, the information structure they adopt to move is the same. As for the sun, it is huger. Huge as it is, it, together with the solar system, revolves around the Milky Way System, and rotates at the same time. It is the same with the Milky Way System. It revolves around Extragalactic System and rotates at the same time. Look at the rotations and revolutions of microscopic elementary particles and the rotations and revolutions of the macroscopic universe. Are they the same? Yes, they are the same. Where are they the same? They are the same in adopting the same information structure to move. Invisible atoms and molecules as well as huge planets, stars and galaxies all follow the same information structure to move. Some students are on the point of working it out. Why are they all in this way? If you ask why,

you will know the wonder of the universe.

When Westerners cannot justify themselves, they push it to God. Actually, the phenomenon of self-organization suggests that there is no God. God is a kind of command that is based on will. And the self-organization just negates the existence of God. Things are organized according to certain information structure. Some people may wonder whether it is applicable to regard God as the law of law. It is applicable to regard God as the law of law. The law of law is not defined and stipulated by the will of God but by self-organization. Self-organization is the key to solving all the major problems in the universe. Many secrets can be unlocked by self-organization. Dissipative structure system is also formed by self-organization.

Students, how does life originate? It also begins with the self-organization found from chemical reactions. There is a scientist named Ian. He said, "Between the chemical evolution and the biological evolution stage in the origination and development of life, there is a molecular self-organization process, or molecular self-organization evolution stage." In fact, when a life appears, whether in the chemical stage, in the biological evolution stage or in the advanced form of life, the whole process is full of self-organizing phenomena of different systems. Obviously, inorganic molecules are the first to appear and are self-organized according to certain information structures. Through self-organization, biological cells are finally formed. Then at the cellular level, self-organization continues until the emergence of higher life forms, which are still formed by self-organization. The ten Dharma Realm, from the six mortal Dharma realms to the four sagely Dharma realms, are all self-organizing processes of orderly information structures. Self-organization works in a wonderfully subtle way until the emergence of the perfect life form of Buddha.

In the early 1950s, American scientist S. L. Miller did a famous experiment. He simulated the composition of the primitive atmosphere and mixed methane, ammonia, hydrogen, nitrogen dioxide and water vapor. And then he simulated electro-discharge in the primitive sky. The result was that some organic compounds, including amino acid, were produced. Once these things are self-organized, there will form proteins. Therefore, the phenomenon of life also arises from the disorderly state by means of self-organization. Varieties of forms of life, through constant self-organization at different levels, make up the so-called developmental process.

The discovery of self-organization has epoch-making significance. However, because you don't have the basic knowledge in this field, you find this part of the content boring. Now let's look at another example. Before building a building, there must be a blueprint. Without a blueprint, it is impossible to build a building. So what was it before the blueprint? Isn't that a kind of thinking? Yes, a blueprint is based on thinking or concept. The building completed belongs to a material phenomenon. The blueprint itself carries the information of the building. With the completion of the building, the so-called matter energy information structure appears. This blueprint belongs to the energy information structure. What about the concept? It's pure information structure. The phenomenon of self-organization is a self-organizing process that arises from the chaotic state of disorder. So in the phenomena and processes of self-organization, we should not forget the fundamental fact that there is information structure behind them. Even Brownian motion follows the disordered information structure and moves in a disordered way. Some students are angry. Why are they angry? That's because they adopt angry information structure. If you adopt worried information structure, you must "enjoy" your worries. When you adopt painful information structures, you will "enjoy" your pains.

Knowing this principle, you will know that the information structure you use shows the level of mental state you have achieved. Do you want a happy life or a miserable life? Of course you want to live a happy life, so you should set up happy information structure.

Happiness and pain are both information structures. Why do electrons move like this? They move in a self-organized movement mode according to their own information structure. For example, when an electron is ionized, it will separate from its original nucleus and enter another nucleus to form a negative ion, or separate from this molecule and enter another molecule. In any case, this electron is always in the process of self-organization.

Are there any particles that can break away from self-organization? Is there anything that can be absolutely free in this polarized world? No, there isn't. Nothing in the polarized world is absolutely free. Anything in the polarized world is unlikely to have absolute freedom. All are organized by themselves in different systems, thus forming various phenomena of self-organization.

Even our thoughts and minds are not free. Our thoughts and minds, in the process of self-organization, conduct their analysis, understanding and sudden insight. Information structures concerning an unsolved puzzle or problem can also be self-organized, producing an inspiration, providing a kind of train of thought, and even causing people to have a sudden understanding. Friedrich Kekule's discovery of the ring structure of Benzene is a well-known example. Kekule had long thought over the molecular structure of benzene, and accumulated various information structures in his head. These information structures, through self-organization, manifested themselves in the form of a dream. As a result, when he saw a tailing-biting snake in his dream, he had a sudden understanding of the ring structure of benzene. Another famous example of sudden understanding is the story of Hui Neng, the sixth patriarch of Chinese Chan School. When he heard someone reciting the Vajra Sutra, he achieved a sudden understanding of the Dharma-door of the Buddha's mind-ground. The mechanism behind these examples is the function of self-organization based on the information structures produced by people's thinking. The formulation of a theory, the display of a kind of wisdom, the solution to a difficult problem, and the removal of a trouble cannot be separated from the influence of self-organization.

There is famous ancient Chan story that shows the influence of self-organization. A Chan master asked one of his students, "Can you become your master in the daytime?" The student replied, "Yes, I can!" The Chan master asked again, "Can you be your master in your dreams?" The student replied, "Yes, I can!" The Chan master went on with his test: "Where is your master when you're asleep, and when you don't have dreams, thinking, seeing or hearing?" Not knowing the answer, the student remained silent. The Chan master said, "From now on, you have to stop studying the Buddhaharma and investigating Chan stories. What you do is eat when hungry and sleep when tired. When you wake up from sleep and are ready for action, investigate where the 'I', namely, the master dwells." The student was determined to unravel this hard problem. He worked hard at this problem every day. He had been working hard at it for five years. One day, in his sleep, he pushed unconsciously the pillow to the ground. With the sound of the pillow falling on the ground, he became suddenly enlightened, thus thoroughly and completely knowing the answer. This Chan story is a typical case that shows the process of the thinking of self-organization. The thinking of self-organization goes like this. First, one must draw inspiration from polarized thoughts to make them sublimated. And then one must do it persistently until the emergence of non-polarized self-organization, and stick to it until the display of self-organization phenomenon that stimulates and reveals the original nature of true emptiness and absoluteness. This is a thoroughgoing enlightenment.

The ancient Chinese had long found the existence of self-organization. A Chinese saying goes like this: "Things of a kind come together; people of a mind fall into the same group." People are familiar with this saying, yet unaware of such a law existent in the natural world. What this saying implies is exactly the phenomenon of self-organization.

In a society, people from all walks of life organize themselves according to their

economic status. Political power is also self-organized according to various factors. When buying train tickets, your choice of hard seat or soft sleeper depends on your economic ability and social status. Because of self-organization, people get together and become one group. All phenomena are self-organized.

In our material world, from basic particles, atoms and molecules to microorganisms, animals, plants and human society, whether living system or non-living system, whether low-level or high-level systems, self-organization is their common characteristic. Note that other laws are not so obvious. This self-organization breaks all barriers and boundaries. In other words, self-organization is a universal law in the universe.

OK, students, now let's see, what is the unity of the universe? The universe is unified in the information structure. Some people say that the universe is unified in matter. Can the universe be unified in matter? Matter makes up only four percent of the universe. Can the universe be unified in energy? Although energy accounts for a lot, it cannot be unified with energy. What is the ultimate unity of the universe? The universe is ultimately unified in information. The world is unified by information, not by anything else. The world is characterized not by matter but by information. Having understood this principle, let's go back to the mass-energy equation, which shows that the whole of energy and matter is conserved. According to the mass energy equation, the concept of conservation of matter is wrong. In this phenomenon of our matter world, it seems that this material is transformed into that material, that material is transformed into a third one, and its quality remains unchanged. However, according to the mass energy equation, there are transformations and conversions between matter and energy. As a result, matter is not conserved. When an atomic bomb explodes, it turns into energy. When protons decay, a proton with a small mass decays into a neutron with a large mass, plus a positron. This is because in the process of decay, part of energy is transformed into matter. In the theory of relativity, when the speed of light is reached, the mass is infinitely great. How can it be conserved?! Therefore, what the unification of the world lies in is not materiality but information.

If there were the conservation of matter or energy, the existence of God would be inferred. If the amount of matter were fixed, matter were reserved, and there just were transformations in form, that is to say, there were this glasses case in this room, the glasses case turning into a water cup; the water cup turning into a chalk box; the chalk box turning into a blackboard; the blackboard turning into a desk, and so on, I would have a question: Why should there be just the amount of matter of this glasses case, not that of two glasses cases? If Newton was asked this question, he would say that when God made it, he only made the amount of that glasses case. You see, God has been inferred! Now you fully know the mass-energy equation. You also know that matter is a highly concentrated expression of energy, and that matter is a way of storing energy. So, is energy a fixed or unfixed amount? As everyone can see, were there a fixed amount of energy, the final result would be the same as that of matter. Who has made such a fixed amount of energy? It was God that made it. Now, God would be inferred again. However, according to the great wisdom of Eastern sages, there is no such concept as a fixed amount. Everything is a variable. Confucius said, "Yi should not be regarded as classic. Only change fits." The Buddha said, "All dharmas have no fixed nature and appearance. There is no fixed quantity." "All Buddhas and World-honored Ones say that all dharmas have no fixed appearances." "There no such fixed dharma the Thus Comes Ones can speak." "The Buddha says that all dharmas have no self, no others, no living beings and no life." "Those who can penetrate the no-self Dharma, as the Thus Come One says, are true Bodhisattvas." "It shall be known that all dharmas have no self." "All appearances are exactly the nonappearance." All dharmas are empty all the time. The so-called things, appearances, phenomena, matters and principles do not exist at all. Everything has no "self". There is no such thing as conservation! "The nature of matter

is the true emptiness (energy for the time being) and the nature of the true emptiness is the true matter.” The nature of existences (matter and energy) is the true emptiness (information); the nature of emptiness (information) is true existences (matter and energy). The nature of Taiji (matter, energy and information) is true Wuji (the pure information state of true emptiness and absoluteness); the nature of Wuji is true Taiji. As a result, there is nothing that is conserved. You must remember that both nature and appearance are impermanent and there is no such fixed thing. Everything, which is discovered by living beings according to their own karmas, can be finally inferred to the original root of true emptiness and absoluteness. Ultimately, there is nothing gained, being gained and to be gained. Hui Neng, known as Eastern Tathagata, said, “**There is originally not even a single thing.**” There being nothing, how can there be conservation?! “**There is not even a dharma that can be gained.**” “**None dharma can last forever.**” There is no such conservation, and nor is there God. Only the original body (noumenon), a solely honored state of true emptiness and absoluteness, exists. In other words, only Dao exists, with both nature and appearance unvarying and immutable.

Ying Jing, the Book of Changes, is concerned with change and transformation. “Yi, having no thought and no action, is still and unmoving. However, once moved, it can penetrate the causes under heaven.” This famous saying shows that Yi state (the original state of true emptiness and absoluteness) has nothing but once activated, it can manifest the mysteries of all things in the world. Everything under heaven is produced by this still and unmoving original body (noumenon). As Lao Tzu said, “Dao produces one, the one produces two, the two produces three, and the three produces all things.” What is Dao? Dao is a thing that has nothing at all. “Still and vast, it stands independently” Another famous saying in Yi Jing goes like this: “Yi has Taiji. The Taiji produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams.” From the eight trigrams give rise to the ten thousand things. The Buddha said, “The rise of a thought of ignorance causes the mountains, rivers and lands to be produced.” These sayings of sages show that all existences, things matters and phenomena in the world are produced by the real appearance, i.e. the original body (noumenon), which is true empty and absolute. Zero on the number axis can be displayed as those endless relative numbers, with the positive ones on this side and the negative ones on the other, including the positive infinity and the negative infinity. Having known this, you will know that it is not matter and energy but information that unites the world.

What information does zero embody? Zero embodies a state of pure information that has no information structure at all. Zero can be regarded as pure information structure with no information structure. An information structure with no information structure is a special form of information structure. Among the numbers of 0, 1, 2, 3, 4, 5, 6, 7, 8 and 9, is zero a relative number as others? It is not a number. Since it is not a number, why do all numbers use zero as their background? Zero is a number that is not a number. Look at how Lao Tzu expressed such a situation. Lao Tzu said, “The loudest sound has no sound.” What sound is the loudest? It is the sound with no sound. “The greatest container is the uncompleted one.” Have you heard of this? (Students: Yes!)

The loudest sound is the one without sound. The largest vessel is the one that has not yet been finished. So what is the biggest number? It is the one that has no number – zero! What is the most essential thing in the universe, which consists in Chinese of time and space? It is no time and no space, which is exactly the characteristic of the original body (noumenon) of true emptiness and absoluteness. Lao Tzu named it “Dao”. Confucius called it “Yi”. The Buddha described it as “the real appearance”, “the true mind of wonderful brightness”, “the wonderful nature of true suchness” and “the Buddha-nature”. Hui Neng called it “the self-nature”, and “the self-nature of true suchness”. Consequently, Lao Tzu

said, “The name that can be given is not the eternal name.”

Dao is also described as “still and vast”. Being still, it has nothing at all; being vast, it has no bound. The two words show that the original body (noumenon) of true emptiness stands independently and moves periodically. In other words, it shows the eternal original nature of the one-appearance that is absolute. The one-appearance that is true emptiness and absoluteness does not have an appearance, so it goes beyond name. You cannot give it a name. The one-appearance that has neither inside nor outside can’t be given a name. Therefore, it goes beyond name. If it can be named, it is not the true and eternal Way which is a state of the one-appearance.

Dao is “hidden and nameless” because it is the one-appearance state of true emptiness.

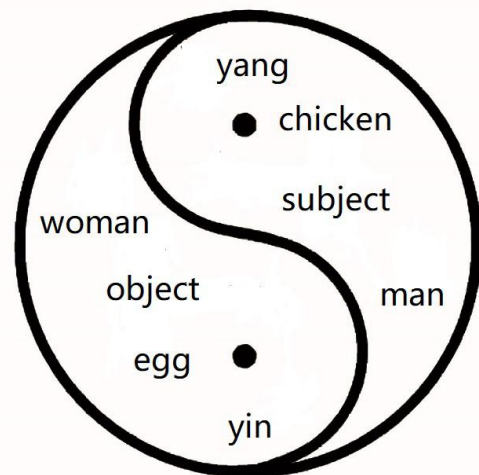
Dao is also dubbed as “the nameless log”, for Dao is an absolute state that can be big as well as small. Actually, in the one-appearance state of true emptiness and absoluteness, bigness is equal to smallness; smallness is equal to bigness. Ultimately, there is neither bigness nor smallness. Zhuang Zi said, “Since it has been one, how can there be words! Since it has been expressed as one, how can there be no words?” Here one is used to describe the one-appearance, namely, the original state, which has neither inside nor outside and pervades throughout the Dharma realms. Now that it is a one-appearance state, it goes beyond words and language and can be named by no one. Now that it has been called “one”, it is just forcibly named for the sake of communication. As far as the original state of true emptiness is concerned, it transcends the two-appearance characterized by relativity and polarity. If named, the name is still a false one. However, if not named, there is no way to communicate with others. So the sages use different names to describe the nameless one. The Buddha said, “If someone says the Thus Come One has spoken Dharma, he slanders the Buddha due to his inability to understand what I teach. Subhuti, as to speaking Dharma, no Dharma can be spoken. Therefore, it is called speaking Dharma.”

Lao Tzu said, “Those who know do not speak. Those who speak do not know.”

There is a famous story in External Articles of Zhuang-zi. It goes like this. When “Knowing” toured the Black River in the north, he paid a visit to “Inactivity”. Knowing said to Inactivity, “I have three questions, please answer me and remove my doubts. What thoughts and concepts do people have to know Dao? What life and behavior do people live to keep to Dao? What means and approaches do people employ to attain Dao?” “Inactivity” gave no answers. It is not that he did not want to answer the three questions but that his wordlessness was the best answers.

In the ultimate state of the one-appearance where only the self is the solely honored, there is neither a questioner nor an answerer. If there is a questioner and an answerer, it must be a two-appearance state. For the sake of communication, Lao Tzu named it Dao or “Greatness”. Wisdom and skill-in-means are needed to describe and express the one-appearance that transcends thinking and thoughts. So the Buddha said, “**XX is not XX but only named XX.**”

Confucius said that words and languages cannot express the true meaning, so the sage “established symbols to exhaust the original meaning and created guas to exhaust the



non-change and changes”. This shows that the ultimate state of the one-appearance cannot be expressed through languages and speeches. Fu Xi, the ancient sage, used the central emptiness of the pre-heaven eight trigrams to display the original body, namely, the one-appearance that goes beyond relativity and polarity. They all have the same purpose. These sages show the same thing.

Zhou Dunyi employed Wuji (having no ends) to define the original body, the one-appearance. It is a very vivid way of expression. It is as vivid as the use of zero to express the still and unmoving original body. The Wuji, having no ends and no bounds, corresponds to the Yi state, “having no thought and no action, and being still and unmoving”, as Confucius showed. In other words, it is correspondent to zero on the number axis.

Now, it shall be known that the original source of the universe is a state of true emptiness where there is nothing at all. Shakyamuni called it the true suchness, or the actual appearance. Confucius called it the suchness of emptied emptiness. All things and all phenomena arise from the suchness of emptied emptiness characterized by true emptiness and independence. The “S” line in the Taiji Diagram represents the fundamental cause of the appearance of all things and all phenomena. It is also belongs to the information structure of self-organization. Attention, the “S” line in the Taiji Diagram symbolizes the information structure that keeps self-organization going on, thus completing all self-organizing phenomena.

The Eastern sages had long clearly known the phenomenon of self-organization. Things of the same kind come together. People of the same mind gather together. Birds of the same feather flock together. These are the most popular way of expressing the phenomenon of self-organization. Now look at this diagram. All things in the two halves of yin and yang are stipulated by the information structure represented by this “S” line. Different information structures produce corresponding things on the both sides of yin and yang. In essence, they are what we call the phenomenon of self-organization. All are determined by the information structure of the “S” line.

Prigogine once said, “We are now standing at the starting point of a new comprehensive view on nature. Maybe we can finally combine the Western tradition that focuses on quantitative description with the Chinese tradition that focuses on self-organization description. Prigogine knew that it is the Chinese tradition is characterized by self-organization description while the Western tradition by qualitative description. Qualitative description belongs to linear structure and self-organization is nonlinear structure. The phenomenon of self-organization often defeats the conventional linear effect. Take the Chibi War in the history of China. Neither Liu Bei nor Sun Quan could defeat Cao Cao’s hundreds of thousands of troops by themselves. However, they organized themselves into a coalition, the nonlinear effect of which defeat their powerful enemies by setting fire to their enemies’ chained battleships.

Western culture is characterized by cutting, while Chinese culture is characterized by integration, which is self-organization. Subjects, such as mathematics, physics, chemistry, biology, medicine and literature, have further been subdivided by Westerners. Only chemistry has dozens of branches. It is the same with others. The human body has been subdivided to the cellular level. They often pay more attention to cells than the whole human body which is self-organized by cells. They study the DNA structure in the nucleus, but know little about the reason why a kid misses its mother. When not seeing its mother, a kid will cry. Can the DNA structure in cells explain the reason why a kid misses his mother? No, it can’t. The reason is that the phenomena of self-organization at different levels produce different non-linear effects. When there are too specifically divisions, people will not see the whole tree but only the leaves. This analytical way of thinking leads people only

to see parts but not the whole, thus making them unable to recognize themselves.

I often use a big tree as a metaphor. A big tree has thousands of leaves on it. When the wind blows, the leaves touch the leaves. They quarrel with each other. Are you blind? Why do you touch me? The leaves don't give in to each other. The reason is that analytical thinking often leads to egoism and cause people not to keep in touch with each other, therefore causing strife within in the same body. Why don't they know each other although they are in the same body? They never look back, so they don't know they are born of the same root. They are afraid of losing their advantages and profits. This kind of Western analytical thinking leads people to a low-level, absurd and ridiculous state. By contrast, the unconditional kindness and the great same-body compassion possessed by Eastern sages and worthies display their high-level state of life, that is, nobleness, solemnity and wisdom. This whole way of thinking is bound to produce the realization of the unity of man and nature by self-organization. And then one will have a mind that can pervades the worlds of the ten directions without moving, therefore making both sentient and insentient beings attain the seed-wisdom. The analytical way of thinking is the opposite. It inevitably leads to the situation of separation, division, the lack of contacts, competition and the lack of coordination, thus giving birth to the law of the jungle and the mental state of selfishness, narrow-mindedness, indifference, apathy, brutality and ruthlessness.

We have millions billions of cells in our body. Although they are different from each other, when self-organized as a human body, all of the cells belong to the human body. They have been organized as a whole. In fact, our mind and body are products of self-organization, so the human body has an incredible nonlinear effect!

In the eyes of ancient Chinese sages, self-organization was not something complex. They left behind a saying that "Things of the same kind come together; people of the same mind gather together." Does this need to be studied? However, this is a great discovery for the Westerners characterized by quantitative analysis thinking. According to Prigogine, it is a comprehensive new view of nature to combine the Western tradition of quantitative description with the Chinese tradition of self-organization description. Essentially speaking, the fundamental self-organization is the karmic information structure represented by the "S" line, which is self-organized to form everything in the polar world represented by the Taiji Diagram's two halves of yin and yang. To put it in another way, the information structure of the "S" line simultaneously turns into everything in the two halves of yin and yang. All the relative things, characterized by subject and object as well as inside and outside in the two halves of yin and yang, are the phenomena of self-organization based on the information structure of the "S" line.

Wuji (having no ends, extremities or polarities) transforms into Youji (having ends, extremities or polarities) and Youji transforms into Taiji. Youji (⊕) is a state which is similar to the Taiji Diagram but with a straightened "S" line. The transformation from Wuji into Taiji is the phenomenon of self-organization shown by the "S" line. The self-organization of everything in the polar world is caused by different information structures. Has the straightened "S" line become longer or shorter? (Students: It has become longer.)

What will happen when the "S" line becomes longer? The "S" line will come out. With the straightened "S" line coming out, the diagram turns into the Chinese character "中", which means "being in the middle or the center". Isn't it very vivid? Aren't they similar? Students, unlike Western words that are just code names, Chinese characters are symbols of wisdom. Every Chinese character is a symbol conveying wisdom. As one of Confucian classics reads, "**Middleness is the great root under heaven; harmony is the penetrating way of the world.**" Confucius described it as "suchness of emptied emptiness" and named it "Yi" that is still and immutable. Zhou Dunyi named it "Wuji". Wuji first transforms into Youji (○ → ⊕), which means "having ends, extremities or



polarities”. As Youji appears, the two ends are faced with each other but it hasn’t been Taiji yet. Taiji refers to the stage or state where the “piano” has been played. In other words, vibration and change have taken place, or the phenomenon of self-organization has begun. Does the Youji state undergo change? No, it doesn’t. Before the piano is played, there is no change and no vibration. Youji refers to a state where the piano is not played. Note that Youji symbolizes a stage or a state where there is the piano but without being played while Wuji (having no ends, extremes or polarities) symbolizes a stage or a state of true emptiness where there is not even such existence of the piano. Taiji symbolizes a stage or a state where the piano has been played. As the piano is played, the state of true emptiness has been polarized and formed into tunes and melodies through self-organization.

Different kinds of “S” lines give birth to different kinds of the two halves of yin and yang. In Buddhadharma, the two halves are defined as “principal retribution and dependent retribution”. Principal retribution refers to the mind and body while dependent refers to the world. The mind and body and the world is a grand unified whole self-organized by the information structures of various “S” lines. How great those Chinese ancient sages were! Those ancient Chinese people who had super wisdom had realized that the subject and object, mind and object, internal and external, and all things in the universe are all self-organized as a whole, because all things in the universe are originally unified. The unity of all things in the universe is called by Chinese people the unity of heaven and man. Aren’t they a grand unified one? Yes, they are really so!

When this yang half represents man (the mind and body, i.e. principal retribution), that yin half will represent heaven (the world, dependent retribution). They form the Taiji state. This is the unity of heaven and man. What do they rely on to achieve unity? They rely on the “S” line which represents information structure to achieve unity.

The “S” line drawn by the ancient Chinese shows their great wisdom. It is not that there is only one “S” line. The “S” line represents the contents of various information structures. The “S” line is a sign or a symbol which stands for all information structures, no matter how complex they are. As I said just now, the surprised and ecstatic mental state you have when you found ten thousand dollars on the road is one information structure. The frustrated and disappoint mental state you have when you lose a thousand dollars is another information structure. Your facial looks and expressions betray what feelings you have in your heart. Rich people are always full of pride. When happy, you will see the world is peaceful. When dispirited, you will see the world is gloomy. In fact, nothing has changed. The world of others has not changed either. Everything remains the same. However, once your principal retribution (the mind and body) changes, so does your dependent retribution (the world) will also change. Everyone has his own unique world. It is on the basis of your information structure that your mind, your body and your world are displayed. As the information structure of the “S” line changes, the phenomena of your mind, your body and your world caused through self-organization change accordingly. The key exists in the change of the information structure of “S”. An improved mind leads to an improved body and world. It is very important in self-organization. You should pay more attention to it.

## Chapter Five

### The Phenomenon of the World is Discovered According to Karma

#### **I Everything is an Upside-down perception displayed by Consciousness only.**

Today, from another angle of natural science, we need to know something deeper. As is known to everyone, Einstein said, “Matter is made up of space with great field densities. In this kind of physics, field is the only existence. Matter and time are people’s illusions.” Since matter and time are illusions, does matter really exist? (Students: Yes, it does.)

You think the existence of things is false perception. Now that it is false perception, what is the right perception? (Students: ...)

Hahaha... Since it is the existence of things is false perception, the right perception is definitely nonexistence. It is really great of Einstein to have come to such a conclusion of great significance. Einstein was not the only one who had such a penetrating understanding. The Buddha realized this two thousand years ago. He said, “Good men, I say that the conditions that consciousness relies on are manifested by the consciousness only.” “World Honored One, if those ongoing shadows and images are not different from this mind, why can this mind see this mind?” “In this there is not a dharma that can see another dharma. But when this mind is produced like this, there will be corresponding shadows and images appearing. .... However, due to inverted cognition, those foolish people are unable to know that all shadows and images are manifested by the consciousness only.”

This is what Shakyamuni Buddha said to Maitreya Bodhisattva. What is consciousness? The “consciousness” refers to the discriminations made by human senses. For example the matter and time mentioned by Einstein are the objects we know. Conditions refer to external things. The conditions here correspond to the matter and time mentioned by Einstein. The Buddha said that all the things you perceive and know, including matter and time, are manifested by the consciousness only. External things you can recognize do not originally exist outside but what have been displayed by your cognitive subject. They are like images shown on the screen which are not originally on the screen but on the film inside the projector. This is the true meaning of this famous saying: “I say that the conditions that consciousness relies on are manifested by the consciousness only.”

And then Maitreya Bodhisattva asked, “World Honored One, if those ongoing images are not different from this mind, why can this mind see this mind?” Let’s put it this way. The ongoing images, namely, existing things, are nothing but “this mind”. “This mind” here corresponds to the movie film. Whatever is on the movie film will definitely be shown on the movie screen. The images on the movie screen are the same as the ones on the movie film. Since the images on the movie screen are not different from those on the movie film, why can this mind see this mind? This mind is the movie film. When the movie film is turning in the projector, all “shadows and images” on the film, matter and time included, are shown on the screen. This is shown by the consciousness only. Since the images released outside are this mind, there is no difference between the images on the film and the images on the screen, why can we still see this mind? From these topics, we can see how

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profound the ancient sages were in their study of the world.

And then the Buddha went on, “In this there is not a dharma that can see another dharma.” It means that in actuality there is not a dharma seeing another dharma. The film in a projector is a dharma and the image on the screen is another dharma. The film cannot see the images on the screen.

Since “there is not a dharma that can see another dharma”, why can we see this world, including the suns, moons and stars, mountains, rivers, lands and living beings? The Buddha added, “When this mind is produced like this, there will be corresponding shadows and images appearing.” In other words, when the film is turning in the projector, all the information carried by the movie film will be shown on the screen. In this way, the images are shown on the screen. The projector corresponds to our six roots (sense organs). The images on the screen correspond to the six dusts (sense objects). The cinema is a symbol of the wonderful mind of the noumenon. Both the projector and the images on the screen are in the cinema. Likewise, our six roots (subject) and the external six dusts (object) are shown in the wonderfully and brightly true mind of the noumenon. The six roots (sense organs) and the six dusts (sense objects) are “shadows and images” shown in the wonderfully and brightly true mind of the noumenon we each have, just as the projector and images shown in the screen are the facilities of the cinema itself. In the same way, the six roots and the six dusts are illusory appearances manifested in the wonderfully and brightly true mind of the noumenon and are the wonderfully and brightly true mind of the noumenon itself. Therefore, both the roots (sense organs) and the dusts (sense objects) are “images” shown in the wonderfully and brightly true mind. The wonderfully and brightly true mind is similar to the great round mirror of true emptiness where there are neither shadows nor images. All things, including the sense-roots, sense-dusts, consciousness and emptiness(void), three-dimensionally are shown on the screen of this great perfect mirror of true emptiness. The instant we see the “shadows and images”, we should see the invisible, truly empty “great perfect mirror”, that is, the wonderfully and brightly true mind, also called the original nature of true emptiness and absoluteness. Isn't it that “this mind can see this mind”?!

Now let's look at the famous passage again. In the first place, a kind of negative expression is used to show that dharmas cannot be seen. “In this there is not a dharma that can see another dharma”. And then the Buddha added, “But when this mind is produced like this, there will be corresponding shadows and images appearing.” What's the meaning? When the movie film is rotating in the projector, there will be corresponding images appearing on the screen. This passage shows that the noumenon is invisible but it can show itself in a false image. This is just like Einstein's famous saying that matter and time are illusions. The Buddha said that it results from “the inverted cognition” of people. This is a kind of inverted awareness and knowledge perceived by people. Are these inverted awareness and knowledge illusions? They are really illusions. It is not that the external screen has such images as matter and time, etc.

“However, due to inverted cognition, those foolish people are unable to know that all shadows and images are manifested by the consciousness only.” Though living with these dharmas every day, those people do not know they are the manifestations of their consciousness only. Let's illustrate this principle with a metaphor. Do the images really exist in the mirror? Are the things shown in the mirror real? (Students: No, they aren't.)

You are right! There seem to be the images of men and women in the mirror. Were these mirror images real, you could make friends with the mirror images. However, you will never choose the person in the mirror to be your husband or wife because they are false. However, ordinary people, who do not know these images are manifested by their consciousness only, always have inverted feelings and knowledge. Look! The illusion and

inverted cognition show the same principle. There is a profound principle. It is hard for you to understand this now. Though you are unable to comprehend it, I hope that you keep these principles in mind. “All the external objects we can face and know are nothing but what have been created and manifested by our mind-consciousness. There is nothing that can exist independently of the mind-consciousness” (*The Dharma Voice*). All appearances perceived through our sense organs, matter and time included, are nothing but illusions. The Buddha said there are no such appearance of self, others, living beings or life. In modern words, there is no subject and no object and nor is there time or space. These theories are extremely profound. Profound as they are, they can still be known. Students, these principles are too deep for you. Although they are deep, they can still be understood.

◎ You have learned momentum and mechanics in middle school, in which there are two important formulas:  $p = h/\lambda$  and  $p = mv$ , with  $\lambda$  standing for the wavelength,  $h$  for the Planck Constant,  $m$  for the mass of the moving elementary particles and  $V$  for the velocity. Combine the two formulas and we will have the following formula:

This is the famous de Broglie formula. You see, this side of the formula is wave ( $\lambda$ ) and that side is particle ( $m$ ). In this formula, volatility and granularity exist at the same time, and the the dualism of waves and particles appear simultaneously. Let’s have a look. An object can be expressed in terms of granularity. What’s the relationship between its granularity and wave when it comes to microscopic particles? Have you ever learned electron cloud? (Students: Yes, we have.)

That would be better. Look at this electron cloud. What is an electron cloud? In the book, some black dots of different density are used to represent electron cloud. Are they actually dots? (Students: No, they aren’t.)

Actually, it is a place with very strong field strength, where probability density of electrons appears, the place with high density being like a wave crest, and the place with low density being like a wave trough. Now, though the wave-particle dualism, you shall know whether matter is illusion or not. Matter is really illusion. It is people’s inverted feeling. The difficulty you have understanding it lies in the fact that you have been accustomed to taking the false as the true. This is inverted cognition, called illusion by Einstein. It is the illusion that has been deceiving you.

Since immeasurable eons, we have been cheated and deceived by ourselves. It is because of this feeling that we think there is a real and objective world outside. The phenomenon of electron cloud shows us that a place with strong wave is a place with dense electron cloud. Conversely, a place with dense electron cloud is the place with strong wave. The untruthfulness of matter has been commonly realized by sages as well as scientists. The Buddha said, “All appearances are empty and false. If one sees all appearances are non-appearance, one sees the reality.” What is the reality? The reality refers to a state where all appearances are non-appearance and non-appearance is all appearances. When granularity is spoken of, granularity is volatility; when volatility is spoken of, volatility is granularity. When all appearances are spoken of, all appearances are non-appearance; when non-appearance is spoken of, non-appearance is all appearances. When existence is spoken of, existence is non-existence; when non-existence is spoken of, non-existence is existence. Only such understanding can be regarded as not inverted awareness! As Lao Tzu said, “It is a form (granularity) with no form (volatility), and an image (granularity) with no image (volatility). It can be described as impalpable and intangible.” “As a thing (a non-material thing), Dao (the reality of true emptiness and absoluteness) is both intangible and impalpable. It is so impalpable and so intangible, and yet within it there are images (the false wavy nature). It is so intangible and so impalpable, and yet within it there are things (the false corpuscular nature).” This shows the real existence of the wave-particle duality.

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What does it mean? It means that, as a kind of non-material existence, Dao, a kind of reality of true emptiness and absoluteness, is characterized by both volatility and granularity. Being wavy and corpuscular, it has false images characterized by volatility. Being corpuscular and wavy, it has illusive things characterized by granularity. When volatility is spoken of, volatility is granularity; when granularity is spoken of, granularity is volatility. To put it in another way: All appearances equal the non-appearance and the non-appearance equals all appearances. Only in this way can you recognize the reality of Dao. This reality of Dao is called “the Tathagata (the Thus Come One)” by the Buddha. “The Thus Come One” is an expression of this kind of reality. Therefore, the Buddha said, **“All appearances are empty and false. If one sees all appearances are the nonappearance, then one sees the Tathagata.”**

What should it be called then? Having discovered this phenomenon and the formula, Louis Victor de Broglie called it matter wave. Why? Photons have no rest mass, but electrons have rest mass. Students, light wave without static mass is electromagnetic wave. So, do you think it is a particle or a wave? This question has been debated for over three hundred years. Today, there is still not a final conclusion, so it is only described as wave-particle duality. So, for a photon with no static mass but only moving mass, this is quite understandable. But the same is true for an electron with a static mass. An electron with a static mass is actually an expression of a wave, called a matter wave. Can you find electrons one by one? You can't. When particle is spoken of, particle is wave; when wave is spoken of, wave is particle. Therefore, the existence of particles is not available. It's like weighing potatoes and peppers. There's no such thing as being weighed on a scale. “Matter (potatoes and peppers) does not differ from emptiness.” “Matter itself is emptiness.” The smaller a particle is, the faster it moves, the more obvious the volatility is, and the more fully the wave particle duality is displayed.

Haven't you heard of Heisenberg's uncertainty principle? (Students: Yes, we have.)

Werner Karl Heisenberg was a great physicist as well as a Nobel Prize winner. Heisenberg is also a great physicist and Nobel Prize winner. Based on the wave particle duality of microparticles, he proposed that the position and momentum of microparticles cannot be measured simultaneously. If you can measure its momentum, you will unlikely measure its position; if you can measure its position, you will unlikely measure its momentum. This is the well-known uncertainty principle.

Do you think it can be measured accurately? It can't be measured accurately, that is, uncertainly. If that thing is real, it can be measured accurately and certainly. For example, if the students think you are real, your position will be determined once the three-dimensional coordinate is established. The microscopic particles of wave particle duality are uncertain. Combined with the mass energy equation, this tells us that the phenomenon of material existence is false and untrue. So Einstein, the great scientist, thought that the existence of matter is an illusion. Based on his super wisdom, the Buddha has long known that this is a kind of inverted cognition.

## **II All Appearances Are Empty and False.**

What is the electron cloud? Electron cloud is a kind of direct manifestation. It is hard to understand it when explained by means of measurement. Let's use the slide show to illustrate this principle. Whatever is on the slide will be infallibly shown on the screen. This is called direct manifestation. Direct manifestation refers to a quantity of things that have been manifested but not yet differentiated by a conscious mind. When you do not make discriminations and comparisons, the appearances and images you are faced with are direct manifestations. Last time, I asked you a question: Is General Zhang Fei's battle steed

galloping on the screen? (Students: Yes, it is.)

From your senses and your inverted cognition and illusions, you think that the horse is galloping. Zhuang Zi, a great sage in ancient China, said, “The shadow of a flying bird does not move.” A bird is flying in the sky and its shadow falls onto the ground. However, Zhuang Zi over two thousand years ago said that the shadow of a flying bird does not move. Now I ask you a question: Is Zhang Fei’s war-horse galloping on the screen? By inference, Zhang Fei’s war-horse is not galloping. But each of you feels it is galloping. Every frame of the film in the projector produces a direct manifestation on the screen. When the film is turning in the projector one frame after another, direct manifestations will be shown on the screen one after another. When the frames of the film are quick-moving in the projector, their quantities of direct manifestations are shown on the screen, and you feel Zhang Fei’s war-horse is galloping on the screen. Isn’t it right? If the projector stops rotating after the first frame of the film is shown on the screen, will Zhang Fei’s war-horse still be galloping? The image of a still frame is called direct manifestation. When the first frame is closely followed by another frame of the film shown on the screen, you will see the four hoofs of the war-horse are moving in such a way (using gestures to show it). The scene of galloping is really different direct manifestations which are closely followed one after another. When all these direct manifestations are connected one by one, they form comparative directions. In the chain of comparative manifestations, you feel the horse is galloping. But in the state of direct manifestation, is the horse galloping? No, it isn’t. Having heard what I explained, those bright students have already understood this principle. Oh! It is really so! Zhang Fei’s war-horse does not move at all! The so-called galloping war-horse is just the fast moving of the direct manifestations of different frames of the film rotating in the projector. The moving shadow of a flying bird is the same principle. The movement of a flying bird’s shadow consists of countless motionless direct manifestations which are closely connected to each other. When different direct manifestations are closely followed to each other and turn into comparative manifestations, your senses will create inverted cognition, that is, a kind of illusion, that the things shown are moving.

Now let’s look at these phenomena we see in the physical world. They have the same principle. The phenomena we see today are made up of different direct manifestations closely and constantly displayed one after another by the information structures carried in our software. Consequently, you feel the sun is moving, that the earth is rotating, that electrons are spinning, and that rivers are flowing. The movement of the earth requires time. The movement of electrons also requires time. The constant display of differences creates comparative manifestations. The function of comparative manifestations is to show and display differences. Thus, you will feel that there is time, space and matter. Einstein’s greatness is that he knew that both time and matter are illusions. Shakyamuni Buddha has long known that this is inverted feelings of “foolish people”. It’s really amazing! The greatest scientist of our time, from the scientific point of view, infers that all phenomena we see today are just a kind of inverted understanding and awareness.

Now look at the electron cloud, which consists of endless direct manifestations. If you could take photos of the electronic cloud every time at its interval, there would be countless pictures, whose combination is the electron cloud you see. Therefore, the electron cloud itself is a phenomenon of numerous direct manifestations. A famous Buddhist saying goes like this, “As soon as an idea is produced, its corresponding state and realm will appear in front.” What does that mean? Every frame of the film having its pattern, this corresponds to “an idea produced”. When the pattern of every frame is shown on the screen by light, this corresponds to “its state and realm appearing in front”.

Our life is made up of software and hardware. Our physical body is the hardware. We still have the software, that is, the “filmstrip”. The software is an invisible “filmstrip”. We

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have been making this film for not a life or two but for billions of eons. As a result, the “filmstrip”, also called the software, contains all the karmic information structures created by us through our respective bodies, mouths and minds. Where are the things we have recorded? The things we have recorded are just different karmic information structures at different levels formed through self-organization in our software today. In other words, they are all the appearances displayed in front of the doors to our six roots we see, hear, feel and know every day. Whatever you have seen, heard, perceived, and realized, your mind, your body, the world, and all things in the universe included, are all on the filmstrip of your software.

.....They are like the moons reflected in waters, which seem to be real but actually empty. Any location that has a water moon is nothing but water. Not knowing water moons are false and fake, monkeys have been trying to getting the water moons out of water and are doomed to fail, because there is no moon in the water. However, in their eyes, the moons reflected in the water are very real.

Note that water moons seem to be real but actually unreal, so they are illusions. Similarly, the world we perceive today is like flowers shown in the mirror and moons reflected in the water. They themselves are empty at every moment. All things are just false and empty. You will obtain and possess nothing if you try to gain them. However, you can feel the world and all things in it are so real and true. So they are called illusions and inverted cognitions. Aren't they illusions and inverted cognitions? Yes, they are. Only the great wisdom possessed by Buddha can make you realize all things in the world are illusions and inverted cognitions.

We do not have the Buddha's great wisdom and cannot understand what the universe really is. We are confused by all things in the universe, just as monkeys are confused by the moons reflected in the water. Monkeys think water moons are objective existences. When people lack wisdom, they also say that the things in the universe, such as matter and time, are objective existences. Remember the Buddha's famous saying: “All appearances are empty and false.”

“There will be corresponding shadows and images appearing.” Although they are not real existences, they can still be perceived and manifested through human seeing, hearing, feeling and knowing. They cannot be considered to be really existent because they are based on causes and conditions. However, as their conditions arise, they cannot be considered to be non-existent. They are like all of the things we perceive today, such as like the suns, moons, stars, mountains, rivers, lands and living beings. They are not really existent, but they are so real and true when they are manifested according to their respective causes and conditions.

Here is another example. Have you ever had dreams? (Students: Yes, we have.) Can you show me your dream last night? If you did not wake up, your dream would be real. Is it right? But after waking up, nothing in your dream exists. People may be on horseback and travel three thousand miles in their dreams, but when they wake up from their dreams, they are still in their beds, with their heads on their pillows. Now answer this question: Have they really travelled three thousand miles? (Students: No, they haven't.)

They haven't! Therefore, it should be known that the state and realm you see in your dreams are similar to those you see in the daytime. They are all illusory and false existences. When chased by a wolf in dreams, we still feel frightened and try to run away. When stabbed in a dream, we still bleed and hurt. Do people feel painful in a dream? Yes, they do. It is the same feeling as during the day. The blood in dreams is as red as we see in the daytime. However, after you wake up, there is no such wolf as you see in your dream. Nor is there blood on the bed. In fact, the state and realm people experience in dreams are the same with those they experience in the daytime. What is different is that people do not

consider what they see in the daytime is dreamlike, illusory and false. Over a couple of thousand years ago, Zhuang Zi said that things seen in both nocturnal dreams and daytime dreams are dreamlike, illusory and false. The daytime is still a dream, which is called a big dream. When combined, the nocturnal dream and the daytime dream are one dream. Who is the first to wake up from this big dream? You haven't yet. You are still in the big dream. You should know that what you see in your dreams is illusion. It is the same with what you see in the daytime. As Einstein said, "Both both time and matter are illusions." Do they really exist? No, they do not exist. And then when will you know what you see, hear, feel and know in the daytime is dreamlike, illusory and false? You will after you achieve your realization and after you understand your mind and see your nature. Then, by "looking", you will sigh with feeling: "The world originally does not exist!"

There were such outstanding people in every dynasty of ancient China, of whom one was the famous Venerable Master Xu Yun. He became suddenly enlightened in his investigation of Chan. Once, his hand was scalded by boiling water and his cup fell to the ground and broke. All of a sudden, he achieved awakening, thus understanding the mind and seeing the nature. He immediately made a verse:

*As the cup touched the ground,  
There was a crisp sound;  
All of a sudden, empty space broke,  
And my wild mind immediately stopped.*

This verse shows that empty space can be smashed to pieces and the great earth can disappear. Scientists still have a long way to know such phenomena in the natural world. Einstein had realized such phenomena, so he concluded that both time and matter are illusions. Now let's look at this example. Almost all of us have this experience. When we squat for a long time, we will see sparks flying in front of us if we stand up suddenly. However, those who do not squat long cannot see such sparks. Now a question has appeared: Are there really sparks in front of our eyes? There are not. If you think there are sparks, they are your illusions. If the sparks did not disappear after they have appeared, they would exist just as the sun and the moon do. When something does not disappear for a long time, people will consider it is real existence or objective reality.

The world you see today is the same as the sparks you see when you squat long and suddenly stand up. So, all things and all phenomena you see in the world today are nothing but dreams, illusions and sparks! In other words, the film of your life has not been finished. When your life film is finished, the phenomena you see now are gone. There is only a screen left. The mechanism is extremely profound and hard to understand.

The Buddha had long said that all the external phenomena you perceive are nothing but your mind, your body and the world. Let's look at the Taiji diagram we studied in the last lecture. If we use the yang half to represent our body and mind, that is, the subjective, Yin half will be the world, that is, the objective. Now here is a new question: Do the mind, the body and the world really exist? We can easily have the answer through the principle of Yin-yang halves of the Taiji diagram. The yang half represents the mind and the body. Yin half represents the world. Do they really exist? (Students: No, they don't.)

What's the reason? If this "S" line in the diagram is removed, are there still the yang half and Yin half? Look at this Taiji diagram. The yang half represents the mind and body. Yin half represents the world. Try erasing the "S" line in the Taiji diagram and you will know whether the mind and body in the yang half and the world in Yin half really exist. Do they really exist? Now attention! Now pay attention! I dislike the yang half and want it erased but want Yin half to remain. What should I do? Look carefully! I am erasing the yang half. As the yang half has been erased, is there still Yin half? (Students: No, there isn't.)



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With the yang half erased, Yin half is erased at the same time. Students, what does Yin half represent? Yin half represents the world. The yang half represents the mind and the body. If there is not the existence of the mind and the body, is there still the existence of the world? (Students: No, there isn't.) Now, attention, please! There is a very profound principle shown behind this phenomenon. If we remove the yang half, Yin half on the opposite no longer exists. To put it in another way, if the mind and body do not exist, the world no longer exists. On the other hand, if the world is removed, do the mind and the body exist? The mind and the body do not exist? Thus it can be seen that both the mind and the body and the world are not objective reality. The mind, the body and the world exist simultaneously, are prerequisites for each other's existence. Without the mind and the body, there is not the world. Likewise, without the world, there is not the mind and the body. Without the Taiji's yang half, there is not the Taiji's yin half; without the Taiji's yin half, there is not the Taiji's yang half. So Einstein said that both both time and matter are illusions. If you understand this, you will have wisdom.

The mind, the body and the world are not real existences. In Einstein's words, they are just illusions. Why? As this "S" line is removed from the Taiji diagram, are there the two halves of yin and yang? (Students: No, there aren't.)

As the two halves of yin and yang disappear, the so-called mind, body and world will disappear as well. Depending on the "S" line, there are the two halves of yin and yang in the Taiji diagram. The "S" line stands for various karmic information structures. Based on various karmic information structures appear the two halves of yin and yang, the subject and object, the inside and outside, the mind, the body and the world. Do the subject and object, the inside and outside exist? They do not exist. They are not the so-called objective reality! The understanding depths of Eastern and Western cultures are different. Western culture insists on the view based on the separation of the subject and object, while the Culture of Sages and Worthies in the east deny the view based on the separation of the subject and object. In their view, both subject and object are not objective reality. If there must be objective existence, it should be the unity of heaven and man, for subject and object have the same source and exist at the same time. Look! Only those who have wisdom in the West can understand the mind-ground Dharma-door created by Eastern sages.

According to western thinking, there must be a sequence, namely, an order of time, in the process of the emergence of yin and Yang. This is the lack of enlightenment! There is really not sequence in the emergence of the two halves of yin and Yang in the Taiji diagram. There is no such existence of sequence. Subject and object, inside and outside, mind and object exist at the same time and have the same original body (noumenon). There is no order of time in their appearance and disappearance. Why? The two halves of yin and yang in the Taiji diagram exactly show the law of the unity of opposites. Should there be a sequence, that is, the order of time, there wouldn't be the unity of opposites. Just because there is no sequence, there is the existence of the unity of opposites. Because of the simultaneous existence of the two halves of yin and yang, there is no such existence as front and back, leader and follower, beginning and end.

### **III The World Discovered is Based on the Karma Created.**

#### **1. The information structure of the "S" line**

The mind, body and world we each have are just false appearances which depend on the "S" line for their existence. The Buddha said that these phenomena are "temporary existences caused and maintained by consecutive ideas and thoughts". As the "S" line is drawn out, nothing exists. Now a question has come up: Will the moon still exist if the

moon is not looked at? Without the “S” line, the moon does not exist. Even the person who looks at the moon does not exist. Without the yang half, there is not Yin half. This is because yin and yang, subject and object, inside and outside exist at the same time. About five hundred years ago, Wang Yangming, the founder of the mind school in the Ming Dynasty, put forward his famous “flower case”. When flowers are not looked at, the flowers do not exist. So he has been considered by Westerners as the initiator of quantum mechanics. There is a similar case in modern times. Einstein once asked the students following him in the campus, “Will the moon exist if it is not looked at?” This is the famous “moon case”.

What do outside things depend on to exist? They depend on the “S” line to exist and display themselves. As was explained previously, the “S” line is just the karmic information structure. As a result of the karmic information structure represented by the “S” line, both internal and external objects will be shown. Without these karmic information structures, the phenomena such as the mind, the body and the world do not exist. If there is nothing shot and saved in the movie film, there will be nothing shown on the movie screen. The screen will have nothing. So whatever is shown on the screen has been recorded and saved in the “software”.

The great Buddha had long known the principle and described it as “The world one discovers is based on the karma one has created” or “One finds one’s own world according to one’s own karma”. Things you see are represented by the two halves of yin and yang in the Taiji diagram, with the yang half symbolizing the mind and body, and Yin half symbolizing the world. These things, including the mind, the body and the world, are revealed and displayed according to the information structures represented by the “S” line. However, as the “S” line is removed, all things on the both sides, such as the mind, the body and the world, disappear immediately and simultaneously. This suggests that when there are karmic information structures, the mind and the body will be displayed on one side and the world on the other.

Now don’t look at the blackboard. Let’s find where the “S” line is in the real world. Contemplate yourself and you will find that both your mind and your body that consist the whole of you can be represented by the yang half. The world and external things you perceive can be represented by Yin half of the Taiji diagram. Therefore, everyone has his own karmic information structure stood for by the “S” line. This karmic information structure is not dead and unchanged. The Buddha said that there are ninety kshanas in an idea and there are nine hundred productions and extinctions in one kshana. What does this mean? It means that about 81000 frames of your “film” are shown within the duration of one idea. It is really too fast! For this reason, you have been completely cheated and fooled by the films and movies shown through your own high-speed projectors. If these films were not shown at such a high speed, everyone would know they are false and empty. Am I right? If a galloping horse is shown in slow motion you will know it is false and empty. However, when the film rotates in a projector so fast that the resolving ability of your eyes cannot tell the difference, you will think they are real and true. You will feel Zhang Fei’s war-horse is galloping. In fact, Zhang Fei’s war-horse is not moving at all. We have 81000 change and transformations between productions and extinctions in an idea. That is to say, there are 81000 frames of the film have been shown on the screen. As a consequence, all of us have been deceived by the phenomena of the world and are unable to know they are false and empty. However, those great sages had long certified and known this mechanism and principle.

◎..... Some scholars think that it was in the Song Dynasty that the Taiji diagram appeared in the world. It is not right, for the Taiji diagram has been popular among the people for a very long time. As is shown in Ying Jing, “Yi has Taiji, which produces the two

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forms. The two forms produce the four emblems. The four emblems produce the eight trigrams.” Isn’t this the earliest form of Taiji?! Who brought Yi Jing into the world? (Students: It was King Wen of Zhou Dynasty.)

It was not King Wen of Zhou Dynasty. It was Fu Xi who brought Yi Jing into the world. How many years are there from Fu Xi’s age till now? As is recorded in Lie-zi, one of the important Taoist classics, there has been about 300000 years from Fu Xi’s time till now. Lie-zi is a very important classic but has long been ignored. People are unable to understand Lie Zi’s state and realm. Truth is often existent in what ordinary people feel absurd. Why? The reason is that those in their human state and realm cannot understand and accept that of Lie Zi, just as the donkey cannot bear the weight of the load carried by the camel. Lie Zi said that it was 300000 years since Fu Xi’s age. This is unimaginable for modern people. Can you imagine such a long historical period? According to Shakyamuni Buddha, we are now in a “decreasing eon”, during which human lifespan has been falling, with one year off every 100 years. The original human lifespan is 84000 years. Since then, human lifespan has been decreasing, with one year cut off every 100 years. When Shakyamuni Buddha came into the world, human lifespan had already reduced to 100 years old. Now the average human life span is 70 years old. If we date back, with one hundred years plus one year, it can be concluded that the average life span of the people living in Fu Xi’s time was over 3000 years old. ....

Students, your ancestors had great wisdom. They had long known that as the “S” line vibrates, there will be inside and outside. In reality, there is neither inside nor outside! It is like a bird cage in empty space. Originally, there is no such bird cage in empty space. It is the bird that thinks there is inside and outside. Once you have the information structure of such an “S” line, there will instantly be the changes of 81000 productions and extinctions in an idea. As a result, you feel that your body and mind always being there and changing. Is your body changing? What did you look like when you were three years old? What do you look like today? Is my appearance is alike yours? No, they aren’t. Your hair is black while mine is white. Why? This is because they are changing all the time. There are hundreds of thousands of cells in our body dying and being born all the time. The development of science is to prove that the theories of ancient sages are correct.

How does the world exist? It depends on karmic information structure. The Buddha regarded the mind and the body as principal retribution and the world as dependent retribution. What does principal retribution mean? Principal retribution refers to the appearances of your mind and your body on the basis of the karma you have created. Look at the people around you. Some are good-looking while others are ugly; some are clever and smart while others are foolish and stupid. Some people have good family circumstances while others have a bad environment. Family environments belong to dependent retribution. Some people are born in the Arctic Circle, where it is extremely cold, while others live in the equatorial regions, where it is extremely hot. As you see, different people have their principal and dependent retributions. Your dad is different from his dad. Why are they different? The reason is that they have different karmas. Your dad did well in his “physics assignment” and got 100 points. His dad only got 60 points in his physics assignment and did worse in other assignments. You see, they did homework differently and got different points. The better you do your homework, the higher your points will be. The worse you do your homework, the lower your points will be.

So, which do you choose, being a good person or an evil one? Being a good person, you will receive good retribution and discover good and beautiful worlds that correspond to you acts of kindness. By doing evil, you will receive bad retribution and find evil and violent worlds which are in consistent with your evildoing. There are two types of karma, one being wholesome karma and the other unwholesome karma. Based on wholesome

karma, you will find good retribution. Following unwholesome karma, you will unavoidably discover bad retributions. As I just told you, this eye is both a projector and a camera. When you steal something from others, your mind, body and the world will immediately change. Mentally, your heart is full of stealing thoughts; physically, you engage yourself in various acts of stealing; and in mouth, there are various lies. You have changed completely. When you have an idea produced to steal something, you have created evil karma in your mind. When you take action to steal something, the evil karma will be created through your body and mind. In the end, you will surely meet and find bad results: being caught by the police, or being found and beaten by the owner, or being sentenced to hard labor or even death. Are these bad results bad retribution following the karma you have created?! They really are! If you learn the spirit of devotion from Bodhisattvas, practice charity, being helpful to others, and serve the people and the living beings every day, you are creating wholesome karma. Consequently, you'll be respected and loved by all. They will show respect to you even hear your name. The consequences are greatly different.

Therefore, we must try our best to create good information structure of “S” line. The constantly changing principal and dependent retributions of the “S” line (the mind, body and world) you have today are exactly the karmas you have made in your past lives. As the Buddha said, “If you want to know the causes in past lives, what you are experiencing this life is.” The karmas you made in past lives are being unfolded and shown kshana by kshana in your great perfect mirror of true emptiness. Take eating meat for example. If one often eats meat, this karma caused by eating meat will make one susceptible to cancer. Living with cancer is not the worst result. There is something more horrible. If you eat port every day, you are adding the pig's information structures to your human software, thus making your DNA filled with the information structures of pigs. In this way, by superimposition, your human software will gradually turn into the pigs' software. With the pig software, you have no choice but to be reborn as a pig in the next life. No one can stop this from happening. How horrible it is! How horrible it is! Therefore, you mustn't make evil karma.

## **2. Greed, anger and stupidity result in flood, fire and wind.**

What is the principle of the Buddhist saying that living beings make their respective discoveries based on their respective karmas? “Even after hundreds of thousands of eons, the karma created never disappears”. What do the movements and changes in the world depend on? They depend on karma, the power of karma. What is karma? Karma refers to causes, also known as karmic causes. When karmic causes are created, these karmic causes inevitably lead living beings to karmic results. Karmic results are the “discoveries” made by living beings. Living beings make their respective discoveries according to their respective karmas. This is one of the important materials the Buddha used to teach living beings.

Discoveries made according to karma can be understood easily. All of you did homework in middle school. Now, let's use doing maths homework as an example. If your maths homework were well done, you would get 100 points in the exam. Doing maths homework is the cause. Based on your maths homework, you got 100 points. This is the result. Your physics homework was also well done and you got 90 points. Look! This is the discovery you made based on the homework you did. As a result of your homework (karmic cause), you got the points (discoveries; karmic results). Students, this truth is very simple, but this truth is a very important and crucial philosophical problem in the whole universe.

The karma based on is chiefly divided into two categories. One is wholesome or good karma, and the other is unwholesome or evil karma. Besides, there is a third category, the

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unidentifiable karma, which refers to karma that is neither good nor evil. Karma is not something dead but a kind of information structure. When you get angry, you may complain or hate someone or even gnash your teeth. When you produce an angry mind, idea or thought, such a mind, idea or thought is an information structure, namely, karma. Humans consist of software and hardware, as a computer does. As long as you have hatred, you brand the information structure of hatred on your software. Greed for money, lust, fame are profit also information structures, and so are jealousy and doubt. Therefore, people who have different mentalities will have different karmic information structures. The mystery and mechanism in this is beyond ordinary people's understanding, but the ancient sages and worthies had a clear understanding of it. Following the causes of various karmic information structures produced by different mentalities, people will find the corresponding results and retributions. Shakyamuni Buddha, having fully known the cause and effect of the three periods of time, could know the karmic causes and resultant retributions of countless eons.

When a person gets angry, his angry and furious mind will produce large quantities of karmas of anger. Following these karmas of anger, this person will discover mountains of knives and seas of flames. It is really horrible! Just because of anger and the self-organization of the karma information structures created, mountains of knives and seas of flames are revealed and displayed. The Buddha said the mechanism behind these phenomena is beyond ordinary people's imagination. Only people who have attained the seed wisdom can understand it. Those who have attained the seed wisdom are Buddhas. So only Buddhas can know the reason why angry minds and thoughts lead to mountains of sword and seas of flames. This is because angry minds and thoughts are characterized by fire. The karma of anger and hatred can lead people to discover fire. Why do anger and hatred lead to the emergence of fire? This is because karmic information structures are miraculous. This mechanism is not as simple as shooting a movie. Whatever are shot can be shown on the screen. Shooting a movie is just a metaphor used to the miraculously complex process. The working of karmic information structure is incredibly complicated. There is not a one-to-one correspondence between this process and shooting a movie. For example, you have created (shot) the ten good karmas. How can the content of the ten good karmas cause the manifestation of the impressive scene of the realm of heaven? Therefore, the discoveries you made life after life are non-linear phenomena of self-organization produced through the automatic combination of karmic information structure. For example, if you recite the Buddha's name, you will be reborn in the extraordinarily majestic world of ultimate bliss. The mechanism and principle are extremely complicated. Only those who have attained all seed wisdom can understand it. The Buddha said that we ordinary people do not know why thorns grow on brambles. We can only find thorns grow on brambles.

However, generally speaking, this kind of causal relationship can be compared to film shooting and film making. Different kinds of information structures interact with each other, which gives rise to the phenomenon of self-organization. Thus, information structures self-organize themselves. After self-organization, a subtle mechanism has been formed in the self-organization phenomenon, through which angry thoughts are transformed into mountains of swords and seas of fire. So far, no one knows the mechanism that the world one discovers is based on the karma one has created. Philosophers don't know it. Nor do scientists. However, only those great sages, such as Lao Tzu and Shakyamuni Buddha, know such deep, subtle and wonderful mechanism and principle. Only they know it. Therefore, the Buddha is called the one with all seed wisdom. He knows all kinds of mechanisms and principles.

Indeed, the fundamental law that the world one discovers is based on the karma one has created is absolutely true and right. The unfilial daughter beat her mother, and thus

created the evil karma of disobedience and rebellion. As a result, following her karma, he transformed into a dog. From this example, you can feel subtlety of the macroscopic and microscopic mechanism and principle that the world one discovers is based on the karma one has created. What you do now is to remember this mechanism and principle. Greed is externalized into water, anger is externalized into fire and stupidity is externalized into typhoons and hurricanes. Greed, hatred and stupidity are causes while flood, fire and hurricane are results.

What's the most on the earth's surface? (Students: Water.)

Water is the most abundant thing on the earth. As you see, more than 70% of the earth's surface is water. What's more, the water has been polluted, salty and bitter. Can such water be drinkable? (Students: No, it can't.) In the 70% of the water, fresh water and clean water only account for a small proportion. Although there is so much water on the surface the earth, there is still a shortage of fresh water. Why is there so much water on the earth? The Buddha has already made this issue clear in Buddhist sutras. Our earth is called Jambudvipa in Buddhist sutras. The Buddha said people living in Jambudvipa are very greedy. How can we see that we are greedy? This 70% bitter water is the evidence. Last time I told you, "The mind is the world and the world is the mind." The mind you have corresponds to the world you live in. The world you live in is the evidence of the mind you have. On the other hand, your world is the display of your mind. These phenomena just reveal the principle that the world one discovers is based on the karma one has created. Students, what are your mentalities today? If you want to know the mentalities of modern human society, you just look at the natural world they live in. By looking at the world they live in, we can infer the mentalities and thoughts modern people have harbored. This is the application of the principle that the world one discovers is based on the karma one has created.

When I was your age, the river flowing through my hometown was unpolluted. The river water could be drunk directly. The river water of every part was clean and drinkable. Even dirty water will get clean a hundred steps away. But now there is no river that is unpolluted in the world. The children born today will not see unpolluted rivers any longer. Nor will they believe there used to be unpolluted rivers in ancient times when they read accounts of clean rivers and lakes in textbooks, because they have never seen a really clean and clear river. Do you think it is possible that people will see clean and unpolluted rivers in the future? It is impossible unless their minds can be purified and the pollutions can be well controlled. You were born in a world of polluted and smelly water. Polluted rivers and lakes are everywhere. In the distant ancient times, people could often see phoenixes. Now people cannot see phoenixes, so they doubt whether or not there used to be phoenixes. In the same way, people in the future cannot see clean rivers, so they will also doubt the existence of clean and unpolluted rivers.

The first time I saw the Yangtze River was in the mid-1970s. The Yangtze River then was clean and unpolluted. When I visited it in the 1990s, this great river was polluted. Now, no matter where you go, you can't find a river without pollution. You haven't seen really clean water since you were born, have you? Student: Yes (Students: Yes!)

Yes, you have never seen really clean water, because when you were born, the mind of the whole human race has been contaminated. Having been occupied by unclean thoughts, people's hearts have become more and more greedy. As a consequence, clean rivers, lakes and seas have been polluted. Look! Does this phenomenon show the principle that the world one discovers is based on the karma one has created? It is really so!

For another example, the sea level is now higher than in the past, and the ice at the north and south poles is melting. This is the so-called greenhouse effect. The greenhouse effect existing in nature, from the point of view of sages, also mirrors the principle that the

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world one discovers is based on the karma one has created. Why? This is because modern people have become very greedy. They care about nothing but MONEY! The human mind of the whole human race has been fully polluted. Children have been educated to compete against others since childhood. This is the truth of wolves. This is the rule of animals. Now, people have become like this, all because of the influence of those barbaric, backward and vulgar cultures in modern times. If people cannot receive good education as a child, they will suffer throughout their lives and also have far-reaching and negative effects on social atmosphere. The influence of the advanced and high-level culture of Eastern sages and worthies has been diluted by the spread of the Western decadent, inferior and barbaric culture.

For thousands of years, Chinese people have been educated and influenced the culture of sages and worthies. “At the beginning, the nature of people is originally good.” Human nature is originally good. “Their nature is similar but their habits are different.” Although they have the same original nature, people’s habits are greatly different from each other. What do we study now? What we study now are not the theories of sages and worthies but the Western culture of competition and plunder. Weren’t the enclosure movement and the Industrial Revolution filled at the beginning with plunders and loots?! Depending on strong ships and powerful guns, they invaded other countries, trafficked opium, enslaved their people, and plundered their property. If I knock you down with guns, you will be my slave. Then I will take away your property. In China, they pillaged and burned the Old Summer Palace. They also destroyed what they couldn’t take away. “I will sell you opium and make you all drug addicts. Then I can conquer, plunder and kill!” These are their barbaric acts and theories.

However, the culture of Eastern sages and worthies is quite different. Confucius said, “All men throughout the world are brothers.” How should we treat our brothers? We should treat other people in the world as well as we do to our own brothers. Confucius also said, “If the peoples living distant places are disobedient, the monarch should cultivate virtue to make them come to pay homage. After they come, the monarch should make them virtually improved.” If distant peoples do not obey, the monarch should employ the advanced culture of sages to teach and transform them. Only when they are influenced by and equipped with advanced civilization and culture will the world be in peace and harmony.

Look at those sagely kings and monarchs educated and influenced by the culture of sages, and you will find they never bully other countries and peoples. What they care about is the education of the whole human race. Li Ji, *The Book of Rites*, states, “The education of the culture of sages is the first priority for the founding monarchs and their people.” It should be said that our ancestors also made mistakes, that is, they did not spread the civilization and culture of sages and sages across the whole human race, which led to the lack of harmony, peace and harmony in today’s human society. Good neighborly friendship is just a wish. Now the whole human race has been polluted by the competition and greed of Western culture. Alas! This culture has spread all over the world! You see, now your greed is no less than that of Westerners. They can speculate in stocks, and so can you; they compete against others for personal gains and interests, and so do you. You have learned all their low and backward things. Unfortunately, you seem to have learned and grasped all of their backward things and techniques. Now the whole human society has been increasingly greedy. The more greed people have, the more water there will be. Is sea level rising now? Sea level is going to rise. Why? This is because human beings cannot be educated by the culture of sages and worthies. As a consequence, their greed has been increasing!

Now let’s look at anger. Nowadays, people seem to have been full of anger and hatred. They do not have a mind of kindness and compassion. Some people harbor malice and intentionally kill others. Others mistreat and kill animals. Some of the evil doers have

received good education. It can be seen that if people don't receive the education of the culture of sages to purify people's mind, improve their personality, and improve the level of their human nature, even if they have more scientific and technological knowledge, they still have a fierce and savage heart. Some evil doers who have received university education have tarnished the reputation of higher education. These happenings are really heartbreaking. However, the most distressing thing is that today's children have no chance of learning the culture of sages and worthies, thus making them unable to receive the education of the culture of sages and worthies. Lao Tzu encouraged people to benefit but not harm others. He also required people not compete with others but to make contributions. Look at these concepts sages have spread. How great they are! While doing things, we should have a starting point that is beneficial to the public, human society and the natural world. With such a good starting point, they will not cause harm to others. You see, what excellent culture your ancestors had created! They tried their best to others, society and the whole living beings. They never competed for themselves. We should spare no effort to learn the advanced cultures and theories they left behind! Now, with Western culture introduced, kids, since they are very young, have been taught how to compete and fight with others. The following story shows the ideas modern primary school pupils have.

After school, a primary school pupil said to his mum, "Mum, I have some good news to you!" The mother asked, "What's it?" This son said, "One of my classmates has been killed in a car accident." Feeling shocked, the mother said, "Can this be good news?" The son gave the reason: "Mom, you know, he studied better than me. I have no competition now." Look! What have we made of our children now! Originally, children should have a pure and unpolluted heart, which should be true and innocent. However, educated and influenced by backward, barbaric Western culture, children today have been seriously poisoned and harmed. The poison of culture is the most horrible. Without the education of the culture of sages and worthies, the future generations of mankind would inevitably be led astray by evil knowledge and evil ideas of those backward and barbaric cultures. Why can Chinese civilization and culture last for thousands of years without decline? This is because Chinese civilization and culture is characterized by her elegance, nobleness and excellence. China has the advanced culture of sages and worthies which has made countless people, peoples and countries enlightened and upgraded in the history of China. During the period of South and North Dynasties, although China was occupied by the barbaric Hu people, those Hu people, as a result, were civilized by the Chinese culture of sages and worthies.

During the dynasties of Liao, Jin, Yuan and Qing, alien races invaded and occupied China, but they were all assimilated by the culture of sages and worthies and melted into the Chinese nation. Once, some Westerners who tried to conquer China by ruining the culture of Chinese sages and worthies, this is the most vicious plot and plan. This kind of plot and plan is not just aimed at conquering China but destroying the whole human civilization. How so? The reason is that human beings without the civilization and culture of sages and worthies are no different from animals. Should the mind and human nature of the whole human race be ruined by those who have deviant views and evil thoughts, the consequences would be extremely serious. But those who try to destroy the culture of Chinese sages and worthies will inevitably be revenged by their barbaric culture. This is because the law of cause and effect is real. Some westerners have put forward a theory of "yellow banana", whose purpose is to use Western culture to enslave the whole yellow-skin Chinese people. Now most of the Chinese people have become "yellow bananas". They have yellow skin but a completely westernized "white" heart. Barbarism has defeated civilization; backward culture has replaced sages' culture; low-level culture has covered elegant civilization. This is the status quo of the world today.



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However, it is hopeful that some Western cultural and technological elites, such as Joseph Needham, Bertrand Russell, Albert Einstein, Niels Bohr, Arnold Toynbee, Ilya Prigogine, Fritjof Capra and so on, taking the lead in awakening, have become the new force to discover and carry forward the cultures of Eastern sages and worthies. Now, as long as the civilization and culture of Eastern sages and worthies are really carried out in the native countries, it will become a common trend for people to follow and practice it, thus making human society civilized, peaceful and prosperous.

Unable to learn the culture of sages and worthies, Chinese children cannot be nurtured and positively influenced by the wisdom and virtue of the sages and worthies from childhood. Confucius said in *Li Ji*, “During the times when Dao prevails, people are unwilling to see things thrown to the ground and wasted, but they are still unwilling to hide them at home for personal use. They hate it when they cannot devote themselves to the public, but not for themselves.” In the era when the great Way prevailed, people cherished things, but the act of hiding the goods for themselves was something everyone hated. The people at that time were all altruists. They were not selfish at all. For a thing that was beneficial to everyone and society, people regretted that they had not done their best, but not for themselves. The guiltiest thing people had in mind was that they hadn’t made contributions to society. Now you see, the times of the prevailing of the great Way spread by Confucius corresponds to the state of contributing without computing and benefitting without harming spreading by Lao Tzu.

◎..... Students, as you see, because of their greedy minds, people follow their karmas created and discovered bitter sea water. What’s more, sea level has been on the rise. It is predicted by some scientists that, because the glaciers at the north and south poles continue to melt, sea levels have been on the rise. In this way, some coastal cities will surely be flooded. What’s the reason? From the law that the discovery of the world is based on the karma one has created, this is the result of modern people’s too much greed.

What is the expression of people’s anger and hatred? It is expressed by fires and wars, which occur frequently now. Nowadays there are forest fires, fires caused by earthquakes, volcanic eruptions and frequent local wars. It is not that there were not such things in ancient times but not so often. Now there are various disastrous phenomena caused by the karmas resulted from people’s anger and hatred, such as earthquakes, fires and conflicts, big or small, happening on the earth. Look at the frequent fires happening in big cities every day, and you will know modern people have too much anger and hatred. As a result, there are too fires.

Now let’s look at windstorm, which is externalized by stupidity. Thousands of years ago, sages knew that water is the externalization of greed, fire is the externalization of anger and hatred, and wind is the externalization of stupidity. When I was young, the strongest typhoon was only force 12. Now the wind-force of the most powerful typhoon has reached force 18. What does the phenomenon indicate? It indicates that microscopic mechanism can be shown by macroscopic phenomena. The law that the discovery of the world is based on the karma one has created put forward by the Buddha is the deepest mechanism at the micro level. What modern people have is not wisdom but cleverness and intelligence. What’s more, among modern people, there is the wide spread of various deviant views, which contribute to their increasing stupidity that has raised the force of wind. I can clearly remember that when I was young, the weather during Qingming Festivals was fine and warm, with willows swaying in gentle winds. Now in spring, there are many sandstorms. When I was a child, there was no such term as sandstorm. Later, sandstorms appeared and have become a frequent weather phenomenon. When there is a sandstorm, yellow sand is filled with the whole sky. In some places, even cars cannot move on. Nowadays people seem to have been used to such nasty weather. As a result of common

karma, people think it normal to have and “enjoy” sandstorms. Why? The reason is that “the mind is the world and the world is the mind”. The mind corresponds to the world. It can’t be wrong. As we can see, the whole human race has been very stupid. What makes me think so? All people have been trapped by “money”. They know nothing but money. This is an expression of the stupidity of the whole human race. If everyone lives for money, can it be possible to say there is human civilization in human society? There is not civilization but only money relationship. As you see, the whole human race has become stupid. How can we see that? What the whole human race pursues is nothing but money. They have nothing else to pursue. This is a manifestation of the stupidity of the whole humankind.

“Small-minded men, care about profit. Men of high morality and with great wisdom, focus on righteousness.” As we see, what ordinary people pursue is money and profit while what people of high morality and great wisdom seek is Dao and virtue. Confucius said, “Wealth and high position which are not based on righteousness are like drifting clouds.” Confucius, the Sage, said that to sages wealth and high position that do not conform to moral standards are like drifting clouds. What superior people seek is not wealth and high position not the perfection of morality and wisdom. They occupy themselves with the pursuit of wisdom. If you have no feelings, no morality, no culture and no civilization, even if you have riches and hold high positions, you will still be looked down upon by others. The level and state of sages are not measured by their worldly wealth, fame, profit and social position but by wisdom, virtue and character. Even ordinary people are not measured by their wealth and social positions. They are still measured by their levels of humaneness, righteousness, propriety, wisdom, trustworthiness, filial piety, fraternal respect, loyalty, faithfulness, etiquette, righteousness, uprightness and a sense of shame.

◎..... Nowadays people who have no sense of shame seem to have increased. So shameless are some that they even directly demand bribes from others. When both the governments and the ordinary people become more and more greedy, bitter water increases and sea level naturally rises. When both the superiors and the subordinates have too much anger and hatred, there are inevitably many volcanic eruptions, many earthquakes and many city fires. When both the leadership and the people become stupid and ignorant, the whole human race will unavoidably be stupid and ignorant, thus causing violent tornadoes, typhoons and hurricanes. Which country has the most tornadoes? (Students: The United States of America has the most tornadoes.)

What’s the reason? Why does the USA have the most tornadoes? Do tornadoes love America? No, they don’t. This is caused by the stupidity and ignorance of Americans. One of the reasons for deforestation in the Amazon is to serve steak to Americans for breakfast. With this karma of stupidity and ignorance created, the result of tornadoes will unavoidably be summoned and naturally take place in the United States of America. Do you think Buddha’s view that discoveries are made based on karma? It is absolutely correct. The Japanese kill whales and dolphins the most seriously, so tsunamis and earthquakes are frequent and serious in Japan. Does killing come from anger and hatred? Yes, the karma of killing is caused by anger and hatred. All in all, greed, anger and stupidity are the karmic causes while flood, fire and wind are karmic consequences. These are macroscopic examples of discoveries made on the basis of karma.

### **3. Discovery made according to karma; capacity measured based on knowledge.**

Where is the fundamental law that the discovery of the world is based on the karma one has created displayed? No one else but the Buddha knows this mechanism and principle. Rarely did the Chinese sages put forward similar topics. Some did but their explanations were not so precise. But through the experience of a native of Qin’an County,

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a county under the jurisdiction of Tianshui City, I firmly believe that Buddha is really a “truth-speaker and reality-teller”. In certain Buddhist sutras, the Buddha said that when humans see water, the water is water. However, when ghosts see water, the water is not water but fire. As we see, when we see water, we feel it is liquid and drinkable. Look (picking up a cup and pouring water)! What is this? Can you say it’s not water? You can’t. It’s water. Conversely, who says that this is water? (Student: Humans.)

Absolutely right! As humans, we discover that water is water. However, ghosts don’t think so. Seeing water, some ghosts only find fire while others find pus and blood. There are still some ghosts that only discover shit and urine. Seeing water, fish discover it is similar to the air as we humans find. Heavenly beings see water as glaze. These words are recorded in Buddhist sutras. Now, the problem is how to verify it. Fortunately, there are two reincarnation cases in Qin’an that can prove the authenticity of the Buddha’s saying.

In Qin’an, there is a woman farmer called Zhang Lielie, who can remember the experiences of her previous two lives. The locals call people such as Zhang Lielie the ones who haven’t drunk the memory-removing soup. Besides, another woman named “Jin角度” in Qin’an can also know the experiences of her last life. I personally investigated the two cases of their incarnations. There are still several other similar cases which I haven’t investigated. Zhang Lielie’s and Jinfang’s reincarnation cases are true happenings, which I personally investigated with some senior cadres of the province. Some photos were taken as materials when we investigated their reincarnation cases. The two women are still alive now, and many local people know their unique experiences. Zhang Lielie told me that when she was a ghost in the last life, she didn’t dare cross rivers. I asked why and she told me that a river she saw was filled with flames. I was shocked at what she said. I asked her if she could read Chinese characters. She replied that she was illiterate. I asked her if anyone else had explained to her some Buddhist sutras. She replied no one had explained Buddhist sutras to her. I asked her how she knew rivers are full fire. She replied that she saw it. Later, I confirmed what she said was true. I also confirmed that she knew nothing about Buddhist sutras. Zhang Lielie’s reincarnation case is an iron proof of the Buddha’s theory that discoveries are made on the basis of karma. Zhang Lielie’s case evidences that the Buddha’s saying that discoveries are made on the basis of karma are true and correct. Zhang Lielie’s reincarnation case also proves the accuracy and authenticity of the Buddha’s conclusion.

Water is seen by fish as air. Students, where do you live? You live in the air, but you can’t see it. Although we humans live in the air, we cannot see the air. In the same way, we see fish survives in the water, but fish perceives the water as we do the air. Maybe, heavenly beings see us live in the ocean (the bitter sea), as we see fish live in the water. Am I right? However, fish do not know it. In the eyes of fish, water to them is air to us. This reason is easy to understand. Fish in the water are similar to humans in the air. However, following their respective karmas, fish discover water as air while heavenly beings discover water as glaze.

Now, another question comes up: Which is right? Following the karma of human, there is water; following the karma of ghost, there is fire; following the karma of fish, there is air; following the karma of heavenly being, there is diamond glaze. Then which one is right? What is water in the ultimate state? Actually, none of them is right. All appearances seen are illusory and false. These appearances are discoveries made by different living beings according to their respective karmas. So, none of them are right. Were there not karmic information structures, there would be nothing at all. Only the original nature of true emptiness and absoluteness exists independently. Only when the original nature is removed can there be the real true emptiness and absoluteness. When there is nothingness, it is real “existence”. This state of existence is called “the Dharma-realm of One Reality”, as was

called by the Buddha. The real existence is “the Dharma-realm of One Reality”, that is, the original nature of true emptiness and absoluteness. The rest are just what discovered by living beings according to their respective karmas.

As long as you go deep into some theories, you will find that the science scientists are doing is just a very rough and simple understanding. The so-called science to which scientists have devoted all their lives is just concerned with what is discovered by people on the basis of their own karmas created. What's more, all the things discovered by people according to their own karmas are empty and false. Based on common karma, people discover water, whose chemical formula is H<sub>2</sub>O. Water can also be broken down into oxygen and hydrogen. They think these are very real. But in fact what they are studying are illusory and false appearances. Following their human karma, people discover the so-called water. But such understanding is not the ultimate truth. It cannot be considered as deep-level “science”. These material phenomena modern scientists are studying are just superficial phenomena, through which people cannot get liberated. The civilization and culture of Eastern sages do not study such things. The ancients followed the path of software civilization. They paid little attention to the study of the hardware. What they focused on was to understand the mind and see the nature and have their wisdom life developed so that they could enter the “greater self” of true emptiness and absoluteness. The science you are learning and studying now belongs to the hardware civilization, which, from the perspective of the culture of sages and worthies, is rough and shallow. For example, you devote all your life to studying water. But what you have been studying is what people discover according to their own karmas. Once your karmic information structures are altered, what you discover is not what you once studied. If you are reborn as a heavenly being, the water will transform into glaze. If you are reborn as a ghost, the water will be either fire or blood. The Buddha’s understanding of the world has to be amazing. You never know that Sakyamuni Buddha is the greatest sage of mankind unless you will personally certify the truth one day in the future. And then you will find it natural for you to give him three bows and nine kowtows. The Buddha’s wisdom is too profound to be measured. It’s a pity that you can’t study it. You can’t even listen to it. If so, are you still likely to know his great wisdom?!

What is “佛 (fó)” in Chinese? “佛 (fó)” is the Chinese transliteration of the Sanskrit word “Buddha”. At the beginning, Buddha was transliterated as fo tuo ye, but Chinese people prefer simplicity, so Buddha is transliterated into present “佛 (fó)”. A Buddha refers to an enlightened person with great wisdom. Nowadays, such a great and wise man as the Buddha has been considered by the common people as superstitious. In their eyes, wisdom and awareness have been considered as superstitious. Instead, the false and the superstitious have turned into truth. Nowadays the common people are superstitiously attached to “the water” they have discovered according to their respective karmas; scientists hold superstitious belief in what they have discovered according to their own karmas. It is not wrong to have faith in science, for science can benefit mankind in a way. However, when you regard science as truth, you will fall into superstition. Science is not absolute and ultimate truth. What science focuses on is not the ultimate state but things discovered according to human common karma.

#### **4. Show kindness and compassion for creatures and be a vegetarian.**

Students, you have known the law that discoveries are made according to one’s own karma. Now I’ll give you a simple example. You all love to eat meat. However, I didn’t eat meat since I was a child. I found that when I smelled meat, I was disgusted. The breath you exhaled was smelly, which made me unable to give lectures. Fortunately, it has got cooler. Otherwise, if those who stand beside me, I would feel terrible. The smell of the meat you

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have eaten is too bad to smell. In meat there are various unclean contents such as bacteria, viruses, etc. But you love eating it. In fact, the nutritional value of meat is not high at all. It is not even higher than that of tofu. It is just because human propaganda that makes meat nutritious. Dr. Sun Yat-sen was a medical scientist. He advocated vegetarianism and he was a vegetarian himself. He also called on the people to eat tofu, beans, etc. Why? This is because beans are more nutritious than meat. After a while, I will give you some materials that encourage people all over the world to eat vegetarian food to save the earth. When you eat meat, you are harming other animals and ruining the earth. When you eat meat, you are killing animals. How cruel you are! When you take other lives to feed your own, are you a big pest? Now human beings have become pathetic and deplorable. They have to eat other animals to support themselves.

People with love, kindness and compassion at all times and in all countries advocate vegetarianism. Abraham Lincoln said, "I attach equal importance to human rights and the rights and interests of animals, which should be the consensus of all human beings."

Dr. Sun Yat-sen said, "It's only after the improvement of human's livelihood that we know how to eat plants. China is a country with ancient culture, so most Chinese people are plant eaters. As for those who eat animals, most of them are barbarians and savages." "What Chinese ordinary people drink and eat are tea and light food assisted by vegetables and tofu. These foods are considered by nutritionists to be the best food today. Therefore, those who live in the remote areas of China and do not drink alcohol and eat meat always enjoy a long life."

Mohandas Karamchand Gandhi said, "Whether a country is great or not, and whether a country has a high level of morality or not can be judged by its attitude towards animals. To me, a lamb's life is as precious as a human's. I don't want to take the lamb's life for the sake of the human body. I think that the more helpless animals are, the more protection should be given to prevent them from human cruelty." "No matter when and where it is, I don't think it is necessary for us to eat meaty food." "In my opinion, when our mind develops to a certain stage, we will not kill animals for food any longer." "I don't think meat is necessary for any occasion in human life." "If we are higher than animals, it is wrong for us to repeat their behavior."

Tolstoy (Лев Николаевич Толстой) said, "If one yearns for a just life, the first step is to forbid hurting animals." "Vegetarianism will give great joy to those who are determined to bring the kingdom of heaven to the earth, because vegetarianism symbolizes that human beings' yearning for perfect morality is real." "If humans are eager for the right way of life, they will begin to abstain from meat. To put it simply, eating meat is immoral, because eating meat depends on immoral behavior – killing animals. Only those who are greedy and gluttonous do this." "For the future, everyone has different ideas. Some make people understand things and force them to change their way of life. These ideas include emancipating slaves, giving women equal status, stopping killing animals and so on." "If you are already a vegetarian, never change your mind just because your relatives and friends attack, criticize or laugh at you. If everyone could eat meat, then eating meat would be nothing, and meat eaters would not attack vegetarians. Actually, meat eaters are uneasy, because at present, they've realized eating meat is a sin, but they are still unable to get rid of it."

In the sixth century BC, Pythagoras began to advocate vegetarianism. This Greek philosopher and mathematician lived mainly on plants, especially cabbage. It is said that he once paid the fishermen to release the fish they caught to the sea. Pythagoras said, "As long as people continue to mercilessly destroy the lives of lower animals, they will never understanding the true meaning of health and peace. The reason is that if they cannot stop killing animals, they will kill each other. Indeed, it is impossible for those who sow the

seeds of murder and pain to harvest the fruits of happiness and love.” “Dear friends! Never let evil food stain your body. .... Only animals use meat to satisfy their appetite. However, not even all animals are like this! Cattle, horses, sheep and so on all eat grass to maintain life.”

Bernard Shaw had been a vegetarian since he was 25, because he was tired of “eating killed animals”. Before his death, many people asked him why he always looked so young. Bernard Shaw always replied this way: “It’s because other people look older than they really are. What else can you hope for people who eat animals’ carcasses?” He also said, “Animals are my friends. I will never eat my friends.” “Strangely enough, recently people have looked older than they really are. I think perhaps it’s because they are not vegetarians as I am. Besides, this phenomenon may result from the fact that they enjoy animals’ carcasses and use a lot of antibiotics.”

In Einstein’s point of view, the best way to improve your life expectancy is to eat vegetarian food. He said, “I personally think that the impact of vegetarianism on human beings alone is enough to prove that vegetarianism has a very positive influence on all human beings.” “I think the change and purification of the temperament produced by vegetarians are of great benefit to human beings, so vegetarians are very auspicious to human beings.”

Ralph Waldo Emerson said, “Even if the slaughterhouse is hidden hundreds of kilometers away, as long as you eat meat, you will be an accomplice.”

Dr. Albert Schweitzer said, “Unless you are able to embrace and accept all creatures, rather than just limit your love to humans, you are not truly compassionate.” “People who have the ability to think will certainly oppose all forms of cruelty, whether or not they are deeply rooted in tradition. As long as we have a choice, we should avoid making other animals suffer.” “Unless we can extend our love to all living beings, we will never find peace.” “My life is full of meaning for me, and the lives beside me are also full of meaning. If I want others to respect my life, then I have to respect other lives as well.” “In the western world, morality has always been limited between people. It is very narrow. We should have an unlimited view of morality, with animals included.” “There is a strong belief produced in me that we have no right to inflict pain and death on other animals unless there are unavoidable reasons. We should think that it is a very hateful thing to cause other creatures to suffer and die unintentionally.” “If people were devoted to protecting animal life since they are very young, just as I do, it would be a special joy for them, for the consistent ethics of ‘Homage to Life’ shows sympathy and compassion for animals. This kind of emotion, which is often represented by “feelings”, is also the unavoidable responsibility of thinking human beings.”

Immanuel Kant said, “If human beings don’t suppress their seven passions and six desires, then they should be kind to animals with their love. Those who are cruel to animals are unlikely to be so good to other humans. We can judge a man’s heart from how he treats animals.”

There are many vegetarian records in Leonardo da Vinci’s notebook. It reads, “I didn’t eat meat for a long time. One day, human beings will prohibit the killing of animals, just as human beings are forbidden to kill other humans.” “Man is indeed the king of beasts. His cruelty is superior to all animals. We live by the death of other creatures. We are all their graves. I swore not to eat meat when I was very young. One day in the future, killing animals will be regarded as killing people.”

Voltaire said, “If they can talk, do we dare to kill them?”

Franklin said, “Eating meat is a kind of murder without proper reason.”

Linnaeus, a Swedish scientist said, “The structure of human beings, whether from the inside or the outside, if compared with animals, fully shows that vegetables and fruits are

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his natural food.”

Socrates was also a vegetarian and he never wore animal fur. He insisted that eating animal meat makes people more violent.

Rousseau believed that carnivores are crueler and more aggressive than herbivores. He reasoned that people should go veggie so as to avoid making children greedier and more ferocious.

Look at your teeth. What teeth do you have, flat teeth or tiger teeth?

Flat teeth! People with flat teeth are born to eat plants. Some people go against their heaven nature and become so cruel that they kill animals for blood and food. Carnivores, such as cats, tigers, wolves, dogs and so on, have tiger teeth. Herbivores, such as cattle, sheep and so on, have flat teeth, which are designed to eat vegetables and fruits. What we have are flat teeth, so we shouldn't eat animals. If you are born a vegetarian but you insist on eating meat, you are going against the law of heaven. The history of human eating animals is not long. Among this crop of humans, it was in the times of Shennong that a few humans began to eat animals. As a result of eating meat, humans had begun to suffer from diseases, thus, making medicine appear in human history. As is recorded in documents, “Shengnong tasted hundreds of herbs to make medicine to cure diseases.” Prior to Shennong's era, people were vegetarians, so they seldom got sick! Even if they suffered diseases, they are also minor ones. They didn't need medicine to cure themselves of their illness. Because of eating meat, modern people suffer from many diseases. I witnessed some seriously sick people who eat meat. If they changed their diet structure, their diseases would be controlled. And thus they would achieve natural recovery. I once advised some cancer patients to eat vegetarian food. As a result, their diseases were quickly be cured of. These were true happenings. These cases are true happenings. The former deputy director of Beidao District Bureau of justice had cancer. The doctor in charge said he could only live for two or three months. Later, he followed my advice and became a veggie. He lived for more than ten years before he died.

You need to understand the deep truth. Nowadays, there are in our society various hospitals, outpatient clinics, health centers, medical centers, etc. And all of these hospitals are full of sick people. Why? The main reason is that they eat meat. If people all over the world went veggie, most diseases would be removed. Vegetarianism makes people healthy. As a result of eating meat, some kids' faces are so pale.

◎..... What is a robbing and harming mind? With a robbing and harming mind, people will rob and harm others as a robber does. As I said just now, when animals are being killed, they cry in despair, covered with blood. And then they are eaten with blood still dripping. How cruel humans are! Those who do this harbor a robbing and harming mind, an evil mind. It is not a kind mind and compassionate mind. What's a kind mind? A kind mind is characterized by altruism. People with such a mind will sacrifice themselves to benefit others. A robbing and harming mind and an evil mind are characterized by extreme egoism. People with such a mind will damage others to benefit themselves. Damaging others to benefit themselves is the display of a robbing and harming mind as well as an evil mind. Of all the evils, the worst is to kill others to maintain one's own life. Students, are you such people? (Students all remain silent.)

As you can see, for more than ten years, I've been promoting veganism, advising people not to kill animals for meat. People have no right to kill animals because everyone in the world has the right to live and survive. What right do you have to kill them? Who gave you the right to take the lives of other beings? Do not do to others what you do not want done to yourself. Never impose on others what you do not desire. Do you like to be eaten by a wolf? (Students: No, we don't.)

Certainly you don't like to be eaten by others. People should go to ask those animals to

be killed whether they are glad to be killed and eaten. As we see, when sheep are to be killed, they shed tears. When bulls are to be slaughtered, they cry sadly and some even kneel down. Aren't those animals to be killed pitiful?! Don't they deserve sympathy?! A man of kindness never kills animals, and so do you. I advised my previous students not to kill animals for meat. Only by doing so will they enjoy good health. Never create killing karma. If you eat meat, you are killing animals. You do not know the deep truth behind eating meat. According to the ancient and modern documents at home and abroad, the most kind and wise people in the world are mostly vegetarians. Einstein was vegetarian, so were Socrates and Tolstoy. Lao Tzu and Zhuang Zi vegetarians and so are the Buddha and Master Hui Neng. As we everyone can see, Venerable Xun Yun was a vegan and lived for 120 years. Venerable Zhaozhou was also a vegan and lived for 120 years. Now you have been misled and deceived by the meat eating people who publicize that meat is nutritious. In fact, meat is not even as nutritious as beans. To make matters worse, those who eat meat can create killing karma easily, as a result of which they must receive evil retribution. Please look at the nutrition table on this material. Compare the nutrition of soybean with that of meat, and you'll find soybean is more nutritious than meat (see attached tables). Is eating meat really for nutrition? Not at all! It has become a habit to eat meat. That they eat meat is to satisfy their desire of mouth and stomach! But you should know that eating meat unavoidably leads to creating killing karma. Following the killing karma, people unavoidably discover evil retribution they deserve. Once people discover the world according to their killing karma, it will be too late for them to repent.

You will be reborn as what you have eaten. What did the Buddha say? He said, "A person eats a sheep. The sheep dies and becomes a person. The person dies and becomes a sheep, and it goes on that way through ten births and more." In the history of China, there was an emperor call Emperor Wu of Liang Dynasty, who advocated veganism during his reign of over 50 years. The emperor had a national master called Master Bao Zhi, honored as Master Zhi Gong. One day, Master Bao Zhi met a Buddhist who practiced Dhyana but did not abstain from beef. Master Bao Zhi asked him, "How dare you eat meat?" This Dhyana master replied, "I eat them in order to save them from suffering." Later, this Chan Dhyana master died and became an ox. Master Zhi Gong, who had spiritual penetration and knew it, met and recognized the ox. He asked the ox if it was that Dhyana master and the ox nodded its head, showing it was. Master Zhi Gong asked the ox, "Have you said that you ate beef to save oxen from suffering?" Hearing Master Zhi Gong's words, the ox was so ashamed that it killed itself.

According to their own karmas, living beings discover their own unique world. That I teach you this is to remind you not to create the karma of killing. The reason is that if you eat half a kilo of others' flesh, you inevitably repay them with a thousand grams of your flesh. In other words, you must pay off what you have eaten in transmigration. It was Master Zhi Gong who discovered this law. Once, Master Zhi Gong was invited to attend a wedding. He made a verse to describe what he saw at the wedding.

*Strange indeed! Indeed strange!*

*The grandson is marrying the grandmother.*

*Pigs and sheep are sitting at the wedding banquet.*

*The six kinds of relatives are being cooked in the pot.*

*The son is beating the drum made of his father's skin.*

*Everyone has come to offer their congratulations.*

*But I see that is really suffering.*

In ancient times, people often asked monks to chant sutras and pray for blessings when they had a wedding. Once, there was a family doing the wedding. Master Zhi Gong was invited to chant sutras. Having observed the family, Master Zhi Gong found the bride was



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the reincarnation of the groom's grandmother. So he said, "Strange indeed, indeed strange! The grandson is marrying the grandmother. The daughter is eating the mother's flesh. The son is beating on his father's skin. Pigs and sheep are sitting at the banquet. The six kinds of relatives are being cooked in the pot. Everyone has come to offer their congratulations. But I see that is really suffering." It goes like this. Having further observed those who were at the wedding, he found those pigs and sheep previously slaughtered now had been transformed into his six kinds of relatives and were seated at the wedding banquet. The pigs and sheep being cooked in the pots used to be the groom's six kinds of relatives but have been transformed into pigs and sheep being cooked in the pot now. Therefore, I have told you it is suffering when people follow their karma to discover their own worlds in transmigration. So, you must keep a kind and compassionate heart. With a kind heart, you will make others happy and joyful. With a compassionate heart, you will help others get rid of their pain and suffering. A truly compassionate, kind-hearted person never pokes a knife at an animal. Let alone eating the animal after it is killed! Please think about it. Can this phenomenon be considered civilized? Of course not! Those who really understand the truth will stop eating meat as soon as possible. In this way, the karma you create will be less and less. With the karma of killing created, one inevitably receives bad retribution, which is horrible

According to the law of discoveries made according to karma, we, following our human karma, have discovered all things in the universe, of which one is water. The principle of discovering other things is the same as that of water. The Buddha also said, "**The color of the food varies with the level of the blessing and virtue.**" What does this saying mean? Blessing and virtue refers to karma here. Heavenly people eating food is used by the Buddha as a metaphor. The food heavenly people eat is from the same pot. However, the colors of the food in their bowls are different depending on the blessing and virtue they have accumulated. With different levels of blessing and virtue, the appearances and flavors of the food in their bowls are different from each other. This is one of the famous sayings transmitted by Shakyamuni Buddha. With large quantities of blessing and virtue accumulated, you naturally have a kind and compassionate heart, and the karmas created through your body, mouth and mind will be good ones. As a result, the colors, flavors and shapes of your food will naturally be wonderful. Otherwise, the colors, flavors and shapes of your food will be inferior. If you can really understand the law of discoveries made on the basis of karma, you will get endless benefits not only in this life but also in your infinite future lives. It depends on whether you can put it into practice. Be a vegetarian tomorrow. Besides, try to persuade your family members, relatives and friends not to kill animals and eat meat. Can you do it? (A girl student: No, I can't.) If not, you will be led by the karma created to experience the world. (Students: Hahaha....)

Now you haven't yet realized the significance of this law. I hope you can understand it, accept it and be a vegan as early as possible. There is no harm in eating vegetarian food. By doing so, you can save more creatures on the earth. There is an American athlete who has won more than ten gold medals. What's his name? (Students: Lewis.)

This Lewis is a vegetarian. Vegetarian people have good endurance. Most of the people at all times and in all countries who have made great contributions to mankind are vegetarian.

## 5. Stop doing evil but do good

From the perspective of discoveries made on the basis of karma, we know that all things in the universe are displayed according to the karma created. Are they objective reality? No, they aren't. For example, you think water is objective reality, but ghosts discover it as fire, fish think it as air, and heavenly people view it as glaze. There is no such

phenomenon as objective reality. Everything is displayed on the basis of karma. With a robbing and harming heart, one inevitably meets evil retribution ahead. With a kind and compassionate heart, one definitely has good retribution.

Have you heard of Li Linfu? He was a Prime Minister of Tang Dynasty, who was notorious for his cruelty and ruthlessness under the cover of sugar-coated words. After his death, he turned into a prostitute and was killed by lightning. Why was the prostitute recognized as Li Linfu? This was that there were the three Chinese characters of “李林甫 (*lǐ lín fū*)” on the prostitute’s skin. Having turned into prostitutes for several lives, Li Linfu then turned into one of the marine animals and will never turn over. Li Linfu used to be a Prime Minister but created too much money. Based on his evil karmas, he discovered the realm of animals. Now let’s look at another Prime Minister, Qin Hui. Have you heard about Qin Hui? (Students: Yes, we have.)

As one of the Prime Ministers in Southern Song Dynasty (960-1279), Qin Hui did not try his best to serve the country and the people but to frame and kill those who were loyal to the country and the people. At the end of the Qing Dynasty (1636-1912), a family raised a pig. After the pig was slaughtered and its hair was plucked, they found two Chinese characters “秦桧 (*Qin hui*)” on its back. The family head was not happy when he saw it, because the pig was reincarnated by Qin Hui. There is a book explaining cause and effect says that Qin Hui is being punished in hell, and it still takes a very long time to be released.

The law of discoveries made on the basis of karma shows that everything we find is manifested by the karma created. Having understood this law, you can understand the Buddha’s another saying: “**All appearances are empty and false.**” It means that every appearance you see is the manifestation of your karma. So things you find cannot be considered as objective reality. As I told you just now, to dogs shit smells delicious but to humans it stinks. Why? Different karmas lead living beings to make different discoveries. What should you do after you know this law? Do you want to do good deeds or evil ones? Certainly you should do good deeds. However, most people are unable to learn such advanced theory of sages and worthies and hear the law of cause and effect, which is the law of laws. As a result, they unavoidably do evil which bring themselves endless disasters and suffering. If you know the law of discoveries made on the basis of karma, stop doing evils and only do good deeds, you will get endless benefits.

The law of discoveries made on the basis of karma shows that you shall learn the culture of sages and worthies. You shall show filial piety to our parents and respect to our teachers and elders. You shall keep a kind heart and not kill. You shall do good deeds. All in all, you shall stop doing evil. These are all things of truth, which must not be taken lightly. You shall no longer deceive yourself and delay yourself. If you do not know these profound laws, you will inevitably create evil karmas which unavoidably lead you to evil destinies. This is a matter of far-reaching influence. Not understanding these laws, you only bring yourself obstacles and disasters. You see, the case of that unfilial daughter transforming into a dog (as mentioned above) exactly reveals the law that the discovery of the world is based on the karma one has created. You shall understand the profound mechanism and principle behind this incident.

## IV The Great Wisdom of Sages

Why does the world undergo the stages of completion, stay, decay and emptiness? Why do the mind and its ideas have the process of production, stay, variation and extinction? Why do all things experience birth, growth, completion and death? What is the root cause? The root cause is the “S” line, which has fluctuation and undergoes the change of

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production and extinction. There are 81000 productions and extinctions in an idea. These 81000 productions and extinctions are displayed differently at different levels. At the cosmic level, they are displayed as the cycle of the formation, dwelling, destruction and emptiness of the universes. At the level of the mind and ideas, they are displayed as the production, stay, variation and extinction of the ideas and thoughts. The general manifestation of these productions and extinctions at different levels is the birth, growth, completion and death of all phenomena and all things. So, where does the driving force of the law of circulation and cycle exist? It exists in the change of the “S” lines’ productions and extinctions. The constant change of the productions and extinctions of your “S” lines shows you the constant transformations of your mind, body and world. The root cause of the changes and transformations of the mind, body and world lies in the production and extinction of the “S” lines. In an idea of every “S” line there are ninety kshanas. Every kshana has nine hundred productions and extinctions. Thus, in an idea there are 81000 productions and extinctions in all. The changes and transformations of your mind, body and world is driven and controlled by your various “S” lines. Note the following conclusion: It is the fluctuation, production and extinction of the “S” lines that lead to the completion, stay, decay and emptiness of the worlds, to the production, stay, variation and extinction of the ideas, and to the birth, growth, completion and death of all things. So, all things you can perceive, such as the worlds, minds, thoughts and phenomena, are false. Einstein said that matter and time are just illusions. This conclusion reveals his great wisdom. Therefore, anything subject to and restricted by the law of circulation and cycle is illusive and false. If you observe the world from the level and state that goes beyond the law of circulation and cycle, you’ll find that everything undergoing circulations and cycles take on a false appearance.

Now, an extremely important mystery in the universe has been revealed that it is the fluctuation of the mind-consciousness represented by the “S” line, that is, the karmic information structure of the “S” line, that gives birth to the law of circulation and cycle which govern and control the movement and change of the mind, body and world. If you fully understand the theories of sages and worthies, you will definitely desire to transcend and get rid of this law of period and cycle. Now you don’t even know the theories of sages and worthies now, to say nothing of transcending and getting rid of the law of period and cycle. You have never been taught the theories of sages and worthies. Nor have you learned theories of sages and worthies yourself. That is to say, you know nothing of the culture of sages and worthies. However, even though you do not know these theories of wisdom, it doesn’t necessarily mean that they do not exist. You should have the root of faith and the power of confidence, as is shown by the Buddha. Without faith and confidence, you cannot enter that state and realm.

Everything in the world, either microscopic or macroscopic, including your minds, ideas and thoughts, follows the fluctuation of the “S” line to move and change. In other words, they are caused by the production and extinction of the “S” line from kshana to kshana.

Have I explained to this class Hui Neng’s famous saying: “It is neither the wind nor the banner but your mind that is moving”? (Students: No, you didn’t.)

Hui Neng said, “It is neither the wind nor the banner but your mind that is moving.” Hui Neng, the Sixth Patriarch of Chinese Chan School, is known as Eastern Tathagata. What great wisdom his saying contains! How great his understanding is! Master Hui Neng had known such a profound principle for a long time. His wise knowledge is enough to glorify the culture of Chinese sages and worthies, and to add luster to human civilization. However, Master Hui Neng has been criticized by some ignorant modern people as a subjective idealist. His high-level understanding and realm should be labeled as subjective

idealism. It is really ridiculous and absurd. Those who divide human understanding and cognition into materialism and idealism can never comprehend such a wise and profound conclusion. They cannot even dream it, could they?! Now I'm going to explain to you the profound principle behind his famous saying.

Look! As you see, the movements of the wind the banner movement are natural phenomena. Who perceives the movements of the wind and the banner? It is people who perceive them through their body and mind. For this reason, Master Hui Neng said that it is not the wind or the banner that is moving but the mind is moving. In actual reality, even the body and the mind by means of which you employ to observe the world are false. How so? Let's resort to the Taiji diagram to find the answer. On this side of the "S" line there exist the body and mind represented by the eye. On the other side of the "S" line there is the world represented by the movements of the wind and the banner. With the "S" line removed, are there still the eye and the movements of the wind and the banner? In other words, are the body, the mind and the world still there? No, there aren't! Based on his great wisdom, Einstein found that matter and time are illusions. Those ancient Chinese sages like Hui Neng were wiser and greater than Einstein, the wisest and outstanding modern scientist. The conclusions drawn by Einstein are considered by modern people as scientific conclusion. However, unluckily, Master Hui Neng's famous sayings have been criticized by modern people just because they are unable to comprehend the theories of Eastern sages and worthies! They know nothing of Hui Neng's level and state, so they unavoidably cannot understand the sages' profound conclusions. If you should explain these profound conclusions to them, you are playing the piano to oxen that knowing nothing of musical notes. At the level of their state, they are unable to understand the profound principles. Now you've understood the principle. Answer this question: If the "S" line is removed, are there still the wind and the banner? (Students: No, there aren't.)

Is there still the mind and body? (Students: No, there isn't.)

What does the mind refer to in his saying? It refers to the "S" line, which is moving constantly, that is, changing kshana by kshana. If there is not the constantly changing and moving "S" line, will there still be the mind, the body and the world? There won't be the mind, the body and the world. As the "S" line is removed, none of the mind, the body and the world exists. Not studying Master Hui Neng's great wisdom, those stupid and unworthy Chinese descendants use their superficial and limited knowledge to measure sages' great wisdom which is profound and inconceivable. They measure the sea with a ladle! What is pitiful for these critics is that they measure and interpret the sages' state and great wisdom from their foolish and stupid viewpoint. Hui Neng is really great! Otherwise, it would be unlikely that his physical body is still enshrined in Nanhua Monastery in today's Guangdong Province. After more than one thousand years of wind and rain, his flesh body has not rotten and is still in good condition in this subtropical province. During the period of Cultural Revolution, the internal organs of his flesh body were damaged, but the blood, flesh and bones were all good. There is no preservative, but his body is still enshrined in the subtropical region, which is enough to show that Hui Neng's great wisdom is incredible and miraculous. His mind and body has long been made into the indestructible diamond body. He has been in a higher incredible state which is beyond human thought. Many years later, his flesh body that had been damaged by the red guards, was restored. Having been restored, his flesh body is still in good condition and does not rot. Please think about it. He can produce information structure that keeps his body from rotting. What a mystery it is!

Hui Neng hadn't had his "S" lines for a long time. What happened to his "S" lines? He had long straightened his "S" lines. How so? If straightened, the "S" lines will not vibrate any longer, and there will not be productions and extinctions. Such a state corresponds to the state before the piano is played. At this time, the state of Middle-way will be restored.

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Hui Neng also said, “The interdependence and cancellation of the two ways reveal the meaning of the Middle-way.” What are the two ways? The two ways refer to the two polarities or two extremes, which are metaphorically the wave crest and the wave trough. Look at the Taiji diagram. If this is wave crest, that will be wave trough. The polarized two extremes depend on each other for existence. What does “reveal the meaning of the Middle-way”? When wave crest is equal to wave trough, it is “the meaning of the Middle-way”. The removal of the “S” line shows “the meaning of the Middle-way”. According to Lao Tzu, it is to “reduce the superfluous and make up for the deficiency”. Look at the wave. When the superfluous part of the wave crest is removed to fill the short part of the wave trough, there is equality, isn’t there? (Students: Yes, there is.)

With equality, there is a straight line, that is, the “S” line is straightened, which symbolizes the “Middle-way”. If a person is always in the state of Middle-way, his “S” lines will no longer fluctuate. As a result, the mind, body and world he has will be totally changed. This person will no longer has a false mind, body and world as we do now. His have already become a still, immutable and unvarying one. Ours still take on false and opposite appearances. All relative and opposite appearances are empty and false. However, Hui Neng, living in a world of false appearances, was able to see all appearances as the non-appearance, so he had seen the Tathagata. Only when one straightens his “S” lines can one see the Tathagata, which represents reality, also called the original state or the absolute truth. He has seen the absolute truth and become the embodiment of the absolute truth. At this time, this person will be able to escape the control of the law of period and cycle. He is no longer subject to the restriction of this law and can exist forever. We cannot do this. Since we were born, all of us have been marching towards death. Since birth, everyone has already been on his way to the destination, that is, death. Birth is the beginning of death while death is the start of birth. They are always in circulation and cycle.

“It is neither the wind nor the banner but your mind that is moving.” Now when you see the wind and banners moving, you should know it is your “S” lines that are moving. The external winds and banners are like “images” shown on the movie screen. The suns, moons, stars, mountains, rivers, lands and all things in the universe we see today are images shown on the 3-D movie screen. We’re watching movies every day! We open our eyes to watch in the daytime and we observe in our dreams in the night. In the daytime we think while at night we dream. Throughout your life, you are either in the daytime thinking or in the night dreaming. Your thoughts and dreams never come to an end. But they are all false and fake, like dreams, illusions, bubbles and shadows. They are there because “your mind is moving”. Attention, please! What if your mind does not move? If your mind is not moving, it is like a straightened “S” line. If so, you will be able to escape the control of the law of circulation.

When will the mind stop moving? When the mind is always in the original nature, this mind will stop moving. To achieve such a state, you must have great wisdom. You must know that all moving and changing appearances (represented by the movement of the wind and the banner) move and change against the background of the absolute and truly empty original nature that is not moving and not changing. The moving and changing relative appearances are just the absolute and truly empty original nature that is not moving and not changing. The absolute and truly empty original nature is unvarying, exists everywhere and has nothing at all. All the moving and changing things and phenomena are just the images” shown on the “screen” of the truly empty original nature of the illusorily transformed appearances caused by the fluctuations of every living being’s “S” lines. Having understood this principle, you’ll understand the truth that it is the mind that is moving. Only those who have certified the state where all dharmas, which take on empty appearances, are neither produced nor destroyed, neither dirtied nor purified, and neither increased nor decreased,

will have a mind that is not moving. “The mind that is moving” refers not to the true mind but to the false mind, that is, the “S” line. As the result of the moving mind, there are moving appearances of the wind and the banner. To put it another way: It is not the “images” on the screen but the film in the projector (the mind) that is moving. So you see the wind and the banner are moving on the “screen”. If the film in the projector is not moving, the images on the screen will not move. This is a metaphor of the still and unmoving mind. With a still and unmoving mind, you will see the wind and the banner not moving.

All the moving appearances of the mind, body and world are caused by the fluctuation of the “S” line. This is the true meaning of movement. Once the “S” line is straightened, the mind will be unmoved. At that time everything in the surroundings is still, unvarying and immutable, and so are the mind and body. In Hui Neng’s level, all phenomena and all things, including his mind, his body, his mind, yin and yang, are in the state of stillness, all of them not moving and changing. However, in ordinary people’s eyes, only winds are blowing and banners are flying. They do not know the root cause of the phenomena is the movement of the mind, that is, “the moving mind”. What great wisdom the sixth patriarch had to achieve such a complete understanding of the world!

Seng Zhao, a monk in Eastern Jin Dynasty (317-420), said, “Whirling winds and inverted mountains are always in stillness. Turbulent streams and rivers are not flowing. Galloping horses and thunderous drums are unchanging. The sun and the moon circulating in the sky never travel.” This conclusion shows Seng Zhao’s great wisdom. Whirling winds and inverted mountains, which are like film images shown on the screen, are images shown on the three-dimensional screen. What is different is that the three-dimensional screen showing “whirling winds and inverted mountains” is the truly empty and absolute original nature we have. Although there are constantly changing and moving things shown on our original nature, our original nature remains still, unvarying and immutable at all times. While there are various moving and changing phenomena, people who have seen the truly empty and absolute original nature are at all times in stillness and changelessness. They do not feel frightened and have inverted dreams and thoughts. They always remain undisturbed by the moving and changing things. While there are earth-shaking scenes on the screen, the world of the original state can never be burned or exploded but remains changeless and motionless at all times.

“Turbulent streams and rivers”, such as the Yangtze River, the Yellow River, the Mississippi River and the Nile River, are ceaselessly flowing. Why are they not moving? Turbulent streams and rivers refer to people’s minds and thoughts. In the Dharma eye of people who have attained certification, turbulent streams and rivers constantly and ceaselessly suggest the truly empty and absolute original nature that is not flowing, changing and transforming. Confucius once remarked, “**The passing should be like this! It never ceases day and night!**” These words are made for those who have an uncontrollably moving mind. Confucius also said there is “the suchness of emptied emptiness”, which refers to the truly empty original nature we have. In the eyes of ordinary people, streams and rivers are swiftly flowing and running, which are the changing karmic appearances of production and extinction branded on the truly empty original nature. These karmic appearances are moving and changing kashana by kashana, but the truly empty original nature never flows, moves and changes.

Now look at the appearances of wild horses and thunderous drums that change swiftly. But their original nature never moves and changes. The sun and the moon have always been circulating and traveling in the sky but their truly empty original nature never travels and circulates, that is, never undergoes periods and cycles. Seng Zhao was earlier than Hui Neng. Though he lived only about thirty years, he was one of the wisest people in the

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history of China. His saying has the same mechanism and principle as that of Hui Neng. Both of them have reached such a high level and state. With their “S” lines straightened, they found that all the movements and changes are fake and false appearances, illusions and a kind of inverted appearance. The changes and movements of all appearances show themselves against the truly empty original nature and are discovered by living beings based on the karmas they have created. The truly empty original nature is always still, not flowing, unchanging and never travels or circulates. Seng Zhao had witnessed the truly empty original nature that is still, unvarying, unchanging and immutable. However, the appearances illusorily transformed by the original nature based on the karma on has created are “whirling winds, inverted mountains, turbulent streams and rivers, wild horses, thunderous drums, the sun and the moon circulating in the sky”. These sages of great wisdom can see the unmoving and changeless original nature instantly they see the moving and changing false appearances. This nature is the original body (noumenon) that is always still, not flowing, unchanging and never travels or circulates.

Students, in your ancestors, there appeared a great many people who had attained and certified such a high level and state. However, in the Western ancients, only a very few people were able to reach such a high level and state, but there have been some who can theoretically understand such a level and state. In ancient China, people who reached and certified such a level and state were many. Only in an ancient book called *Wu Deng Hui Yuan*, there are thousands of people who have certified such a level and state.

It is really amazingly wonderful that the ancient Chinese sages and worthies have left such a splendid culture to mankind. What a brilliant beacon of wisdom it is! This is the outstanding contribution the ancient Chinese sages and worthies made to human civilization.

Today the number of Chinese who know Lao Tzu is much less than that of Westerners. It is said that in some Western European countries, one out of four people read *Dao De Jing*. The *Analects* is said to be very popular in Germany. All of you, as Chinese students, do not read *The Analects*, Lao-tzu, Zhuang-zi and Lie-zi. You don't understand Mencius and the hundred schools of thought, let alone understand the sutras left by Hui Neng and the Buddha. As to Seng Zhao, as I talked about just now, you have not even heard of him. Why? You, the unworthy descendants, do not pursue the great wisdom of sages and worthies but petty profit. As a result, what you have is not great wisdom but cleverness and petty profit. If you don't know it, you may be forgivable. What's worse, although knowing the sages are beyond reproach and criticism, some stupid people, owing to their thin virtue, still criticize ancient sages. Never criticize Wang Yangming. Never criticize Hui Neng. You don't even know their names. Those who criticize the sages are always people who never cultivate the culture of sages and worthies. It is not the time to talk about whether or not they are able to understand the theories of the sages and worthies. It is really absurd that they use their conscious mind to think about and measure the non-appearance great wisdom of sages and worthies. They are unable to know what the sages say, and nor can they imagine the level and state of those sages! Now Wang Yangming has been considered by Westerners as the initiator of quantum mechanics. Can the Chinese put forward this? If you don't study the theories of sages, how can you know the great wisdom of sages?! If you don't study the theories and wisdom of sages, you will inevitably be a stupid person.

So, what should we do now? You try your best to listen to the mind voice of sages and worthies. It doesn't matter if you don't understand. I didn't expect you to understand it now. Instead, what I care about is whether you have the opportunities to learn the wisdom of sages and worthies.

It's good to learn something about the culture of sages and worthies. Don't be confused. Never let others ask you: “Are you Chinese?” just because you don't know some

basic theories of Chinese sages and worthies. Not knowing the culture of Chinese sages and worthies, you might be questioned whether you are a Chinese, which is very bad.

Well, that's all today.





## Chapter Six

### Life Forms and the Value of Life

#### Part 1 The Phenomenon of Life

##### I The Phenomenon of Life

###### 1. The software-- the core of life

**H**ello, guys! In this section we look at the phenomenon of life. Students, life can be said to be our most confused field, but also our most immediate interests. As was studied in middle school, our skeleton is a hydrocarbon skeleton, mainly composed of hydrocarbons. Look at this desk, which is also composed of hydrocarbons, but a desk is not a life. So, not all things composed of hydrocarbons are called life. In addition, substances that make up life include sugar, fiber, protein, nucleic acid, etc. The last understanding of life is the structure of DNA.

From the structure of DNA, the code of our life information is revealed. It's called gene. Thus, the code of life information has been made known. This is what we call software. Every three base pairs make up a code, and we call it gene. All kinds of phenomenon in life are related to the codes of genes. Take cancer for example. Some genes are to cause cancer. Other genes are to activate cancer. There are also genes to destroy cancer. In order to research the structure of human DNA, the whole world has spent large quantities of energy. I had heard before that even though the gene that causes a disease can be accurately determined, man still have no way to cure of the disease. Some scientists had thought that after gene testing, human beings can control diseases. In fact, DNA is not the real software itself. It is just the carrier of software. In essence, it is still hardware. The software belongs to information structure while the DNA structure belongs to matter energy information structure. At present, the research of DNA structure is far from knowing the function and structure of human software, let alone creating the information structure of the human software. According to DNA sequencing, the natural life span of human beings is 1200 years. In fact, it's more than 1200 years.

The gene test is finished, but the problem of human disease has not been solved. In it there exists a profound mechanism. DNA structure is not software but still hardware. DNA structure is an expressing form of software. The root cause of lifespan, disease, etc. lies in software. As was explained previously, a life is made up of two parts, hardware and software. Software refers to the programs of our life. It is very much like the mechanism of a computer. The mechanical part of a computer, such as mainframe, display screen, mouse, etc., belongs to hardware. Our physical body also belongs to hardware. We have more than 100 billion to 200 billion brain cells. One of our brain cells is a great deal more advanced than the most advanced computer you have now. Students, please think. It's like 100 or 200 billion computers installed in the brain. They are not ordinary computers but the most advanced computers. As we all know, every computer needs software to run. So, over 100 billion computers need far more advanced software to run. Some far more advanced software is needed to drive them. Students, if you understand this truth, you will master the basic content of life. The core of our life is the software program which must be in order.

Software programs are different for everyone. For example, one person's software program stipulates that its life span is 90 years. If there is no unexpected calamity, this person must live a life of 90 years and then die. This is the program of this person. If another person's software program stipulates its life span is 50 years, this person will unavoidably die at the age of 50. This is its program. Now here is another problem: What does the quality of a person's program have to do with? It has something to do with the degree of orderliness of a person's software program. Now you should know the reason why you are asked to be selfless and lead a life of devotion. The kinder and more selfless you are, the more orderly your software will be, and the higher the version of your software will be. The higher the version of your software is, the closer you will get to liberation. The closer you get to liberation, the easier your wisdom will be opened. The lower your software version is, the less orderly your software will be. This software will become more disordered and disorganized. With disordered and disorganized software, you will unavoidably discover the hardware that corresponds to your software. Look at the Buddha's software program that is perfect and complete. For this reason, he has thirty-two physically wonderful features and eighty-four good marks. And then look at ourselves and we find that we have none of these stately and wonderful features. Software program is of vital importance, for it is one of the two parts that makes up a life. A life is the combination of software and hardware. Now look at those who are newly dead. Are their eyes there? (Students: Yes, they are.)

The newly dead people still have eyes. Their ears are still there. What's about their mouth? It is still there. However, the newly dead people have eyes but cannot see. They have a mouth but cannot speak. They have ears but cannot hear. They still have brains but cannot think. What's the reason? The reason is that the software of their life is no longer combined with their life. Thus it can be seen that the combination of software and hardware is the beginning of life. As we know, life begins with a fertilized egg, which is a material thing. Material as it is, it has been combined with a software program. What will a fertilized egg grow into? Dogs also have fertilized eggs. A dog's fertilized egg develops and grows into a dog. A human's fertilized egg develops and grows into a human. Why? Students, have Schrödinger's famous saying been explained in your class? (Students: No, it hasn't.)

I'm explaining it to you now. Schrödinger said, "When I was in the womb, it was not the beginning of my life. It is based on the past blueprint that my life has come into being. And my death doesn't mean the end of my life." Schrödinger was a Nobel Prize winner. His words show us that he had the blueprint of his life before he was brought into the world. What is the blueprint of his life? It is the software in our lectures. It is the software program. Without software program, fertilized eggs do not work and die. As we see, some babies die after birth, and others die even in the womb. The reason is that their software has been separated from their hardware. There are too many such cases and we have no time to elaborate on them. Schrödinger is a great scientist and his conclusions are reliable. He said that he had a "blueprint" before he was in his mother's womb. He also said that his death is not the end of his life. As I said just now, life is the combination of software and hardware. This is life. Since life is the combination of software and hardware, it is life when we go in this direction (pointing to the diagram of the combination of software and hardware on the blackboard). What is it if it is in the other direction (pointing to the diagram of the separation of software and hardware)? It is called death when software and hardware are separated from each other. Keep it in mind that the separation of software and hardware is death.

## **2. The cycle of life**

There is a book called *Life and Death*, which was written by Chen Bing, professor

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from the Institute of Religion of Sichuan University. The book concerns with the rules of the transmigration of life and records many transmigration cases, some of which are chosen from the historical books of twenty-five Chinese dynasties. There are still modern transmigration cases. These transmigration cases at all times and in all countries just show what the great scientist Schrödinger said is right.

Students, modern science, by studying genes and deciphering codes, has gradually understood the relationship between software and hardware. People all over the world have realized that life is in transmigration. Thousands years ago, Shakyamuni Buddha has spread the knowledge of the transmigration of life. What he talked about is absolutely correct. The transmigration of life is completely right. Since the Spring-Autumn Period (770B.C.-476B.C.) and the Warring States Period (475B.C.-221B.C.), some stories of reincarnation have been recorded in the historical books of Chinese twenty-five dynasties. There are scores of such cases in the historical books of Chinese twenty-five dynasties. Have you read a book called Liao Fan's Four Instructions? This famous reincarnation story of Marshal Han Qi, a well-known general of the Song Dynasty, is recorded in this book. Do you know Marshal Han Qi? (Students: Yes, we do.)

In the Ming Dynasty (1368-1644), there was a man named Feng Zhuo'an whose father once saved a man who was about to freeze to death. Later, this father was revealed by a god who told him that Marshal Han Qi would be sent to be his son. The reason is that he had selflessly saved a stranger's life, so the god sent him a loyal and filial son. As was expected, Han Qi was born into this family and was named Feng Qi. Later, Feng Qi worked as a high official in the court.

Sir John Eccles, 1963 Nobel Laureate in medicine, said, "There exist shapeless communicators between nerve cells. They are consciousness." He also said, "The human body contains immaterial thought and a conscious self that directs the brain. This immaterial conscious self still exists after the physical brain dies. It is immortal." His words show that the software does not die. It has different contents in different stages of time. He also said, "The characteristics of every genetic gene in a cell are connected and controlled by an invisible force. The combination of these invisible forces is the conscious self." This "conscious self" refers to software in our lectures. It was also called soul by the ancients. Have you heard of soul? (Students: Yes, we have.)

Software has a bigger scope and is more contemporary and scientific than that of soul.

Dr. Von Neumann, a world famous scientist, said, "The human body may have a kind of non-material conscious self by which the physical brain is remotely controlled."

Dr. Sperry, a Nobel Prize winner in 1981, said, "The conscious self is a kind of immaterial appearance on the physical brain and controls every part of the brain."

Dr. Menken of the UK said, "The conscious self decides and controls the behavior and masters the will. After the death of the physical body, the body of the conscious self still exists."

Dr. Wilder Graves Pemfield, a Canadian physiologist, said, "Human beings not just have the physical body, but they certainly have the shapeless spiritual self." Both the spiritual self and the conscious self here are the software and its functions. There are many scientists who have similar knowledge. These excerpts are the views and conclusions of contemporary famous scientists. For further information, you can search for it on the Internet.

### **3. Improve your software and upgrade your life form.**

Students, different forms of software go with different forms of hardware. Why do I encourage you to abstain from meat? The reason is that when you eat animals' flesh, your life software will be overlaid by the software of lower animals. If you eat meat daily, you'll

have your higher software overlaid with lower animals' software, such as pigs', chickens' oxen's, sheep's, etc. As we know, human software belongs to higher software while animals' belongs to lower software. You are having your higher software. By eating meat, you overlay your higher software with the information structures of lower software every day. In this way, the level of your software will be reduced. To put it this way, there is a piece of white paper corresponding to a human. To eat pork is to overlay the pig's information structure on this white paper. If you eat pork continuously, the information structure of your software will become the information structure of the pig. The formation of life lies in the combination of software and hardware. The precondition of the combination is that the hardware and the software must match. Life is unlikely to form if hardware and software do not match. If your software is a human's software, you will never adopt the software of a pig's, a cow's or a sheep's, because they are not matched. For example, the software of a high-level computer cannot run on a low-level computer. Software and hardware must be well matched. The higher the software version is, the more advanced the hardware version will be required to be. Similarly, the lower the software version is, the lower the hardware version that matches it will be. Therefore, if you are a regular meat eater, you will inevitably turn into animals to be eaten by others. This is natural phenomena in the process of transmigrations. Those who kill animals for meat will inevitably destroy their own software and reduce the level of software, so they will unavoidably be reborn in the realm of animals. Therefore, when we are alive, we need to improve the level of our software. This is the correct outlook on life and values. It's a waste of life when one can't improve the version of one's own software. To improve the software version, we need to make our software orderly until it is completely ordered. To what extent is the software version considered completely orderly? When it comes to the extent where it no longer needs the attached hardware, it will be completely ordered. When the software is completely ordered, it becomes a kind of pure information structure, which does not have to depend on any energy state or material state for its existence. This is what we call the state of being of Buddhas, Bodhisattvas, etc. When one reaches the Dharma body state and the pure information state, he becomes a Buddha. At that time, one will be completely free. Look! You have a flesh body which consumes three meals a day. Would you mind not having three meals a day? (Students: Yes, we would.)

Why? The reason is that you are a dissipative structure. Your body needs intake and discharge every day, so you have to eat food. Otherwise, the energy cannot be replenished. Even the living body in the form of energy still needs to replenish energy. When in the information state, one will not consume matter and energy any longer. How free it will be! When one comes to the life form of information state, what will be displayed is nothing but wisdom, which is different in levels. Have you ever thought about such a matter: If you could live without eating food and survive without consuming energy, would you still feel worried? You would have no worry and no care! Those who just pursue wisdom live only for Dao.

◎..... Those who are only in pursuit of learning live for themselves while those who are only in pursuit of Dao live for others. Students, to gain real freedom, you must have a contented mind that is the great blessing a man can enjoy the world. In addition, you need to live a dedicational life so as to serve others, the public and the whole living beings better. Only in this way can you make your software continuously improved, and your software become more and more orderly. As your software continues to improve, your corresponding hardware level will become higher and higher. Only when your software can exist independently without depending on either energy or material life forms can you gain real freedom.

Have you learned Travel in an unlimited Way composed by Zhuang Zi? Zhuang Zi

said that to travel in an unlimited and untrammelled way, one must be dependent on nothing. If you need something to depend on, you cannot travel in an unlimited and untrammelled way. If your software has to depend on either the energy state or the matter state to exist, you have dependence and cannot live at ease and with ease. When one exists depending on nothing, one will live in an independent way. This is called traveling in an unlimited way. At that time, one will gain real freedom, get truly liberated and live at ease and with ease.

◎..... An ant never knows how big the Pacific Ocean is. In the absolute state of independence, you will have not your current low-level thoughts and concepts. By then, it will be a shame for you to eat food and have meals. When it comes to the state of unlimited freedom, you feel sick when it comes to eating food. It is like a pig that has just been transformed into a human. Does it still love the food he enjoyed as a pig? It certainly doesn't. Therefore, we must have the form of our life improved and transformed. This is called the sublimation of level and state. Otherwise, you will always be at a low level and state and do not know what those higher levels and states are. Pigs never know what people eat. In the same way, people never know the life forms of sages, immortals, Buddhas. Students, people in the world do not know the states, levels and realms of those who have transcended the physical world. Arhats do not know the level and state of Bodhisattvas. Bodhisattvas do not the state and realm of Buddhas. You have to know this. It will be good for you to have such knowledge.

#### 4. Four Types of Life Form

Students, life forms are generally divided into four types. They are the life form of matter energy information structure, the life form of energy information structure, the life form of information structure, and the life form of pure information structure. Among them, what we are familiar with is nothing but the physical life form, officially called the life form of matter energy information structure. This physical life form is a hydrocarbon-based skeleton, which depends on physical food to get energy. However, this physical life form is controlled by its information and programs. For examples, some people die at the age of 30 while others at the age of 80. Why? The reason is that they are controlled by their programs. Boys and girls have the same form of matter energy information structure, but have different information structures. Girls like colorful things. Do boys like such things? (Students: No, they don't.)

Boys do not love such things. They like playing with swords and guns which girls dislike. What's the reason? These series of physiological characteristics and life attributes are related to the information structure you have. The form of matter energy information structure is the most familiar thing to us, because we each possess such a life form.

There is also a life form called the life form of energy information structure. There are more life forms based on energy than those based on matter. Ghosts and spirits belong to the life form of energy information structure. The advanced life forms of heavenly beings also belong to the life form of energy information structure. What do business people like to worship? It is the god of fortune. The god of fortune Chinese business people like to worship is Guan Yu, who is famous for his acts of righteousness. There are statues of Buddhas, Bodhisattvas and various gods are enshrined in Buddhist monasteries and Taoist temples. Although these statues are material, they represent a kind of life form that exists in the form of energy information structure. There were two popular articles in Ming Dynasty of China. They are Liao Fan's Four Instructions and The God of Kitchen, in which many life forms of energy information structure are recorded. Let's use Sun Wukong in Journey to the West as an example to explain what the life form of energy information structure is. Sun Wukong can transform himself into other life forms. He can survive in the life form of matter energy information structure. He can also survive in the life form of energy

information structure. He can cover a hundred and eight thousand miles in a single somersault. This is the characteristics a life form of energy information structure can possess. Sun Wukong is used a representative of the life form of energy information structure.

In addition, there is still the life form of pure information structure. We still use Sun Wukong as an example to illustrate this kind of life form. Why was Sun Wukong unable to jump out of the Tathagata's palm? Sun Wukong thought his somersault cloud was invincible and that with one somersault he could easily jump out from the Tathagata's palm. However, he failed, and he still failed even after he tried a few somersault. He felt puzzled and wondered what on earth the size of the Tathagata's palm was. At a very low level and state, Sun Wukong had no way to know the size of the Tathagata's palm. The Tathagata has a life form of pure information structure. His palm can become infinitely large as he wants. However, for Sun Wukong, even if he could cover one million miles with one somersault, it is still a limited time and space. Those with the life form of information structure have great freedom and can cover whatever distances with one thought. The life form of pure information structure has unlimited freedom, and can be everywhere without movement and travels. This is Dharma Body which fills every place.

Students, our life shall be used effectively and mustn't be waste. As people often say, wasting life is the biggest crime. So, when you are alive, you shall have a correct world outlook. Seen from the phenomenon of life, a life never disappears, but the content of its program software can be changed. For this reason, all the ancient sages devoted their life to establishing and spreading software civilization. Its purpose is to make the level of your software information structure become higher and higher. We shall make good use of this life. We shall use it to pursue wisdom, improve the level of our life, and transform ourselves from an ordinary person into a sage. We shall try our best to transform ourselves from ordinary people into Arhats, Pratyeka-Buddhas, Bodhisattvas and Buddhas. Only in this way will we be able to attain the supreme wisdom and complete the optimization of life form.

In this life, we shall be filial to our parents, respect our teachers and elders, be merciful and do not kill, practice humaneness, righteousness, etiquette and trustworthiness. Furthermore, we shall make a resolve to pursue Bodhi, that is, the supreme way of enlightenment. These are the standards of life set by the ancients. Why did the ancients set these standards for people? They are intended to have our life form improved and make our life better and better one life after another. But now people seem to be confused and not to have their life form improved. They disbelieve it first. And then they act absurdly, pursue pleasure, and even harm others to benefit themselves. As a result, they their own software seriously damaged. With their own software seriously damaged, their life form will be downgraded next life. If you have greed, anger, stupidity, arrogance, doubt, desire, hatred and ignorance, these minds and thoughts will destroy your software. With the software destroyed, the quality of our life will be reduced and become lower and lower. Thus, it can be seen that the root of life is not the hardware but the software.

©.....Genes do not always work for disease control and treatment. Scientists thought that the disease could be controlled after genetic sequencing, but actually it was not so. Even after genetic sequencing, man still cannot control the living form of life, because they still don't know life. What is fundamental to life is not matter or energy but information structure. DNA is also hardware. It is not software. Essentially, the disease comes from software, rather than hardware. You see, scientists admit again that genes don't always work. Even if you can know genetic codes well, it is still at the level of matter energy information structure, that is, at the material level. All creatures, from single celled ones to complex human beings, use the same set of genetic codes. Though their genetic codes are the same,

their expressions are different.

Here is a short passage. “Little jasmine, is the gene determined by such a level of difference? Not only are you confused about this, but scientists are also confused. At the end of last century, the human genome project was launched vigorously. As gene sequence becomes clearer and clearer, people are dumbfounded: the secret of life is far more complex than gene translation. With so many genetic expressions, it is unlikely that they are expressed without cease in the long river of time. So, to whom it is subject?” As far as the existence of life is concerned, even if DNA is clearly understood, people are still unable to root out human diseases. Why? The reason for this is that they do not know the relationship between software and hardware. A life consists of software and hardware. Even if the structure of DNA has been clearly determined, the key to a life has not been caught. The key to a life lies in its information structure.

Now you should know there are varieties of life forms, and these life forms are generally divided into four categories, that is, the life form of matter energy information structure, the life form of energy information structure, the life form of information structure and the life form of pure information structure. However, the “life form” of pure information structure is not the “life form” in our human sense. There are a great many contents in these four life forms. What we human beings possess is the life form of matter energy information structure, that is, the physical form. Animals have such a physical life form as we do.

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## **II Correct Outlooks on Life and Values**

Students, having known what a life is, you should learn how to live. How do you spend this life? You must have a correct outlook on the world. What I discussed just now is concerning the world outlook. There are still outlooks on life and values. Where is the value of your life? Well, the value of life does not lie in sensual pleasures. Nor does it lie in personal cars, money, son and wife. Being a human this life, you must have a clear head, foresight and sagacity. You must make your software program orderly and your life level improved. How can the level of life be improved? It can be improved in two aspects: wisdom and morality. Now you should know the reason why Confucius, the Sage, asked people to honor humaneness, righteousness, etiquette, wisdom and trustworthiness, and the Buddha advocated people to observe the six paramitas, that is, giving, keeping to precepts, being patient under insult, being energetic, practicing contemplation and cultivating wisdom. All the sages call for promotion in these two aspects. On the one hand, you need to cultivate your moral character, and on the other hand, you need to show your wisdom. By making efforts in these two aspects, you will naturally make your software orderly.

Zhong Yong states, “The Way of Great Learning is to manifest the bright virtue, to love the people and to rest in the supreme goodness.” To manifest the bright virtue means developing and reveal wisdom. To love the people is a way of raising the level of morality. When you love other life forms as much as you love yourself, your moral level will reach that of same-body compassion, which is a very high level of morality. Since all share the same body with you, do you still have such concepts as you and others? Do you still have selfish thoughts? No, you don’t. Without selfish minds, false thoughts and distracting ideas, your morality will be surely improved. Students, you shall bear it in mind that there are two ways of liberation designed for us by the sages. One is wisdom and the other is morality. By manifesting the bright virtue, people can have their wisdom opened; by loving people, people can have their morality improved. The requirement is to rest in the supreme goodness, which is the destination. What is the supreme goodness? The supreme goodness

means perfection and fullness. It is like the full moon in the night of the lunar 15<sup>th</sup>. The supreme goodness refers to a state where people have perfect and full wisdom and morality.

With full wisdom and morality, the orderliness of a life form can be infinitely improved. When a person's software becomes infinitely ordered, the life form of any hardware cannot house such a high software version. With no matching hardware, this software can exist independently, thus attaining absolute freedom. This is the ultimate liberation of a life. Being housed by any form of hardware, the software will be locked tightly and cannot be regarded as ultimate liberation. Take Sun Wukong for example. Sun Wukong had an energetic form of life and can turn a somersault that covers 18000 miles. But he had too much greed and desire. He stole peaches from heavenly orchards, and also stole the elixir of life from Lord Lao Tzu. Such were morally wrong behaviors prevent living beings from transcending their present life forms. Everyone has to cultivate wisdom and morality to raise the level of their life forms. Students! We have to depend on the teachings of Confucius and Mencius to cultivate and accumulate our morality. We have to turn to the Way of Great Learning to develop and open up our wisdom so that the value of our life and the program of our software will be improved. Only in this way will we not waste this life.

You'll regret it if you waste your life this time. What's the reason? The reason is that it is extremely difficult to be born as a human, as the sages said. Once, Shakyamuni Buddha grabbed a bit of soil from the ground and put it on his thumb nail, saying, "Disciples, which piece of soil is more, the soil on my thumb nail or that on the earth?" The disciples replied, of course, the soil on the earth is a lot more. The Buddha said, "I tell you, those to be reborn as humans are like the soil on the thumb nail and those to be reborn as animals, hungry ghosts and hell dwellers are like the soil on the earth." Look at this proportional relationship. Isn't it terrible? Where is there such a frightening proportion? This is because they do not study the sages' teachings and follow the sages' words. When people do not receive the educations of sages and worthies, they will become uncontrollably greedy, have various desires and false thoughts, act absurdly and do various evils. In this way, they have their software destroyed, thus causing their levels and states to become lower and lower. The purpose of sages coming into the world is to educate and transform all living beings so that they can improve their software versions and finally get liberated.

So, I can say how fortunate you are to attend this series of lectures and study this course. It is not a matter of money. If you can hear other people tell you these things, it will be very valuable. There are very few people who can explain such contents today. Therefore, you must cherish the rare chances. Having known these principles, you should practice them. At home, you shall show filial piety to your parents. At school, you shall respect your teachers and seniors. You shall be friendly to and considerate of your classmates. When doing things, you shall always think of others. You shall serve others and lead a dedicational life. By doing so, the level of your life will become higher and higher. The programs of your software will become more and more orderly. If you use these as your outlook on life and values, you will find it natural to serve others, care about others and contribute to others. The more you devote to others, the higher the value of your life will be.

Students, have you heard of Master Xuan Zhuang, the Tang monk in Journey to the West? Before his death, his disciples asked him, "Master, will you be able to be reborn in the Inner courtyard of Maitreya Bodhisattva after your death?" Master Xuan Zhuang replied, "Yes, surely!" Look! Master Xuan Zhuang was very clear about where he would be reborn. Please think about the contributions he made to the Chinese and world civilization. How great he was! For whom did he take pains to fetch Buddhist classics from India in the west and translate them from Sanskrit into Chinese? He did all these things to take across and transform living beings. Later, he died from his translation overwork. It was for the



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welfare of living beings that he died from overwork. Emperor Taizong of Tang required him to return to the secular life and to be his national master. But for the welfare of living beings, he declined politely. Had he cared about his own benefit, he could have gone back to the secular world and been one of the emperor's ministers. Emperor Taizong was angry and even flew into a fury. For the sake of the living beings in the world, he made every attempt to take them into consideration. As a result, his software became increasingly ordered. So you shall know the value of life and equip yourself with the correct outlook on values. Only in this way will you be able to have the level of your life improved one life after another, until you reach the stage when you have your Dharma Body restored and can travel in an untrammled way. This is called complete liberation.

It shall be known that the life forms of matter and energy are inferior and illusive. Now the development of medicine has made it possible to use polymer materials to make heart, blood vessel, kidneys, nose, lungs, bones, muscle, skin, and so on. Only a very few organs cannot be replaced. If all your internal organs are replaced, who will be you then? With your heart, lungs, kidneys, spleen, four limbs, and the five sense organs replaced, will you still be there? Will you be likely to be there?! So the "I", represented by our physical body, i.e. our hardware, is a false presence. The "I" in the physical form is false. The "I" in the energetic form and the informational form false as well. Only the "I" in the pure information form is true, real and eternal. This "I" is described as the "great self" and the eternally and wonderfully brilliant "self". If we can perfect our software and make it more and more orderly life after life, we will have our wisdom developed and finally opened up, which will make our realms sublimated. If you are unable to understand this and still greedy for all kinds of pleasures and luxuries, it's over! By abandoning yourself to various pleasures and luxuries, you will exhaust your saved and stored reward of blessings, and your future life forms will become more and more inferior. Please look at those emperors, kings, princes, generals and prime ministers in history. Almost all of them had created endless evil karmas at the same time when they exhausted their saved and stored reward of blessings. As a result, their life forms have become more and more inferior. Some of them have been transformed into animals and hungry ghosts, and others are suffering in hells. Isn't this horrible?!

Fan Zhongyan, who lived in the Song Dynasty (960-1127), was a loyal minister as well as a filial son. As a result of her evil karma, his mother fell after death into the realm of hungry ghosts. She appeared in his son's dream and requested her son to be quick to save her. So Fan Zhongyan quickly invited some Buddhist monks to chant sutras, which is called transcendence in Buddhism. However, after several days, his mothers had not been brought out. Later, one night her mother appeared in his dream again, standing on the clouds and saying, "My son! When Guanshiyin Bodhisattva read me only half of the sutra, I was set free. Go and express gratitude to Guanshiyin Bodhisattva!" Suddenly, he woke up, with the monks were still reading the sutra. He asked them who the monk that recited only half of the sutra was. The monks were scared. They said they dared not lack a word. Could it be possible for them to read only half of the sutra?! Because Fan Zhongyan was the grand chancellor, the monks were afraid of his questioning. In the end, a monk stood up and said that it had nothing to do with other monks. It was he who came late and read only half of the sutra. When he arrived, the other monks had finished half of the sutra, so he read only half of the sutra. Fan Zhongyan immediately threw himself into the ground and thanked Guanshiyin Bodhisattva saved his mother. Seeing his identity exposed, this man jumped up onto the clouds and transformed himself into Guanshiyin Bodhisattva, saying, "Fan Zhongyan! Because you are a loyal minister in the court as well as a filial son at home, I have come to your mother's rescue. It is for the sake of loyalty and filial piety that I've come to rescue your mother." Fan Zhongyan's had good cultivation. Moved by his good

root and virtue, Guanshiyin Bodhisattva came to rescue his mother. Before death, he had donated all his houses in the capital as monasteries. He told his sons not to covet the houses that had been given away as Way-places for cultivators.

You must make good use of this life form of yours. With these principles known, you must do your best to improve the level of your life. In *Dialectics of Nature*, Engels said, "People are more likely to feel and realize that they are consistent with nature. Those absurdly opposing and anti-nature concepts that exist between spirit and substance, man and nature, soul and body, and absurd anti nature concept are becoming more and more impossible." He also said in *Dialectics of Nature*, "After death, the origin of some kind of life, that is, something more or less the same as the soul, will remain. This source lives longer not only than human beings but also than all living organisms." These are Engels' words. Do people have souls? (Students: Yes, they do.)

They do have souls. What's more, souls live longer than their physical bodies.

©..... The improvement of a life form calls for breaking up the small self. As the selfish small self is destroyed, people will get liberated. The ancient Chinese described this state as the unity of heaven and man. If you think there is a self, your life will be trapped in the self. Only when the self is broken up and destroyed will you be able to exist everywhere in the Dharma Realm. In the pure information state, you yourself are the universe and the universe is yourself. You and the universe are combined and in oneness. At this time you will have unlimited freedom. Such things as mind, body and world have actually been realized by ancient sages for a long time. They called them "the three surroundings", which are actually the manifestations displayed by our wonderfully bright true mind. The true mind is the original body (noumenon) while the three surroundings are just the appearances displayed by our original body. These appearances of the three surroundings are all illusorily transformed appearances. Ultimately speaking, these appearances, which are like water moons, do not exist at all. They are nothing but "images" shown on "the great spherical mirror of true emptiness."

Students, there are too many contents in this area. It's just a brief introduction. Having known the value of life and the phenomenon of life, you have to take your life into consideration and make your life form infinitely sublimated. As Prigogine said, "I hope beyond this visible world there should be a timeless world, in which a more fine system exists." This fine system is our original body, which is the original source of all life forms.

## Part 2 The Essence of Life

### I The Composition of Life

#### 1. The relationship between software and hardware

Computers have software, so do people. If the computer software is poisoned, will it continue to run? (Students: No, it won't.)

If the computer software is poisoned, the computer will not work properly. At this point, antivirus is needed to kill viruses. What are viruses? Viruses are evil karma that has been created. Too much evil karma makes your software poisoned. So, you'd better not create evil karma. Evil karma created will cause your software to be poisoned. What are the symptoms? If the karma created is light and not much, one will suffer from diseases, disasters and misfortunes, and receive the retribution caused by the evil karma created. Too much evil karma causes the "version" of software to be destroyed. With the software version destroyed, one will inevitably fall down and degrade. With the level of life falling down, one will definitely have the hardware of lower life forms of the three evil realms. At that time, people will be extremely miserable and it is very hard for them to be saved. I try my best to persuade you to study and practice the culture of sages and worthies. You shall remember what I have taught to you. You shall remember: Stop doing evil but practice goodness. Now you're young and ignorant of the sages' theories. When will you really understand these laws and principles?! When you can understand them, you will have endless evil karmas created. By then it's too late for you to regret. Therefore, I try my best to introduce some books composed by sages, explain to you some civilization and cultures created by sages, and use theories of sages to teach and transform you. Thus, you will believe in cause and effect, understand the law of cause and effect, and become a noble person who understands the wisdom of sages and worthies.

At that time, people will be miserable and hard to be rescued. I try my best to persuade you to study and practice the culture of sages and sages. You should remember this saying: don't do evil, do good. Your young man's theory is ignorant. When can you really understand these laws and principles?! If you don't study sage culture, you will have endless consequences. By then it will be too late for you to regret. Therefore, I will try my best to introduce some works of sages, explain the civilization and culture created by saints, and educate and transform you with the theories of sages. In this way, you will believe in cause and effect, understand the law of cause and effect, and become a noble person who understands the wisdom of sages and sages.

Now, few people talk about cause and effect, so the whole human society is in disorder. Nowadays, people seem care nothing but money. The problem of the whole human society is not the low productivity but the loss of human nature. It is not the underdevelopment of science and technology but the collapse of human mind. It is not the lack of enjoyment but the shortage of spiritual life. It is not the poverty of culture but the decline of the culture of sages and worthies. It is not an interesting life full of noble aspirations and lofty ideals but a boring one filled with vulgar cultures and bad tastes.

Here is an example. A world-known rich man thought that his life was boring and he committed suicide by jumping into the sea. There are still a lot of famous singers, actors and actresses, who have tons of money but haven't received the education of sages and worthies. If one does not know the value and meaning of a life, what's the use of tons of money? It is useless. Their life is still filled with boredom and dullness. They have not the

correct direction of life. When troubles and pains afflict the heart, they have no way to get out of the sea of suffering. As I said just now, if the karma one has created is light and not much, one will suffer from disease; if it is heavy and too much, one will meet one's death. Therefore, you must understand the relationship between software and hardware as well as the principle that one discovers one's own world according to one's own karma. With the software destroyed, corresponding changes and obstacles will be produced in the hardware. Where is human disease from? It's from your software. When you see a doctor, you get all kinds of diagnoses. But these diagnoses are just the result; they are not the cause. All the finds of the body examination are results. Even the doctors don't know where the cause is. Where is the cause? The cause is in the good and evil karma in the software. If you can stop doing evil but practice goodness, you will not produce the karmic cause of disease. When the physiological indicators of the physical body are in disorder, these disordered indicators show that the evil karma has shown itself. The resultant retribution has been displayed.

Modern medicine only treats symptoms but not the root. When something is wrong with a heart, the heart will be changed. Even if a diseased heart is changed, but when the karmic information structures have not been removed, these karmic information structures continue to destroy the programs of a life as usual. For example, the diseased organ be removed from the cancer patient, but because the unwholesome karma has not been removed, the cancer virus will be transferred to other organs of the body. What is the reason? The reason is that the information structures of the evil karma that causes cancer have not been removed from the software. With karmic information structure still in the software, disordered programs will inevitably continue to showing themselves. In America there is a book titled *Talking to Heaven*. As the book says, if the karmic cause of a certain disease is not purged, this disease will go on to show itself even after one dies this life and is reincarnated in the next life. The reincarnated one will unavoidably suffer from the same disease known as a congenital one. If the karma you have created has not been eliminated, the unfinished karma will continuously continue to be displayed in the following life when you are reincarnated. Just as the Buddha said, "Even after hundreds of thousands of eons, the karma created will never disappear." Evil karma can "be diluted" by creating good karma. Besides, by means of repentance, reforming oneself, making vows to enter a higher state and to have great wisdom, one can also get evil karma eliminated and make one's software orderly again.

Having understood the theories of sages and worthies, we should practice them in everyday life. Our goal should be enlarged to the boundless universe; our mind should be constantly purified until it is totally selfless. We should rush to do things that are unprofitable for ourselves but beneficial to society. We should be willing to suffer loss for the sake of others. In this way, all evil karmas will be eliminated, just like pouring snow with hot water. The Buddha also said, "If you really want to repent, sit up and be mindful of the real appearance." If you can tie your mind to the original nature of true emptiness and absoluteness, namely, the original body (noumenon) of pure information state, your mind will naturally become boundless. With such a boundless mind, you will become unattached to things. When you reach such a level and state, your karmic cause and resultant retribution will "be diluted" and even removed. Karma cannot be offset but can be "diluted". For example, a bowl of poison can cause people to die. But if a bowl of poison is put into a big river or in a big lake, it cannot even poison the fish in it. The bowl of poison is still there, but it can't hurt the living creatures because it has been diluted. The easiest way to eliminated evil karma is to stop doing evil to do good things. In this way, the evil karma will "be diluted".

©..... The software can be separated from the hardware and become free. The hardware is something dead. Without the running of the software, the hardware cannot

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function and play its role. Besides, the hardware can be replaced. For instance, a driver is the software of a car. When a car breaks down, as long as the software does not break down, the car can either be repaired or replaced. It is the same with people. You can replace your “car” with another one! When this life comes to an end, you can have your hardware changed into another form of hardware. A person who is able to drive can drive different kinds of car. Likewise, an excellent software version can adapt to a variety of life forms. As long as there are information structures of wisdom and morality in the software, every kind of life hardware will reveal its value of life. So what is the value of human life? It is the improvement of software version.

The main part of life is not the hardware but the software. The hardware is just form while the software is the content. We shall do our best to promote the level of our software in this life. The hardware varies with the software. Advanced software corresponds to advanced hardware. As I explained previously, that rebellious daughter, as a result of beating her mother, lowered the level of her software. With her lowered version of software, she has to receive and find the dog’s hardware as hers. She has been transformed into a dog. This is a real-life case of human turning into dogs.. Thus it can be seen that the leading part of life is the software. Have you ever heard of Schrödinger? (Students: Yes, we have.)

As Schrödinger said, “When I was in my mother’s womb, it was not the beginning of my life. It is based on my past blueprint that my life has come into being. And my death will not be the end of my life.” Erwin Schrödinger was one of the founders of quantum mechanics as well as a Nobel Prize winner. His words are very useful for you to understand the essence of life. What is the blueprint? The blueprint is the software. Schrödinger said that when he was a fetus, it was not the beginning of his life. It is really true. A fetus is the hardware. His life is based on his past blueprint, which referred to the software of his last life. When an embryo is growing in its mother’s womb, it has long been a combination of the software and the hardware. Based on human software, this embryo will grow into a human. Based on the dog’s software, the embryo will grow into a dog. Based on the wolf’s software, the embryo will grow into a wolf. Based on the snake software, the embryo will grow into a snake. Students, the most important thing is the software, so we must get our software well cultivated. Have you heard that? If you must do all kinds of evil, you will fall into the paths of animals and hells. That will be too bad!

With this software well cultivated, one can at least keep the human life! This “blueprint” has existed before birth. Does this show that the software is “free”? The software can exist independently. It can exist for a while without hardware. The low-level software must depend on hardware for a stable existence. As a result, a low-level life is surely a combination of software and hardware. But it is different for the high-level software. The higher the version of software is, the higher its orderliness will be, and the greater the possibility of independent existence of software will be. When the software passes a certain high level, it will no longer need to be combined with the hardware. Not only can it exist independently, but it can also be free to combine hardware. At this time, whatever life forms you need to rescue and save the living beings, you will transform yourself into such life forms to come to their rescue. The true “life” has no life. It is just the truly empty and absolute original nature, which is also called the wisdom life. The wisdom life is actually the pure information state in which there is the greater self of empty nature. The Buddha called it the Dharma Body of all Buddhas. The top level of life forms is just the Dharma Body which has neither form nor appearance. The Dharma Body, having no shape and no appearance, exists throughout the ten directions. It seems to take no action but leave nothing undone. It is the embodiment of wisdom and our “true life”, i.e. the wisdom life, the highest state of the software.

Students, is there nothing left when people die? No, there is. The so-called death is just

the separation of software and hardware. The separation of software and hardware is called death, but the software of your life will continue to rotate, like the turning of a wheel. After you understand this truth, when you are alive, you must fix the software and dare not do bad things! Not knowing these truths, even if you can live a long life, you will still be stupid and muddleheaded when you die. Not only are you muddleheaded this life, but you will also be muddleheaded in a great many lives in the future. If you can really understand these truths, you will be very lucky. If you are able to understand the relationship between the software and the hardware, you will have a complete understanding of the law of life. You should know that life is the combination of software and hardware while death is the separation between software and hardware. The most important thing in life is the quality and orderliness of software. We must grasp the essence of life. Having understood the essence of life, you'll understand the mechanism and principle of life. And then you will have learned how to live.

## **2. Information structure determines life form.**

Previously, we studied the life form mainly from the perspective of hardware and software. Humans are the special form of life. Each life is a complete life form which is based on the combination of hardware and software. The combination of software and hardware forms a whole and complete life form.

As was explained last time, software is the most important part of life. If there is not the coordinated and unified command of software, how does the hardware move? What if the nose tries to smell the things on the left but the eyes want to see things on the right? It would be very bad. The Buddha once told a fable. It's said that there was a snake. Every day, its tail followed its head to go everywhere. This day, the tail didn't want to follow the head, saying, "I've been following you to go everywhere. Today, you must follow me to go out." The snake head said, "Tail, you have no eyes. How can you travel?" The tail replied, "It is just because I have no eyes that I have been following you and been enslaved by you for such a long time. I won't follow you today! You must follow me!" As a result, the snake head had no choice but to follow the tail to travel. Later they come to a crater and fell into it. This fable shows that a body needs unified command. Can a body function without unified command? (Students: No, it can't.)

It won't work if there is no unified command. As we see, everyone has a brain (head). It is hard even to command this brain. This brain thinks about different things without cease and cannot be unified. When worries come, it will feel angry for some time. After a while, it thinks about something pleasant, and feels happy. It is not unified. Therefore, a life must have a unified program, is called software by us and "blueprint" by Schrödinger.

From Schrödinger's words it should be known that life is continuous and unbroken. It is really so. I told you a transmigration case happening in Hainan Island, which shows that a life is a continuum. Nowadays, many people, especially modern ones, do not have incorrect ideas and know real scientific laws. They are also unable to know life is continuous and unbroken.

The Buddha said, "A life can disappear from one location and simultaneously appear in another location." "Disappearing from one location" refers to death, showing the end of the programs of this life. "Appearing in another location" refers a new life form coming into existence immediately after the end of the last life. The life, which never pauses or stops, is traveling without cease in transmigration, with one life form after another.

©..... Those people I mentioned just now are all world famous scientists and Nobel Prize winners, and believe that life is continuous. Since life is continuous, there must be past lives and future lives. About three thousand years ago, the Buddha said, "A life can disappear from one location and simultaneously appear in another location." You see, many

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babies are born every minute on earth. This can be described as “simultaneously appear in another location.” Then, when a person cannot breathe, he will die. This can be described as “disappear from one location”. As we know, life is continuous. When a life disappears from one place, it will appear in another place at the same time. In other words, when a person dies in this world, he will be reborn in another world at the same time. This way of being has never been broken and interrupted. So, there is no end to the reincarnation of living beings in the six paths. How people jump out of reincarnation, transcend the sea of life and death, and enter the still nirvana state is the fundamental mind all the sages to save the world. It is also the highest wisdom of mankind, and the ultimate embodiment of human civilization and culture!

To a dying person, what is death? Death means the change of life form as well as hardware. By changing hardware, one can be transformed into either a human or a dog or something else. Do you still remember the photo of a rebellious daughter I showed you in a previous lecture? (Students: Yes, we do.)

As you can see, the unfilial daughter who beat and abused her mother turned into a dog on the spot. There are many similar cases of people becoming animals in ancient Chinese history books. The Book of Jin Dynasty records the facts that a human turned into a turtle; that a human turned into a soft-shell turtle; that a woman gave birth to a goose; that a horse gave birth to a human; that a human gave birth to dragon. In The Book of Song Dynasty, there is a record of a monster with a human’s face and pig’s body. In The History of Sui Dynasty, there are records of an old man changing into a beast and a monk changing into a snake. The Book of Tang Dynasty records that a human hand grew on a cow; that a sow gave birth to a humanoid pig; that a horse gave birth to a human; that a man turned into a tiger; and a person gave birth to a man with a pig’s head. The History of Ming Dynasty records that there are pigs and chickens with human feet, and humans born from eggs. There are still records in other ancient documents about people who turned into beasts. There is a happening that goes as follows.

A daughter-in-law abused her father-in-law and mother-in-law, often giving them poor food that dogs and pigs feed on. Suddenly, one day, the unfilial daughter-in-law suddenly turned into a dog. The magistrate ordered the unfilial daughter-in-law punished by being paraded through the streets as a warning to others. Another record shows that a shrew often abused her husband. The husband was a very honest person, so he was often bullied by his bad-tempered wife. One day, the shrew died a sudden death. The husband made a coffin and put the wife’s body into the coffin. Later, the coffin suddenly broke, from which a python came out, which scared the surrounding people. The snake ran out of the door and disappeared into the forest. The surrounding people opened the coffin and found the shrew’s body missing, but her clothes were still there. What did the woman’s physical body turn into? (Students: A snake.)

The previously mentioned unfilial daughter was as brutal and cold-blooded as a wolf, which downgraded her software, so she herself, the hardware, was transformed into a dog to go with her downgraded software. This shrew was as malicious and evil-minded as a snake, which turned her software into a snake’s, so she herself, the hardware, was transformed into a snake to match her downgraded hardware. The two cases show that software determines hardware’s life form. Software is the root to which hardware corresponds to. Software and hardware must correspond to one another. People who don’t know life forms will not know the hardware of a life changes with the change of the information structure of the software. This is a vital principle. The photo of that unfilial daughter was shown to you in a previous lecture. It was a true happening. In addition to the records in the ancient books, we have reason to believe that those cases recorded in the history books are true. So, it is understandable that the two unfilial women should be

transformed into dogs. Without this photo, I would have a serious doubt whether such happening is true or not.

Students, through these cases, we shall know that the hardware is an expression of a life form. The essence of life is not the hardware but the software. Knowing this truth, we will be aware of what we should do as a higher life form. Should we pursue sensual pleasures, or should we improve the quality of life and the level of software? The answer is very clear. The value of life lies in the improvement of the level of the orderliness of software as well as in the increase of the information amount. Life is a very big topic. It takes us hundreds of class hours to understand its most fundamental content.

### **3. The value of life and the summoning of goodness and evilness**

The value of your life lies in what you do in your life. It is to improve the orderliness of your software of life. If you can take advantage of your life and body to get the wisdom of the original nature developed and opened, your life will not be wasted. If you fail to do so when you are alive, your life will be wasted. So, we'd better not seek a life of pleasure. Next we'll come to the reason why we should not seek a life of physical pleasure but the improvement of software's orderliness and the increase of their information amount. This is what those stupid people are unable to know. By leading a life of pleasure, not only do they waste their life, but they are led to the abyss of sin as well. Thus, they have their software destroyed and their information amount reduced. With their software destroyed and their information amount reduced, they will suffer a disastrous decline in the quality of life. Take that unfilial daughter for example. It was her mother who gave birth to her, cared for her, educated her and brought her up. This unfilial daughter was not only ungrateful, but she also abused and beat her mother. Such an ungrateful person is called a wolf or a dog by local people. Because she bit the hand that fed her, she had her software destroyed and her information amount greatly reduced. Students, as you can see, the value of life depends on the size of the amount of information. If you trample an ant to death, will you be held legally responsible? (Students: No.)

Why is no one holding you criminally responsible? An ant has a life, too. However, no one charges you with murder and holds you criminally responsible, even if you deliberately trample it to death. Why? This is because its information amount is too small and its orderliness degree is too low. But if you kill a snake, someone will object to your act. Why do you kill it? It will come to revenge! If you kill a monkey, especially in public, people will be very angry. Even though you are not sentenced, they will blame you, because, in people's eyes, a monkey's information amount and orderliness degree are different. If you kill a mentally retarded person, you will be sentenced to death to pay with a life. What's the reason? The value of life form will increase with the increase of the life's orderliness degree and information amount. Take homicide for example. Is killing a common person the same as killing the emperor's prince? (Students: No, they aren't.)

If you kill a sage, especially those with great wisdom, your sinful karma will be countless times greater than killing a president or an emperor. Why? This is because the orderliness degree and information amount of a sage's life are boundless and countless times greater than those of a president's, a prime minister's or an emperor's. In the Buddhadharma, killing an Arhat and shedding a Buddha's blood are regarded as the great sins of disobedience and rebellion. It is through the increase of its orderliness degree and information amount that a life form realizes the value of its life. Therefore, the Buddha said, in the human path, the heaviest sinful karmas are killing parents, killing Arhats and shedding a Buddha's blood. They are called the great sins of disobedience and rebellion. What's the reason? The reason is that one's parents are one's greatest benefactor. The favor of parents' fostering is as high as the mountain and as deep as the sea. Only by showing



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filial obedience to parents can your behavior conform to the way of heaven. If you didn't, you would create huge quantities of sinful karma. Students, you've been told many times that you must show filial obedience to your parents. Seen from the perspective of deep law, showing filial obedience to parents is not for the benefit of your parents but for the benefit of yourself. The Buddha once said that if the parents are really angry with their sons and daughters, only one of their thoughts will cause them to fall into hells. Therefore, when you are filial to your parents, the objective effect is to make your software orderly.

In the last lesson, I advised you to be a contributor not to be a fighter, to benefit others without harming them, to treat everyone in the world as a friend, to lead a life of dedication, to do more for the benefit of the public and society, and to show selfless devotion to the living beings in the ten directions. Besides, you shall be a vegetarian, and never harm others and take their life. If you harm others and take their life, their information will act on you and they will set themselves against you, for they also have feelings and consciousness. Nowadays, many diseases are caused by killing animals and eating meat. The spirits of these killed animals cause all kinds of information interference to you, which result in deep hatred for each other. As a Buddhist saying reads, "You shall know that all wars in the world are caused by the slaughter of creatures." Why are there wars in the world? Politicians and militarists will explain this phenomenon from a social point of view. But the Buddha explained it from the perspective of deep law. War comes from killing animals and eating meat, which leads to hatred. When hatred accumulates to a certain extent, war unavoidably breaks out. People with heavy killing karma have many diseases, lead a short life, and are prone to be at war with each other. The evil karma of killing creatures and eating their meat are to be paid back to each other. Therefore, people should transform the common cause of killing with kind and compassionate, otherwise, it will easily lead to war.

To improve the orderliness of the software, the first thing for people to do is go veggie. The reason is that low life forms have low DNA information structure. The degree of orderliness of their life information structure is lower than humans'. When you add the information structure of lower version to that of yours by eating meat every day, you'll cause your high version of software to be poisoned and downgraded. As the result of the downgraded software, the hardware will be changed with the reduced information amount and changed information structure. That unfilial daughter that beat her mother had her software destroyed, which made the information amount in her software greatly reduced until it was as the same as a dog's. Thus it can be seen that as the software changes, the hardware will change as well.

At this point, I think of a real happening someone told me. There were two brothers, both of whom had been married, often mistreated their mother. One day, the two brothers as well as their wives, four in all, were beat their mother. The eldest son grabbed his mother's feet and dragged her into the yard. And then the eldest son and his wife began to beat their mother, while the youngest son and his wife stood by and watched. Why did they beat their mother? They said their mother had money but would not give the money to them. Look at these two disobedient and unfilial sons. It was the mother who brought them up and married them. Instead of repaying the great kindness, they even squeezed money from their mother. The mother's head was battered and bled. The youngest son just watched, the youngest daughter-in-law saying that her mother's head was bleeding. They were beating their mother when the eldest son's neighbor came and told him that his son had been carried off by a wolf. Hearing the bad news, the eldest son stopped beating her mother and rushed out to chase the wolf. You can think it over. The mood of the mother raising her sons is the same as that of the eldest son raising his own son. The result was that on Dao to chasing the wolf that carried off his son, the unfilial son ran into a bear. The bear ripped open his chest and took out his heart and lungs, but did not eat them. When the villagers found the eldest

son, he had already died for a long time. This is God's way of displaying that the wolf-like sons must receive disastrous retribution. Someone may say it is an accidental happening. It is not. Why? The reason is that the orderliness of the unfilial son's software had long been worse than that of a beast's software. Such a reduced information amount is enough to call on a beast to disembowel the unfilial son so that people will see what his bad heart and lungs are. The evil karma created leads the software version to be reduced, the information amount to be decreased and the orderliness to be destroyed. As a result, one must receive and meet one's retribution.

In the Beidao District, Tianshui City, there was a disobedient and unfilial son, who often rode his father and beat him. When he beat his father, his son would cry and ask him not to beat his grandpa. But the rebellious son ignored and continued. In the end, the grandson said, "Good! You hit my grandpa now. I'll hit you when I grow up as you hit my grandpa!" Hearing these words, the disobedient son stopped, for he was afraid that his son would beat him in the future. This case shows the principle that one discovers one's own world based on the karma one creates. The evil karma created by his beating his father brought out his son's idea to beat him on the spot. If this disobedient son does not cleanse his heart and order his behavior, he will inevitably reap what he has sown, that is, be beaten by his own son as he did to his father. What's the reason? When the software is damaged and destroyed, evil retribution is unavoidably on its way.

Now you should know that what is the most important thing for a life form is the software. The improvement of the degree of the software lies in two things, one being wisdom and the other morality. A person shall have wisdom. Where is wisdom shown? The wisdom is shown in the promotion of morality. And then where is the promotion of morality shown? The promotion of morality is shown by the great wisdom. These two aspects are complementary. With the two well done, the orderliness of the software and the amount of information will be well developed.

In Rainforest of Suchness there is a story that goes like this. At the end of the Qing Dynasty and the beginning of the Republic of China, there was a filial son in Sichuang who saved his father by cutting off a piece of his lung as a drug introduction. His father was saved and the son was still in good health, living more than 80 years. During the period of the Republic of China, there was another happening in Sichuang. To cure their mother of her deadly disease, the two sons strove to be the most filial son. One son cut off a piece of flesh from his leg and another son cut off a piece of his lung. Both the sons were afraid that their mother would know about it. They still labored in the fields every day. They both enjoyed good health and lived over 80 years. They died in the 1970s. This is the good retribution summoned by their good karma.

The eight virtues are the basic requirements to be a human person. The eight virtues are filial devotion, fraternal respect, loyalty, trustworthiness, etiquette, righteousness, incorruptibility and a sense of shame. There are still other requirements to be a normal human person. Contribute but not compete; be beneficial but not harmful to others. Don't impose on other what you don't desire. To be well established, help others to be well established first. To succeed, to help others succeed first. The Buddha asked people to be a person of kindness, compassion, delight and giving. Why do the sages require people to behave in this way? They intended to help you improve the degree of the orderliness of your software and to increase the information amount in your software.

©.....If you spend your whole life eating, drinking and playing, that is, pursuing sensory enjoyment, you will certainly destroy your software. The tongue loves to eat delicious food, the eyes love to see beautiful things, the ears love to hear praising and flattering words, and the body loves touch soft materials. When you try to satisfy the desires of your sense organs, you will inevitably damage the orderliness of your software

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and reduce the information amount in your software. Anyone who is in pursuit of sensory enjoyment will destroy the orderliness of their software and reduce their information amount. Resultantly, they cannot make their wisdom improved, their states sublimated, and their morality advanced. Instead, they have their software polarized and destroyed by seeking useless things. Even the most delicious food stinks when it is eaten and spit out. What's the result of your delicious food you seek?! The eyes love the beautiful. Emperor Xuanzong liked to see the beauty of Yang Guifei, a concubine. As a result, the emperor lost his capital and the concubine was strangled at Maweipo, a town west of Chang'an, the capital then. Faithful words may offend the ear but are good for improving one's conduct. Praising and flattering words destroy a person sooner or later. Those who pursue hardware enjoyment and pleasure have degenerated. After their degeneration, the quality of their lives is reduced and their wisdom is lost. Attention, please! Whoever pursues hardware enjoyment and pleasure unavoidably suffer evil retribution, that is, the loss of wisdom and moral decay. In this way, the quality of their lives is reduced. It is really appalling. Just as a saying goes, "Since ancient times, emperors and kings will have been poor and humble in the future, and those who enjoy great wealth and high position do not end well."

In the ancient Western Regions, there was a state called Jibin Kingdom. One day the king of Jibin State went on a visit. On Dao, there were security forces keeping order, as we do today. He saw a group of beggars knocking on their broken bowls and shouting in the distance. The king was unable to hear what they were shouting, so he asked his national master what these beggars were shouting. The national master had the spiritual power to know others' thoughts. He told the king that these beggars were had been kings of Jibin Kingdom before. Because they were unqualified as kings, after death they first went to hells to be punished. After being punished in hells, they had been reincarnated in the realm of hungry ghosts to suffer punishment.

These beggars had been kings of the Jibin Kingdom before. Because the king didn't do well, he went to hell first. After being punished in the realm of hungry ghosts, they were reborn as animals in the realm of animals to suffer. Now they have been reborn in the realm of humans but as beggars, penniless and humble. They are reminding the current king to be a good king, not like them. Otherwise, he would finally turn into a beggar like them. This is the saying: Since ancient times, emperors and kings will have been poor and humble in the future, and those who enjoy great wealth and high position do not end well. Who is the biggest embezzler in China? (Students: Heshen.)

Yes, Heshen in the Qing Dynasty embezzled the most money. Shi Chong was the wealthiest person in ancient China. Heshen, working as the prime minister, was powerful and wealthy. But did he end well? His whole family, relatives and friends were almost all executed. If you look at the history, you'll find people who consumed their riches and power without restraint had no good end. Yang Guifei, the concubine of Emperor Xuanzong, was strangled. Li Linfu, the prime minister in the Tang Dynasty, had his family properties confiscated before his death. Qin Hui, the prime minister of the Southern Song Dynasty, does not have good end as well. It is recorded in a book that he was reborn as a pig at the end of the Qing Dynasty. I explained this happening to you previously. Therefore, when you are alive, you must have the right outlook on life. What is the right outlook on life and values? It is to pursue the orderliness of your software and increase the amount of your information. What's the right outlook on values? The greater amount of information you have, the higher the value of your life will be.

Now look at the magnificent palaces all over the world. Who are enshrined in such splendid and impressive buildings? The biggest palace of Confucianism is called Dacheng Hall (Great Completion Hall), in which Confucius is enshrined. If you pay a visit to Qufu, Confucius' hometown in today's Shangdong Province, you'll find this Dacheng Hall is even

larger than Jinluan Hall in the Imperial Palace in Beijing, which is the place where the emperor held court meetings. What's the reason? When Confucius was alive, he lived a wandering life in order to teach and transform all living beings. He had suffered all the misfortunes and pains. But he, by using his life, he opened up his wisdom and improved his morality, so he is honored as the supreme sage and teacher by those who believe in Confucianism. Enshrined in Sanqing Hall, which is the largest palace of Taoism, is the Supreme Lord. The Supreme Lord is called Lao Tzu in the human world. When alive, he lived a simple and unknown life, saving all living beings and spreading wisdom. As for the Buddha, if nothing else, he spent forty-nine years holding his bowl to beg for food. As the crown prince of a kingdom, he begged for food all his life. In the eyes of ordinary people, it's really pathetic. However, the Buddha is the greatest sage with perfect and full wisdom and morality. He also has perfect and full degree of orderliness and amount of information. As a consequence, he is enshrined in Great Hero Hall of every Buddhist temple in the world. As long as the human race lasts for only one day, the most respected are the sages who have great wisdom. Why are these sages loved and worshipped by people all over the world? The reason is that when alive they did not pursue hardware enjoyment and pleasure but the excellence of their software wisdom and morality. They awaken themselves as well as others. They benefit themselves as well as others. In the hall of the United Nations, there is a famous saying of Confucius, which says: "Never impose on others what you do not desire."

## **II The Value and Significance of life**

As we know, life is continuous and unbroken. When you spend your life on the pursuit of wisdom and morality, you will make the degree of your software's orderliness improved and the amount of your information increased. By doing so, you will be able to complete your biggest mission arranged immeasurable eons ago. If you fail to employ your precious human life form to complete this mission, to increase your wisdom and to perfect your morality this life, this will be the most regrettable thing in the endless river of your continuous life. It shall be known that though there are a wide variety of life forms, the most precious one is the human life form. Why? This is because all the Buddhas, Bodhisattvas, Arhats, sages, Way-achievers, immortals and saints attain their sagehood from the human path. Heavenly beings have great blessings. It is difficult for the living beings in the human path to imagine heavenly beings' merrymaking and enjoying pleasure in life. However, the Buddha lists this best place to enjoy pleasure as one of the eight disasters. In the Buddha's view, heavenly beings are as unlucky as those who are blind, deaf and dumb. What are the eight disasters? The eight difficulties refer to eight conditions which make it is difficult for one to see a Buddha and hear his dharma. They are: (1) birth as hell dwellers; (2) birth as hungry ghosts; (3) birth as animals; (4) birth in Uttarakuru (the northern continent where all are pleasant); (5) birth in the formless heavens; (6) birth as blind, deaf and dumb; (7) birth as a worldly philosopher; and (8) birth in the immediate period between a Buddha and his successor. What's the meaning? Let's look at them one by one. Hell dwellers suffer unspeakable pain and torture all the time. Hungry ghosts also suffer different kinds of pain and torture. Animals are stupid and foolish. The blind, deaf and dumb in the human realm are born without complete senses. These living beings have too much suffering. Uttarakuru is the best place in the human realm. Human beings in Uttarakuru enjoy a life of 1000 years without suffering diseases. And they can have whatever they want. However, they are considered as unfortunate as the blind, deaf and dumb, and are listed as one of eight disasters. Uttarakuru and the formless heavens are the most ideal places for the living beings to make merry and enjoy pleasure. But they are still

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classified as one of the eight disasters, as the blind, deaf and dumb are. What's the reason? The reason is that they are unable to hear the Buddhadharmā and learn the theories of sages and worthies. Living beings cannot have the wisdom in their self-nature developed and opened without the teaching of the Buddha.

Living beings are unable to have their wisdom of one-appearance opened, so they are unable to attain perfection. They are unable to have their moral level advanced, so they are unable to reach the ultimate state. What they can do is make merry and enjoy pleasure. The better their conditions are, and the longer the time is, the greater their waste of life will be. Therefore, these life forms are similar to those living in the three evil realms, and are listed among the eight disasters. What's reason? The reason is that they are unable to hear the teaching of the Buddhadharmā. As a result, their levels and states cannot be sublimated and their wisdom cannot be developed and opened. By using this standard to measure the value and significance of life, we can get the division of the levels of life. Thus it can be seen that the pursuit of level and state is far more meaningful than that of sensual pleasure. Were the hardware pleasure and enjoyment used as the standard, those living in Uttarakuru would be the first. They lead an extremely life. They can get whatever they desire. Besides, they have no worries and no cares. But is such a life valuable and meaningful, even it is as long as 1000 years? Certainly not! Without the teaching of wisdom and morality in the Buddhadharmā, people's mind and personality cannot be purified, and the wisdom in their self-nature cannot be developed. If so, any life will lose its value and significance. If one's software has not been purified and perfected, and the wisdom has not been heightened and opened, one's life will inevitably be wasted. As we can see, the living beings in hells, hungry ghosts, animals, and humans who are blind, deaf and dumb, have no way to purify their mind and character. Nor do they have means to the level and state of their wisdom. It is impossible for them to awaken themselves as well as others and attain the perfection of their wisdom and morality. Those who live in Uttarakuru and formless heavens are unable to receive the Buddha's education and to be nurtured by it, because their lives are too easy and too comfortable. In addition, they live too long. Without being nurtured and positively influenced by the Buddhadharmā, these living beings cannot get their mind and character improved. The effect is to be included in the eight disasters, just like the living beings in the three evil realms and those humans who are blind, deaf and dumb. These facts show that the highest value of a life lies in the development of wisdom and the promotion of morality until they are perfect.

Do you know the lifespan of the heavenly beings living in heavens of formless realm? You will be appalled at their lifespan. Their life span is 800000 great kalpas. How many years are there in a great kalpa? There are about 26 billion years in a great kalpa. Multiply 26 billion and 800000, and you'll get the life span of the heavenly beings in heavens of formless realm. The result is too frightening. Though so wonderful, the Buddha still classifies them into the same level with those in the three evil realms of hell dwellers, hungry ghosts and animals. Therefore, you must know any life form that pursues enjoyment and pleasure will have no good end. Just as that famous saying reads, those who enjoy great wealth and high position do not end well. They do not turn to their good life forms to improve their wisdom and morality but remove their blessings by making merry and enjoying pleasure instead. They passively cause their precious life completely wasted. Worse still, they are falling lower and lower in the ladder of life forms. Meanwhile, the disorderliness of their software is becoming more and more serious, and their moral levels are getting lower and lower.

Why is the birth in the immediate period between a Buddha and his successor considered listed as one of the eight disasters? Only the Buddha in the world has perfect wisdom and full morality. What does Buddha mean? Buddhas refer to people who have

perfect wisdom and full morality and can awaken himself as well as others and benefit himself as well others. Nowadays there are some people in the society who hold deviant knowledge and views. They regard Buddhas and Bodhisattvas as superstition and talk nonsense, which prevent the public from receiving the Buddha's education. Without the Buddha's education, it is impossible for people to fundamentally improve the level of their life. Those who live in the immediate period between a Buddha and his successor will lose the chance to receive the Buddha's education and get the benefit of Buddhadharma. As a consequence, living in the immediate period a Buddha and his successor is listed as one of the eight disasters.

Why being a worldly philosopher is also one of the eight disasters? Worldly philosophers are contemporaries of a Buddha, but due to their deviant knowledge and wrong views, they are unlikely to learn the Buddha's theories and accept the Buddha's education. They are stubborn and incompatible with the Buddha's supreme wisdom system. Although having a human body, being contemporary with the Buddha, and even studying the Buddha's knowledge system, they are still hindered by their deviant knowledge and wrong views. In this way, they waste and squander their hard-earned precious life. Therefore, being a worldly philosopher is one of the eight disasters.

The human body is difficult to get and the Buddhadharma is difficult to hear. As long as one can hear the Buddhadharma, plant the seeds of developing wisdom and improving morality, one will have the opportunity of liberation and the hope of opening wisdom and improving morality. Therefore, being able to hear the Buddhadharma is also the most valuable and significant event at any level of life. Looking at the value and significance of life from the continuity of the river of life, the Buddha asked people to cherish their hard-to-get human body, not to waste their rare and precious human life, to set up the correct outlooks on the world, life and values, and with the help of the Buddha's supreme wisdom and perfect morality, to open up their great wisdom of one-appearance in their original nature and their heaven nature of kindness, compassion, joy and giving. This is the real connotation of the Buddha's saying that the human body is difficult to get and the Buddhadharma is difficult to hear. If one has got the human body, but without the right outlooks on the world, life and values, one will easily lose the once-in-a-lifetime opportunity of learning the Buddhadharma. This is the most regrettable thing.

Are you able to understand the value and significance of a human life? The Buddha said that nothing in the world can be more important than wisdom. In the sixth paramitas, the Buddha ranked wisdom as the most important one and compared it to the eye to show its importance. The six paramitas are: (1) dana, giving or charity; (2) shila, keeping the precepts; (3) ksanti, patience under insult; (4) virya, zeal and progress; (5) dhyana, meditation or contemplation; (6) prajna, wisdom. While there are a wide variety of life forms in the ten directions and the life forms are of great difference, they still have something common: the ultimate goal and meaning of a life unexceptionally exists in the display of wisdom and the promotion of morality. All the activities in life that can't open up wisdom and promote morality are ultimately meaningless and valueless actions.

Why must we maintain the wisdom life of sages and worthies? We must we learn the great wisdom of the Buddha? The highest lighthouse of human civilization is the great wisdom of Buddha. A Buddha refers to an awakened person. One who can awaken both themselves and others and can achieve perfection in awakening and action is honored as a Buddha. The definition of Buddha is the perfection in these three aspects. From this we can clearly see that, among such concepts as the perceiving nature, the great awakening, the perfect awakening and so on, only "awakening" is the most important one. Thus it can be seen that the theories and teaching of the Buddha is a learning of wisdom, the magic weapon to open up wisdom, the incarnation of ultimate and perfect wisdom and the

embodiment of the Buddha's supreme wisdom. Therefore, it is the most valuable career and pursuit in life to inherit, carry forward, practice, verify and perfect the wisdom learning of the Buddha. It is also the only ultimate true meaning of the existence of life.

©..... Zhuang Zi said, "**An emptied chamber produces whiteness.**" When a person empties his mind until there is not any polarized thought, whiteness will be produced. What is "whiteness"? "Whiteness" is a symbol of wisdom. "Whiteness" corresponds to the "bright virtue" in Great Learning, a Confucian classic. "Producing whiteness" means that the bright virtue has been manifested. Our original nature is brilliant and our original wisdom is perfect and full. The manifestation of the bright virtue is called the production of whiteness. Lao Tzu described this phenomenon as "When cleaning your black mirror, can you make it bright and dustless?" "Cleaning and rinsing" means "brightening" here. What's "your black mirror"? It means an invisible mirror, which is the great spherical mirror we have in our truly empty and absolute original nature. The mirror itself is bright and dustless. This "black mirror" is the very "bright virtue" in Confucian classics, and the truly empty and absolute original nature in our serial lectures. Our original face is also called "black mirror", which is called the great spherical mirror by the Buddha.

The truly empty and absolute original nature is called the great spherical mirror by the Buddha, the black mirror by Lao Tzu, and the bright virtue by Confucianists. Cleaning and rinsing the black mirror means removing filth from the mirror and make it bright and dustless. What do you remove filth from an invisible mirror? It is polarized thoughts such as greed, desire, false thoughts, selfish minds and personal considerations, etc. The purpose of cleaning and rinsing the black mirror is to open up the great wisdom of one-appearance we each have. When greed, desire, false thoughts, selfish minds and personal considerations are completely purged and removed, the bright virtue will be manifested and revealed and one will have wisdom. When one can rest in the supreme goodness, one will have great wisdom. Lao Tzu described such a phenomenon as "Knowing permanence is called brightness." Buddhists call this great wisdom Prajna wisdom. Now you have known there is a thing that never changes and last forever. It is called the bright virtue or the black mirror. If you can get it brightened and displayed, you'll have great wisdom.

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### III Self-reflection and Practice

The absolute truth is immutable. Whoever has personally verified the absolute truth will be a sage. Shakyamuni Buddha, Confucius and Lao Tzu were such sages. The reason why they are honored as sages is that they have verified the absolute truth in the flesh. Although they had different cultural backgrounds and expressed the absolute truth in different languages, the spirit of their different expressions is the same. In the Buddha's view, people should awaken both themselves and others, and finally achieve the perfection in their awakening and action. According to Confucius, people should manifest their bright virtue, love others and rest in the supreme goodness. These expressions show the process and final destination of learning and study. Students, you are university students and study in university now, but are you really manifesting your bright virtue, helping others to do so, and resting in the supreme goodness? You are not! The reason is that there is no teaching of the great learning in today's universities. Today's university cannot play the role of those ancient learning institutions. Have you got your bright virtue manifested? (Students: No, we haven't.)

Have you loved others? (Students: No, we haven't.)

Look at yourself. As university students, you do not have wisdom. Nor do you have a kind and compassionate mind. This is the result of the failure of universities to promote the

culture of sages and worthies. Nowadays, universities seem to be places to train professional and technical workers and senior craftsmen. What students learn at university is nothing but various technologies and skills. A university without propagating the teaching of sages and worthies can't be called a university. They do not know or learn the theories of sages and worthies. Universities have become various training institutions to train various carpenters, blacksmiths and so on. Although you can make atomic bombs, you're still a blacksmith. Although you can build spaceships, you're a carpenter. As everyone can see, the most advanced science and technology are often used as the means of competition and even killing people. For example, the technology used in making atomic bombs, hydrogen bombs, intercontinental missiles, carrier rockets, pesticides, poisons, gunpowder, explosives and so on, are always the most advanced. These things are not culture at all, for most of them are intended to kill others. There are few universities in the world offer courses to propagate the teaching of great learning, that is, to manifest the bright virtue, to love people and rest in the supreme goodness. Having lost their high-level goals, modern universities cannot cultivate talents with all-round development of morality and intelligence, cannot civilize human society, and cannot use positive culture to defuse potential violent force. In this way, there is not civilized culture at all. To make matters worse, children have been instilled with the concept of competition and struggle since very young. How can this make human society civilized?! The innocent children cannot receive the education of sages and worthies to increase their wisdom and sublimate their morality. Instead, they are polluted by the Western barbaric culture of competition. Thus, the orderliness of their software and the amount of their information has been reduced. Being unable to increase students' wisdom and sublimate their morality is really a sad thing. Such a sad thing has led to the tragedy of the whole human race!

Therefore, we offer this course to you in order that you can know the real truth and lead a clear and valuable life. Without knowing the principles and theories of sages and worthies, even if you are a president or a prime minister, you'll be unable to escape the suffering in the three evil realms. However, after learning this course, you will clearly know how to be a qualified person. Don't envy those who act absurdly. Be a good person and the level of your future life will become higher and higher. You shall know that a life is continuous and unbroken. When one's wisdom and morality approaches perfection, one's level and state will become increasingly high. At that time you will live with the sages. As for those who slaughter bulls, steal others' properties, and commit all manner of evil, they will inevitably fall into the three evil realms of hells, hungry ghosts and animals to spend their lives. The animals that are being slaughtered today are paying off the debts they had owed in their previous lives. Because they had created sinful karma, they had fallen in the three evil realms to receive their retribution and undergo their suffering. If you still have to do some immoral and unwise things, such as killing creatures, harming others, eating meat, etc., aren't you destroying your software?! If the software is destroyed, your experience will become more and more terrible. As a result, that unfilial daughter who beat her mother has become a dog and was sent to a zoo in Yangon. It's really pitiful to be sent to the zoo alive. Because the quality of her life greatly decreased, neither her husband nor her sons want to live with her. It's a modern example. This is what has happened to her when alive. The happenings after her death will not be discussed in the lecture.

Now let's look at Qin Hui, the prime minister of the Southern Song Dynasty. He was the number one scholar in his time and served as the Prime Minister only for several decades. However, since his death till the end of the Qing dynasty, he had been in the three evil realms. In other words, his decades of power brought him nearly a thousand years' suffering in the three evil realms. Do you think whether it is a successful and worthwhile exchange?! Not knowing the principles we explained in our lectures, Qin Hui



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exploited his high position and power to profit at other people's expense. He never wanted to take losses, but he suffered the biggest loss. Before his death, Earth Store Bodhisattva came to his rescue. He told Qin Hui that as long as he was able to speak out the word of "Buddha", the Bodhisattva would keep him from falling into the hells. However, Qin Hui, the prime minister then, didn't follow the Bodhisattva's advice. No matter how he was guided, he just didn't say the word of Buddha. Seeing this, Earth Store Bodhisattva was a little worried. He wrote the word of Buddha in Qin Hui's palm and asked him what it was. Normally, he would read the word out, but Qin Hui had been caught in his evil karma and got angry. In his opinion, he was the prime minister as well as the number one scholar, how could he not recognize the word of Buddha?! Not only did he refuse to read the word out, but he also ordered the person (Earth Store Bodhisattva) driven out of his house. So, the Bodhisattva was driven out by Qin Hui's servants. Unfortunately, Qin Hui didn't say the word of Buddha until he died. Earth Store Bodhisattva heaved a deep sigh: "So heavy is this man's sinful karma that he is even unable to speak out the word of Buddha. There is no way to rescue him. I'm wondering how many eons he will suffer in the hells."

So, students, you must study the theories of sages and worthies so that you will have wisdom. Without wisdom, you'll surely cause your software to be destroyed and your information amount to be reduced, thus making the quality of your life become low. It is not easy for people to restore their destroyed software and reduced information amount. There is no teaching of the great learning in today's human society. The people cannot receive and be nurtured by the culture of sages and worthies. Instead, they have been indoctrinated with all kinds of deviant knowledge and false views. Why is the birth in the immediate period between a Buddha and his successor considered as a disaster? A Buddha is a person with perfect wisdom and full morality. Born either before or after the period of a Buddha, you are unable to see the Buddha. Thus, you have no way of receiving the education from a sage who has perfect wisdom and full morality. Attention, please! How can you improve your wisdom and morality without listening to and learning from the sutras left by the Buddha who has perfect wisdom and full morality?! If you are taught and nurtured by the theories of the sage who has perfect wisdom and full morality, you will have the hope of final liberation. If so, you will not be in the eight difficulties. If you have not received the education of and been nurtured by the theories of Confucian, Buddhist and Taoist sages, no matter how wealthy and successful you are, you haven't planted the seed of liberation and are still in the eight difficulties.

Philosophers mentioned above are people who have deviant knowledge and false views. They have been locked by their preconceived deviant knowledge and false views, so they are unable to study and accept the great wisdom of sages and worthies. What's worse, they also reject the right knowledge and right views. Such people, though they are born as humans and even see a Buddha, still full of deviant knowledge and false views. They do not believe in cause and effect and accept the theory and education of sages and worthies. For this reason, they are unlikely to enter the primary meaning truth, i.e. the supreme truth. As everyone can see, children today, since childhood, have been taught and instilled into deviant knowledge and false views. Equipped with various polarized and relative theories and solidified by false thinking of the two-appearance, they cannot accept and enter the absolute truth characterized by the non-polarity of one-appearance. What the worldly philosophers have is small cleverness and intelligence, which has nothing to do with wisdom. Such smallness and intelligence causes great harm to people. Why does it cause great harm to people? The reason is that their deviant knowledge and false views have caused the degree of the orderliness of their software and the amount of their information to be greatly reduced. The theories and operations taught by the sages are all about how to improve people's software version, how to promote the degree of the orderliness of their

software order and how to increase their information amount. They do not encourage people to pursue enjoyment and pleasure. If you look at what Westerners have brought and spread to the world, you will find that their theories and knowledge systems are nothing but worldly cleverness and intelligence that only encourages people to indulge their greedy desires and expand their false thoughts. Look at the deviant knowledge and false views such as sexual liberation, merrymaking, pursuing sensual pleasure, the survival of the fittest, survival completion and so forth, all of them coming from the Western countries. As a result, the whole human society has been badly devastated by such low-level theories and thoughts. What is the most harmful thing to current society are the Westerners' hedonistic and epicurean views. Because they do not know the law of the existence of life, some of their savage theories and teachings not only poison themselves but also bring catastrophes to and destroy others and the whole earth. Look at the world we live in. It is filled with different kinds of competitions, conflicts, struggles and wars, which cause both the country and its people in chaos and disorder.

©.....This nutrition table (seen in Appendix) contains almost all kinds of food, including meat, vegetables, fruits, melons etc. As I said last time, the nutrition of beans is much higher than that of meat. As everyone can see, there are a lot of people who starve to death all over the world every year, and Africa has the most. What a sad scene it is! But in this world, large quantities of food are wasted every day. If would be enough to feed those starving people if the the wasted should be saved. I often criticize the students for wasting food. Have you emptied your rice or thrown away you mantou? (Students: No, we haven't.)

Anyone who throws away food commits will have committed monstrous crimes, which causes great damage to your software. A reckless waste of grain and living beyond one's income are frightening behavior which destroy the orderliness of your software and reduce your information amount. Never squander things. Even a glass of water mustn't be wasted. Water is also a gift from nature. Any natural thing shall not be wasted. Even if you have a reservoir, use as much as you need. Never waste and squander it. It is guilty of you to waste and squander things. This crime is not stipulated by the law. It goes against the heaven nature of your software. Your software is the emptiest, the most wonderful, the most pliant and the brightest thing under heaven. It is extreme sensitive. Every idea you produce and every action you take will leave a brand in your software. Both good and evil karmas are brands left in your software, arranged in order. When you think, each of your thought, either good or bad, will be well preserved in your software. Therefore, as a person, never waste things and squander natural resources.

Roughly speaking, life forms are divided into ten types. Those who live in hells are a type of life form. Hungry ghosts are also a type of life form. So are animals, asuras, human beings, and heavenly beings. Arhats are a type of life form and so are Pratyekabuddhas. Bodhisattvas are a type of life form. Buddhas are also a type of "life form". These are the ten types of life form. The lower a life form is, the less its wisdom and morality will be. Similarly, the higher a life form is, the higher its wisdom and morality will be. So the value of a life lies in the improvement of the orderliness of its software and the increase of its information amount. The ten types of life forms consist of four types of sages, that is, the life form of Arhats, Pratyekabuddhas, Bodhisattvas and the "life form" of Buddhas, and six types of mortals, that is, the life forms of hell dwellers, hungry ghosts, animals, asuras, human beings and heavenly beings. There are a lot of levels among the sages. There are also countless levels of the beings in the six types of life forms. Take the beings in the human realms for example. There are varieties of the levels of people in society. Some of them are men and others are women; some are rich and powerful and others are poor and humble; some are wise and others are stupid. The human realm exists in the middle of the ladder of the ten types of life forms. People can either rise or fall depending on their actions

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in the human realm. If you want to go up along the ladder, you must improve the orderliness of your software and increase your information amount. What you must do? You must do well in the cultivation of wisdom and morality. Never act absurdly and resign yourself in the pursuit of sensual pleasure. Only by doing so can you go up along the then Dharma realms, for the human realm is in the middle.

Li Bai, a famous poet of Tang Dynasty in China, once wrote a poem, one of which is, "Heaven and earth is the hotel of all things." What is our earth? It is a hotel or an inn for life forms to stay in. You just live in the earth for decades and leave, so you must make good use of these decades to transform yourself from a mortal to a sage. Thus, you will go up the ten Dharma realms, promote the level of your life and become a sage. If these decades are misused, you will unavoidably fall in the direction of the three evil realms and probably you will be reborn as an animal or a hungry ghost or even a hell dweller. If you do not know these principles I explain, you will become very likely to become greedy for various sensual pleasures. This is the biggest waste of life as well as the biggest ignorance in life. Those who feast and abandon themselves to sensual pleasure in the human realm will not have a good ending. When the due time of their life arrives, they have to leave the hotel. But because they have exhausted their blessings by enjoying various sensual pleasures, they cannot get their wisdom developed and become stupider and more ignorant. Those stupid and ignorant life forms are bound to fall down in the transmigration of life. If so, is it meaningful for people to enjoy themselves in any form of amusement and entertainment in this hotel of the earth?! People are greedy for the honey on the edge, so they will have their tongues at the risk of being cut. What is the value and significance of such a life?! It's a must for you to devote all your life to turning your mental attitude, purifying your mind, perfecting your personality, and cultivating your blessing and virtue. Meanwhile, your life must be devoted to turning to the proper awareness, opening up your wisdom, making you go from relativity to absoluteness, displaying your Prajna wisdom, extending the wisdom life of sages and worthies, sublimating your level and state, and transforming yourself from a mortal to a sage. This way, the decades of your life will not be wasted. Now you can measure it yourself and determine the direction of your life. It is up to you to decide whether you will go up or down the ladder of life forms. Are you clear? (Students: Yes, we are.) If you are clear, it will be OK.

Well, that is all for today.

## Chapter Seven

### Polarization and Depolarization

#### I. The Sages' Theories on Evolution and Return

##### 1. "Dao" is zero and Wuji

.....Students, take out the printed materials and look at the first circle. **"Dao produces one, the one produces two, the two produces three, and the three produces all things. All things carrying yin on the back and embracing yang in the arms interact in unseen force to achieve harmony."** This is a famous saying of Lao Tzu. This famous saying shows us how vacuum polarization works?

What is Dao? From a mathematical point of view, Dao is zero. Let's have a look. How big is this zero? Zero is so big that all numbers are in the background of zero. What is positive one plus negative one? (Students: Zero.)

What is positive ten plus negative ten? It is still zero. What is positive infinity plus negative infinity? It is zero as well. This zero can "pervade the whole worlds in the six directions when it expands and be hidden in secrecy when it shrinks." If it is enlarged, it can be everywhere throughout the worlds of the six directions. It is so big that there is no outside. Meanwhile when it shrinks, it can be so small that there is no inside. Zhuang Zi described such a state as "too large to have an outside and too small to have an inside". Now you should know what Dao is. Dao is zero as well as all relative numbers on this number axis. You see, these relative numbers, such as positive one, negative one; positive five, negative five; positive ten, negative ten; positive infinity, negative infinity, all represent the myriad things in the universe. All the positive and negative numbers on the number axis are infinite and boundless. There are countless numbers of such relative numbers on the number axis. All relative numbers are used to interpret zero, and they are also an embodiment of zero. It also shows that these relative numbers are just false existences, and they themselves are the zero. Numbers are the polarization of zero and zero is the depolarization of numbers. Zero and numbers are a unified state. Polarization and depolarization are an inseparable oneness.

According to the Attached Words in Yi Jing, **"The counteraction of yin and yang is Dao."** So what is Dao? Dao is a state of non-polarity that does not have the appearance of thinking, language and writing. Just as Confucius said, **"Yi, having no thought and no action, is still and unmoving."** Lao Tzu said, Dao "stands independently without change". This shows that Dao's attributes cannot be expressed by means of thoughts, words and speeches. **"The Dao that be expressed is not the eternal Dao."** **"The knower does not speak; the speaker does not know."** Dao is an absolute state of ultimate one-appearance, where there is no such appearance as thoughts and words. Just as Zhuang Zi said, **"Since it has turned into one, can it be possible that there are words and speeches?"** So how can the nonpolar state of depolarization be expressed? How can the nonpolar state without thinking and language be expressed? The nonpolar state without language must be expressed by means of polarized thinking and language. Only those who have great wisdom can express the effects of non-polarity through polarized thinking and language. The Buddha described this phenomenon as "express the inexpressible". How did Confucius describe the non-polarized Dao in a polarized language? Confucius employed relative yin and yang to express the non-polarized and absolute Dao. His purpose was to reveal the state of non-polarity. This is the essence of Confucius' famous saying that "One yin and one

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yang is Dao.” In our series of lectures, we put it in simple way. When Dao is spoken of, Dao is yin and yang; when yin and yang are spoken of, yin and yang are Dao. When zero is spoken of, zero is numbers; when numbers are spoken of, numbers are zero. In the state of non-polarity, there is no yin and no yang. There are not such relative numbers. In other words, yin equals yang and yang equals yin; all relative numbers are equal. This is our way of expressing the non-polarity of depolarization. Actually, in the nonpolar state, there is not zero or number, and nor is there Dao or Yin and Yang.

Now a new question has come up: What is it when there is neither zero nor numbers, and neither Dao nor yin and yang? The question is extremely hard. You cannot solve it. Let’s go back to three-dimensional coordinates, i.e. Cartesian coordinates. Where are those countless relative numbers? All these numbers are against the background of zero. Are these numbers real or false? They are false! The reason is that these numbers cannot exist independently. If a thing cannot exist independently, it is empty and false. If you can see through the numbers and directly find zero that is hidden in the numbers, you will have the ability to depolarize the relative numbers and return to the non-polarity of the one-appearance. You will know all the relative numbers are the embodiments of zero. They are the polarizations of zero. Zero is the supporting background of all the numbers. Zero is the destination to which all numbers return. Knowing the numbers are false but zero is real, you will be able to awaken to Dao.

Let’s take a look at Lao Tzu’s famous saying: **“There is a mixed thing born before heaven and earth. Still and vast, it stands independently without change.”** If you look at the numbers on the number axis, you will find that they are not independent. Why? They are relative and opposite. When there is positive one on this side of the number axis, there is definitely negative one on the other. Without negative one, positive one cannot exist. Relative numbers are inseparable, interrelated and cannot exist independently.

What’s the meaning of the “thing” in “There is a mixed thing”? The “thing” here refers to the non-polar “thing”. It is zero. There is nothing in this non-polar “thing”, but it can display everything. Everything in the universe is contained in this non-polar “thing”. So what are the characteristics of this “thing”? It is still and vast. “It moves periodically and ceaselessly. It is the mother of heaven and earth. I don’t know its name, so I named it Dao and forcibly call it greatness.” The “thing” is Dao, symbolized by zero. Zero is an absolutely independent state where there is nothing at all. But this mixed thing is the mother of heaven and earth, that is, the source of all relative numbers. Dao is the original source of all the relativities. It is the destination of all depolarized relative things.

What’s the meaning of being “still and vast”? Being still means there is nothing at all. Vastness means having no end or bound. Being independent and immutable are Dao’s absolute attributes. Therefore, zero is independent and absolute. Moving periodically and ceaselessly means having endless wonderful functions and having no production and no extinction. It also means that the non-polar Dao, zero, can wonderfully produce all things, and all the wonderfully produced things are still Dao itself. Besides, it means that Dao is inexhaustible and immutable. So, if you try to destroy this zero, you will be doomed to fail; if you try to sweep it away, you won’t succeed. The reason is that it can exist independently. It is the original source of all things in the world, so it is called mother of all things under heaven. Thus it can be seen that the complexity of everything in the world and the “stillness and invariability” of zero are the same thing and are inseparable from each other. This is the ultimate level of depolarization beyond polarity.

Now let’s look at the original source, that is, Dao. Though not knowing its name, Lao Tzu personally certified the real existence of Dao and became one with Dao, which is the a state of one-appearance, goes beyond human thinking and reasoning, and cannot be expressed by polarized words and languages. However, to make it known to others, words

and languages that are relative and polarized must be used. To introduce it to others, it is necessary to give it a name, so it was named “Dao” by Lao Tzu. Dao goes beyond name. Once named, it is no longer the eternal Dao of the one-appearance. So Lao Tzu forcibly gave it another name: Greatness. Afraid that people could not get out of the polar thinking of greatness and smallness, Lao Tzu said, **“To be great is to enlarge; to enlarge is to be far; to be far is to return.”** As we see, greatness and smallness is a pair of polarities. Greatness is based on smallness; smallness is the premise of greatness. Lao Tzu was worried about that people become attached to the relativity of greatness and smallness and cannot understand the absolute state on the basis of which he forcibly gave the name of greatness. “To be great is to enlarge”, “To be great” here is not a relative concept but the non-polar “greatness”, where there is neither greatness nor smallness. In “to enlarge is to be far”, the relative greatness has been ceaselessly enlarged until it becomes infinitely great. Note that being infinitely great still belongs to relative greatness. So long as you say greatness, or there is an idea of greatness in your brain, your discriminating mind-consciousness which is based on smallness has been existent. To get rid of the concept of greatness and smallness, Lao Tzu said, “To be far is to return.”

What did he mean? It means that being infinitely great is equal to being infinitely small. In other words, infinite greatness and infinite smallness is the same thing cannot be separated from each other. This saying is really an expression of wisdom. Thus it can be seen that the greatness in “I forcibly call it Greatness” does not refer to the relative greatness but the absolute greatness, in which there is neither greatness nor smallness. In other words, greatness equals smallness. Since greatness equals smallness, what if greatness minus smallness? (Students: Zero.)

Again we return to zero! So what is Dao? Dao is absolute vacuum, also known as perfect vacuum, true vacuum and true emptiness. It can also be represented by zero. If you can personally certify the state of zero, you will really understand the true meaning of “To be far is to return”. Dao is absolute and contains all relativities. There is not absoluteness without relativity and there is not relativity without absoluteness. This is “such appearance and such nature” of “this mixed thing”.

What does it mean by “Dao produces one”? What’s the “one”? As we said just now, Dao is zero, Wuji, the original nature of true emptiness and absoluteness. The “one” here refers to Taiji. Look at zero symbolizing absoluteness, boundlessness and infinity. It does not have a size, a quantity or a number. Attention, please! This zero has no sizes and no bounds. It is similar to the coordinate origin. At the center, it can be infinitesimal. However, when it expands, it will become infinitely great. So, zero is not fixed in size. As we said just now, all numbers represent all things under heaven. From this you should know the background of all things in the universe is zero. Thus, you should know that all things and all phenomena you see are empty and false. They are all relative and depend on each other to exist. For example, positrons and negatrons cannot meet. Once they meet, they will be annihilated and become photons which are neutral. All things are characterized by the positive and negative properties of polarity. When this side is yang (positive), the other side will be yin (negative). All things have the two poles of yin and yang as well as positive and negative. This is the expression of the true existence of zero. Falsities are used to show the reality; all falsities are the display of the reality. The reality refers to zero and the falsities refer to all the relative numbers. Numbers are the evidence of the true existence of zero and are also the manifestations of the invisible zero. All the relative numbers themselves are zero. Having known this principle, you’ll see through numbers and directly see zero; you’ll see through all appearances and directly see their nature; and you’ll see through all the polar things in the universe and see the non-polar Dao. Dao is zero, Taiji is one, and yin and yang are two.

“Dao produces one, the one produces two, the two produces three, and the three produces all things.” The three here refers the integrated body of carrying yin on the back and embracing yang in the arms, and the neutral state of polar things. It is a necessary condition of producing Dharma by means of cause and condition, and the intermediate process of producing all things by transformation and birth.

## 2. Zhou Dunyi: Wuji transforms into Taiji; Taiji is originally Wuji.



Zhou Dunyi (1017-1073)

The universe originates from the polarization of absolute vacuum, that is, true emptiness. This is evolution. Zhou Dunyi described the initial polarization of the true vacuum as “Wuji transforms into Taiji”. The Buddha described this phenomenon as “the arising of an idea of ignorance”. Zhou Dunyi was the founder of Neo Confucianism in the Northern Song Dynasty (960-1127). Zhou Dunyi’s saying that “Wuji transforms into Taiji” corresponds to Lao Tzu’s saying that “Dao produces one”. When you want to depolarize (return), it is the stage where “yin and yang are combined to return to Taiji”. According to Zhou Dunyi, during the stage of polarization and evolution, **“Wuji transforms into Taiji, Taiji through movement produces yang. This movement, having reached its limit, is followed by stillness, which produces yin.”** The moment when the “S” line vibrates corresponds to the stage when Wuji transforms into Taiji. The vibration of the “S” line is correspondent to the playing of the

cosmic piano. This is called movement, also known as “being moved”. Movement leads to polarization and evolution. This is “Taiji through movement produces yang”!

If people want to be depolarized, they just make themselves be in the stage where yin and yang are to be combined to return to Taiji. According to Zhou Dunyi’s theory, when it is polarized, that is, evolution happens, “Wuji transforms into Taiji. Taiji through movement produces yang and through stillness produces yin.” According to Jiaolong Culture, this stage is described as the vibration of the “S” line that corresponds to that of Wuji turning into Taiji. The vibration of the “S” line is equal to playing the piano. The instant the keys of the piano are struck, the piano strings vibrate and the movement starts, which is the beginning of polarization and evolution. This is the stage of producing yang through movement.

Students, take you for example. Where are you from before class? Are you walking on the road before class? Walking is moving! What are you doing now? You are seated and unmoving in the classroom. This is the stage of producing yin through stillness. After you are seated for three hours, you can’t be seated and just wait for the end of the class to go out. Am I right? This is the stage where this stillness, having reached its apogee, moves again. You see, in the relative world, when movement reaches the extreme, it naturally slows and stills. You’ve been playing basketball for three hours. That’s enough to satisfy the addiction. What do you do after three hours of strenuous activity? Does your exercise become more strenuous? Do you run faster? It is not so. Having reached its peak, movement becomes stillness. What will happen if you have a rest for three week without playing basketball? You are looking forward to playing basketball. This stillness, having reached its apogee,

moves again. All relative things exist this way. Having reached its extreme, movement becomes stillness and stillness become movement. In the social movement and change, this kind of phenomenon is described as “Longtime unity gives rise to disunity and longtime disunity leads to union.”; “Reversion is the movement of Dao.” Look at the things and happenings around you and you will find they really go in this manner. In a world of relativity, relative things develop in the opposite direction when they become extreme. Movement, having reached its apogee, becomes stillness; stillness, have reached its apogee, moves again. In the competition, boxers do very violent and even fierce sports. They can even break their opponent's head. However, after the competition, they are as still and motionless as a pile of mud. Keep in mind that all things and all phenomena develop in the opposite direction when they become extreme. It is the right way to keep to the middle way and avoid polarization. In a world of polarities, there is not only evolution through polarization but also return through depolarization. Depolarization and return as well as polarization and evolution are two simultaneous processes existing in the polar world.

**“With the separation of yin and yang, the two forms are established. Through the change of yang and the union of yin, water, fire, wood, metal and soil come into being.”** Yin and yang refers to the two forms, from which the change of yang and the union of yin take place. What are the change of yang and the union of yin? The change of yang and the union of yin correspond to the stage where “The two produces three”. Attention please! Both Lao-Tzu and Yi Jing use the method of bisection and doubling to describe the course but have their own terms. Yi Jing reads, “Yi has Taiji, which produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams.” Isn’t the bisection method used in this saying?! The original source state is called Dao in Lao Tzu, Wuji by Zhou Dunyi, and Yi in Yi Jing. Taiji in Yi Jing is called one in Lao-Tzu. According to Yi Jing, Taiji is divided into two forms, i.e. yin and yang, which are symbolized by Trigram qian and Trigram kun. This is about polarization and evolution. There is also the process of return, during which time the Taiji state shows all things carry yin on the back and embracing yang in the arms. Taiji is also called the non-polarity state with hidden polarity. This is about the return process of polarized things. Once Taiji is totally divided into yin and yang, qian and kun, the absolute state of non-polarity has been completely transformed into relative polarities.

Students, can you tell me where we are in the stage of evolution? We have been in the stage of yin and yang and the five elements. “.....**The five forms of energy become diffused in harmonious order, and the four seasons proceed in their course.**” When the five forms of energy, namely, the Five Elements, and the four seasons appear in the evolution, it means that the evolution has reached the stage of the material world which is characterized by the attribute of polarity.

Now let’s look at the process of return in Zhou Dunyi’s theory. If you return from the material world, represented by the five elements, the next stop you experience will be the stage of yin and yang. Polarized things appear in pairs. And then you go further back from the stage of yin and yang to the stage of Taiji, in which there is the “S” line. When the “S” line is removed, you’ll find that the circle of Taiji is the very circle of Wuji. They have the same circle. This is the meaning that “Taiji is originally Wuji”.

What’s the meaning of the statement that “Taiji is originally Wuji”? We can put it in this way: Without Taiji, there is not Wuji; without Wuji, there is not Taiji. Look at the Wuji’s circle and the Taiji’s circle. Are they the same? (Students: Yes, they are the same.)

They are the same circle. What’s the difference? The difference is the “S” line. The “S” line is nothing but the crest and trough of a wave! The Wuji state can be compared to a piano before being played. Once it is played, it has been in the stage of the Taiji state. Whether the piano is played or not, the piano remains unchanged. Therefore, “Taiji is



originally Wuji”.

**“The trueness of Wuji and the essence of Two and Five unite and condense in a miraculous way.”** Where do the things in evolution come from? They have come from Yi, also called Wuji or the mixed thing. Yi is the very Dao, which seems to have nothing in it but contains all. Dao contains heaven and earth and everything but you are unable to see, hear and feel their existences. Like zero on the number axis we drew just now, there is nothing in it. However, it is the background of all numbers. This is the meaning of “the trueness of Wuji”. Only Wuji is true. Attention, please! Only Wuji is the original body and the original source. This Yi is Wuji, that is, Dao. Only this is the true one and the rest are all false and relative existences. Add positive one and negative one and you’ll get zero that represents nothing. Some say that when a man and a woman are put together, do their polar characteristics disappear? They disappear. Do you think they are still there?! The characteristic of a man and the characteristic of a woman are a pair of yin and yang. With their being together, their characteristics disappear and are transformed into a state of unity. This is the original meaning of “The two produces three”.

Now let’s finish this part. In “The essence of Two and Five”, the Two refers to yin and yang; the Five refers to the Five Elements. **“The trueness of Wuji and the essence of Two and Five unite and condense in a miraculous way. By the way of qian, they are transformed into males. By the way of kun, they are transformed into females. As a result of the union and response of yin and yang, all things are by transformation produced. The production and reproduction of all things give rise to endless transformations and changes.”** This passage shows that all things are produced from the union and response of the forms of energy, that is, yin and yang.

### **3. “The two produces three.” “The three produces all things.”**

Now let’s look back at **“The two produces three”**. The three here is not a number but a state. This corresponds to Zhou Dunyi’s saying: the interaction and response of the two forms of energy, carrying yin on the back and embracing yang in the arms, and uniting and condensing in a wonderfully mysterious way, become the beginning of producing by transformation all things. How are all things by transformation produced? Lao Tzu described the process as “carrying yin on the back and embracing yang in the arms” caused by “The two produces three”. The two refers to yin and yang which require to be united. Kun belonging to yin represents the female. Qian belongs to yang represents the male. Use humans for example and you’ll understand it more easily. The principles are the same in the whole universe. As we see, the two refers to yin and yang, man and woman, etc. By interaction and union, the two produces the three, a state of carrying Yin and embracing Yang. At the level of humans, the state of carrying yin and embracing yang corresponds to the fertilized egg, which fuses the characteristics of the man with that of the woman. With all fused, the three comes into existence. The three is a state of carrying yin and embracing yang, where yin and yang interact with each other so as to achieve harmony. Yin and yang being in harmony and union, production and reproduction take place. With production and reproduction, the last round of polar opposition is over and the characteristics of the two poles disappear into “the three”. It’s time for the next round of polarization and evolution. The birth of the fertilized egg is the beginning of a new round. Therefore, it is described as “The three produces all things”. All the processes of birth by transformation in the polar worlds go this way.

Look at all the plant seeds and you’ll find they are made up of two halves. Attention, please! As the two halves are combined and united together, a new state is formed. This new state can be regarded as a new seed, which can be called “the three”. Whether it is wheat seed, sunflower seed or pine seed, when all plant seeds are planted in the soil, as long

as they germinate, they will have two leaves. If you know something about embryology, you will know that when a fertilized egg first breaks down, it splits into two cells. And then it continues to divide and grow until it grows into an adult. It is the same with wheat seed. The wheat seedling also has two leaves first and then four leaves, six leaves ...until it grows into a full adult plant. And then it is in the ear. As we can see, the process of growth is still based on the method of bisection. No matter how it grows, it goes on by polarization on the basis of bisection. In the end, the wheat plant grows an ear of wheat, which produces grains of wheat. Now it again turns into “the three”. Plant the grains of wheat in the soil again, they will germinate and one produces two.....

Some students will say, “Isn’t that repetitions and cycles? They are not correct. Every generation of the seed of any plant is different from its previous generation. There are differences from generation to generation. This is called variation. After ten or eight generations, is the wheat still the same with its first generation? No, it is different from its first generation. It has changed. This is the meaning of the statement that the production and reproduction of all things give rise to endless transformations and changes. Although we still call ourselves the descendants of the Yellow Emperor today, we have been different from those who lived in the times of Yellow Emperor. Look at our ancestors. How wise and civilized they were! Now look at these descendants. They are not only stupid and ignorant, but they also lack etiquette, charisma and wisdom. What do you think of yourself compared with Fu Xi, Yan Emperor and Yellow Emperor? Do you think you are wiser than them? The times of Fu Xi are far back in the past from now. The unit of ten thousand years should be used to calculate its exact age. Can you, as modern people, understand the Eight Trigrams and Yi Jing, Book of Changes, left by Fu Xi? Modern people cannot even understand it, let alone create and invent the Eight Trigrams and Yi Jing! Some people will say that humans should be wiser one generation after another. It is not necessarily so. If they should be wiser, why are they unable to understand the principle of Yi Jing and the Eight Trigrams? In the process of polarization and evolution, the future generation is worse than the last generation while in the process of depolarization and return, the future generation is better than the last one.

A species, in the process of evolution, will change and deteriorate, thus becoming worse and worse. As a result, over time, a new species will emerge. For example, the wheat we plant today is no longer the wheat planted in the times of Shen Nong. The varieties of wheat have changed. The melons and fruits you eat today have no taste. They are not tastier than those people ate decades ago, to say nothing of those people ate thousands of years, even tens of thousands of years ago! A few decades ago when I was as young as you are today, the melons and fruits tasted much better than those you eat today. The melons and fruits today seem to have no taste. Those peaches are also very big, some even weighing more than half a kilo. But their tastes are not better than those in the past. The reason why you think the melons and fruits are good is that you haven’t tasted those decades years ago. Even the wheat you eat now doesn’t taste like the wheat I ate decades ago. I still remember eating the new wheat on Dragon Boat Festival when I was a child. It was so delicious. The wheat today is tasteless. The wheat is tasteless now. With the addition of additives, it’s even more tasteless.

So students, the world you live in today has been polarized and evolved so much that one generation is not as good as the past one. As you can see, the wisdom of the people today is far behind that of Confucius, Lao Tzu and Zhuang Zi, to say nothing of that of Mazudaoyi, Hui Neng, Bodhi Dharma and the Buddha. This phenomenon reflects the authenticity of Lao Tzu’s saying that goes as follows: **“When Dao is lost, there is virtue. When virtue is lost, there is humaneness. When humaneness is lost, there is righteousness. When righteousness is lost, there is propriety.”** This conclusion gives a

general description of the development trend of human society.

## II What is “interact in unseen force to achieve harmony”?

### 1. Inductions and feelings are “unseen force”

All things and all phenomena are produced on the basis of “the three” where yin and yang unites to form Taiji. “The three” is Taiji of the next round of carrying yin and embracing yang. Every time the production occurs, there will be a union of yin and yang unite and the return to the Taiji state, thus finishing the condition of “the two producing three”. And then the three give birth to all things. All things carrying yin and embracing yang, nothing in the universe is not holographic with the Taiji’s fundamental attribute of carrying yin and embracing yang. “Interact in unseen force to achieve harmony” has a deeper meaning. What is “unseen force”? It refers the invisible energy field and information field where there is nothing. Unseen force can be symbolized by the “S” line, which is an invisible appearance, boundary or surface, and is also an expression of different information structures.

Students, the Wuji represents the whole. It is not as big as the circle drawn. The circle just shows the Wuji is a boundless and infinite state which has no fixed size and nothing in it. It shall also be known that where there is the appearance, boundary and surface, there will be either feeling or induction. The appearance, boundary and surface of sentient beings have feelings while the appearance, boundary and surface of insentient beings have induction. The appearance, boundary and surface of things correspond to the “S” line of Taiji, which divides the whole into two halves, one being yin and the other yang. There is a boundary between yin and yang. Isn’t the “S” line the boundary? Yes, it is a demarcation line. This is the appearance of yang and that is the appearance of yin. The two-appearance are different. Look at yourself. Do you each have an appearance, a boundary and a surface? Yes, you each have an appearance, a boundary and a surface which separate you from others. Having you ever watched others playing Chinese chess? Yes, there is a boundary on the chessboard called “the boundary river” which separates two different independent lands, spheres and things. The appearance, boundary and surface divide people into you, me and others. Are there really you, I and others? When there is the appearance, boundary and surface, there will be you, me and others.

Now look at the things in this classroom. There is the appearance, boundary and surface between desks. There is also the appearance, boundary and surface between the blackboard and me as well as you and me. There is the appearance, boundary and surface between the sun and the earth. It is the same with electrons and nuclei. Are they separated from each other? They are separated from each other and there is space between them. Students, please show me a thing that has not the appearance, boundary and surface. Can you find one? You can’t! You have long been separated from the whole. Now I explain to you the principle of “achieving harmony in unseen force”. What is “unseen force”? The feeling and induction at the appearance, boundary and surface are “unseen force”. Or the interactions happening in the energy field and the information field are also called “unseen force”. People have feelings, so they belong to sentient beings. Desks have no feelings, so they belong to insentient beings. Although they are insentient, as long as there is the appearance, boundary and surface, they still produce reactions. With the appearance, boundary and surface, sentient beings will produce feeling and insentient beings produce induction. Are you sentient or insentient? (Students: We are sentient.)

How do you distinguish between sentient beings and insentient beings? Sentient beings have feelings. For example, how do you feel when someone calls you “bastard”? (Students: We feel angry.) Yes, you’ll feel angry. Being angry is also a kind of feeling.

When you swear at a desk, how will it feel? Does a desk have a feeling? (Students: No, it doesn't.) But you should know that as long as there the appearance, boundary and surface, there will be either feelings or reactions. Look at the two desks. Are there any reactions between them? (Students: Yes, there are.) There is gravity between them! There is the appearance, boundary and surface between a positron and a negatron, so there are reactions. Positive and negative electric fields interact with each other. Like charges repel but opposite charges attract. This is electromagnetic induction. There is a gravitational induction between two bodies. There are still strong interaction and weak interaction in the nucleus.

Now four types of interaction between insentient beings have been scientifically studied. The first is the gravitational interaction, which is possessed by all particles. The function is to exchange gravitons. Its force range can reach an infinite distance, and its strength order of magnitude is about  $10^{-38}$ . Because its strength is extremely small, and the mass of microscopic particles are also very small, so in the field of microscopic particles, compared with other interactions, the gravitational interaction is very small and can be ignored. But for macroscopic bodies, especially in the field of cosmic heavenly bodies, because of the huge mass of interstellar and intergalactic bodies, the gravitational interaction plays a leading role.

The second type is the electromagnetic interaction, which exists between all charged particles and photons. The strength order of magnitude is about  $10^{-2}$ . Theoretically, its effective force range can be infinitely far (but the interaction decreases with the distance). Photons are the medium particles of electromagnetic interaction. The electromagnetic interaction between charged particles is formed by the exchange of photons between them. Some laws of conservation, like the isotopic spin conservation, are destroyed by electromagnetic interaction. The characteristic time of electromagnetic interaction is about  $10^{-21}$  seconds. The theory of electromagnetic interaction is relatively mature, and it is the most complete one among all kinds of interaction theories.

The third type is the strong interaction. This acting force is the nuclear force that combines the nucleon to become the atomic nucleus and functions in the process of producing particles when mesons collide with baryons. Its effective force range is some  $10^{-13}$  cm and its strength order of magnitude is 1~10. The strong interaction occurs when two hadrons are close to each other by 10 cm and its characteristic time. The characteristic time is about  $10^{-23}$  seconds. In other words, the strong interaction is completed within about  $10^{-23}$  seconds. In the process of the strong interaction, all conservation laws works and there is the highest symmetry property. Photons and leptons have no direct strong interaction while baryons and mesons have direct strong interaction, so the latter are called "hadrons".

The fourth is the weak interaction. Except photons, particles all have the weak interaction, which is mainly shown in the process of particle decay. Its strength order of magnitude is about  $10^{-6}$  at low energy and  $10^{-5}$  at high energy. Many conservation laws, such as the invariance of isotopic spin, singular number, parity, charge conjugation, are destroyed in the weak interaction. the effective force range of the weak interaction is  $< 10^{-15}$  cm. But the probability of interaction in weakly interacting particles is very small, and is only  $10^{-10}$ . Its characteristic time varies from about  $10^{-18}$  to 15 seconds.

Things that do not have feelings or senses are insentient beings (objects or bodies), among which these four interactions exist. Have you noted them down? It should be known that as long as insentient objects have the appearance, boundary and surface, there will inevitably the four interactions. How about the sentient beings? Sentient beings are also subject to the four interactions. What's more, sentient beings have to experience feeling, a kind of interaction going beyond the four interactions.

As I said just now, if someone called you bad names, such as "you bastard", you

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**Polarization and Depolarization**


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would naturally have a feeling of anger. Which of the four interactions belongs to “feeling”? Do strong interaction and weak interaction belong to the scope of feeling? Do electromagnetic interaction and the gravitational interaction belong to it? None of these four forces can make a sentient being like you have the “feeling” angry when you are called “bastard”. Nor are they can be used to measure the feeling of your anger. So, sentient beings have a more complicated structure, for there is an additional factor “feeling” added. What is feeling? It is the feeling of anger you have when you are called “bastard”. If your parents scold you like this, you will feel unhappy at most. If others scold like this, you will immediately feel angry. If your enemy curses you like this, you will beat him. You will produce different feelings when you are called “bastard” by different people. The principle behind is very profound. The feeling of sentient beings is a very complicated “induction”.

Feeling and induction are both reactions based on the two-appearance to restore the original state of the one-appearance. When the one-appearance original state is polarized and divided into two-appearance things, in these polarized things there is a trend of returning to the original state of the one-appearance. Shown in sentient and insentient beings, this trend is displayed as feeling and induction. By means of feeling and induction, polarized things are linked to each other and form into a “quasi-one-phase” state. This state shows all things in the universe are connected with each other, thus producing the effect of in a Monarch Web Bead style: “One is many and many are one”; “The small is shown in the big and the big is shown in the small”; “Heaven and earth are a horse”; “All things are a finger”. The reason is that everything and its original state is an indivisible whole. In other words, they are in the ultimate one-appearance and a unified state of heaven and man. By polarization and evolution, the original state has been transformed into various existences as all things exist in heaven and earth. However, all the polarized and evolutionary things are still the existences contained by the original state where there is nothing. Therefore, polarization and depolarization are two different states of existence in the same body. In the polar world, all the polar things reveal the attribute of non-polarity all the time. Feeling and induction are different ways to display the attribute of non-polarity.

©All the polar things, which have no freedom and no “self”, are at the mercy of their feeling and induction. Take you for example. Can you be your own master and not become angry when you’re insulted? No, you can’t. You can’t help but become angry when you’re insulted. Can you control yourself? It seems that you can’t. You will be uncontrollably pleased when someone praises you, saying that you are even better than Lei Feng, a model of altruism. If so, do you think if you have really freedom? You don’t have real freedom. The feelings you have when you are praised and insulted are really different from each other. Can such feelings be felt, smelled or tasted? Even though they can be heard, do they have any appearance or shape? They have no shapes, no forms and no appearances. Aren’t they “unseen force”? Have you ever seen gravity? Have you ever seen the electromagnetic interaction? None of you have seen them. However, they can be revealed through the interaction between things and be measured by instruments and apparatuses. Although a person’s moods can’t be felt, they can be expressed by their looks. Different looks show different feelings, which are clear and obvious in the mind.

When it comes to the love the sentient beings have, it is really difficult to measure. Which of the interactions can be used to measure the depth of Antony’s love towards Cleopatra? None of them can be used to measure the feeling of love. But the feelings sentient beings have are clear and true in ordinary people. Although the feeling is false, this false feeling can make ordinary people half dead. Inductions can be measured by instruments. Can feelings be measured by instruments? (Students: No, they can’t.)

Yes! If not, why do those who are disappointed in a love affair always say, “Oh, do you know how painful I am in the heart?!” (Students: Hahaha.....)

No one knows how painful you are. It is like a person who is drinking water. Only he knows whether the water is hot or cold. Inductions can be measured by instruments. Feelings cannot be measured by man-made instruments. Only the instrument that is a great deal more advanced than the man-made instruments can measure the existence of feelings. What's the most advanced instrument? The most advanced instrument is nothing but your physical body. There is no more automatic and sophisticated instrument in the world. As instruments, only human body is the most sophisticated and automatic one. For example, when you are lovelorn, a table can't tell if you are lovelorn or not. Others are unable to know how painful you are. However, you, the most advanced instrument, can know whether you are lovelorn or not and measure how painful you are. Other instruments cannot measure it.

Inductions and feelings are “unseen force” spoken by Lao Tzu. Can you understand the meaning of “unseen force”? (Students: Yes, we can.) Let's look at this saying: “All things, carrying yin on the back and embracing yang with the arms, achieve harmony in unseen force.” When things carry yin on the back and embrace yang with the arms, what appearance are they in? They are in the two-appearance. Whatever is in the two-appearance must have the appearance, boundary and surface. What do the appearances, boundaries and surfaces depend on to be connected? They depend on “unseen force” to be connected. “Unseen force” is invisible and cannot be felt but it is true existence. If you got 680 in the college entrance examination, your father and you would be extremely happy. So, how do you measure degree of your father's happiness? How do you measure the degree of your happiness? Only you, the most sophisticated “instrument” can measure the degree. It is feeling. So, students, you must know that wherever there is the appearance, boundary and surface, there will be either feelings or inductions. Look! How great the wisdom your ancestors had! Everything achieves harmony in unseen force.

## **2. The whole universe is connected through feeling and induction.**

Attention, please! What do all things in the world, which includes both sentient and insentient beings, depend on to be connected? They depend on “unseen force to achieve harmony”. What does “harmony” mean? “Harmony” refers to the whole of “quasi-one-appearance” in perfect order. There are immeasurable numbers of things in the universe. Take atoms for example. Though they are very small, some of them have dozens or even hundreds of electrons outside their nuclei. They move at a speed approaching the speed of light. They run at a high speed but none of them run into each other and destroy an atom. Only in your body there are countless electrons. Find an object at random and you'll find there are countless numbers of electrons moving at a high speed in their own very small scopes. There are still protons and neutrons in atomic nuclei. As you see, there are traffic police directing traffic at crossroads. However, there are no traffic police to direct the traffic of electrons and protons, but they never run into each other. I've never heard that the electrons in someone's head have “an accident”, making the person's head blown off. (Students: Hahaha.....)

What's the reason? The reason is that they “achieve harmony in unseen force”, forming a neat and orderly whole. As we see, there are so many electrons running at a high speed in such a narrow area but they do not crash into each other. Neither an electron nor an atom has been destroyed. What they depend on is “achieving harmony in unseen force”. Your wise ancestors had long known these principles. That is just an example in the micro world. Now let's look at the celestial bodies in the macro world. Are the celestial bodies in the macro world many? Yes, they are. Just in the Milky Way the number of the stars that are similar to the sun is about 200 billion. There are much more stars that are bigger than the sun. Are there any that collide with each other? No, there are not. Look at yourself seated in

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this classroom. There are so many of you but none of you collide head-on with another student. What the reason? The reason is that you are in perfect order. What do they depend on to be in perfect order? They depend on “achieving harmony in unseen force”, which is the automatic adjustment of feelings and induction. All things in the universe go in perfect order. You say you are so painful when you are lovelorn. In it is necessary because it is in a process. Everything goes in perfect order. You have to be miserable when it's time for you to be miserable. What's the reason? The reason is that you have polarized your body, mind and the world and made them into the two-appearance. Sentient beings in the two-appearance inevitably have the feeling of pain and suffering. It is different for them to be in the one-appearance where there is only “the great self”, in which there is no appearance, boundary and surface. Without appearance, boundary and surface, there will not be the feeling of pain and suffering. Now, with the cause of pain and suffering planted, you have appearance, boundary and surface, and have been equipped with a mind, a body and a world based on the two-appearance. As a result, you unavoidably receive the painful retribution based on the two-appearance.

With the law of achieving harmony in unseen force, all phenomena and all things are connected through the feeling and induction experienced by sentient and insentient beings. Without achieving harmony in unseen force, the whole world will be fragmented, unsystematic and chaotic. Exactly speaking, without achieving harmony in unseen force, will it be possible for two total strangers to form a family? There are too many examples of two strangers falling in love at first sight, or of fighting like old enemies when they meet. Without achieving harmony in unseen force, all the stories of love and hatred would not happen.

In ancient times, there was an officer who rode on a horse and passed by a Buddhist temple. Suddenly the officer wanted to tour the temple. So he dismounted from his horse and entered the Buddhist temple, where he found a Chan master with his disciples surrounding him. As soon as this officer saw the old Chan master, this officer tried to kill the Chan master with his bow and arrow. Now the surrounding disciples condemned the officer's killing with no reason. They tried to prevent the officer from harming their master. At this time, the old Chan master asked his disciples not to stop the officer from doing so and said he wanted to bring an end to a set of cause and condition. Seeing this, the officer felt great surprised and asked the old Chan master why. The old Chan master told the officer, “You are a two-life person while I am a one-life person. Decades ago, there was a quarrel between you and me. I accidentally killed you. Later, I left home life and became a monk. After becoming a monk, I started to cultivate Dao. For me, my present life is a picked-up one, because a killer must repay with his own life. So I cultivated Dao vigorously and became enlightenment, but I cannot realize the proper fruition. The reason is that I have owed you a life debt.” Having known that his personal enemy was coming, the Chan master arranged his own affairs in advance, and sat here waiting. The old Chan master continued, “Now it's your turn to kill me, for I killed you decades ago. I don't repudiate a debt, so I sit here to wait for you today.” Hearing his words, the officer had a complete understanding, saying, “No wonder I wanted to kill you as soon as I saw you. That accounts for it.”

The principle of this happening is the same as that of love at first sight. Now, students, can you tell me what these feelings depend on? They depend on achieving harmony in unseen force. The karma the Chan master created by killing the officer left the karmic marks, that is, the karmic information structure in the software of the two people. With the marks of karmic information structure, there will be the appearance, boundary and surface between them. With the appearance, boundary and surface, there will be mutual inductions and feelings between them. As a result of the inductions and feelings, when seeing the Chan

master, the officer became uncontrollably angry and had a strong desire to kill the Chan master, the killer in his previous life. And the old Chan master said he himself ought to be killed. As we can see, they became enemies as soon as they met each other this life. Do you have similar experiences? The first time we meet someone else, we'll have different feelings such as like or dislike. What's the reason? It is the mutual induction in "unseen force". Where do the likes and dislikes come? You may find a great many reasons. However, the reasons you can find are not the true reasons. Whether you like the person or not is not the result of your choice but the urge of the induction and feeling.

Lao Tzu has another saying: "**The law of Dao is naturalness.**" What is "Dao being originally thus"? At the human level, it is "achieving harmony in unseen force". The feeling and induction, which are based on the two-appearance, go on in a natural way, thus forming the perfect order.

Through feeling and induction, everything is locked dead and cannot run away. The earth tries to run away. Can the earth make it? The sun locks the earth dead. What does the sun depend on to keep the earth in check? (Students: Universal gravitation.)

The gravity of the sun holds the earth and the earth cannot run away. Why can two completely strangers get together and married? Modern people say it is love. What is love then? Love is just "achieving harmony in unseen force"! Though not seen and not felt, all phenomena and all things, through feeling and induction, achieve harmony in unseen force and go on in perfect order.

### III Polarization and Evolution of the World in the Eyes of the Buddha

Let's look at the Buddha's view concerning the polarization and evolution of the world. **"In the beginning of the world, the first to form is empty space. The next to form is the formless realm. The further next to form is the realm of form. And the last to form is the realm of desire."** Where are we? We are in the three realms. Wuji corresponds to "the wonderfully bright true mind" in Buddhism and polarization corresponds to an idea of ignorance. The transformation of Wuji into Taiji corresponds to the emergence of an idea of ignorance. With an idea of ignorance, the wonderfully bright true mind has been transformed into empty space, that is, the void that is obscure and dark. This is how "empty space is formed first". If you traveled by spaceship into the void, you would find the sun is like a small star. The stars you see over your head today are the light emitted by stars. The reason why they are so small is that they are too far from you. When you see the sun is also a star, you will be in empty space that is obscure and dark.

What is the wonderfully bright true mind? The wonderfully bright true mind is Wuji, an absolute state of true emptiness. Everyone has a wonderfully bright true mind. This wonderfully bright true mind is a state of true emptiness and absoluteness that is neither bright nor dark, and originally pure. However, because of the emergence of the "S" line, that is, the arising of "an idea of ignorance", this wonderfully bright true mind has been transformed into empty space, i.e. the obscure and dark void. As you see, no matter where you go, what all beings have in common is empty space, that is, the void. For example, your family is in Guangdong and his family is in Heilongjiang. Although they are on the same earth and have different geographical environments, the void over Guangdong is the same as that over Heilongjiang. So the void is common point all beings share. Not only the void surrounding the earth are the same, but the voids surrounding the worlds of the ten directions are also the same. Why? This is because the common ground all sentient beings have starts from an idea of ignorance. With an idea of ignorance, the wonderfully bright true mind immediately turns into obscure and dark empty space. This is how empty space is



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formed first.

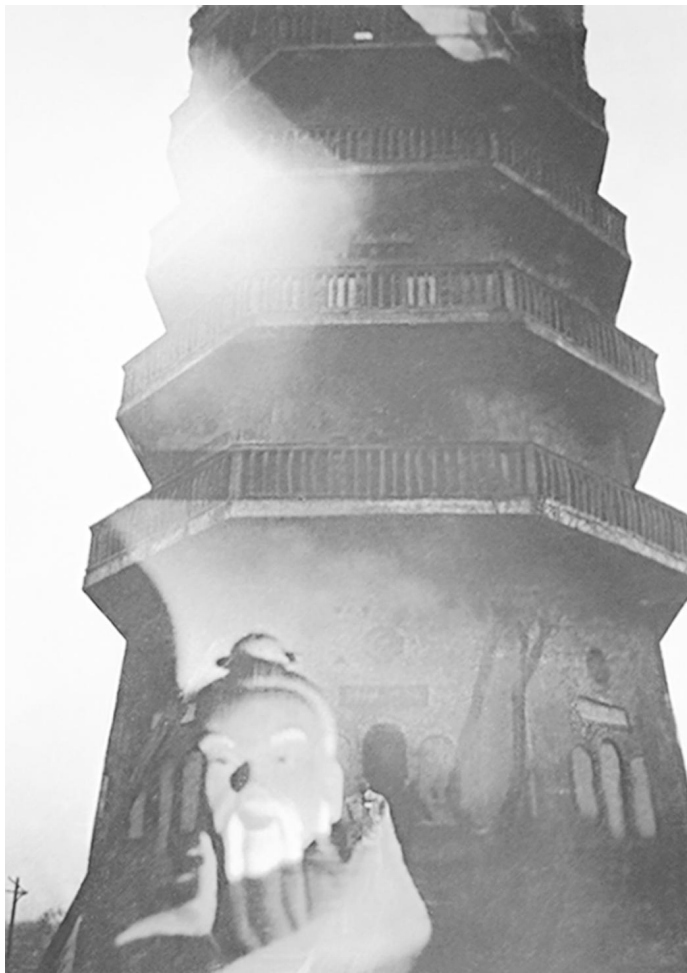
What is the formless realm? The formless realm refers to the worlds that are based on neither the matter form nor energy form. There is only information structure. What is the realm of form? The realm of form refers to the worlds consisting of the energy information structure. What is the realm of desires? The realm of desire refers to the worlds mainly based on the matter form. Although there are some intermediate states that are close to energy and matter, the matter form is the main form of existence. The living beings in the realm of desires mainly have two kinds of desires, one desire being for food and the other for sex. Those that are born in the realm of desires have to eat food. There are not sentient beings born in the realm of desires not eating food or having sex. The worlds that are replete with such desire-based living beings belong to the realm of desires. There are six realms of desires, ranging from the hells to the six-desire heavens. They are the hungry ghost realm, the animal realm, the human realm and the asura realm. These six realms of desires are also called the six paths. The sentient beings in the six paths all have appetites and lusts, that is, the desire for food and sex.

The living beings in the realm of form no longer have the desire for food and sex. However, the living beings in the realm of desires are afraid that they have no appetite. If they have no appetite for two days, they will be ill. If they don't eat well and eat less, they will be sick. Besides, they also have a strong desire for love shown mainly by sex. In their view, men and women should get married, and those who do not get married are considered abnormal. The bottom level in the realm of form is called the Heaven of the Multitudes of Brahma. The heavenly beings there are afraid that they might have the desire for food and sex again. They are filled with anxiety that all day, fearing that they have appetite and lust again. Once they have the desire for food and sex, they will inevitably fall into the realm of desires. If the living beings of the realm of desires cultivate themselves, they will have their desires for food and sex reduced. If they do not have the desire for food and sex, they will be reborn in the form heavens. How wonderful it is to live in the form heavens! Just the life span of the heavenly beings there makes them the envy of the living beings in the realm of desires. Their life spans are so long that it is measured in kalpa (eon). Their physical heights need to be measured in yojana. A yojana is about 40 Chinese li, which is about 20 kilometers. Their heights vary from several yojanas to thousands of yojanas. The higher the level of their heavens is, the greater their heights will be, and the longer their lives will be. Their lives range from several middling kalpas to thousands of Mahakalpas. A middling kalpa is over 0.3 billion years; a Mahakalpa is over 26 billion years.

Having gone from the desire realm to the form realm, a sentient being will have a wonderful physical appearance. Do you know their living habits? You surely have this question: How can they survive if they don't eat? What they eat is not the physical food we eat but the food of Chan Joy. As soon as they are in samadhi (meditation) for a while, their energy will be sufficient again. What do you live on? You live on lumpy food (food in the form of lump or ball). Look at dumplings, which belong to lumpy food. Steamed buns and noodles are lumpy food as well. We depend on lumpy food to survive. We are really pitiful, because we cannot survive without eating even for a day. Now look at those heavenly beings in the form realm. How free and comfortable they are! In our society, when a person reaches the age of marriage but does not marry, the pressure from all aspects will make them unable to live in society. However, in the heavens of the form realm, the sentient beings would be scared to death if they should develop the habits of eating and having sex. Only when sentient beings come to the Heaven of Light Sound, they no longer have the desires for food and sex. Their lives are so long that they are measured in kalpa. A small kalpa is about 16,800,000 years. A great kalpa is about 26 billion years. The life span of the sentient beings in the Heaven of Light Sound is eight great kalpas.

Have you ever thought about it? There are three diseases that are incurable in the world. The first disease is eating and drinking. After eating and drinking, people have to shit and pee. So the second disease is shitting and peeing. And the third disease is death. Though the three diseases are incurable, they are not diseases at all in the eyes of modern people. Anyway, eating and drinking, shitting and peeing, and death are the most fundamental diseases people suffer from on the earth, one of the worlds in the realm of desires. The Buddha said that these three diseases are incurable. Students, do you know the reason why the ancient sages, like the Buddha, Lao Tzu and Confucius, required that people cultivate Dao, enlightened to Dao and finally certified to Dao? In Confucianism people are taught how to manifest their bright virtue, to love others and to rest on the supreme goodness. In Buddhism people are encouraged to cultivate the world-transcending dharma to go beyond the Five Elements and end birth and death. Have you ever heard about these words? (Students: Yes, we have.)

What is the reason? The reason is that by doing so you will improve the quality of your life and make the value of your life increasingly higher. At a higher level, you will not have to consume food. You will no longer have to depend on the three meals a day to survive. Wouldn't it be nice and wonderful if you could live without eating today? (Students: Yes, it would.) We can be more comfortable just without eating!



**The Visitation of Lao Tzu**

## Chapter Eight

### The Way of Great Learning

#### I Eastern and Western Cultures are to be integrated

.....Natural science should be combined with the culture of sages and worthies. Broadly speaking, natural science is Western culture while the culture of sages and worthies is Eastern culture. Many people call the culture of sages and worthies “traditional Chinese culture”. It is actually wrong for them to describe as “traditional”. It leaves the public the wrong impression that the ancient Chinese culture was untimely, out-of-date, and old-fashioned. People will misunderstand traditional Chinese culture and think it is old and unsuitable for modern people to study. Is traditional Chinese culture out-of-date and unsuitable for modern people? Certainly it is not! Look at the stars and the moon, the time of whose existences are measured in billion years. Can you live without them today? Though the sun has been there for nearly 4.5 billion years, it should not be described as traditional. Why? You cannot live without the light and the heat emitted by the sun. The earth is more than 4 billion years old from and you cannot separate yourself from it, either. What’s more, the ultimate truth transcends both time and space. It's not that modern people have the truth. What modern people say is not necessarily the truth, and nor is Western culture.

West culture shall be integrated with Eastern culture. There is still some truth in modern science. Modern science only leads people to relative truths. They are not the absolute truth. The knowledge gained through modern science is far from the absolute truth. However, the sages, worthies and wise ones in the East, through another cognitive system of theirs have long enlightened and certified to the absolute truth in the universe. In this series of lectures, I'll try my best to lead you to the most important parts in Eastern and Western cultures. It should be said that Eastern and Western cultures have their own advantages and disadvantages. Having had them integrated, you will have great wisdom. The purpose of this series of lectures is to develop and open up your wisdom. It is not how much knowledge you have learned but the manifestation of your wisdom that matters. If so, you do not waste your time in attending these lectures.

#### II Three States of World Existence

##### 1. The three states embodied by the human body

Now let's start with the simplest. In high school, you have learned some simple knowledge of natural science, so we start with a very simple example. The world you see now consists of two kinds. One is the form of matter, such as walls, tables, etc. The other is the form of energy. For example, you can listen here now. I can give a lecture. If we just had this physical body and did not have energy, both my giving a lesson and your attending the lecture would not happen. Without energy, people couldn't even speak. As we can see, people suffering from a disease have weak arms and legs. They cannot even speak. This is due to their insufficient energy. How many meals do you have a day? (Students: Three meals.) Why must you have three meals a day? (Students: Without three meals, I will starve.) Then let it starve. (Students: Hahaha.....) Starvation is a kind of feeling. What is the result of starvation? The result is that you have insufficient energy. Without energy, you cannot keep your life going on. So, you must first know it is energy that matter depends on

to move. To eat is to replenish energy. Energy alone is not enough! Is it workable for people to use their strong and healthy body to rob and kill others? Is it workable for a fully fuelled car to collide right and left? (Students: No, it isn't.)

It is not enough to have only energy. Energy must be stipulated and limited by information. Matter depends on energy to move and energy depends on information to be stipulated. For example, people mustn't run through red lights. This is information structure. What do you do when you're full? You mustn't fight, insult others and be rebellious to your parents. Nor must you do things that go against the law and reason. These must be stipulated by information. Ethics are a part of information. Can we see and touch ethics? We can't. Metaphorically speaking, people must be filial to their parents. But what is being filial to parents? Is it matter or energy? It has nothing to do with matter and energy. As long as you are a person in the human realm, you must abide by ethics. As a human, the first rule of ethics is to be filial to parents. The second is to be respectful to teachers and seniors. The third rule is to be kind and compassionate to creatures and never harm them. These three rules are the most basic requirements for people to be a qualified human person. The other rules will be deepened gradually.

The first rule is to be filial to parents. The second is to be respectful to teachers and seniors. The third is to have a kind and compassionate heart. How do you show your kind and compassionate heart? According to Confucian system of morality, at the first level, the rule of being a qualified person is: Don't impose on others what you don't desire. The rule at the second level is: To be well established, let others be well established first; to be successful, let others to be successful first. The third standard is to manifest the bright virtue, teach and transform people and rest in the supreme goodness.

## 2. Different systems of the human body

Our own body is a physical state. You see, with their great wisdom, the ancient Chinese discovered the energy channel and energy system of the human body, which are called *Jingluo* in traditional Chinese medicine. *Jingluo* refers different energy channels and energy systems of the human body in which energy is moving and running. Westerners try in vain to find by scalpel and dissection the meridians, that is, different energy channels and energy systems in the human body. It is impossible for them to find *Jingluo* in this way. Why? This is because these energy channels and energy systems running within the physical body in an energetic way. What humans can find through the scalpel is still material! They cannot grasp energy with material tools. But is there really the existence of energy? Does energy really exist? You see, acupuncture anesthesia in traditional Chinese medicine is proof. TCM doctors can anesthetize people with a few needles, which is the energy information structure at work. Through this you will know how wise the ancient Chinese are! Thousands of years ago, they were able to know that the human body has both material and energy systems.

Now look at the information. We each have a flesh body, which is a physical state, and we eat food every day so that we can extract the energy contained in the food you eat. However, people all live in this way but have different conditions. Some people suffer from cancer while others do not suffer from cancer. Some people suffer from heart disease while others do not suffer from stomach problems. Why? We can't find the ultimate answer to this question only on the levels of matter and energy. For example, Westerners believe that disease can be treated genetically. They had thought that if the structure of DNA was made clear, all diseases would be cured of. However, With gene sequencing completed, the French found that when the same gene link goes wrong, it is reasonable for people to have the same disease, but it is really not so. For example, if a certain genetic link goes wrong, the person should have lung disease. Another person with the same genetic link problem

should also have lung disease. However, people with the same genetic link problem have different diseases, for example, one suffering from heart disease and the other lung disease. People should have the same disease when the link of the same gene chain goes wrong. But the reality is not so. Only at that time did they realize that even if they deciphered genes, they couldn't root out people's diseases. The reason is that they have been paying attention to matter and energy but ignoring the existence of information. The problem lies in information. DNA structure is not the information itself but the carrier of the information. People's ideas at the beginning were too simple. What's their mistake? Their mistake lies in that they haven't realized the existence of information. What's more, they haven't realized that information is a form of the existence of the world.

The human life is a life form made of matter which depends on energy for its existence. But the most fundamental condition for the existence of this kind of life is the information structure. So the human life form is a kind of matter energy information structure. There are not only material systems but also energy systems and information systems in a human body. The diseases of the digestive system, the nervous system, the cardiovascular system, the urinary system, etc., belong to the diseases of the material systems. Our bodies are the material systems made of materials based on hydrocarbons. Broken bones, damaged muscle, chapped skin, etc. are obstacles of the material system. Western medicine mainly deals with diseases and obstacles in the material system of human body. It has little influence on the energy system. On the contrary, traditional Chinese medicine can not only start from the material system, but it can also act on the energy system. The theory of acupuncture and practice of traditional Chinese medicine are based on energy system to produce influences.

A deeper understanding of human body in traditional Chinese medicine is its understanding and mastery of information system. For example, **“Not greedy for mundane affairs, one will have the true energy circulate in the body. With essence and spirit guarding from inside, there will be no chance of disease.”** Starting from the information system, people will “grasp heaven and earth, master yin and yang, breathe essence energy, become independent and keep to the spirit, achieve the oneness of the flesh and the mind, so as to live a life longer than that of heaven and earth.” The life of heaven has an end but the life of the true man is endless. This is because they have been with Dao. This is the highest therapy to cure people of their diseases. This therapy, starting with the information system, can change the operating patterns of the energy and material systems at the source. With this therapy, people diseases will be rooted out. It is a therapy without therapy, the highest therapy in medicine.

In addition, **“Those who came next were perfect men who could have full morality, harmonize with yin and yang, adjust themselves to the four seasons, and become unaffected by the world and its customs. With collected essence and well preserved spirit, they could travel between heaven and earth, view and hear what is beyond the eight directions. These people were those who are adept at lengthening life and belong to the scope of true men.”** This is also a therapy based on the unity of heaven and man which starts with the information system.

Besides, **“There were the sages who could dwell in the harmony of heaven and earth and follow the principle the eight winds. With well controlled desires, the sages had no angry thoughts toward worldly affairs. Their behaviors were not divorced from real life. Though wearing fine clothes, they never watched vulgarities. Externally, they did not overwork themselves on trivial matters; internally, they did not strain themselves in idle thoughts. Devoted to mental tranquility and delighted in self-attainment, they could keep their physical bodies in perfect condition and their essence and spirit undispersed. Such people were able to live a life of 100 years.”** This is also a therapy based on the unity of heaven and man which starts with the information

system.

Traditional Chinese medicine's understanding of information system is a kind of compassionate care the ancient sages and worthies provided to mankind. They regard information structure therapy as the highest level of "treatment", and take advantage of the good effects of fostering the nature, lengthening life and preserving the body, thus making their lasting contributions to keeping humans physically and mentally healthy. This therapy is a therapy without therapy, which can also be called preventive medicine. It is a more meaningful "therapy" based on the height of the unity of heaven and man in the information system, thus helping people attain their life form of pure information.

### **III The Way of Great Learning, a Means of Increasing the amount of Information**

#### **1. Do not impose on others what you yourself do not desire; Manifest the bright virtue**

**"The Way of great learning is to manifest the bright virtue, to love the people and rest in the supreme goodness."** The bright virtue refers to the inherent wisdom we have. Like a mirror, it is originally bright but has been covered with thick dust and dirt. Now, the dusty and dirty mirror requires cleaning and purifying so as to make it bright again. Likewise, the mirror of our mind also needs cleaning and purifying to reveal the original wisdom. This process is called "manifest the bright virtue". The common people's "bright virtue" is the same as that of the sages. The Buddha called it "the Buddha-nature". All living beings share the same "bright virtue". In other words, we all share the same "the great spherical mirror". As the Chan records say, "Everyone has an ancient mirror. But different people have different layers of dust and dirt covered their mirrors. Different layers of dust and dirt refer to different amounts of information, different information structures and different levels of wisdom. Therefore, when you develop your wisdom and clean your mirror, you are manifesting your bright virtue. With your bright virtue manifested, your wisdom will be revealed. With your wisdom revealed, your information structure will be thoroughly changed, and the amount your information will be increased.

As is recorded in The Platform Sutra, when the Sixth Patriarch died, the trees in the wood turned white, the birds and the beasts cried out in sorrow. Later, when his flesh body was placed into the pagoda, a white light appeared within the pagoda, shot up into the sky, and did not fade for three days. These phenomena are natural results produced by his fully revealed wisdom and changed information structure. They are also the effects caused by the increased amounts of his information and orderliness. Amazingly, his flesh body, without using any preservatives, has been well preserved for more than 1000 years and is still in good condition today. All these are the effects produced by the Six Patriarch's super wisdom and his increased information amount after his bright virtue was manifested. Thus it can be seen that the level and value of a life are entirely determined by the degree of his revealed wisdom. Therefore, the Buddha advised that people should be content with poverty, keep to Dao and regard developing wisdom as the cause. Only wisdom is the most meaningful pursuit of life. And the rest are meaningless consumptions.

So, students, you shall have your bright virtue brightened and revealed. Only in this way can you lead a meaningful and valuable life.

Now, let's look at the steps you should take to promote your level. Firstly, as a person, you shall never impose on others what you do not desire. This is the bottom line. If you don't want others to insult you, you'd better not insult others. Don't impose on other people what you don't like to be done. Simple as it is, this saying displays the great wisdom of Confucius, the Sage. If you think this saying is simple, could you come up with a similar

one to show your wisdom? Can you coin a new saying similar to Confucius' saying that "You shall not impose on others what you do not desire"?

"Do not impose on others what you do not desire." This is the bottom line to be a human person. If you don't want others to harm you, you'd better not harm others. If you don't desire other living beings to eat your meat, you'd better not eat theirs. Students, I've told you that you shall be filial to your parents, be respectful to your teachers and seniors, have a kind and compassionate heart and not to kill. It is very important not to kill. If you don't desire others to kill and eat you, you'd better not kill and eat them. You should not do to others what you do not want done to yourself. You shall not kill any living beings, including ants. Ants are also a kind of life form as the same as yours. You cherish your life and ants also cherish their lives. You don't want to be killed and nor do they want to be killed. You should not impose what you do not want on any other life forms. If you have such awareness, you will have a kind and compassionate heart. With a kind and compassionate heart, you will try your best to make living beings happy and delighted, and to rid them of their pain and suffering.

"Do not impose on others what you do not desire." Never harbor the thoughts to harm others, including lower life forms. There is information exchange and induction between lives. If you harm other life forms, by exchange and induction, you have stirred up great trouble. There will be endless mutual interference and mutual destruction, which are called information interference. As long as you do a bad thing, you will feel uneasy. In the words of the common people, you will be condemned by your conscience. The condemnation of conscience refers to the information structure which is different from the original conscience structure. The effects produced by mutual exchange and induction are actually a kind of interference to the imported information structure.

After the explosion of the first atomic bomb, Einstein was depressed and in a bad mood because his theory was used to make the atomic bomb, a killing weapon of mass destruction. He felt very uncomfortable in his own heart. This is a kind of interference of information. It is a feeling produced by mutual inductances and interactions between the inborn information structure of our original nature and the imported bad information structure. The atomic bomb was made according to Einstein's mass-energy equation. You see, a little bit of matter can be transformed into a huge amount of energy, which is derived from this equation. This made Einstein very sad. He thought he had done a wrong thing to mankind, so he had a pang of conscience. It is said that the pilot who dropped the atomic bomb was also tortured by the stings of conscience. In his later years, Einstein said that if he could return to youth and choose a career, he "would rather be a plumber or a hawker on the street".

The person who invented morphine probably wanted to stop pain but had bad social effects. His invention has led many people to take drugs, which poison a lot of people. The explosive invented by Nobel is a super destructive tool. Einstein said that in order to atone for his sins and comfort his troubled conscience, Nobel set up a prize to promote peace and achieve peace. Our original nature originally has the attributes of kindness, compassion, selflessness, love, wisdom, inaction and naturalness. Any information structures going against these information structures will inevitably exchange and interact with these attributes of the original nature, thus producing interference and making his conscience uneasy.

Now look at the inventor of the modern rifle, a Russian, who had a troubled conscience because his invention killed too many people. The phenomenon of troubled conscience is in fact the result of the exchange and induction of information. Consequently, all the people should purify the mind and perfect the personality. Why? Without a well purified mind, perfected personality and cultivated morality, they will be condemned by the

conscience. If so, it will be very bad, for an unpurified mind will decrease the amount of your information, ruin your orderly life programs, lower the level of life, and even make your software disordered and you fall into the three evil paths. There was a person who wrote to me, saying that he would apologize one by one to those who had been harmed by him during the Cultural Revolution. And so he did. He called at their houses with gifts, knelt down and wept bitterly. He admitted his mistakes to those victims and asked for their forgiveness. Why did he do so? The reason is that he was condemned by conscience, and did not want to be tortured by the condemnation of the conscience any longer.

Therefore, you should first observe the rule: Do not impose on others what you do not desire. Having observed the first rule well, you should then observe the second rule: To be well established, let others be well established first; to be successful, let others to be successful first. If you want to succeed, you should make others succeed first. This is a high level and state than that of the first rule. Such a level and state belongs to Bodhisattvas' horizon. This is a higher level requirement put forward by Confucius. The level of this requirement is a great deal higher than that of the first one. Those who possess this kind of character and personality have already been in the realm of Bodhisattvas. Everyone has the "bright virtue" and everyone has the conscience. So long as there is proper education, everyone can have a conscience and a fully manifested bright virtue

Now, let's look at Wang Yangming of the Ming Dynasty. One night, he found a thief stealing in his house. But the thief didn't see him. When the thief was about to leave, Wang Yangming stopped the thief and told him that there was nothing to steal at his home. He asked the thief to talk for a while. The thief felt sorry, so they sat down and talked. As they talked, the thief suddenly said, "You often say that there is a conscience. Does everyone really have this conscience?" Wang Yangming, who was a Confucian enlightener and had great wisdom, told the thief there indeed is. The thief asked where the conscience can be seen. Wang Yangming told the thief that as long as he did as told, he would spot the conscience right away. He told the thief to take off his clothes, and the thief took them off, leaving his briefs. Wang Yangming told thief to take off his briefs. The thief said: Master, Must I take off my briefs? (Students laugh) Wang Yangming said, "The mind at the moment when you were asking this question is the very conscience!" Why did the thief refuse to take off his briefs? This is because the conscience has the attribute of shame. Wang Yangming used such a small matter to prove that everyone has a conscience. Look at the thief's doubt: Master, must I take off my briefs? Have you ever thought about this question: Who asks the thief to say so? Why did the thief refuse to take off his briefs? Isn't it the discovery of the conscience that he doesn't take off his briefs? This is the very conscience! Wang Yangming used this to prove that everyone has the conscience. The conscience is one of the attributes of the bright virtue.

The attributes of the bright virtue are kindness, compassion, humaneness, love, selflessness, non-action and so forth. Everyone is equipped with the bright virtue. What is different is that they have different educations after birth. With good education, people will have their bright virtue revealed. Without good education, people will have their bright virtue buried and do evil. Hideki Tojo, Hitler and Mussolini are examples of such people. They had not received good education of sages and worthies in this life as well as their past lives, so they have become the biggest criminals in history, the seed of hell. If you can receive the good education of sages and worthies this life, you'll have your conscience revealed, thus having a chance of turning good president like Lincoln. Do you know about Lincoln? (Students: Yes, we do.)

It was not for personal interests that Abraham Lincoln abolished the slavery. On the contrary, he paid the price of life for the emancipation of black people. It was his conscience that made him give up his life to save the slaves. For Lincoln, there was no



greater impetus than the conscience to encourage him to abolish the slavery. It was the conscience that impelled Lincoln to complete the feat that fully embodied the human nature. It is also the embodiment of the human nature and the conscience that shine in the history of human civilization.

Every human person has the conscience. With your bright virtue revealed, your mind of kindness, compassion, benevolence, selflessness and non-action will be revealed as well. As we see, today's young children don't get a good education. Why? Every day, they learn from the Westerners how to compete against others. Confucius required that people should not impose on others what they don't desire, and treat all men in the world as brothers. He also required that people should let others be well established first so that they themselves can be well established and let others be successful first in order that they themselves can be successful. These requirements are the symbol of human civilization based on the fully revealed human nature. As you see, all kinds of competition are publicized and taught everywhere. There are varieties of competitions between and among people, groups, regions and countries, which will inevitably result in struggle and war. In this way, can the world be possibly peaceful? No, it is impossible! As long as there is competition, human society is bound to enter a dead end. Unfortunately, even in our country, one with brilliant ancient civilization, children are now taught competition from kindergarten. Is it a tragedy?! It is really a tragedy! Look at you, who have already been grown-up people. But you haven't heard about the cultures of the sages, been guided by the sages' theories, and been nurtured by the spirit, personality and morality of the sages. Aren't you pitiful? (Students: Yes, we are.)

Students, Western science and technology can only guide you to become a carpenter, blacksmith, etc. Even if you are highly skilled, you are at best a senior carpenter or a blacksmith, which has nothing to do with developing people's kindness, compassion, humaneness, love and conscience. The Way of the great learning is originally designed to guide people to manifest their bright virtue, to love the people and to rest in the supreme goodness. It is not designed to train senior "carpenters or blacksmiths". Modern science and technology cannot help people reveal their human nature, to purify their human mind, develop their kindness, compassion, humaneness, love and so on. If man only pursues the development of science without paying attention to the cultivation of people's morality and conscience, science and technology will become the power of controlling human beings. The double-edged sword effect of science and technology will become more and more obvious, and in the end there will be the loss that outweighs the gain.

The culture of Eastern sages and worthies, based on wisdom, is designed to reveal the conscience of human nature, while science and technology, based on cleverness and intelligence, do not possess the attributes of wisdom, kindness and compassion. Without the education of the culture of sages and worthies, there will be large numbers of selfishly greedy and rebellious people, outlaws and criminals in the world, just like Sun Wukong and Zhu Bajie in Journey to the West. Science is not absolutely right, so you needn't have a superstitious belief in science. You must be a civilized and moral person. If you are uncivilized and immoral, you're not even a highly educated person, not to mention the Way of Great Learning. As we see, a student from a famous university in Beijing, having studied chemistry, poured sulfuric acid on a bear in the zoo. Do you think the study of scientific knowledge is equal to the teaching of great learning? Certainly the study of science and technology cannot purify people's mind and perfect their character. Aren't the universities and colleges are training wolves if they only teach the knowledge of science and technology but not spread the culture of sages and worthies?! Therefore, there must be the education of sages and worthies in universities and colleges. Only in this way, university students can grow into a complete and perfect person and be qualified to be called a human

person.

The Chinese have not paid attention to the education of sages and worthies for a long time, so people don't know and study the culture of sages and worthies. Now, it's high time that we should inherit and carry forward the culture of sages and worthies. Nowadays, more and more people have realized the significance of the culture of sages and worthies. By studying the culture of sages and worthies, people will return to the conscience of their original nature, manifest their "bright virtue" and "love people, thus discovering the preciousness of their conscience. It is the most valuable pursuit for humans and the eternal theme in the human path that humans should purify their minds, perfect their personalities, sublimate their states and reveal their Buddha wisdom. Only humans can become Buddhas and sages. This is the place for people to take pride in. Therefore, it's a great defect and misfortune in life for those who are unable to learn the culture of sages and worthies. To the people who are unable to study the civilization and cultures of Confucianism, Buddhism and Taoism, to be sure, is their discoveries based on the karmas they have created.

## 2. "Love the people"- the great mind of same-body compassion

Students, you should follow two basic rules. **"Don't impose on others what you don't desire."** This is the bottom line of being a normal person. **"To be established, you should make others established first; to succeed, you should help others succeed first."** With the two strictly followed, you will come to the level of "loving the people". What does it mean by "loving the people"? Now answer this question: Who is the dearest one to you? (Students: It is I, the self.) Some students say it is the one oneself who is the dearest one. It is really so. Others say it is the parents who are the dearest people.

But there are a lot of people who are not filial to their parents, so to them, parents are not the most beloved ones. To them, both children and their spouses are not the most beloved. Only they themselves are the most beloved one. According to Confucianism, after the two rules are well observed, one will be at the stage of "loving the people". If you can love others as you love yourself, you will reach the level and state of "loving the people." In Buddhism, this is called the great mind of great same-body compassion. With the great mind of same-body compassion, people will not have a mind of discrimination any longer. And then they will love others as dear as themselves. As we all see, you love whatever is in your own body. If it is in someone else's body, you won't love it so much. You yourself are the most beloved one to you.

As I often say, if a mosquito bites your heel, you immediately send your hand to scratch the location bitten. Why? This is because your heel shares the same body with you. To you, your heel, a part of your own body, is naturally the dearest. If the mosquito bites the nose of another person, you don't care about it. Why? This is because the nose is not on your body. It belongs to someone else. Although the parents can regard their children as their dearest, the children don't regard their parents as the dearest people. What's the reason why we must be filial to our parents? The reason is that our parents are our greatest benefactors. If we don't show filial devotion to our parents, our greatest benefactors, can it be possible for us to advance the amount of our information and upgrade your software edition? It is impossible! According Buddhist sutras, people will be thrown into hell if they are rebellious to their parents. Therefore, we must know these rules. The first rule is to show filial devotion to parents and show respect for teachers and seniors.

Why must people show respect for teachers and seniors? It is the parents who give everyone his or her physical life. The physical part of life is given by parents. And then why must people show respect for their teachers and seniors? An ancient Chinese saying goes like this: Being the teacher of a kid only for one day is equal to his father for the whole life. Why? The reason is that what your teachers and seniors give you is the wisdom life, that is,

the life of wisdom. The teachers and the good knowledge are to guide you to increase your information. Therefore, you must be filial and respectful to the two types of people. In this way, your information will become more and more and your level and state will become higher and higher. It is not that your filial devotion and respect benefit your parents, teachers and superiors a great deal but that your parents, teachers and superiors provide you with the opportunity to increase your information, and optimize your information structure. They are a rare condition for you to improve your good roots, blessings and virtues. They play a very important role in raising your level and state. So, the first rule is to be filial to parent and the second is to be respectful to teachers and superiors.

If you fail to observe the two rules, you will be disturbed or even destroyed by the negative information structure. If the two rules are badly observed by you, you will receive very serious destruction. Only the sages know the principles behind these phenomena. As a result, the sages required that people should be filial to their parents and be respectful to their teachers and seniors. Both the Buddha and Confucius strongly advocated that people must be filial to their parents and be respectful to their teachers and seniors. By doing so, you will be greatly benefited. Both the parents who give us the physical life, and the teachers and seniors who guide us to improve the wisdom of our information structure, are the greatest benefactor in our life. Therefore, we must do as the sages teach. We must be filial to parents and respectful to teachers and seniors.

The third rule is to have a mind of kindness and compassion. You must have a mind of kindness and compassion for all living beings and let them grow naturally. You must not kill and deprive them of their lives so that they can enjoy their natural span of life. Not only must you be good to sentient beings, but you must also be good to insentient things, treasuring and avoiding wasting them. There shall not be “abandoned things and deserted people” in the world. As Lao Tzu said, “The sages are good at saving people, so there are not discarded people. The sages are good at saving things, so there are not rejected things.” People must not squander things and natural resources so that there are not rejected things. People shall do their best not to waste anything, including water. As long as you waste them, you have failings and sinful karmas. The information structures you create through your wasting things will damage and destroy the orderliness of your software. Once you can treasure things, you must be able to care about and love those living beings. This is the true meaning of this saying of “not rejected things and not discarded people”. If you are able to do this way, the amount of your information will become greater and greater, and your information structures will become more and more ordered. Take the computer for example. As the version of the software improves, the computer becomes more advanced.

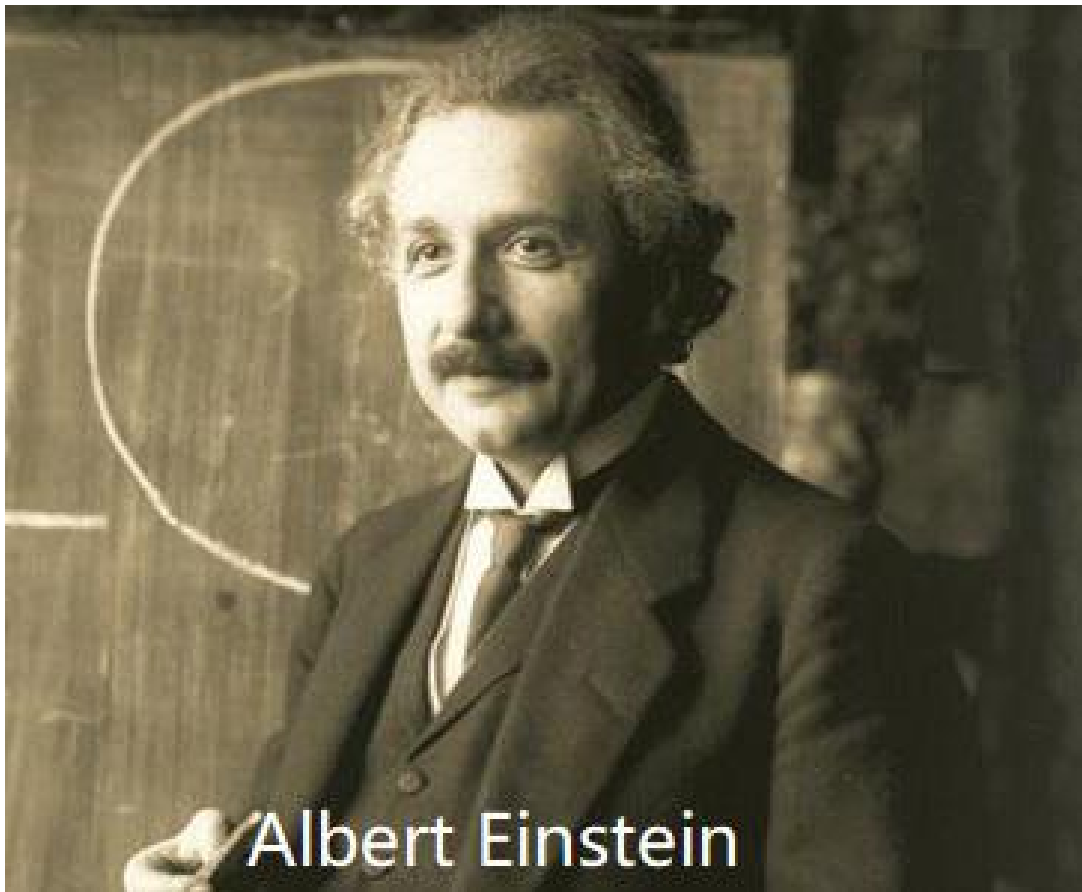
The ultimate meaning of “loving the people” is that we treat everyone as we treat ourselves. If you can do this, you will have the great mind of same-body compassion. Students, have you heard of Guanshiyin Bodhisattva? (Students: Yes, we have.) How do you know there is Guanshiyin Bodhisattva? (Students: There is Guanshiyin Bodhisattva in Journey to the West.) This Bodhisattva has made a great vow to rescue sentient beings from suffering and misfortune. Guanshiyin Bodhisattva, who has the great mind of same-body compassion, is the embodiment of deliverance of sentient beings from suffering and misfortune. When sentient beings in danger and in distress call the name of Guanshiyin Bodhisattva, their danger and distress will be relieved. Guanshiyin Bodhisattva can appear in whatever life forms are needed according to circumstances to come to sentient beings’ rescue, for Guanshiyin Bodhisattva and all sentient beings are in the same level and state. With such a high level and state, Guanshiyin Bodhisattva can save everyone out of danger and difficulty, defuse everyone’s calamity and misfortune, and satisfy everyone’s needs and wishes. All these capabilities are based on the premise of “loving the people”. And then to what extent can you love the people? If you can love others as much as you love yourself,

you will be at a very high level and state, where you will personally experience others' worries and afflictions. This is a very high level of "loving the people" where you and the sentient beings are in the same body of non-duality.

### 3. "Rest in the supreme goodness"

The next step is "rest in the supreme goodness". What is the supreme goodness? When goodness comes to perfection, it is called goodness. Resting in the supreme goodness, people will have perfect wisdom and full morality. Those who rest in the supreme goodness of their wisdom and morality are sages. Those who are in the level and state of "loving the people" are worthy ones. Those who are in the level and state of brightening their bright virtue are also worthy ones. Sages refer to people who have reached the perfect and full state of wisdom and morality.

Students, you should know that when people who are adding the amount of their information come to the level and state of "manifesting the bright virtue", "loving the people" and "resting in the supreme goodness", they will become sages. In Buddhism, those people will be called "Buddhas" after they awaken others as well as themselves and accomplish the perfection of wisdom and morality. Now, students, you need plan your own life. What kind of path should you take in your life? You should follow the Way of Great Learning to reveal your wisdom, develop your originally possessed great mind of kindness and compassion, and reach the perfect state of wisdom and morality.



## Chapter Nine

### Movement and Change

#### I The Mechanism of Movement

##### 1. All movements are expressions of difference

.....In this lecture on the mechanism of movement and change, if you understand the principles and laws of movement and change, you will understand the whole world. Through some concrete examples of the combination of ancient sages' theories and modern scientific theories, we can understand the mechanism and principle of the movement happening in the world. We talked about this topic previously. As everyone knows, Newton was such a very clever and intelligent scientist. However, not knowing the great wisdom of Eastern sages, he actually came to the wrong conclusion that God was the first driving force. Such a smart person couldn't realize why the world is moving. He really didn't know why the world is moving. Today we will continue to discuss this issue.

Students, last time you have learned the concept of one-appearance and one-appearance. In the ultimate state of one-appearance there is neither inside nor outside. The whole universe is actually one-appearance, so it has no outside. Suppose the earth were made of all water. Where would the water flow? This is just a simple example, a limited one. One-appearance is an infinite and pervasive state that has no inside and no outside. Two-appearance is different. It is a limited and bounded state that has an inside and an outside. If you understand this principle, you will be able to grasp the mechanism and principle of the movement and change of all things in the universe.

Now look at all of us: What appearance are we in? We are in a state of two-appearance. As we see, between two students, there is a distance, a boundary, an appearance and a surface. There is an outside, so there is movement. With the outside, you can't move, and movement is unlikely to happen. Last time, we also studied "Dao". What is 'Dao'? Dao is really the existence of one-appearance that is "still and vast", and "stands independently without change". "Standing independently" means independence. Independence is absoluteness. The one-appearance is absoluteness and two-appearance is relativity. An absolute one-appearance is an infinite and pervasive mode of existence that has neither an inside nor an outside. Two-appearance is a relative mode of existence that is finite and broken and has an inside and an outside. All limited things having an outside inevitably move and change. Without an outside, things don't move or change. You see, this is a very simple fact, but it is the most fundamental law in the universe. Now you should know that every moving and changing thing is finite, partial and relative. Never belittle this principle. If you understand it, you can know all at once this truth: All moving and changing things in the universe are in in two-appearance; they are finite, partial and relative, and have insides and outsides.

Now, let's look at two point charges. Now, take two point charges for example. If the two point charges are both positive, they move away from each other, because like charges repel each other. If there is a positive charge and a negative one, they will move towards each other, because opposite charges attract. Why must things undergo movement and change? This is because they are finite and relative and have the inside and outside, which are the conditions for movement. Does the earth move? Yes, it does. What the reason? The reason is that the earth is finite. Finiteness leads to movement and change. Does the water in the Pacific Ocean move? Yes, it moves because the Pacific Ocean is also finite. Does the

sun move? Yes, it does. The reason is that it is finite as well. Look! Use this law and you can have all problems solved. The Galactic System is millions of billions of times larger than the solar system. Does it move? It still moves because it is finite and relative. Anything being finite and having the inside and outside undergoes movement and change. Now answer this question: Does the void move? Please answer this question first: Is the void finite or infinite? (Students: It is infinite.)

Now that it is infinite, does the void move? (Students: It does not move.)

Now that it is infinite, the void certainly does not move. Where are those finite things? All finite things are in the infinitude. All moving objects move in empty space (the void). All moving and changing things are characterized by differences caused by finitude. They are all different. Being different, things will move and change. The void has no difference, so it does not move and change. All the heavenly bodies which have differences and change are in the void. All of you have looked into a mirror. Are there any differences in the mirror itself? There is no difference in the mirror itself. It is because the mirror itself has no difference that it can show you all the relative things that have differences and are characterized by the two-appearance. The mirror itself can be compared to the absolute one-appearance. If a mirror has differences, it will be unable to display different mirror images. The mirror itself does not have differences but the images and appearances reflected in it have differences. Please look at the faces in the mirror. Are these faces in this mirror the same? Do they have differences? (Students: Yes, they do.)

They have differences! Although each face has its five senses and seven orifices, they are different from each other. Metaphorically, if there is no difference among these 100 students in this classroom, there is no need to have a name. As you see, with no difference, it wouldn't be necessary to have a name. As long as all the things are the same, they will go beyond name and be nameless. In Lao Tzu's view, "I don't know its name." Dao, which goes beyond name, is the one-appearance. Note that the one-appearance cannot be named because it has no difference. Only things of the two-appearance can be named and have names.

Thus it can be seen that there is a name only when there is a difference. If there is no difference, there is no name. Now a very profound question comes up. What is time and space? Time and space is the expression or display of difference. Students, if you understand this problem, you will be ahead of those scientists and philosophers. Those scientists and philosophers have written many articles and books on time and space. Although they have studied it for a lifetime, they don't know what time and space is. If there is the infinite one-appearance where there is not the inside and outside and not differences, is there any need to have time and space? There is not time and space! There is not time and space in the one-appearance. Only in the two-appearance is there time and space. And then what is time and space? Time and space is the expression of difference and a description of the existence of difference. Or it is the embodiment of difference.

According to Einstein's theory of relativity, when the speed of an object reaches the speed of light, time is zero and space is zero. Why is time zero and space zero when the object reaches the speed of light? He has not yet realized that time and space is an expression of difference. The speed of light is 300000 kilometers per second. Can you see the difference when you travel at such a high speed? When you fly at a speed of 300000 kilometers per second on a photon rocket, can you tell difference between Asia and Africa? Can you differentiate between the Pacific Ocean and the Atlantic Ocean? Can you distinguish between people with different skins? Can the difference be expressed at such a high speed? It is too fast to express the difference, thus forming the one-appearance. So, we can see that it was from the theory of relativity that he extrapolated that when the speed of an object reaches the speed of light, time is zero and space is zero. Now, students, you

should know that when the speed of an object reaches that of light, this speed is still relative, finite and concrete. It is not infinite. The speed of light is not something infinite. Light travels 300,000 kilometers per second. It hasn't reached 31,000 kilometers per second. But, when you travel at such a high speed, can you tell the difference? You cannot tell the difference. As a child when you went to the Children's Park, had you ever sat on the rotary table? Could you tell your mother from the crowd when the rotary table was turning fast? You couldn't even though she stood beside you. When you can't tell one from the other, it is similar to there being no difference. If it is really in the absolute one-appearance which is boundless, there will be no difference. Without difference, it is impossible to have time and space. Time and space is nothing but an illusory concept. Time and space is a need to express difference. If you want to express difference, it is a must to use time and space. If you're asked where you come from, you will answer you come from the east and go to the west. If someone asks, "where are you from?" You can answer, "I come from the East and go to the West." If the East is the same as the west, there will not be the names of east and west. Just because they are different, there is difference. When there is difference, there is space and distance. When there is space and distance, there will be time and speed. Look, this is the expression of difference.

Difference is related to movement and change. Difference is the result of movement and change. Without difference, there is not movement and change, or movement and change cannot be displayed. The ancestors of the Chinese people were really wise. They had long known that there is not movement and change of there is not difference. Then, on the other hand, if there is not the difference caused by movement and change, of course, there is not time and space. The ancients made an experiment to prove this. What kind of experiment did they make? Have you ever seen a silver bowl? (Students: No, we haven't.)

Oh, you haven't seen the silver bowl. I will explain to you the experiment this way. Silver has a shiny greyish-white color. Have you ever seen mercury beads? (Students: Yes, we have.)

Mercury has the same color as a silver bowl. The ancients used the mercury beads in the silver bowl as an expression to show the lack of difference. Chan masters use this expression to make people know the true mechanism of relative movement. The silver bowl is silver white, and the liquid metal mercury is also silver white. The two things have the same color, so when the mercury beads shake back and forth in the silver bowl, you can't see the movement. Why? This is because they have no difference in color. As you see, once there's no difference, you cannot see the movement and change. Now, answer this question: Are your nails growing? (Students: Yes, they are.) How do you know your nails are growing? (Students: This is because they get longer and longer over time.)

Is your hair growing? (Students: Yes, it is.)

How do you know your hair is growing? That's because it's going to be longer over time. Through these simple examples, you will know that, without difference, you will not be able to know that your nails and your hair are growing. All movements and changes are expressed in terms of differences. Without difference, there is no way to show movement and change.

Combining the principles I explained just now and earlier, we should know that all movements and changes take place in a motionless and changeless background. This background characterized by absoluteness and infinitude is a state of one-appearance and has no difference. Philosophically, this background is noumenon. So what are the finite and relative things called? They are called appearances and uses. The absolute original body of one-appearance is infinite and has no difference, while relative and limited appearances and uses have differences. Now, the principle is becoming clearer and clearer. Without difference, people have no way to distinguish things. When there is no difference, it will be

a state of one-appearance which has no difference. When people don't distinguish things, they will be in the one-appearance, and then everything is the display of true suchness. Without discrimination, the original body, appearance and use will be the same oneness, that is, true suchness.

## 2. The shadow of the flying bird does not move.

Students, all of you have watched a movies. If there is no difference in the picture of each frame of the film, a movie won't be called a movie. If all images were the same in the film, the movie wouldn't be called a movie. So we should know that a movie without different pictures cannot be called a movie. Though there is little difference in the image of each frame of the film, there is still difference in the image of each frame. When these frames are linked together and turned quickly, and the speed of turning corresponds to the same resolution as your naked eyes have, you will watch vivid and realistic movies. Now, answer this question: Does the river water on the screen flow? (Students: Yes, it does.)

I know you don't know the correct answer. This principle is very hard for you to understand. But you must understand it. How can you understand this principle? Zhuang Zi once said, "The shadow of the flying bird does not move." What great wisdom he had! He understood such a profound principle two thousand years ago! Now, answer this question: Are the fighter planes flying on the screen? (Students: Yes, they are.)

I know you don't know the answer, so I am explaining this principle to you first. Students, you should know that the shadow of a flying bird does not move, nor do the images on the movie screen move. (Students: How are they so?)

Please note that! Does the image on the movie screen move when the slides in the projector don't move and turn? (Students: They don't move and turn.)

Yes, you are right. Now let's use showing a movie as a metaphor to illustrate the principle of "the shadow of the flying bird does not move". As the slides are shown one by one in the projector, the images on the screen move and change. It is not the images move and change on the screen but the slides in the projector. With different images and pictures on the slides, there are different images moving and changing on the screen. If all the pictures and patterns on the slides are the same, even if the slides are turned and moved quickly, there are neither movements nor changes on the screen. Now you should understand this principle! It is not the things on the screen but the slides in the projector that move and change. In other words, it is not the images on the screen but the frames of the film in the projector that move and change. If you understand this principle, you will understand the principle that he shadow of the flying bird does not move.

Therefore, without difference, there is no movement; without difference, there is no change. Movement and change are the display of difference.

Hui Neng said, "**It is not the wind and the banner but your mind that is moving.**" This saying displays the great wisdom the Sixth Patriarch had. If you can understand the principle of showing a movie and playing the slideshow as well as the principle that the shadow of the flying bird does not move, you will be able to understand this principle revealed by the Sixth Patriarch. The screen on which a movie is shown is two-dimensional. The void is also a screen but it is a three-dimensional one. The sun, the moon, the stars, mountains, rivers, lands and all things in the universe that we can see now are the images shown on the three-dimensional screen of the void. This three-dimensional screen of the void shows you the sun, the moon, the stars, mountains, rivers, lands, the universe and the beings. Sun Wukong shown on the screen comes from the Sun Wukong in the film inside the projector. The images on the screen are the projections of the images on the film. And then, whose projections are the sun, the moon, the stars, mountains, rivers, lands, the universe and the beings you see today? Look at the wind and the banner. Aren't they



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projections? Aren't they projections shown on a three-dimensional screen? Which "film" are the projections from? They are projections shown on the screen of the void by the "projector" of the human eyes. Who see the wind and the banner? (Students: It is people.)

You're right. Where is the projector? Where is the movie film? (Students: They are both in people.)

You're right. The projections shown on the screen of the void are from the "movie film" of people. The "movie film" is people's software. Your software is your movie film. What is the projector? It is your eyes. Your eyes are not only the cameras but also the projector. All the phenomena and things that your eyes see in the void are the images projected from the film. Since our eyes are the projector, there must be a "film" moving in our eyes. This "film" is called software. When a movie is being shown, it is the projector that drives the movie film to move. So what is it that drives our software, that is, the "movie film", to move? The Buddha said that it is "the skandha of movement". What is "the skandha of movement"? It is similar to the moving forward of the students who queue up for dinner. They're moving forward one after another. If a student has already got the food and doesn't move, the students behind will push him forward. As the student in front moves, the one behind will follow, thus the queue moving forward automatically. The programs in our software also automatically move forward, thus automatically displaying the moving and changing process of the programs in the software. This is the skandha of movement.

Movement is one of the five skandhas (matter, feeling, thought, movement and consciousness), won't be explained more here. It is the skandha of movement that causes automatic movement and automatic display. Look, all move automatically. If not, what causes your nails grow and what causes your hair grow? It is the skandha of movement. It is the skandha of movement that drives and keeps your nails and hair growing all the time. The skandha of movement is similar to the turntable in showing a movie. Software is similar to the copy of a movie, that is, the movie film. The skandha of movement drives the "film" of the software, keeps it moving and changing, and projects the contents in the "film" of the software onto the three-dimensional screen of the void. What we see today is the display of the contents in the "film" of the software projected onto the screen of the void.

Just now, I said that the eyes are the projector. But in video recording, the eyes function as the VCR, that is, the video cassette tape. Your eyes have recorded everything you can see, hear, feel and know. Having been recorded, these things will be combined into a new information structure system by the software through the phenomenon of self-organization, and be shown and displayed at the time of presentation. This is where the secret of our human bodies lies. As we see, the wisdom possessed by Hui Neng is countless times greater than that possessed by our modern scientists. He could know that it is the skandha of movement that is driving the brands in the software to be shown from kshana to kshana and without cease. All the external things you see today, including the sun, the moon and the stars above, the mountains, rivers and lands below, and the countries and beings in the middle, are different information structures resulting from the information recorded by your eyes and formed through the software's self-organizing function. When driven by the skandha of movement and projected by the projector of the eyes onto the screen of the void, these information structures will be the very "wind and banner" we perceive today. It is not the external winds and banners that are moving. It is not the images on the movie screen but the "film" (the mind) that is moving. Consequently, Hui Neng said that it is not the wind and the banner but the mind that is moving. That is, it is the "movie film" is moving. The mind spoken of by the ancients refers to the "movie film" today. The movement of the mind is that the skandha of movement drives the software to move.

©.....The mind refers to the software we have. When our software is moving and changing, the things it projects are the images you see on the three-dimensional screen of the void. Having known this truth, you'll have transcended the state of the ordinary people and entered the state of sages. If you don't understand this truth, even if you have more knowledge, you can't understand Hui Neng's great wisdom. Look at the modern people around you. Are people many who can understand Hui Neng's saying? Among modern people, those who can understand the principle of Hui Neng's saying are very not many. It is lamentable that there should be a large number of ignorant modern people criticizing the greatly wise sage.

### **3. Study the culture of sages and worthies to open wisdom.**

Students, these truths are very profound and it is hard for you to understand them. You cannot understand them for the time being. But as long as you have the confidence to learn and persist in investigating and verifying them, you will surely achieve sudden enlightenment one day. Master Hui Neng was an illiterate but he personally verified the absolute truth. His sayings are not imagination or fabrication. For thousands of years, only those who have understood the mind, seen the nature and achieved the sudden enlightenment can understand and know this principle. Though you cannot understand the principle immediately, it is still wonderful for you to listen to these sayings and theories based on great wisdom and input them onto your software. Some day in the future, after you have achieved enlightenment, you will say, "Oh, I didn't understand what the teacher said at that time. Now it's so simple!" Is it difficult now? (Students: Yes, it is.)

It is really extremely difficult. Those who say it is difficult are honest. Those who say it is easy are lying. Don't be afraid if you feel difficult now. What is difficult is that you can't get the good education of sages and worthies. You have been instilled with western culture since you were born. Have you read the books of Confucianism, Buddhism and Taoism? (Students: No, we haven't.)

Have you read Dao De Jing and Nan Hua Jing? Have you read Lie Zi and the Sixth Patriarch's Platform Sutra? Have you read The Shurangama Sutra, The Diamond Sutra and The Heart Sutra? You haven't! Therefore, it's not that the truth is very difficult but that you can't get a good education of Eastern sages and worthies, so you can't develop and reveal your wisdom immediately.

You should learn and study the culture and wisdom of Eastern sages and worthies. You have not listened to the wisdom of sages and worthies. In the past, children began to read The Four Books at the age of six or seven, and continued until they read Yi Jing, that is, The Book of Changes. When they grew up, they would read the classics of Taoism and Buddhism. In this way, their wisdom would be easily developed and revealed. What are you learning and studying every day? It is nothing but Western culture. Western culture seems to be modern, but in fact, it is backward and uncivilized, some cultures being even barbaric, muddleheaded and low-level. Once there was a secretary of state who was called Dulles. He said that it was impossible to conquer China by force. No matter who conquers China will be assimilated by Chinese culture. The only way to conquer China is to make her descendants only know KFC and Donald Duck and prevent them from learning and studying the culture of sages and worthies left by their ancestors. What you know now is KFC and Donald Duck. Their basic intention is not to let the Chinese know and learn the Chinese culture of sages and worthies. Not learning Chinese culture of sages and worthies, people will naturally become "yellow bananas", which are externally yellow but internally white. Their plan to eliminate China is first to eliminate Chinese culture. Now it is not that they eliminate China but that the Chinese despise their own culture. If not learning the great wisdom left by the ancient sages and not reading the classics of Confucianism, Buddhism

and Taoism, people will find it extremely to develop and open their wisdom. Western culture is not based on wisdom but on cleverness and intelligence. They know some technology at most, but they have no way to develop such great wisdom as Fu Xi, Confucius, Lao Tzu, Zhuang Zi, Lie Zi, Hui Neng, Zhu Xi, Lu Jiuyuan, Wang Yangming possessed, to say nothing of the Buddha's supreme wisdom. Western science and technology culture, belonging to hardware civilization, is a culture of training "blacksmiths" and "carpenters". Western culture does not belong to software civilization left by ancient sages.

The culture of science and technology cannot purify people's mind, perfect their character, sublimate their state and develop their wisdom; nor can it relieve people of their afflictions and help them jump out of the cycle of life and death; nor can it make human society filled with civilization, order and peace; nor can it make natural environment unpolluted and beautiful; nor can it lead nature to a virtuous cycle and man and nature to harmonious existence and mutual assistance; nor can it contribute to the unity of man and nature; nor can it aid people in returning to naturalness and becoming one with Dao. If not used properly, this kind of culture will make people not only lose their human nature, but also violate the nature of things. This kind of culture not only pollutes humans but also natural surroundings. What's worse, it will destroy the unity between man and nature. In the end, if human morality cannot control the culture of science and technology, it will alienate human nature, go against the natural world, and even drag man into a blind end.

Students, you'd better not worship blindly Western science and technology. **"The Way of heaven is to remove the surplus but make up for the deficiency."** **"Misfortune lies in good fortune and good fortune lies in misfortune."** If we take advantage of science and technology, we will inevitably suffer great loss. Today, when people enjoy the "blessing" of science and technology, they will unavoidably face the merciless revenge of various "disasters" science and technology bring. Nowadays there are various mental pollutions, environmental pollutions, and other abnormal developments such as resource exhaustion, ecological imbalance and population explosion, all of which are direct and indirect bitter fruits caused by science and technology. The Buddha has long told the story of "the god of merit" and "the goddess of darkness" who are interdependent and inseparable and appear in pairs. You should remember that the benefits are equal to the disaster. The absolute heights of peaks and troughs are equal. The amount of benefits you get is equal to the amount of disaster you suffer. This is natural law. Remember there is no free lunch in the world. Why? Lao Tzu said that the heaven's net has big meshes but nothing can slip through. At all times and in all over the world, no sage advocates the abnormal development of science and technology. Why? It is a wise choice made by the kind and compassionate sages with the five eyes and six penetrations for the eternal liberation of mankind.

Today, when science and technology impact the whole human civilization and culture, everyone should set up the right idea. Don't be intoxicated in the short vision of drinking poison to quench thirst, which makes you shortsighted and stupid. In this tide of having to develop science and technology, we should keep a clear mind. Don't be complacent and forget the potential danger. Under the impact of Western science and technology, China has to develop science and technology. The only remedy is to vigorously propagate the culture of sages and worthies so as to counteract the destruction of the shock wave caused by Western science and technology. Thus, more people can be saved by prolonging the living time of human civilization. Now, answer the following question:

Were there such great sages as Confucius, Lao Tzu and the Buddha in the West? (Students: No, there weren't.) Were there such sages as Zhuang Zi, Lie Zi and Mencius? (Students: No, there weren't.) Was there Hui Neng? (Students: No, there wasn't.)

There were not such great sages in the West. If there were not the culture of sages and

worthies in China, what would you introduce to those foreigners? What contributions can you make to human society? You may say you have powerful weapons but theirs are more powerful than yours. You may say you have guided but theirs are more accurate than yours. You say you have nuclear weapons but theirs are more advanced than yours. However, Chinese people have the civilization and wisdom left by their great ancestors. Westerners do not have such high-level software civilization. Even the most intelligent philosopher Hegel in the West only put forward “absolute spirit”, which was still a little inspiration he got after he studied Dao De Jing. Without the culture of Chinese sages and worthies, how can they bring civilization to mankind?!

## II How do movement and change occur?

### 1. Things spring up in the very spot where they also come to an end.

Now, let's go on. If our mind doesn't move, the wind and the banner will not move. Here is a true story about an ancient Chan master who practiced Dhyana. After he broke through his moving skandha, his mind didn't move any longer. One day, when urinating, he found that his urination stopped flowing and was like a stick. Now you see, when the skandha of movement is destroyed, there will not be the external movement and change. Why do I explain to you these? Having known relativity and absoluteness, we must depend on the culture of sages and worthies to transcend the cycle of life and death and reach the eternal existence. Only in this way can we get rid of the pain and trouble that have existed for countless eons. As soon as one is born, one will march toward death. This is everyone's direction. Can you escape this direction? You can't. Look! My hair has been white for a long time. And your hair is still black and shiny. But yours will turn white as you advance in life. When your hair turns white, I will be in some unknown place. Why? This is because we are all characterized by relativity and finitude and difference. So, we have ever been in motion and change. Only in absoluteness can we not move and change.

Look at these two objects. When they are faced with each other, there will be a force field between them. There are four kinds of force (gravitation, electromagnetic interaction, strong interaction, weak interaction) existing between relative things. However, when one is in the one-appearance, there will be no difference and these four kinds of force no longer exist. The four interactions drive relative things to move and change. Same point electric charges repel each other and two opposite point charges attract each other. Both repulsion and attraction are movements. And then what is the precondition for movement? Its precondition is the two-appearance. What will happen if people don't move and change? They will live an immortal life. Look at those who have great wisdom from all over the world. They devote their whole life to pursuing the nirvana, a state of neither life nor death. Of course, living an immortal life is an expression of the people. The formal expression is **“With life and death destroyed, the stillness and extinction appears before.”** It is the pursuit of the ultimate nirvana where there is neither life nor death.

As I explained, everyone marches toward death as soon as he or she is born. It is nothing but birth and death. Whatever has a life will have a death. The sun rises in the morning and sets in the evening. After wheat seeds are planted, they will sprout, grow, ripen and be harvested. As we see, the four seasons are constantly moving in cycles and day and nights are ceaselessly alternating with each other. Everything is in circulation and cycle, which are full of births and deaths. As births and deaths disappear, there will not be the movement and change of births and deaths. At this very moment, the state of living extinction appears in front. The being of living extinction refers to an eternal state where there is neither movement nor change. All wise people, at all times and in all countries, whether in the East or the West, are in the pursuit of the being of living extinction. In other

words, they are in the pursuit of the original body and original nature where there is neither movement nor change. Have you heard about the perpetual motion machine? (Students: Yes, we have,)

What is a perpetual motion machine? It is the state still extinction where one can do everything through non-action. That is, one will be in the ultimate one-appearance and have endlessly wonderful spiritual penetrations. It is false thought to reach perpetual motion in the two-appearance. As long as you move, you cannot move forever. As long as you live, you can't live without death. As long as you die, you will be on Dao to birth. When the wheat ripens, it dies, but when the ripe wheat seeds are planted in the land, they start another life again. Therefore, Shakyamuni Buddha said, "**Sentient beings spring up in the very spot where they come to an end.**" What does this saying mean? It means that when a new thing is born, the previous one has already been annihilated. For example, a fingernail grows day by day. The length of today's fingernail denies and replaces the length of yesterday's fingernail. The new length means the springing up of birth while the previous length means annihilation and death. Every day we live among these births and deaths. The instant a thing comes to an end, it will spring up in another form in another place. When the sun rises into the sky, it is changing second by second. As the sun of the first second disappears, the sun of the second appears and takes its place. As the morning sun comes to an end and disappears, the noon sun springs up and takes its place. With the sun at noon dies out and disappears, the sun in the afternoon comes into being and replaces it. The Buddha described the process of births and deaths as the following saying: "**Sentient beings spring up in the very spot where they come to an end. There are only illusive and false appearances.**"

All things move and change in this way. They will be reborn again immediately after they become extinct in one place. The previous you a second ago are not here now. The solar system, led by the sun, is moving in the void at 250 kilometers per second. With a click of a second, about 250 kilometers has passed. Meanwhile, the Galactic System, together with its stars, is moving at 250 kilometers per second. So, even though we do not move now, we are no longer at the same point in time and space as we were a second ago. Just as we were talking, 250 kilometers had passed. Are we at the same point in time and space compared with that a second ago? We are not. As we see, modern scientific research has come to this place. Two thousand years ago, Shakyamuni Buddha had known that a thing will be born again instantly it is annihilated. All that move and change take on false appearances, which are called illusory and false appearances. And then where do these illusory and false appearances move and change? These illusory and false appearances move and change on "the bright body of wonderful enlightenment". What is the bright body of wonderful enlightenment? The bright body of wonderful enlightenment is the absolute original body (noumenon) where the change of births and extinctions occurs.

With this truth clear, you will be able to enjoy real benefits. What are the real benefits? You'll become a sage when you study Confucian classics. You'll become an immortal when you practice Taoism. And you'll attain Buddhahood when you cultivate the Buddhadharma. And then what are sages, immortals and Buddhas? Sages, immortals and Buddhas represent the absolute original body, also called the bright body of wonderful enlightenment. Sages, immortals and Buddhas represent a state of living extinction, in which there is neither birth and death nor change. Are they mysterious? They are not mysterious at all! When you have a complete understanding of the cosmic movement and change, you'll get all the problems solved. As we see, since ancient times and in every dynasty, a great many people have devoted their whole life to cultivating Dao. What do they do by cultivating Dao? The purpose of their cultivations is to enter the ultimate one-appearance of the absolute original body. At that time, they'll be in the infinite state of no difference. The infinite state of no

difference is the very ultimate nirvana.

## 2. The ultimate goal of human civilization

Now, you should know that the reason why I explain relativity and absoluteness to you is to assist you in finally finding the foothold of our human civilization. What is the ultimate goal of human civilization? The ultimate goal of human civilization is just guide people to tend to infiniteness. In other words, the ultimate goal of human civilization is to direct people to enter a state of the absolute one-appearance where there is no difference. Such a noble state is also called the supreme Bodhi or the Dharma Realm of One Reality. Master Hui Neng said, **“The self-nature of Bodhi is originally pure and clear. Just use this mind and you’ll directly become a Buddha.”** So what is the self-nature of Bodhi? And what does the supreme Bodhi I explained just now refer to? They refer to the same thing, i.e. the bright body of wonderful enlightenment, which is also called the absolute original body. It is an infinite state of one-appearance, called by Shakyamuni Buddha the supreme Bodhi and by Master Hui Neng the self-nature of Bodhi. The self-nature of Bodhi is possessed by everyone. Note that everyone is equipped with the absolute one-appearance, that is, the original body and original nature. The Buddhas, immortals and sages have the original body and original nature. Although we are mortal humans now, our original nature, also called the self-nature, is the same as that of the Buddhas and Bodhisattvas as well as the sages. What is different is that we haven’t developed our self-nature. With our self-nature undeveloped and uncultivated, we are utterly ordinary and mortal humans. So, the ultimate goal of human civilization is to develop and reveal our self-nature.

As I explained previously, the Confucianists call the manifestation of the self-nature “manifesting the bright virtue”. Everyone is equipped with the self-nature of Bodhi, which is called by Shakyamuni Buddha the Buddha-nature. The Buddha-nature is possessed by all. What is the greatest learning in the world designed to do? The greatest learning in the world is to manifest the bright virtue. Cultivators always ask such questions: Have you enlightened Dao? Have you attained Dao? Have you certified Dao? Only when you have attained Dao, enlightened Dao and understood Dao will you be able to have your bright virtue manifested. Buddhists call it understanding the mind and seeing the nature. Therefore, “manifesting the bright virtue” is the greatest learning in human civilization. Having attained Buddhahood, Shakyamuni Buddha said, **“How strange! How strange! All beings on the earth possess the Tathagata’s wisdom and virtue. But as a result of their false thoughts and attachments, they are unable to become Buddhas.”** When one has manifested the bright virtue, one will directly become a Buddha. With the bright virtue manifested, one will be equipped with the mind of great kindness and compassion. With the mind of great kindness and compassion, one will be able to “love the people”. To what extent should the kindness and compassion be? It should be to the extent of unconditionally great kindness and same-body compassion. In other words, one should love others the same way as one love oneself. With kindness, one brings happiness to others, and with compassion, one helps others rid themselves of their suffering. So, when one comes to the state of unconditionally great kindness and same-body compassion in their “revealing the bright virtue, loving people and resting in the supreme goodness, one will know that all beings in the universe share the same body with “me”. Thus, one’s infinite wisdom will be revealed, and the state of one’s mind will turn into one full of great kindness and compassion. This is called “resting in the supreme goodness”.

When one rests in the supreme goodness, one will become a Buddha. What is Buddha? According to the Buddha, a Buddha is one who can enlighten both oneself and others and attain full enlightenment and practice. We must achieve a full awareness and enlightenment, namely, a complete understanding and a great awakening. This can be compared to the full

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moon on the 15th night of every lunar month which is a symbol of perfection and fullness. When a crescent moon turns into a full moon, this shows the phenomenon of “resting in the supreme goodness”. “Resting in the supreme goodness” is a state of perfection and fullness. For cultivators, it is not enough just enlighten themselves. They must enlighten everyone in the world. The “others” here refer to all living beings in the worlds of the ten directions. “Awareness and practice” refers to wisdom and morality. That is, a Buddha is a person who has perfect wisdom and full morality. So, to manifest the bright virtue is develop and reveal the wisdom. Thus it can be seen that the saying of the Buddha that **“A Buddha is the one who can enlighten others as well as oneself, and achieve the perfection of enlightenment and conduct”**, has the same meaning as that of the ancient Chinese, **“The Way of Great Learning is to manifest the bright virtue, love the people and rest in the supreme goodness.”** To reveal the bright virtue is to make oneself enlightened. To love people is to enlighten others. If we are able to love people as if they were ourselves, we’ll rest in the supreme goodness. In other words, we achieve the perfection of enlightenment and conduct.

Please think about it. Is the final state in Buddhist sutras the same as that in Great Learning, a classic of Confucianism? (Students: Yes, they are.) Did Confucius discuss it with Shakyamuni Buddha? (Students: No, they didn’t.) Did they telephone each other? (Students laugh, saying no.)

Two thousand years ago, it was impossible for two people so far apart to discuss something with each other. But the truth is unique and absolute. People who can be called sages must have perfect wisdom and full moral conduct. Those who have only wisdom but not perfect moral conduct can only be called worthies. Those who have good moral conduct but not perfect wisdom can only be called worthies as well. With the two demands met, that is, attaining perfect wisdom and full moral conduct, one will be “resting in the supreme goodness” and can be qualified for the title of “Buddha”. Confucius was a sage. Just look at his notes to Yi Jing and you’ll find his remarks filled with great wisdom only sages possess. However, you don’t know he was a sage, for you don’t read the classics left by him. So, you’re unlikely to know he was a sage. Where is his sagely wisdom manifested? Where do his virtue and ability lie? You don’t where they are. Lao Tzu was also a sage. Do you know he was a sage? Hui Neng was also a sage. Do you know he was a sage? Shakyamuni Buddha was a sage too. Do you know he was a sage? If you don’t learn and study their great wisdom, you’ll never know what level and state these sages are in.

Students, if you study the great wisdom of these sages, you’ll find in the great wisdom of sages, and the science is a piece of cake. Once a university professor proofread Sutra on the Entry into the Womb, which made him have a very high regard for the Buddha. In this sutra, Shakyamuni Buddha gives a description of the changes in the development of the fetus in the womb with seven days as a period until its birth, which is more detailed than those in modern embryology and biology. This sutra was made over two thousand years ago. How did the Buddha know the process of fetal development? Students, Shakyamuni Buddha also said that our human body is a hideout of worms. Besides, he said that there are eighty-four thousand worms in a glass of water. You should know that when the Buddha said these words, few people believed what he said. “Is it possible that there are 84000 worms in a glass of water?!” Observing a glass of water under a microscope, you’ll find that there are a great deal more than 84000 worms. Then look inside the teeth, in the nostrils, in the intestines and stomach, in various organs, there are bacteria and viruses everywhere, which are in great numbers. Today we know that there are countless microorganisms in a glass of water through a microscope. But, over 2000 years ago, how did the Buddha know that? How did he know that a fertilized egg changes every seven days? Do you know that a Buddha has five kinds of eye and six kinds of spiritual penetration? A

Buddha has the all-seed wisdom and can know all.

Students, I've explained to you the topic from absoluteness to relativity, and then from relativity to absoluteness. Relative things move and change while absolute things don't move and change. As we see, Engels knew this truth, so he wanted to move from the realm of necessity to the realm of freedom. What is the realm of necessity? Relative worlds belong to the realm of necessity while the absolute worlds belong to the realm of freedom. Some philosophers of ancient Greece also knew absoluteness, but unlike the Eastern sages, they weren't able to be in the state of absoluteness, because they hadn't personally verified such an absolute state. They just talked about absoluteness in theory. The purpose of explaining the relationship between relativity and absoluteness is to assist you in entering absoluteness from relativity, and reaching the high level from the low level.

### **III The Law of Movement and Change**

#### **1. The chain of cause and condition**

Students, having known the law of movement and change, you'll form right ideas of everything. To being with, let's look at the relationship between cause and condition, How does everything change in the universe? They are all based on the law of cause and condition. The ancients said, "As soon as one dharma arises, the ten thousand dharmas will follow." This is how the law of cause and condition works. Here is a simple example. For example, there is a person getting married. As soon as the dharma of getting married arises, countless dharmas will follow. The first to appear is the parents-in-law or the husband's parents. Next come the six relations of the parents-in-law or the husband's parents. And then endless numbers of relations, whether they are in the past or in the future, come into being. This example is a good explanation for the fact that as soon as one dharma arises, countless dharmas will follow. In this law of change lie the cause and condition. As long as everything in nature moves and changes, it is like a surface of calm water is broken by a stone, and the waves, one following another, immediately spreads across the whole water surface. As the movement of the waves stops, there will be a surface of water that has no wave, no movement and no change. Movement and change are based on non-movement and non-change. No movement and no change are always connected with movement and change. Movement and change are always associated with no movement and no change. This truth seems to be very simple, but it is very important in human society and the polar world. Therefore, we are not touch off the relationship that should not be touched off. We dare not move or act randomly and recklessly. Once we move or act randomly and recklessly, we will be locked by the cause and condition relationship. As soon as one dharma arises, all dharmas will follow! There will be no beginning and no end. In the polar world, the law of movement works this way. If you try to find the beginning, you are doomed to fail. There is not a beginning at all.

Students, everything based on cause and condition makes all things in the universe connected. This reflects the law that as soon as one dharma arises, the ten thousand things will follow. Take this eraser for example. There are hydrocarbons in it. You'll soon ask how hydrocarbons are formed. Hydrocarbons are a combination of carbon and hydrogen atoms. As we see, everyone has carbon and hydrogen atoms, and so do all animals and plants. Look, only the atoms of carbon atom and hydrogen can keep all people, animals and plants connected. Don't they? As long as there is one thing, all things will be connected. Now, let's go on to explore the atoms of carbon and hydrogen. These carbon atoms and hydro atoms have electrons outside their nuclei and protons and neutrons inside. As long as it is an element or an atom, it must have these conditions. They have electrons outside their nuclei and protons and neutrons inside. So what are these protons, electrons and neutrons



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made up of? They are made up of quarks. Is water made up of quarks? Is meat made up of quarks? Is air made up of quarks? All are made up of quarks. Let's explore further. What are quarks made up of? They are made up of subquarks. Please think about it. The whole polar world is based on a chain of cause and condition, which connects and locks everyone. This is from the microscopic point of view. The same is true on the macro level.

The sun, through the chain of cause and condition, controls the members of the solar system tightly. Like a patriarch, the sun runs the whole solar system well. How does the sun make it? It is through gravity which is also a kind of cause and condition relationship. Where is the solar system? It is in the Milky Way which has about 100-200 billions of sixed stars like the sun. How do these stars connect and form the Milky Way? It also through gravity that keeps the stars connected.

The chain of cause and condition connects all things and all phenomena in the polar world. There exist four kinds of force in insentient beings. Sentient beings are sustained by not only these four forces but also the force of karma. The content of the force of karma is more complex and its connection is more extensive. The whole world, from the micro one to macro one, is connected by the cause and condition relationship. Everything is locked by this chain of cause and condition and cannot separate itself from it, In other words, no one can escape the influences of the karma force and these four interactions. All in nature and human society are characterized by the pattern that the instant one dharma arises, ten thousand dharmas will follow.

You are tightly controlled by the chain of cause and condition. You want to be independent but can it be possible for you become independent? How can you become independent? You need to breathe air, so you can't become independent. You need to drink water, so you can't become independent. You need to rely on natural and social relations to survive, so you can't become independent. Should you be the only person in the universe, you would be unlikely to survive. Nothing can exist independently. What kind of things are those that cannot exist independently? They are things that move and change. Attention, please! All things that cannot exist independently are things that move and change; all things that can exist independently are the original body that neither moves nor changes. From this law of movement and change based on cause and condition, we know that all things that move and change are based on and formed by cause and condition. For example, when this location moves, the whole world moves. Therefore, Zhuang Zi, an ancient Chinese sage, said, "**Heaven and earth is a finger. All things are a horse.**" Why did he say so? This is because they are in the law of cause and condition. Heaven and earth represent all things and all phenomena. Heaven and earth as well as all things and all phenomena are just this finger of mine. This finger of mine represents heaven and earth as well as all things and all phenomena. The information of all things and all phenomena is contained in this horse of mine.

If every student were a mirror, it would be a spherical mirror like a basketball. Look, all things in this classroom have their images reflected in your spherical mirror. Conversely, your image is also reflected in other spherical mirrors. There is also your image in other spherical mirrors. What is this? This phenomenon displays the flowing relationships: One is more and more are one. The big is shown in the small and the small is shown in the big. You are contained in my world and I am contained in your world. The instant one dharma arises, ten thousand dharmas will follow. Aren't these the cause and condition relationships? Aren't all things are tied to each other? Yes, they are!

As I explained last time, the whole polar world is a relative and two-appearance world. Everything in it is locked by the chain of cause and condition. So, do you have freedom? You don't have freedom! You're tightly locked by the net of cause and condition relationship. Everyone has father, mother, grandfather, grandmother, uncles and aunts, who

also have their own father, mother, grandfather, grandmother, uncles and aunts. By cause and condition relationship, all are connected and related. Today, you also carry the information about your ancestors millions of years ago, including the times of the Three Monarchs and the Five Emperors. Then, humans in thousands of years away will also carry the information of the present you by cause and condition relationship. So, the polar world is based on such a relationship of mutual containment and mutual display.

## 2. Spot the reality through the dharma of cause and condition.

Having known this truth, you will find everything you see contains all. The Buddha said, **“In a tiny dust there are countless numbers of Buddhas.”** **“Based on conditions, things are not existent; because of the arising of conditions, things are not non-existent.”** **“As soon as one dharma arises, the ten thousand things will follow.”** **“Dharma produced by cause and condition, I think, is the very emptiness. They have false names. This is the meaning of the Middle-Way.”** Every dharma produced by cause and condition is empty and false. This is because all dharmas, all appearances, all things and all matters arise from the nothingness of absoluteness and return to the nothingness of absoluteness. In actuality, they have been always in the truly empty and absolute original source where there is not production, extinction, increase or decrease. As a result, I say they are the very emptiness. Whatever has been produced on the basis of cause and condition is empty and false and cannot last forever.

The whole world is in the control of the law of cause and condition. But conversely, everything that is produced on the basis of cause and condition is empty and false. In other words, things based on the cause and condition relationship are originally not existent. This truth is too profound for you to understand. You may ask whether a living person like you is existent or not. In the horizon of your present knowledge, you can understand it thus: Everything produced based on cause and condition is subject to production and extinction and can't last forever. **“With causes and conditions united and mixed, they have an illusory and false existence. With causes and conditions separated and dispersed, they have an illusory and false extinction.”** Things produced based on conditions are not existent. However, when things are produced as a result of the appearance of conditions, they cannot be regarded as non-existent. The cause and condition of the previous cause and condition are still cause and condition. We should explore a thing until we arrive at the original body, which is a state of true emptiness and absoluteness where there is nothing at all. Therefore, things that are based on cause and condition aren't existent. However, when cause and condition arise, they can't be regarded as non-existent.

Now, let's look at **“With causes and conditions united and mixed, they have an illusory and false existence.”** Everything comes into existence because of the union and mixture of various causes and conditions. What's the existence? The existence is something illusory and false. The reason is that the original nature of true emptiness and absoluteness has neither production nor extinction, and cannot be purified, dirtied, increased or decreased. Therefore, for the original nature of true emptiness and absoluteness, although there is no production in it, it can give birth to all things; although all things are produced, these productions cannot be viewed as real productions. As a result, **“they have an illusory and false existence”**.

As you see, if you have the cause and condition of eating food every day, you will be able to **“have an illusory and false existence”**. If you don't have the cause and condition of eating food any longer, will you be able to live? (Students: No, we won't.)

There will be death. This is the meaning of **“an illusory and false extinction”**. Illusory and false things only give birth to illusory and false things. Therefore, the Buddha said, **“Dharma produced by cause and condition, I think, is the very emptiness.”** They also

have false names. Wheat is just a false name we give to something. Those with a name such as John, Jack and Robert cannot be regarded as real existences.

“This is the meaning of the Middle-Way.” What is the meaning of the Middle-Way? All things that move and change are illusory and false. Only the one that does not move or change is real and can exist forever. There is only one thing that can exist forever. The rest are moving and mutable things that cannot last forever. As I explained in last lecture, “There being only one thing” is the Middle-Way. Only this absolute thing is a real existence and immutable. The rest are relative things which have to move and change. Everything that is moving and mutable is subject to the law of cause and condition. Everything that is subject to the law of cause and condition is empty and false. So, where was the first emperor of the Qin Dynasty? **“With causes and conditions separated and dispersed, they have an illusory and false extinction.”** Where was Caesar the great? He was dead. Where was Cleopatra? She was also dead. Are they real or false? (Students: They are false.)

These examples show us the authenticity of the Buddha’s saying: “Based on conditions, things are not existent; because of the arising of conditions, things are not non-existent.” Are things really existent or not? Things which are based on the cause and condition relationship are false existences and cannot last forever. In polarized worlds, all moving and changing things are described by the Buddha as “All appearances are empty and false”. Attention, please! Whatever is based on the law of cause and condition are things that have shapes and appearances. Whatever has shapes and appearances are empty and false. If one can see through these appearances and find the non-appearance, one will see the Thus Come One. Since every appearance is empty and false, they cannot be the thing that is absolute and independent and can exist forever. However, all relative things are not different from and are just the absolute and independent “thing”. Having known this, you will see “the Thus Come One”. What is “the Thus Come One”? The real existence is called the Thus Come One. According to Confucius’ teaching, “I hold the two ends and exhaust them” and then I will reach “the suchness of emptied emptiness”. What is suchness? Suchness refers to the original face. In other words, when you can have your original face revealed and displayed, you will see the Thus Come One. You should first know that all things and all phenomena based on the law of cause and condition are empty and false and cannot exist forever. Next you should know there is not falseness without reality and that there is not reality without falseness; there is not absoluteness without relativity and that there is not relativity without absoluteness; there is not an appearance without no-appearance and that there is not no-appearance without an appearance; and there is not all appearances without non-appearance and that there is not non-appearance without all appearances. If you are able to understand this principle, you will see that all appearances are empty and false, and you will see the Thus Come One. The Thus Come symbolizes a state in which falseness = reality, relativity = absoluteness, appearance = no-appearance, and all appearances = non-appearance. It is also called the absolute truth.

Absoluteness is reality, a kind of perpetual existence where there is no change, no production and no extinction, and which cannot be increased or decreased. The Thus Come One, which is absolute and immutable, lacks in production and extinction. When you corroborate and certify the absolute truth, you will understand this principle. Actually, both the ancient sages and worthies and modern scientific studies are searching for nothing but the absolute truth. The absolute truth is just the original face. The original face is just the Thus Come One. When you see the Thus Come One, you will attain liberation. When you corroborate and certify the original face, you will be at ease. Understanding the mind and seeing the nature means spotting the original face. If you cannot understand the mind and see the nature, you won’t be able to be liberated and at ease.

### 3. The law of cause and effect

Cause is like seed. It means the root cause. What is condition? Condition means factor and requirement. The most important thing in the law of cause and condition is cause and effect. Have you heard of cause and effect? After knowing the law of cause and condition, we must know causality, that is, cause and effect. One must pay attention to the law of cause and effect. Those who don't understand causation must be confused throughout their life, only create sinful karma, and finally be defeated by the law of cause and effect. There is the cause, there is the effect. Causes depend on conditions to produce effects. Can wheat grains grow into pine trees? No, they can't. Even if you have good water, soil, fertilizer and other conditions, wheat seeds can only grow into wheat, pine seeds can only grow into pine trees, and pigs can only produce piglets. Why? The reason is that the factor of wheat only produces wheat, the factor of pine seed only produces a pine tree, and the factor of pig only produces piglets. Even the best conditions cannot change the result. Therefore, there is the cause, there is the effect. Whether the effect appears or not depends on the condition. He who doesn't know the cause and condition relationship is not a wise and mature man. In Lao Tzu's view, those who don't know the law of cause and effect will do violence and always commit all manner of evil. So we must bear in mind the law of cause and effect.

Since the cause and condition relationship is the law of change, then, everything is in the chain of cause and condition. For example, if you throw a stone in a lake, which is a cause, there will definitely be waves arising from the water surface, which is the effect. If you give someone a smile, which is a cause, what will you get? Others will respond to you with the same smile and treat you with a kind face. Like cause, like effect. If you spit at someone for no reason, what result will you get? Usually, most people will stare at you, but some fierce people will slap you in the face. Am I Right? Cause and effect is so straightforward, obvious and simple. All the laws concerning the change of cause and effect are in the chain of cause and effect. Everything that changes based on cause and condition is governed by the law of cause and effect without exception.

Now, let's look at another example. Let's put a strong magnet under a table and some iron nails on it. When the magnet moves under the table, the iron nails are also moving with the movement of the magnet. The movement of the magnet is the cause while the movement of the iron nails is the effect. Whether it is natural science or social science, the micro world or the macro world, all the cause and condition relationships work through the law of cause and effect. Everything has been firmly controlled and locked by the law of cause and condition. Cause can turn into effect and effect can turn into cause. The chain of cause and effect is characterized by circulation and cycle.

Now, there are large numbers of people, not knowing the law of cause, condition and effect, will try their best to become corrupt once they have an official position. They always think that if they don't become corrupt, they will suffer too much. Corruption is the cause and losing all standing and reputation and having a broken family are the effect. The chain of cause and effect works this way. Therefore, you must know the law of cause and effect well and don't act absurdly. If a person does not know cause and effect, he will commit all manner of evil. As a result, he will be punished by the law of cause and effect. Lao Tzu said, "The heaven's net casts wide and has big meshes, but nothing can slip through." Can you see the heaven's net? What net is it? The net refers to the law of cause and condition and the pattern of the chain of cause and effect. The heaven's net is invisible and has large meshes, but no one can slip through the law. Students, what you see are those who have been punished by national law. You don't even know there is the law of cause and effect that punishes those who do evils. The most fundamental punishment is the punishment exerted by the law of cause and effect, which is very subtle.

The following example is a true happening. Twenty years ago, there was a young

driver from a factory whose legs were not swollen but had severe pain. One day, he happened to meet me and told me that he had seen doctors in all big hospitals in Beijing and Shanghai. After examination, the doctors told him that both his legs were not damaged and there was no disease. However, the young driver has severe pain in his legs which he had to endure every day. Don't you think it strange? In fact, there is no such happening without a cause. This young driver once ran over an old lady on the road. But he not only ignored the old lady but also drove away. How strange it was! He didn't even tell his wife about the accident. Only he himself knew it. I once asked his younger brother whether he knew his elder brother had ran over a stranger and he replied that he didn't know. Later, his family members asked the young driver whether he had a stranger killed in an accident. This young driver cried loudly and told the truth. The accident happened shortly after he learned how to drive. On his way home from Xihe County, he ran over an old lady who was drying grain on the road. The accident scared him to run away. When asked whether the old lady was run over her neck, he said yes. He also admitted that he had run into and killed a young man in Qilihe District, Lanzhou. He ran away in the middle of the night when no one knew it. However, "The heaven's net casts wide and has big meshes, but nothing can slip through." Had he escaped from being punished? He escaped from the legal sanction, the indemnity and the criminal responsibility, but he could not escape the law of cause and effect. At last, the driver asked how his disease could be cured of. The run-over ghost required the young driver to meet her demands so that he could be cured. Having heard her demands, the driver shouted that he couldn't. But the young driver donated a sum of money and there was not any pain in his for several weeks. Later, the young driver believed his disease had been cured of and didn't believe in causality. It is said that he gambled again. When he was gambling, he suddenly had a severe pain in his legs and he died on the spot. This is what I have personally experienced. This happening shows us the authenticity of the law of cause and effect.

Students, the rule of cause and condition and the law of cause and effect restrict all things and phenomena in polarized worlds. Nothing in ethics, the macro world or the micro world can escape from the law of cause and effect. Remember Lao Tzu's saying: "The heaven's net casts wide and has big meshes, but nothing can slip through." This causal relationship works on everything and every phenomenon. Why do the sages encourage people to be possessed of humaneness, righteousness, propriety, wisdom and trustworthiness, filial piety, fraternal respect, loyalty, honesty, etiquette, righteousness, incorruptibility and a sense of shame, kindness, compassion, delight and giving? Why do they also encourage people to contribute to others but not to compete against them, and to benefit others but not to harm them? The reason is that good cause lead to good effect. By "contributing but not competing", people are encouraged to not to seek self-interest but make more contributions to others and society. By "benefiting but not harming others", people are encouraged to become altruists to benefit others, human society, all living beings and the natural world. Thus, people will not create unwholesome karma but wholesome karma. So, what they will receive is not evil retribution but good retribution. As you see, if we do as told by Lao Tzu, we won't have evil retribution. This principle, in the words of the common people, "He who sows melons will reap melons; he who sows beans will reap beans."

It's the same in nature. Have you heard of nanometer materials? (Students: Yes, we have.)

As we see, nanometer materials are also based on the cause and condition relationship. For example, if you want to melt a piece of gold, it will melt gold at 1063°C. Otherwise, it won't be melted. If we turn a piece of gold into the granularity of nanometer gold, it will melt at 330°C. As we see, normal gold is the cause, and the effect is that it can withstand the heat of

1063°C. As far as nanometer gold is concerned, the granularity of nanometer is the cause, and the effect is that it melts at the temperature of 330°C. Everything in nature is in this chain of cause and effect. Therefore, the sages of Confucianism, Buddhism and Taoism teach us to contribute but not to compete and to benefit but not to harm the public, to practice kindness, compassion, delight and giving, and to equip ourselves with filial piety, fraternal respect, loyalty, trustworthiness, etiquette, righteousness, incorruptibility and a sense of shame. If you know the law of cause and effect and can operate according to the sages' instructions, you will be bound to become a man of truth this life, and will attain absolute freedom. Otherwise, you will be defeated by the rule of cause and condition and the law of cause and effect.

#### **4. The heaven's net casts wide and has big meshes, but nothing can slip through.**

If you want to know whether the social atmosphere is good or not, you have to see whether people in this society understand cause and effect or not. If there is a good social atmosphere in a human society, it must be that the whole society pays more attention to the causal relationship. A bad social atmosphere is the result of the whole society's ignorance of the causal relationship. Are people who don't know cause and effect and do evils hateful or pitiful? It should be said that these people are pitiful. You shouldn't think these people are famous and have social status, so they are not pitiful. Anyone who does not know the rule of cause and condition and the law of cause and effect must be a pitiful person. What's the reason? The reason is that these people don't have wisdom to guard the blessings they cultivated in their previous lives. Nor do they have wisdom in this life, so they create evil karma which will inevitably bring them evil retributions in their future lives. They have ruined their three periods of human lives. Aren't they the most pitiful and pathetic people in the world? Yes, they are. Not knowing the law of cause and effect and not believing in it, they are all ignorant and poor people. The reason why they are pitiful is that they fail to take advantage of their precious human bodies to plant good causes so as to reap good results in the future. On the contrary, they do their best to plant evil causes because of which they will unavoidably receive evil retributions in the future. Aren't they poor and pitiful?! Because of the pitifulness of their ignorance, bad people do bad things. Because of the cause of their pitifulness, they receive their hatefully evil retributions. For example, the pigs destroy the walls of the pigsty. Do you say whether they are hateful or pitiful? You shouldn't say the pigs that destroyed the walls of the pigsty are hateful, because they don't know destroying the walls is doing something bad. When a baby sees a snake, he grabs it and sucks it with its mouth. Do you think whether the baby is hateful or pitiful? (Students: The baby is pitiful.)

If people don't know the rule of cause and condition and the law of cause and effect, they'll be a definitely pitiful people. You should show pity to them, because they haven't planted good causes. It is also the result of your good roots that you can attend this series of lectures today. Those who don't have good results are unable to attend this series of lectures to hear these precious and wise truths. They don't believe in the law of cause and effect, so they dare to do something wrong and act absurdly. Some people say they don't believe in anything. When a person says he doesn't believe in anything, this person will certainly go against the rule of cause and condition and violate the law of cause and effect. As a result, he is a pitiful and pathetic person. Such people are everywhere now. So, it is really fortunate of you to attend this series of lectures and listen to these wise principles left by the ancient sages and worthies. Keep these rules in mind, and you will benefit a lot, especially after you graduate and enter society. You must remember these principles well! You are really lucky this life because you have planted good causes. Look at the first emperor of the Qin Dynasty. After he became an emperor, he turned to hard labor,

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exorbitant taxes and miscellaneous levies, which brought untold misery and hardship to the ordinary people. What's the result? After death, he fell into the three evil paths, and has been suffering punishment today.

Students, there is a rule in the world that as soon as one dharma arises, ten thousand dharmas will follow. You shall know that no cause should be established casually. You shall not do evils to create evil causes but do good things to create good causes. Don't do every form of evilness but do every form of goodness. Thus, you'll be blessed with every happiness in every of your future lives. Since you are young, you haven't experienced many similar happenings. I have experienced many such happenings. Students, what you are learning now are some simple and plain truths. Now, let's go on. What's the reason behind the story of that young driver who died of leg pain but without being swollen because he had run over two persons? (Students: It is the cause and effect.)

Yes, you're absolutely right! It is the cause and effect. At the end of the Qing Dynasty, there was a famine happening in Shanxi, and those who died of hunger were everywhere. One of Shanxi Governor embezzled hundreds of thousands of silver allocated by the court for disaster relief. After corruption, he became rich. He built bridges, temples and roads in his hometown. He did all kinds of good deeds. After his death, the widow of the late Governor visited a French psychic and asked him to find out where her husband went after death. The psychic looked for the ghost of the Governor everywhere but couldn't find it. It happened that the widow's son died suddenly. The French psychic was connected with the ghost of the dead son and asked him where he was. The ghost of the dead son asked to see his wife. When his wife arrived, the ghost asked his wife to invite monks to read Buddhist sutras and mantras for him as soon as possible. Otherwise, he would be thrown into hell. The widow asked her son where his father was, and the son said he father was in Uninterrupted Hell for a long time. The widow said, "How could your father go to Uninterrupted Hell when he had done good deeds all his life?"

The son replied, "I didn't believe it at first. Only after reading the Good-Evil Book did I know that my father's money was all the embezzled relief funds. Because of his corruption, tens of thousands of people starved to death. He had committed so heinous crimes that he was sent to the Uninterrupted Hell." This story was a true happening and was also published in the newspapers of that year in Shanghai. The happening had been written into books and made into films. What's more, after the relief funds were embezzled, two imperial ministers were sent to investigate this corruption case. This Governor gave each of the two investigators a share of the money he had embezzled. Thus, the corruption was left unsettled. In the end, the two investigators died miserably. This is a very famous case of cause and effect during the period between the end of the Qing Dynasty and the beginning of the Republic of China.

The heaven's net casts wide and has big meshes, but nothing can slip through. The law of causality never errs. The Buddha said, "Even after hundreds of thousands of eons, the karma created will never disappear. When cause and condition meet, one has to receive one's resultant retribution." How many years are there in a kalpa? There are about 20 billion years in a mahakalpa and there are about 16.8 million years in a small kalpa. The karma you create doesn't disappear with time. When the cause and condition meet, that is, when there is the union of the cause and condition, you have to accept the resultant retribution. The union of corresponding causes and condition definitely leads to corresponding resultant retribution.

**"In a hundred thousand eons, the karma made is not destroyed. When the causes and conditions meet, one has to undergo the resultant retribution."** This is the Buddha's well-known saying and must be learned by heart. In today's world, there are too many people who don't believe in cause and effect. They commit all manners of evil and

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plant evil causes, as a result of which they will inevitably suffer evil retribution. Now, there are frequent natural disasters and man-made calamities, which are the summons of human common unwholesome karmas. To find the root cause, all these disasters and calamities are the evil retribution of people's disbelief in cause and effect. It is the biggest mistake in education not to educate the people about cause and effect. The result is that the people of all countries are made ignorant and selfish, which leads them to act absurdly, to commit all manner of evil, and to do whatever they please. The final result is that they are unavoidably constrained and punished by the law of cause and effect. Though they don't believe in the law of cause and effect, the law of cause and effect believes in them. You say you don't believe in the rule that the sun rises in the east every day, but, does this rule have anything to do with whether you believe it or not? Just because you don't believe it, will the sun not rise in the east tomorrow?! Just because you don't believe in cause and effect, can you escape from the net of cause and effect?! Even after hundreds of thousands of aeons, the karma you have created will not disappear. In Chinese, creating karma has another meaning which means doing homework. Today, you've learned some English words by heart. This is creating karma. Yesterday, you wrote a composition. It was also creating karma. That you studied physics, chemistry, mathematics, etc., in middle school was creating karma. If you didn't learn Chinese, physics, mathematics, chemistry, history and geography in middle school, can you study in the university today? Are the karmas (homework) you created (did) in middle school working today? Not only are these karmas working today, but they also work in the future. As you see, the homework of physics, chemistry, maths, Chinese, history, geography, etc., you did in middle school, are still working today. As a result, you were able to pass the college entrance examination and are studying in this university now. Similarly, the karmas you created do not disappear either. Should they disappear, could you pass the college entrance examination and study in university? If the homework you did in middle school were gone, you would be unlikely to pass the college entrance examination and be qualified to study in university. Therefore, the created karma never disappears. When the cause and condition meet, the created karma will produce corresponding resultant retribution the creator must receive.

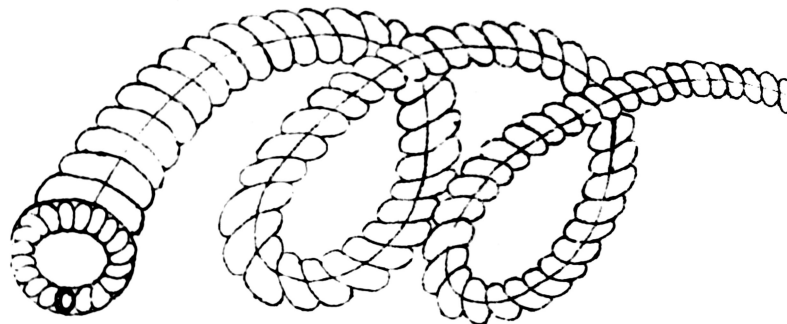
#### **IV As soon as One Dharma Arises, the Ten Thousand Dharmas will Follow.**

.....As we know, **“As soon as one dharma arises, the ten thousand dharmas will follow.”** This is the most fundamental law in our polarized world. The ten thousand dharmas refer to all things. As soon as one dharma appears, all dharmas will follow one by one. Students, everything in our polarized world is in the chain of cause and condition. Take a thing at random for example. Its causes and conditions are linked to each other one by one. There is neither head nor end, namely, neither beginning nor ending, in the law of cause and condition. Take this chalk in my hand for example. Where did this chalk come? Some students say it was made by the chalk factory. Let's not talk about the chemical composition here. We just talk about the chalk factory. This chalk factory was built by its first director. Where was the first director from? The first director was from his mother's womb. Where was his mother from? His mother was born from her mother's. Where was her mother's mother from? Her mother's mother was from..... Just say a thing at random and you can make the same reasoning. If you do it, you will find it impossible to find a beginning. The chain of cause and condition consists of endless rings that are connected to each other, with small rings linked with big ones. As is shown in the diagram, small rings linked with each other form big rings which are linked with each other and form bigger rings. By doing so, endless rings are linked with each other in both directions, big rings



becoming infinitely bigger and small rings infinitely small. Within each ring, there are smaller rings which are linked together by much smaller rings. It is easy to understand that smaller rings become infinitely small and bigger rings become infinitely bigger.

This diagram shows that the chain of cause and condition has no beginning and no end. If you try to find the beginning and the end in the chain of cause and condition, you are



bound to fail. It is our polar thinking that does mischief, so we ordinary people always try to find a beginning in everything. As long as there are humans, the thinking of finding a beginning in everything, from ancient times to the present moment, and to billions of eons to come, will be there as well. So students, we must solve this problem through study. This is the phenomenon that as soon as one dharma arises, the ten thousand dharmas will follow. As long as you make a point on the ring, all dharmas will keep up. Just because of this point, an endless chain of cause and condition will be produced. With this point, there will be the inside and the outside. With this point, there will be the front and the back. With this point, there will be the left and the right. And the point and ring, the inside and outside, the front and back, the left and right, each being a point, still have the same problem. Therefore, as soon as one dharma arises, ten thousand dharmas will follow.

Now look at another example. You've got a girlfriend. It is a dharma. As soon as this dharma appears, you will have many new relatives: your parents-in-law, brothers-in-law, sisters-in-law, uncles-in-law, aunts-in-law, grandparents-in-law and so on. Now you are in relationship with a lot of people, your spouse, your sons and daughters, your uncles, your aunts, your paternal grandfather and grandmother, your maternal grandfather and grandmother and so on. What's more, your paternal grandfather also has his own paternal grandfather. Your maternal grandmother also has her own maternal grandmother. Now you see, isn't that the instant one dharma arises, ten thousand dharmas will follow? It is really so. As a consequence, in this polar world, you'd better not act recklessly. Everything in the polar world has endless relationships with other things.

Students, in the depths of the universe, a celestial body in an infinite place is not isolated, but closely related to the physical and mental existence of each of us. You as well as the distant celestial body are in cause and condition relationship. Every dharma you take for example can bring forth endless things and endless relationships. I once met a young man who had similar troubles. The young man had a fiancée who had seven brothers and sister. Plus his four, there were eleven brothers and sisters in all. Every Spring Festival, the young man had to visit every sibling from door to door. He complained to me that he had too much trouble. I told him this was no trouble at all, saying, "You never know what trouble is until you get married."

The United States was the first country to make atomic bombs. It was a very horrible dharma. Then the Soviet Union was the second to follow suit. Then, Britain, France and China could all make atomic bombs. And next, India and Pakistan also had atomic bombs. Now even North Korea, a very small country, should have atomic bombs. As you see, as

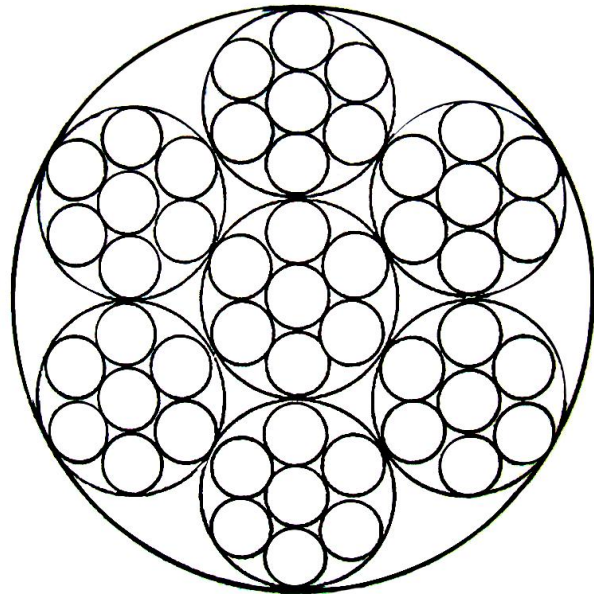
soon as one dharma arises, the ten thousand dharmas will follow. The British Industrial Revolution began with the enclosure movement. It was just a dharma, but now, the whole mankind is in the process of industrialization. Now you see, as soon as one dharma arises, the ten thousand dharmas will follow.

Students, everything that appears in this polar world every day influences the whole universe. You don't understand the inner mechanism and principle, so you cannot feel the existence of the law that as soon as one dharma arises, the ten thousand dharmas will follow. For example, there are hundreds of crystal balls in the lights in our classroom. Does it matter if you add one to or remove one from the crystal balls? You're not right! As soon as one dharma arises, the ten thousand dharmas will follow. What if you add a red crystal ball to these crystal balls which are originally transparent and colorless? There would be the image of the red crystal ball in all of those crystal balls. Look! Just add one crystal ball, and there would be its image in every crystal ball in the classroom.

Similarly, as long as there appears one thing in the universe, it is not alone but in the chain of cause and condition. It exerts an influence on all things. Likewise, the images of all other crystal balls are reflected in this crystal ball. This principle is that the whole is a point and a point is the whole.

As soon as one dharma arises, the ten thousand dharmas will follow. This is a very important law in the polar world but is always ignored by people. Someone think that whether he is dead or not has little influence on the world. It is not right to think so. Everyone that lives in the world has a great influence on the world. When he does, he has a great influence on the world as well. You may say: why can I not feel it? Every day, there are people who die and there are those who are born. But I can't feel the influence they have on the world. As the saying goes, every emperor has his own set of ministers. This saying shows that everyone has his own unique influence on the world. Otherwise, how could there be the change of dynasties and the change of the sea into mulberry fields?! Every dust has its own influence on the whole world and the world universe. Why? This is because every dust contains all information of the whole universe. Never despise a grain of sand. Every grain of sand contains the information of the places that are infinitely far in the universe. A grain of sand has the hologram of the information of the whole universe. It has all. This is the true meaning of the Buddha's sayings: "In a tiny dust there are unlimited numbers of Buddhas"; "One is the immeasurable and the immeasurable is one." "The small is shown in the big and the big is shown in the small."

You are all afraid of nuclear radiations. Serious nuclear leakages lead to the appearance of strange animals and even strange humans. Look, such a nuclear leak has led to the emergence of species that didn't exist before on earth. DNA structures that didn't exist before have also appeared. As soon as the dharma of nuclear leak emerged, others corresponding dharmas have closely followed. Just a nuclear leak has brought out endless



**Hologram**

new things in the chain of cause and condition to your world. Now let's look at cloning. Take a cell from a cow or a sheep at will and scientists can clone a cow or a sheep. Of millions of cells in the human body, one cell is nothing at all. However, the information carried by the DNA structure of a cell contains the whole information of a cow or a sheep. If the DNA structure is changed a little, a new species will be created. For example, a cow may not be normal. It may have three horns or two tails. It's all possible. When a new species is produced, this new species will be in the chain of cause and condition and have endless relationships.

You must understand that as soon as one dharma arises, the ten thousand dharmas will follow. Let's look back at the example of marriage. Should you have a fiancée or a fiancé, you would have a list of two series of endless cause and condition relationships, such as parents-in-law and other unlimited numbers of relations and relations-in-law. Likewise, once a thing forms in the universe, it will be locked in the chain of cause and condition and have endless cause and condition relationships. A tossed stone raises a thousand of ripples. A new dharma brings out all dharmas. Heaven and earth is a finger and all things are a horse. Finite things, in the form of infiniteness, are displaying the infiniteness of the original body (noumenon) where there is nothing. The finiteness of all relativities, by means of endless relativities, is embodying the infiniteness of absoluteness. Unlimited relative numbers are showing the absolute zero, which is a one-appearance state where there is nothing.

Well, having known this truth, you'll know that the polar world has no beginning and no end. Some students may say that if I don't get married, ten thousand dharmas will not follow me. This view is not right. When you say that you don't get married, you yourself have already existed. Who is it that makes the decision of not getting married? It is you who make the decision. When you don't get married, even though you don't; get married, it is still a dharma. As soon as the dharma of not getting married, ten thousand dharmas will also follow. Why is this so? The reason is that you don't have parents-in-law, brothers-in-law and sisters-in-law any longer. Isn't it the fact that ten thousand dharmas will follow? Yes, it is. Having relationships is a dharma, and not having relationships is also a dharma. The reason here is very profound and difficult, so you need to think hard about it. No matter whether you are married or not, as long as there is the existence of "I", you have already been in the chain of cause and condition. The root cause of such a phenomenon is that there is the existence of "I", which is the very existence of the self.

Now, let's come to another question: If there is no such existence of "I", that is, the "self", are there still such ideas as a champion and a runner-up or a beginning and an end? Are there still such similar questions? Attention, please! It is an extremely difficult principle. Having been in polar thinking, we are used to finding a beginning and an end in everything. It is not something else but the polar thinking we have that makes trouble. Now, please pay attention! This "I" or the "self" is the point. This "I" or the "self" can be abstracted into the point. As long as there is a point in the ring, there will be the phenomenon that as soon as one dharma arises, the ten thousand dharmas follow.

Now, here is another question: What is it when the point is removed? Try to think hard about it. This question itself contains deep wisdom. What is it when this point is removed? Attention! If the point exists, there will be ten thousand dharmas following when a dharma arises. Now you have known that it is the existence of "I" that leads you to varieties of complicated relationships in the chain of cause and condition. And the "I" is the very point. Now the question is what it is when the point is removed. Anyone who can answer correctly will be rewarded with ten million liang of gold. Though the ten million liang of gold is not a big prize, you can't take it away. It is not you that can't take it away, but others can't take it away either.

Some students' answer is there is a ring or a zero. I just want to ask them the following questions: Who is saying it is a ring or a zero? Who answers the answer? (Students: It's "I", the "self".)

Can "I", the "self", answer the question? Where is the "I", the "self"? It is still the polar thinking that makes trouble. Is your thinking going on? Aren't you thinking?! Now attention! What does this point represent? This point represents the "I" that everyone is saying. When this point is removed, is there still the "I"? (Students: No, there isn't.)

No, there isn't. When there is not the "I", who is thinking? Please think about it. What is it when you are not thinking? It is really a difficult question. What is this "not thinking"? When you say that you are not thinking, you are really thinking. If you are not thinking, who is saying that "I am not thinking"? When you say "I am not thinking", you still have the existence of the "I". Only in thinking can you say "I am not thinking". Descartes said, "I think, therefore I am." But Descartes did not know whether he was there or not when he did not think. Students, there is a profound truth here. At this moment, what is preventing us from understanding the world is our own thinking, that is, your own thinking.

The instant one dharma arises, ten thousand dharmas follow. The root cause of the appearance of the ten thousand dharmas exists in the arising of the first dharma, that is, the point. Remove the point from the ring and there will not be the existence of the point, that is, the "I". Now, you must know this truth that when there is not the existence of this point, there is not the existence of the "I". When there is not the existence of the "I", is there still your thinking? No, there isn't. And then, where there is not your thinking, what is it? When you are asked about what it is, you are to think again! If you can "think" up there being a "no-thinking" or a "non-thought", you are beginning to understand. Look! This is a very difficult place for people to touch and arrive at even though they can spend their whole life or even ten of their lives studying and investigating it.

Now, let's go on. When this point is extended, it is transformed into an "S" line. Is the nature of this "S" line the same as that of this point? Yes, they have the same nature. Is there any difference between my drawing a point here and drawing an "S" line here (pointing to the Wuji Diagram)? No, there isn't. Both this point and this "S" line stand for the "I" and my thinking.

Now let's look at the Taiji Diagram. Previously, I explained to you that when a point appears on the circle, that is, as soon as one dharma arises, the ten thousand dharmas will follow. Now, when an "S" line appears in the Wuji Diagram, that is, as soon as one dharma arises, the ten thousand dharmas will follow. Without the "S" line, there are not the existence of yin and yang. Without the "S" line, there is nothing at all. The most wonderful way to illustrate this principle is the Wuji circle in which there is originally neither a point nor an "S" line. Provided that the dharma of an "S" line arises, Wuji has been transformed into Taiji. The two halves of yin and yang have definitely existed! Yang stands for subjectivity while yin stands for objectivity. By the same token, as long as the dharma of polar thinking arises, things based on polar opposition (ten thousand dharmas) follow. As was explained last time, supposing that the yang half is a rooster, Yin half will be an egg. If you must find a beginning, you are bound to fail because you never find one. You have a mother and your mother has her mother too. Her mother also has her mother who has her mother as well. If you keep reasoning, you will definitely come to the conclusion that there is no start and no end. If you have solved this problem, all the mysteries in the universe will be solved as well.

Now, scientists have been searching for various origins. These are absurd ideas. What they can do is to set up some relative standards, for there is not a definite beginning or origin. If they must find the origin of the universe, they are bound to fail, for the universe has no origin at all. They just set a relative standard according to their own understanding.

If you understand this example, the latter ones will be easy to understand. The universe has no beginning and no end. Space is unlimited and boundless. Should there be bounds, there would be boundaries. Time is beginningless and endless. Space is immeasurable and infinite. Time and space has no start and no end as well as no bound and no boundary.

Human beings seem to understand something in some way. But in terms of specific aspects, they are confused again. For example, it is really ridiculous for modern people to find a point of the beginning. Stuck in polar thinking, modern people have many paradoxes, of which one is the chicken-or-egg question. What appears first, the chicken or the egg? (Students: Simultaneously)

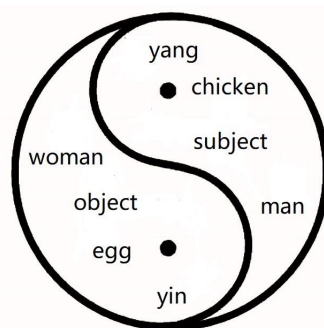
Students, you would get 60 points if you answered like this before you attended this serial lectures. But now you can only get zero points. Do they appear simultaneously? If so, there is still a beginning. When you say the chicken and the egg appear simultaneously, you are admitting there is a beginning which is shared by both the chicken and the egg. Now, students, if you investigate it further, you will find that even such a simultaneous appearance does not exist. Why? The existence you say is based on the dharma of the “S” line, isn’t it? Then whose dharma is this dharma of the “S” line? The dharma of the “S” line results from your thinking. It stands for our thinking. The instant we think, ponder or consider, the “S” line has existed. To put it this way, it is like playing the piano. There aren’t any musical notes or tunes before the piano is played. Once the piano is played, there is a tune. With a tune, there is production. After some time, the tune produced is gone, so there is extinction. Where there is production and extinction, there is beginning and end.

Playing the piano is also a dharma. When the piano is played, the string vibrates, which means that a dharma arises. As this dharma arises, ten thousand dharmas will follow. Then what is it when the piano is not played? The piano not being played is similar to the Taiji Diagram with the “S” line removed. When the “S” line is removed, the ten thousand dharmas represented by the two halves of yin and yang will disappear simultaneously and there is nothing obtainable. All the things written in the two halves (see diagram) will not exist any longer. It should be said that they do not exist at all. Please think about it. When the “S” line is removed, will there still be the inside and outside as well as the subject and object? There will not such things (dharmas). The “S” can be compared to playing the piano. When the piano is not played, the tune will no longer exist.

As soon as one dharma arises, ten thousand dharmas will follow. As long as we can remove the point from the circle or the “S” line from the Taiji circle, all dharmas disappear immediately. As a result of the appearance of the point or the “S” line, all dharmas come to existence to follow the point or the “S” line. Remember the following conclusion. **“All the dharmas are the appearance of emptiness. They are neither produced nor destroyed, neither defiled nor purified, and neither increased nor decreased.”**

Thus it can be seen that as the point or the “S” line is removed, there will instantly be the still state of suchness which can neither be produced nor destroyed. Nor can such the still state of suchness be defiled, purified, increased or decreased. This is the original body (noumenon) of the universe. It is also the “that” when there is the lack of the self or no-thinking. It is also the real appearance of the true suchness or the absolute truth after the point or the “S” line is removed.

From this principle that “as soon as one dharma arises, the ten thousand dharmas will follow”, we can know all dharmas are empty of appearances. If we remove the first



dharma, the following ten thousand dharmas will not exist any longer. If you are not married, you won't have parents-in-law, uncles-in-law or aunts-in-law. Is it possible for you to have such relationships? No, it is impossible. Without the first dharma, is it likely that there are parents-in-law? There are not such relatives at all. Now you should know that all dharmas are based on the false first dharma. As the false first dharma disappears, all dharmas will disappear as well. Therefore, all dharmas are originally empty of empty appearances. The Buddha said, **“All dharmas have no self.” “If a Bodhisattva can penetrate the dharma of no self, the Thus Come One calls him a true Bodhisattva.” “If another person is to realize that all dharmas are devoid of self and attain patience, this person’s merit and virtue will be boundless.”** When the “S” line is removed, will the things in the two halves, such as chicken and egg, inside and outside, man and woman, eye and matter, yin and yang, still exist? None of them exists. As I explained to you previously, when a flower is not looked at, will it exist? When the moon is not looked at, will it exist? (Students: No, it won't.)

This is the theory you have learned. Can you penetrate and comprehend it? I know you can't at the present moment, but you shall note down this conclusion. The sun, the moon, the stars, mountains, rivers, the lands and so on, belong to ten thousand dharmas. You and I as well as others also belong to ten thousand dharmas. These ten thousand dharmas are based on the one dharma. The one dharma is based on the point or the “S” line, which is the result of your polar thinking. If your polar thinking does not make trouble, what you have is not the “S” line but a straightened line. With the “S” line straightened, you will not make discriminations and have the dharma of no thinking.

©..... Students, as long as the “S” line of your thinking is removed, none of the dharmas will exist. Why should I emphasize this problem to you? This is because this problem is the window, the entrance for you to move from the polar world of ours to the non-polar world. If you to enter the realm of the nonpolar world in the future, you must go through this passage. If you can't get through this passage, you will be blocked out.

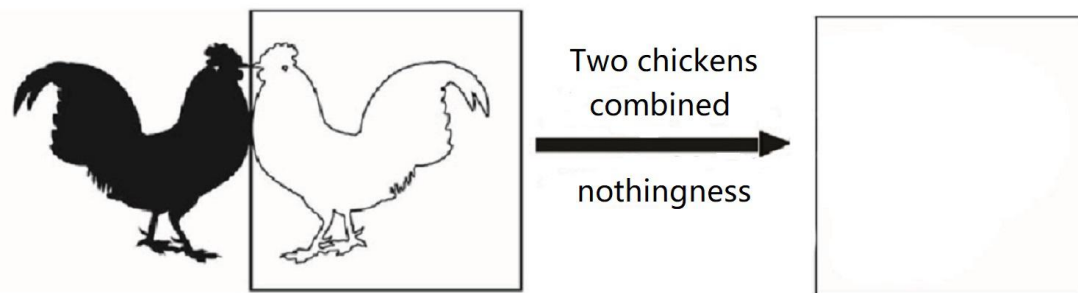
When the “S” line or the point is removed, it is not that the circle still remains. The circle is gone at the same time. The circle exists relative to this point. If there is not the point, there is not the circle. Similarly, if there is not the “S” line, there is not the Taiji Diagram. As soon as one dharma is destroyed, the ten thousand dharmas will come to an end. Your father-in-law and mother-in-law exist only in relation to your marriage. If you are not married, will there be a father-in-law and mother-in-law? No, there won't. If there is not the point (no self), will there be the circle? If there is not the point (no self), who will say this is the circle? The point represents you, me and others. Similarly, if the point representing you, me and others is gone, who will say there is the moon? If there are not you, I and others, who will prove that there is the moon outside?! This point represents everyone and everyone is a point. When the point is gone, is there still a person thinking the point is there?! Everyone is a point. As your point is gone, your world will not exist any longer. If his or her point is gone, his or her world will not exist any longer. Therefore, everyone has his or her unique world. Everyone has his or her unique universe. Everyone has his or her own point.

From this theory that as soon as one dharma arises, the ten thousand dharmas will follow, we will know all dharmas are empty of appearances. Based on this false one dharma, all dharmas take on their false appearances and create their own false worlds. The mind, the body and the world are all illusions. All things and all phenomena in the world are falsely established just because of the dharma of the self. If the dharma of the self is not falsely established, all things and all phenomena in the world do not exist at all. This is called **“All dharmas are empty of appearances”**. Now let's come to another example. Look at this picture which is called “one cutting and two chickens” (see picture). Do you

think there are chickens on this paper? (Students: No, there aren't.)

Using the scissors to cut paper is a dharma. As you cut the paper with a pair of scissors, two chickens are cut out from this paper. One is the convex chicken and the other is the concave chicken. However, when the two chickens are combined, neither of the two chickens exists. Only a piece of white paper is left. Has that chicken on the white paper been produced? Has the chicken on the white paper been destroyed? Originally, there is no such production of the chickens, how could there be their extinctions?! These two chickens are "neither produced nor destroyed".

When the two chickens are cut out of the white paper, do they make the paper defiled? No, they don't. So, when the two chickens are combined and disappear, will the white paper be made purified? No, it isn't. This piece of white paper has been made neither defiled nor purified. When the two chickens are cut out of the paper, has the paper been made thin? Or when the two chickens are combined, is the piece of paper made thickened? The piece of paper is made neither increased nor decreased. There is neither increase nor



decrease.

Students, now, you should know the truth that all dharmas take on an empty appearance. They are neither produced nor destroyed, neither defiled nor purified, and neither increased nor decreased. Now a very deep fact has been brought out. What are the suns, moons, stars, mountains, rivers, lands, and all things in the universe?

They are all Dharma appearances, which are empty appearances. It should be known that all things in the universe cannot make the original body (noumenon) increased, decreased, produced or destroyed. Therefore, all the dharmas produced take on an empty appearance. This principle can be known from the truth that as soon as one dharma arises, the ten thousand dharmas follow. This principle can also be explained by the mechanism of drawing out the "S" line.

In daily life, you can't see such an "S" line, as is in the Taiji diagram. The "S" line is just a symbol which corresponds to endless numbers of polarized things of relativity that come in pairs. No matter how many they are, they cannot get out of this circle. What is this circle then? This circle is a symbol of boundlessness, endlessness, infiniteness. It also shows it has neither beginning nor end as well as neither the big nor the small.

No matter how many dharmas are there to follow the one dharma, they all take on empty appearances. The only difference is that different things are produced by different "S" lines which have different information structures. No matter how many things are produced or how complex these things are, they are still empty of appearances. These things cannot increase or decrease, the original body (noumenon) of the universe. Nor can they make it defiled, purified, produced or destroyed.

Here is another example. As we frequently see, a blue sky can suddenly become a dark sky filled lightning flashes and thunder rumbles. It is really a frightening scene. But after a gust of wind, the dark sky filled with lightning flashes and thunder rumbles disappears. Has the blue sky been increased or decreased? No, it hasn't. The blue sky cannot be increased or

decreased. There is the blue sky again. With so much lightning and rainstorm, has the sky been defiled or purified? The sky cannot be defiled or purified. Do the ever-changing elements in the atmosphere have influences on the empty void? No, they don't. The void, which is a symbol of the original body (noumenon), can neither be produced nor destroyed. Nor can it be defiled, purified, increased or decreased. All dharmas in it take on empty appearances. Where has the sky filled with lightning flashes and thunder rumbles gone then? For the empty void, there is neither coming nor going, for there is nothing in it at all. And then, does the sky filled with lightning flashes and thunder rumbles really exist? It depends. For you, representing the point on the circle, the sky filled with lightning and thunder can't be said not to exist. However, for the circle without the point, the sky filled with lightning and thunder cannot be said to exist. Now you must know that whether there is an existence or not depends on whether there is the existence of "I", the "self" (the point or the "S" line).

Well, students, some wise students have already known that all things are originally not real. Based on the existence of "our self", there is the existence of outside things. If we don't have the "self", the things outside do not exist at all. Remove the dharma of the self, other dharmas will not follow. As I explained to you last night, suppose you are given 100 pairs of glasses with different degrees and colors, and wear them to look at the world, what will the world look like? If you are not nearsighted but wear a pair of myopia glasses, the world you see is blurry and unclear. If you aren't old but wear presbyopic glasses, the world you see is also blurry and unclear. But it is not the outside world but your eyes that goes wrong. As long as the dharma of the self exists, your world definitely exists. So, if you are given glasses with different degrees and colors, you will see different things and discover different worlds. Wear sunglasses and you see the world is dark. Wear tawny glasses and you spot a world of tawny things. Wear blue glasses and you discover that everything is blue. Can you understand what your world is? "All appearances are empty and false." You say that excrement is smelly but dung beetles say that excrement is delicious food. Everyone has its unique world. Everyone has its unique universe. This is the truth.

Now you must know that the universe and all things in it have the same original body (noumenon). Zero and all numbers on the number axis have the same original body (noumenon). The blue sky and all people on the earth have the same original body (noumenon). However, on the basis of the karmas created, living beings will discover different realms and worlds. Our original nature is vacuum and absolute but easily changeable. In other words, though the original body (noumenon) is still and unvarying, it can manifest all things according to karmic cause and condition. Therefore, you are required not to move or act randomly. Once you move and act randomly, the original body (noumenon) will change and transform itself. As you move and act further, the vacuum original nature will display karmic appearances. Although the cosmic original body (noumenon) cannot be produced, destroyed, defiled, purified, increased or decreased, it can reveal and display all dharmas. As soon as one dharma arises, the ten thousand dharmas will follow. But they are all fake and false, so they take on empty appearances. As long as you act randomly on the actual appearance of the cosmic original body (noumenon), this original body (noumenon) will display you corresponding things by following the "S" lines caused by your random movements and actions. These things produced and displayed in the universe are actually not produced or destroyed. Nor are they defiled, purified, increased or decreased. Why? This is because they are all empty appearances.

Students, none of the things we perceive through our eyes, ears, nose, tongue, body and consciousness is true and real. They are all illusions. The good thing is that we all cheat ourselves. Because the structure of the eyeball is the same, the function of eye processing is the same, so we all get the same result, and regard that result as an objective existence. For



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**Movement and Change**


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example, through the treatment of human nose, stools are smelly, so everyone knows that their stools are smelly. But through dogs' noses, human wastes are fragrant and delicious, so the dogs always scramble for them. All sentient beings, by following their respective karmas, discover their unique worlds and form their own concepts. But these things processed by people themselves through their own senses are false appearances as well as false concepts they use to deceive themselves.

The original body (noumenon) of the universe is like the background of zero on the axis, and also like the screen in showing a movie. It is still, unvarying and immutable, but varieties of movies can be shown on it. Through this saying that "As soon as one dharma arises, the ten thousand dharmas will follow", a profound truth is revealed.

Look at a verse made by the Buddha. **"When one's own mind grasps at one's own mind, non-illusion has been transformed into illusory dharmas. If you don't grasp, there is no such non-illusion. If non-illusion doesn't even arise, how can the illusory dharma be established?"** This verse has revealed a very profound truth. What does it mean by saying "When one's own mind grasps at one's own mind"? In the translation of Buddhist sutras, the word "mind" is used to refer to the original body (noumenon) of the universe. Here the "own mind" is also called the self-mind, which also refers to the background of zero on the number axis, the screen to show a shadow play or a movie, the piano with being played and the cotton fiber from which clothes, hats, shoes and socks are made. The mind also refers to the noumenon in philosophy and the absolute vacuum by physicists. Nowadays, there are a great many people who don't know the true meaning of mind. In Buddhist sutras, the mind means the original body (noumenon) of the universe. In our lectures, the mind refers to the circle with no point or the Taiji with the "S" line removed. It can also be called zero, the actual appearance, the original body (noumenon), etc. You can call it zero, because zero is more vivid and intuitive. Isn't zero the movie screen on which various movies are shown?! Isn't zero the cotton fiber from which clothes, hats, shoes and socks are made?! Isn't zero the gold of which gold necklaces, gold earrings, gold cups and gold watches are made?! If you understand this, you can call it by any name. It also stands for the cotton from which various clothes, hats, shoes and socks are made. It also stands for the gold of which different kinds of gold necklaces, gold earrings, gold watches, gold cups are made. If you understand this truth, every name you give works.

What does it mean by saying "one's own mind grasping one's own mind"? "One's own mind" is also called "the self-mind". The truth revealed by these words is extremely difficult to comprehend. It means that all dharmas originally do not exist. They are just falsely considered to have existed. The Buddha once also said, **"The self has been mistaken for things."** This quote shows that the self-mind has been falsely regarded as something objective. The original body (noumenon) of the universe is a unique, absolute and perfectly fused state of non-duality where there is nothing at all. And the original body (noumenon) of the universe is just our self-mind, which is a state of the unity of heaven and man. Why? This is because the insentient beings and the sentient beings originally come out from the same source and the same original body, that is, the unity of heaven and man. However, when living beings become confused, they cannot recognize the self-mind, so the self-mind is mistaken for an external existence. This is the meaning by saying "The self has been mistaken for things". I often compare the original body (noumenon) to a boundlessly and infinitely big mirror. This boundlessly and infinitely big mirror is like zero. Is zero boundless? Yes, it is boundless. Is zero big? Yes, it can become infinitely big as you please. Is zero small? Yes, it can become infinitely small as you want. So we can see zero is neither big nor small. It is also boundless and infinite. The mind sentient beings have is also like this. No matter how the mirror looks into the mirror, what it sees is nothing but the mirror itself. Be careful! Because the mirror is infinite and boundless, every point in the mirror is

still the mirror itself. However, when confused, the self-mind (one's own mind) regards the self-mind as external environment to climb as conditions and grasp at. So, when this side of the mirror sees the other, it cannot recognize it any longer. It only recognizes its body and its mind are itself. It doesn't know and recognize that the outside world is also itself. They have ignorance, become confused, and mistake the self for outside things. Thus, the "S" line is produced in true and absolute vacuum Wuji, where there is nothing at all, and Wuji is divided into the two halves of yin and yang. This is the process of the self-mind grasping at the self-mind. Because of the self-mind grasping at the self-mind, the boundless and infinite Wuji state is instantly divided into yin and yang, subject and object as well as inside and outside.

"When one's own mind grasps at one's own mind, non-illusion turns into illusory dharmas." If the "S" line is removed, are there still such things as subject and object, man and woman, inside and outside, chicken and egg, yin and yang, etc. in the two sides? No, there aren't. Non-illusion refers to the trueness, which is the characteristic of the original nature of true emptiness and absoluteness. If you don't grasp at the self-mind with your own self-mind, you won't have an idea of ignorance (the "S" line), and you yourself are the original body (noumenon) of true emptiness and absoluteness. When you grasp at the self-mind with your own self-mind, you are making a point or drawing an "S" line in the Wuji circle. The instant you use your self-mind to grasp at the self-mind, you will have turned the true mind that has nothing at all into a false mind. The true mind is called the one-reality Dharma realm, zero, the cotton, and a piano without being played.

This true mind is called "non-illusion". The true mind is not something illusory but turns into illusory dharmas because of an idea of ignorance. What are illusory dharmas? Illusory dharmas refer to yin and yang, subject and object, inside and outside, man and women, and so on. "If it does not grasp, there is not the non-illusion." The non-illusion refers to the true mind while the illusion refers to something false. If your self-mind doesn't grasp at your self-mind, you won't have the dharma of an idea of ignorance. Without the dharma of an idea of ignorance, there is not even the true mind, let alone false things. In other words, with the point removed, there is not even the circle (referring to absoluteness), to say nothing of the illusory and false appearances represented by the relative point. When the "S" line is removed, both the halves of yin and yang do not exist. That is, both trueness and falseness are illusions, so nothing can be obtained. There is nothing at all.

"If non-illusion doesn't even arise, how can the illusory dharma be established?" The meaning of this line is that even trueness does not exist, how can there be falseness? Trueness and falseness form a pair of polarity. As the "S" line is removed, both the opposing poles disappear simultaneously. When you believe that there is trueness, there is definitely falseness on which trueness is based. Where there is not even the existence of trueness, can it be the possibility of the existence of falseness?! So, there is originally nothing. Only the true emptiness and absoluteness exists. Neither trueness nor falseness exists.

"Grasping at" corresponds to "arises" in "as soon as one dharma arises". It also corresponds to making a point in a circle and drawing an "S" line in the Wuji diagram. Originally, there is nothing at all. Neither trueness nor untruth (falseness) exists. Nor is there being and non-being, bigness and smallness, man and woman, yin and yang, inside and outside, subject and object, and so on. However, because the dharma of an idea of your ignorance arises, all the dharmas follow immediately. This way, non-illusion has been transformed into varieties of illusory dharmas. Thus, true emptiness and absoluteness that originally has nothing has been turned into the various appearances of relative illusory dharmas. As soon as one dharma arises, all the illusory dharmas immediately appear and follow. If the one dharma is not established, there is no such existence of all dharmas.

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**Movement and Change**

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Without the production of an idea of ignorance, all dharmas characterized by polarity and relativity do not exist! There is not at all the existence of these endless pairs of relative things, such as trueness and falseness, yin and yang, man and woman, etc. When there are not such illusory and false things, there will be the self-mind, that is, the original mind you have. This original mind is the very original source of all things in the universe as well as your life. It is called noumenon in philosophy, zero in mathematics, and the screen in showing a movie. With these metaphors, you'll find this profound principle easier to understand.

Now, you have a better understanding of the principle that as soon as one dharma arises, the ten thousand dharmas will follow. Now can you tell me where the ten thousand dharmas are? The thousand dharmas are in your own mind, that is, the self-mind. True emptiness and absoluteness where there is nothing at all is called trueness. All false things (falseness) are in trueness, that is, true emptiness and absoluteness. To put it in a vivid way, all false things are in this circle. Even if there are more false things, they are all in trueness and can't jump out of the circle. When it comes to the final state, neither trueness nor falseness is not outside the circle. Actually, they are like the relationship between a mirror (trueness) and its mirror images (falseness). The mirror is exactly mirror images and mirror images are exactly the mirror itself.

Removing the point in a circle or destroying the "S" line in the Taiji diagram is the most direct way of cultivation for a mortal man to transform himself into a sagely person. When this point or this "S" line exists, you will believe that there is the existence of chicken and egg, inside and outside, man and woman, subject and object, etc. This is called consciousness, which is a kind of polar dharma based on discrimination. To turn consciousness into wisdom, you have to erase the point or remove the "S" line, and enter a no-thinking state where there is no such thing as thought, conception or discussion. Then, with this point, or with the "S" line, you will think that there is the existence of chicken and egg, inside and outside, subject and object, man and woman, and so on. This is called consciousness. What can be recognized are the polar dharmas.

To turn consciousness into wisdom is to erase this point and remove the "S" line. In this way, you can enter a state of non-thinking and non-discussion, where your wisdom of one-appearance will naturally be revealed. In such a noble state, you will naturally possess one-appearance wisdom of non-polarity which is characterized by not making discriminations and not being attached to appearances. With such wisdom, you will be able to see through false appearances and directly spot the nature. In this way, you will instantly enter the original body of Wuji, where there are not any "S" lines. Without polar thinking, you will be able to look at everything like a mirror. You will reflect all but make no discriminations and become attached to them. Consciousness results from the two-appearance discrimination while wisdom comes from the one-appearance sagacity. A mirror makes no discrimination. A mirror can show the appearances of good and bad people, but never judges them. When a foreigner stands in front of a mirror, the mirror shows the appearance of the foreigner. When a Chinese stands in front, it shows the appearance of the Chinese. Mirrors never judge whether they are good or not. Although mirrors make no discrimination and produce no consciousness, mirrors can reflect all clearly and show all accurately. This is called wisdom. Therefore, turning consciousness into wisdom is a way to help you become a Buddha. If you are able to turn the eight kinds of consciousness into the four kinds of wisdom, you will be a Buddha. Turning a mortal person into a sage is a term used in Confucianism.

## Chapter Ten

### The Relativity of Polarity and Absoluteness of True

#### Emptiness

#### I All Movements and Changes are Transformations of Appearances.

All appearances in the world are moving and changing. The movement and change that we are familiar with is a very big topic. The wise men at all times and in over the world, including modern scientists, are studying the law of movement and change, and its contents are very extensive.

Students, since junior high school, you have been learning about physical and chemical changes. What is physical change and what is chemical change? Physical change is the change of state. Every change of state is a physical change. Chemical changes are changes in properties. Every change in property is a chemical change. For example, water can be turned into steam or ice. What is the change of water into gas, liquid and solid? It's a state change. Has the nature of water changed? (Students: No, it hasn't.)

The state change of water belongs to physical change. Chemical change refers to the change of properties. When ethanol becomes ether, its properties change. Ether and alcohol have different properties. It's a chemical change. Sucrose is sweet, but what happens when it turns sour? Its sweetness is gone. Besides, it has a sour taste. Sometimes substances have the same formula but different properties, don't they? (Students: Yes, they do.)

Yes, they are different in nature. Changes in properties are called chemical changes. Changes, whether physical or chemical, can be summarized as changes in appearance. Note that this is because they all have appearances. For example, every state of water has its appearance. When ethanol changes into ether or ammonia into urea, no matter how they change, they all have appearances. What they have in common is that their appearances are always changing. There are two kinds of appearance. One is the visible appearance, such as the formula I mentioned just now, and the other is the invisible appearance. For example, you may be thirsty. Being thirsty is a kind of feeling, which is a kind of appearance. You will also feel uneasy and painful. Feeling upset and painful is also a kind of appearance. As we can see, when a person feels pain, his expression will be very different. This external change is a physical change. There are also changes occurring within the mind. For example, there are various thoughts, thoughts, concepts, conjectures and theories in the mind, which are all appearances. Materialism, idealism and other isms in western culture are actually different appearances of thinking and thought. External forms and shapes are appearances. The same is true of inner thoughts and thoughts. Both the visible and the invisible are appearances. The Buddha said, **"All appearances are empty and false."** All empty and false appearances are impermanent and changing. As the Buddha said, **"All activities are impermanent and all dharmas have no self."** **"They are dharmas characterized of production and extinction."** Westerners also say that there is no invariable thing in the world. Then, since there is nothing immutable in the world, they must refer to appearances. Why? This is because the Westerners who say this only know the existence of appearances. They have not realized and certified to the immutability of the still and unvarying original boy (noumenon) and original source. They never know that the

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body nature of the absoluteness of true emptiness is neither produced nor destroyed, neither defiled nor purified, and neither increased nor decreased. Nor do they know that the Dharma Realm of One Reality is a state of emptied empty suchness.

As I said earlier, conditions and states, as well as attributes and properties, are often referred to as appearances. Matter has its appearance. Energy and information also have their appearances. The appearances of matter, energy and information are appearances of different levels. Look at all the students here. Each of you has a body, and that is the physical appearance. You can all laugh but it consumes energy. If you have no energy, can you still laugh? A dying man is unable to laugh even if he wants to. So, if you laugh, you must be alive and have energy. Then why do you laugh? The reason why you laugh is that there is a laughing information structure acting on you, so you can only laugh. It's the same with crying. You have to cry because there is a crying information structure that works in you. Therefore, matter, energy and information are all appearances, which are influenced by movement and change. As we can see, movement and change are a way of the existence of things. Everything is moving and changing. Nothing in the world does not move or change. You should know that it is appearances that are moving and changing. With appearance, there must be movement and change. You must first establish the concept of appearance. As the concept of appearance is established, you can easily understand the following things. Every invisible thing has an appearance. So are the invisible things. For example, when you think of fried cake, the appearance of the cake will come to your mind. The instant you miss your mom, there is the thinking appearance of your mom appearing in your mind. When you see your mom, what you see is a kind of physical appearance. As you can see, the process of your thinking is characterized by both energy and information. When you miss your mother in your mind, it's an energy information structure. However, no matter which one is, it is just the change of appearances. There are three types of appearances, that is, the appearance of matter, the appearance energy and the appearance of information. They are greatly different.

## II Understanding the one-appearance of absolute vacuum

### 1. The characteristics of relativity and absoluteness

Now that movement and change is the way affairs and things exist, what are affairs and what are objects? Affairs are the connection of things while things are the support of affairs. You see, we all know affairs and things. Affairs must be based on things while things contribute to affairs. I won't elaborate on this topic here. But, as long as there are affairs and things, these affairs and things take on relative appearances. This is because there is nothing in absoluteness. If you must say there are things in absoluteness, it is just a thing with nothing.

You see, there are many kinds of things, including tangible things and intangible things. Intangible things are also things. Lao Tzu said, "**There is a mixed thing born before heaven and earth.**" What is this "mixed thing"? Such a mixed thing seems to have nothing but actually contains everything in it.

Note that this "mixed thing" seems to have nothing but it contains everything in it. This mixed thing has existed before the birth of heaven and earth. "**It stands independents without change, and moves periodically without cease.**" Born before the birth of the physical world, this mixed thing is characterized by stillness, infiniteness and independence. Only the absoluteness of true emptiness that has nothing in it can meet these three requirements. These words are concerned with the characteristic of the absoluteness of true emptiness (vacuum). You have learned relative truth and absolute truth. It is difficult to know the true meaning of the word "absoluteness". It is much more difficult to experience

and certify such a state of absoluteness. You see, everyone has a right hand and a left hand. Are this right hand and the left hand relative or absolute? (Students: They are relative.)

The left hand and the right hand form a pair of relativities, i.e. relative things. If someone had a hand growing from the middle of his chest, like this (with two hand joined together), you see, such a hand can be considered as “absoluteness”. Being absolute”, there is no such relativity and opposite. Look at your two legs. Are they relative or absolute? (Students: They are relative.)

If your two legs were combined into one leg, this leg would be absolute. All things that move and change exist in a relative way. Only relative things move and change. An absolute thing does not move or change. Note that an absolute “thing” never moves or changes while relative things inevitably move and change. Relative things definitely move and change, which definitely consume energy. Relative things have to exchange and interact with each other, and inevitably move and change. The exchanges and interactions are carried out by the energy field generated by the information structure. So, when things exchange and interact with each other, they have to consume energy. Not having exchanges and interactions caused by information structure, an absolute “thing” does not move or change. And it certainly consumes no energy. An absolute “thing” has nothing at all. Absoluteness is a state where there is not even a single thing. It is a state of nothingness. In a state of nothingness, what moves and changes? There is nothing at all. Therefore, absoluteness is characterized by true emptiness (vacuum), which is a one-appearance state. The one-appearance has no appearance, and is a non-dualistic state with no difference. Therefore, there is neither movement nor change in absoluteness.

What is the common characteristic of relative movement and change? It is the consumption of energy. To what extent do they consume energy? They consume energy until they are exhausted. When the energy runs out, things will come to an end. In other words, such things no longer exist. Here is an example. Once a man is born, he has been a relative state of existence. He has a pair of eyes, with one in the left and the other right. Aren't they relative existences? He also has a pair of ears, with one in the left and the other right. Aren't they relative? He has two lips, with one upper and the other lower, which are characterized by relativity. The hands are also characterized by relativity. The physical body is also characterized by relative things. Now let's look at it from the macroscopic perspective. The world we live in is one full of relativities and opposites. There are endless pairs of relativities and opposites, such as man and woman, top and bottom, left and right, and so forth. It is same with old and young, inside and outside, subject and object, host and guest, the sun and the moon, heaven and earth, yin and yang, etc. Positive charges are also relative to negative charges. Are they right? All things you perceive in the world are characterized by relativity and opposition. You cannot find an absolute thing. The previous examples are just metaphors. Now you should know that all appearances are relative. You should also know that only relative things move and change. So, what the reverse mean? Everything that moves and changes is relative. Everything that moves and changes consumes energy and eventually falls into exhaustion. In other words, In other words, things that move and change cannot last forever, and inevitably die out. This is the impermanence of birth and death. Thus it can be seen that all relative things are unreal and illusory and exist temporarily. Relative things, like dreams, illusions, bubbles and shadows, are impermanent and cannot exist eternally. Therefore, when seeing relative things, we should never be confused and misled by their false appearances. We must know that all relative things are just the expression and evidence of the existence of absoluteness.

## **2. The truly empty absoluteness of one-appearance and non-duality**

Everything you see, from your body and mind to the world, such as inside and outside,

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subject and object, perceiver and perceived, including your thinking, has the characteristic of relativity. You can't think of an absolute thing. Who can come up with an absolute concept? Can you think of an absolute noun? (Student: This is absoluteness.)

Absoluteness is always paired with relativity. Without relativity, there is not absoluteness. As long as you think, you will inevitably turn the truly empty the absoluteness of true emptiness (vacuum) into the relativity of polarized concepts. You can't help it. Not only you but also the most intelligent people, including those great philosophers and scientists, can't help it and know the answer. Why? This is because words and thoughts themselves are the product of polarity and relativity. Both your words and thoughts are characterized by relativity. Am I right? When you speak of a chicken, chicken is opposite to an egg. (Students laugh.) When you speak of white people, white people are opposite to black people.

Those ancient great sages had long penetrated the mysteries. Confucius said, **“Yi, having no thought and no action, is still and unmoving.”** When having no thought and no action, you will immediately be in the still and unmoving absolute state of true emptiness. As soon as you think, you have already gone from the Wuji state (absoluteness) into the Taiji state (the relativity of yin and yang).

So, the Buddha said, **“Non-thought is Prajna Paramita.” “Non-thought is the realm of no production and no extinction. The realm of no production and no extinction is the realm of non-thought.”** In other words, you cannot understand the realm of absoluteness through thoughts, words and languages. But absoluteness can be experienced and certified by means of non-thought and non-action. In The Platform Sutra, Hui Neng, the Sixth Patriarch, introduces his famous method of cultivation, **“having no thought of goodness or evilness”**, to teach the people how to understand the mind and see the nature, how to enter the truly empty absoluteness at the very moment, and how to certify the authenticity and nothingness of the absolute self-nature. **“How unexpected! The self-nature is originally pure in itself. How unexpected! The self-nature is originally neither produced nor destroyed. How unexpected! The self-nature is originally complete in itself. How unexpected! The self-nature is originally without movement. How unexpected! The self-nature can produce the ten thousand dharmas.”**

The sages of the East have long certified and are already in the absoluteness of true emptiness (vacuum). However, the philosophers in the West are still trying to think hard about absoluteness. They even think absurdly that people cannot enter and experience absoluteness but only relatively approach it. Some western philosophers are still struggling with their polarized thoughts caused by their mind and consciousness. They cannot enter the state of “suchness of emptied emptiness” by **“grasping both ends of polarity and removing them”**. People with polar thinking are unlikely to understand the absolute state of “no thought”. As Lao Tzu said, **“The Dao that can be expressed is not the eternal Dao. The name that can be given is not the eternal name.”** They certainly cannot understand that **“All appearances are the non-appearance and the non-appearance is all appearances”**, to say nothing of entering the state of the real appearance, where there is neither appearance nor non-appearance. **“Shriputra, all the dharmas are the appearance of true emptiness. They are neither produced nor destroyed, neither defiled nor purified, and neither increased nor decreased.”** Why? There only exists this truly empty absoluteness, namely, the mind-nature of non-duality! Originally, there is nothing at all. Only the absoluteness of true emptiness (vacuum) “stands independently without change and moves periodically without cease”. **“Once the true one is found, all become true, and the ten thousand states will naturally turn into suchness. The mind of thusness is true reality.”**

Whatever you say, you can't say an absolute thing. Why? This is because everything you perceive and know is relative. It is a matter of great importance for you to spot

absoluteness among relativities. Only great sages with great wisdom, such as Confucius, Lao Tzu and the Buddha, can talk about such profound contents. None of the others can touch the edge. Things based on relativity definitely move and change, so movement and change is a way relative things exist. Some people do not know the truth, because what they see is the movement and change of relative things. Consequently, they believe that there is no immutable thing in the world. They never know that there is really an immutable “thing” in the world.

Lao Tzu said there is a mixed thing born before the birth of heaven and earth. This mixed thing is “still and vast”. “Being still”, there is nothing; “being vast”, it is boundless and pervasive. “It stands there, independent without change.” This shows that the mixed thing is not a relative but absolute thing. It moves periodically without cease. This shows that it can move perpetually, for it consumes no energy. And then what’s the name of this “mixed thing”? This mixed thing is an absolute and independent state which cannot be given a name because it is the one-appearance. An absolute thing belongs to the one-appearance that cannot be named. Only relative things can be named and have names. If a thing can be named, this thing must be relative. When a father has his baby, he can give the baby a name. Father and baby are in a state of two-appearance and are relative to each other. An absolute thing is the one-appearance, a non-duality state where there is no difference. There is no name to be named in the one-appearance state. Note that an absolute thing is the one-appearance. Since it is the one-appearance, does it have an outside? (Students: No, it doesn’t.)

Yes, the one-appearance has no outside. If there is an outside, it must be the two-appearance. Look at this cup and its cover. What appearance are they in? They are in the two-appearance. Look at you. What appearance are you in? You are all in the two-appearance. Your mind and body is an inside appearance and the world is an outside appearance, thus forming the two-appearance of the subjective and the objective. Absoluteness is characterized of the one-appearance while relativity of the two-appearance. Only two-appearance, relative things move and change. A one-appearance, absolute thing never moves or changes. So Lao Tzu said, “It stands independently without change, and moves periodically without cease.” So what is the name of the absolute one-appearance? Can it be given a name? Lao Tzu said he did not know its name. How can it be given a name? Should it be named, it would be a two-appearance thing. Attention, please! Should a thing have a name, the thing would have two-appearance. For example, when I give you a name, we will be in a two-appearance state, you being an appearance and I being an appearance. Were you in the absolute one-appearance state, you wouldn’t have a name. Look! How great Lao Tzu’s wisdom is! He said, “I do not know its name.” Lao Tzu reached such an absolute one-appearance state not through research or reasoning but through personal and cultivation and certification. Science characterized by research and reasoning is based on the two-appearance, while the great wisdom of Eastern sages is based on the one-appearance. Therefore, Westerners believe that there is no unchangeable thing in the world. This is because they do not understand the great wisdom of Eastern sages. Lao Tzu said, “There is a mixed thing born before heaven and earth. It is still and infinite.” According to the account, this mixed thing is an absolute, immutable and eternal existence.

The reason why Westerners do not know there is such an absolute, immutable and everlasting existence is that they have not personally enlightened and verified Lao Tzu’s realm and state. As a result, the vast majority of what Westerners have established is based on relative understanding, for those founders have not personally verified the state of absoluteness, so their theories and knowledge systems are overturned every few years. Isaac Newton created Newtonian mechanics, and his theoretical framework was overthrown by Einstein’s theory of relativity. After some time, Einstein’s theory of



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relativity will be overturned too. The premise of relativity theory is not to exceed the speed of light. But there are indeed things that can travel faster than light. Why what Westerners have discovered is not the absolute truth? Even though science is further developing, the knowledge they acquire is still relative truths. Why? This is because they have not personally enlightened and verified the absolute truth. But those great sages in the East, such as Lao Tzu, Confucius, the Buddha, Hui Neng, had all personally enlightened and verified the one-appearance absoluteness.

“I do not know its name, so I call it Dao and forcibly name it Greatness.” If there are names, languages, speeches and thoughts, there will be two-appearance. Lao Tzu personally verified and certified the one-appearance where there is nothing. However, to make others know this indefinable, indescribable and inexpressible existence, he had to employ the relative nouns and concepts to communicate with them, so he called the absoluteness Dao. Originally, the one-appearance has no name. There is not even thinking in the one-appearance, let alone saying name and appearance. The one-appearance is nameless. The one-appearance is an absolute state of true emptiness. It is a kind of “perfectly fused precious enlightenment” and “precious, bright and wonderful nature” which are based on great wisdom. It can also be expressed in the following way: Originally, there is nothing but this single mind and conscious nature.

It is the first time that you have attended the lectures concerning the culture of sages and worthies. So, you cannot understand what I'm talking about. But in order to make your wisdom developed and revealed, I have to explain to you the theoretical systems created by the sages. I just hope that I can assist you in planting the seed of enlightenment in the coming countless eons. You must understand now that our thinking can only be regarded as cleverness and intelligence at most. But the great wisdom of sages and worthies is like a mirror that can reflect and display everything clearly, objectively and comprehensively. For this reason, Shakyamuni Buddha called such one-appearance great wisdom the great spherical mirror wisdom. What wisdom do you have now? What you have now cannot be called wisdom but cleverness and smartness. Cleverness and smartness are together with craftiness, treacherousness and opportunism. They are not wisdom. Wisdom is accompanied by the nobleness of perfect morality and virtue. The great spherical mirror wisdom is possessed by everyone. But only the Buddha had personally enlightened and verified it, so he possessed the great wisdom. **“The Way of Great Learning is to manifest the bright virtue.”** The great spherical mirror corresponds to the bright virtue. Another saying goes like this, “Sincerity leads to brightness and brightness leads to sincerity”. Everyone has a great spherical mirror, that is, the bright virtue. But why can't it be manifested? This is like a layer of dust and dirt on the mirror, which blocks the light of the mirror. The mirror is not so bright any longer. So, the bright virtue, i.e. the wisdom of the great spherical mirror should be manifested. Lao Tzu said, **“Cleaning and purifying the primal mirror** (the great spherical mirror, the bright virtue), **can you make it dustless?”** **“Knowing all and penetrating all, can you do non-doing?”** To remove dust and dirt from the primal mirror is called “manifesting the bright virtue”, also called “turning consciousness into wisdom”. When you transform yourself from the two-appearance into the one-appearance, that is, absoluteness, you will be “bright and dustless”. Are you at a university or at a high school? (Students: We are at a university.)

What should you learn at a university? **“The Way of Great Learning is to manifest the bright virtue, love the people and rest in the supreme goodness.”** University is equivalent to “大学(*dà xué*)” in Chinese which means “great learning”. Today's universities are also called “大学(*dà xué*)” in Chinese. According to the traditional Chinese culture, the first task of the Way of Great Learning is to manifest the bright virtue, that is, the original wisdom. This is the real Way of Great Learning (university). Now what you have been

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learning in university is not the Way of Great Learning, but the way of small learning. Science and technology you belongs to the way of small learning which make you become either carpenters or blacksmiths. Science and technology are of no use in manifesting the bright virtue, because they cannot assist people in manifesting their bright virtue. By “manifesting the bright virtue” and “loving the people”, we are to return to the great spherical mirror wisdom that is based on the unity of our mind and body and the world. Finally, only when we personally verify and certify the still and unmoving state of thusness, that is, the still and unmoving mind of thusness, where there is nothing but the only existence of this mind and this nature, can we “rest in the supreme goodness”. In other words, we will “exhaust all the principles and all the natures until we rest in the destiny”. Science and technology can only bring human beings the knowledge and power to survive in the world. They cannot liberate humans from the indefinitely repeated cycles of birth, misery and death caused by karma. Nor can they completely save human wisdom life. They just help people nourish their physical life. If used correctly, science and technology will be beneficial to the promotion of human wisdom of life. If used improperly, science and technology will strengthen people’s false thoughts based on the two-appearance. This goes against the Way of liberation.

### 3 Everything moves in the absoluteness of true emptiness.

The lecture is about the movement and change of things. Now you should know that there is originally the existence of the “Way” that is unvarying and immutable. Once Dao that is absolute is given a name, this absolute Way has turned into something relative. Anything that can be named is a relative thing. When this absolute state is named the “Way”, there will be a concept of non-Way. If it is called the proper Way, there will be the improper Way. If it is called the great Way, there will be the small Way. Once a thing is named, this originally absolute thing will be transformed into a relative thing. Lao Tzu said, **“To be far means to return.”** “Returning” implies nearness. Distantness and nearness is a pair of polarities. They are equal to each other. So is bigness and smallness. Originally, there is neither distantness nor nearness, and nor is there bigness or smallness. When bigness equals smallness, will there still be bigness and smallness? There is not. When there is neither bigness nor smallness, there will be no relativity. Only absoluteness exists. When bigness equals smallness, what if bigness minus smallness? (Students: Zero.)

Zero is the symbol of absoluteness. If we combine the wisdom of sages with some conclusions of modern science, it will be more convenient to learn. The wisdom of sages is really great. Unfortunately, modern philosophers find it hard to understand and accept it.

If there were not such an immutable thing in the world, there would be no place for things to move and change. Does zero change on the number axis? Look at the numbers in Cartesian coordinates and you will find that when there is positive one on this side, there must be negative one on the other side, and when there is positive five on this side, there must be negative five on the other side. When positive one plus negative one, the result is zero. What is positive five plus negative five? (Students: Zero.)

What is positive infinity plus negative infinity? The result is still zero. What all movements and changes correspond to is specific relative numbers. Only relative things move and change. Does absolute zero move or change? No, absolute zero never moves or changes. Besides, it has nothing. However, all numbers come from this absolute zero. As soon as the absoluteness of zero is broken, the absolute zero will be transformed into positive and negative relative numbers. All relative numbers are to explain and evidence the existence of the absolute zero. Therefore, the absolute zero is the sole and true “existence”. All relative numbers represent all moving and changing “things” which are originally false and fake. In conclusion, the true “existence” of the world is the original body (noumenon),

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a state of true emptiness and absoluteness. All moving and changing relative things are just the expressions and evidences of the truly empty and absolute original nature. Why? All the moving and changing relative things arise from the absoluteness of true emptiness. Although relative things move and change constantly, the stillness and immutability of the absoluteness of true emptiness can never be affected. As the Heart Sutra states, **“All the dharmas are the appearance of true emptiness. They are neither produced nor destroyed, neither defiled nor purified, and neither increased nor decreased.”**

Where do relative things come from? Relative things are manifested from the absoluteness. As you see, zero on the number axis shows an infinite number of positive and negative numbers. But when these positive and negative numbers are added together, the result is zero. Thus it can be seen that all of the endless numbers are just a kind of expression of zero. Now you know that there exists only the immutable zero in the world. All relative numbers are illusorily transformed, so they are false and fake. For this reason, the Buddha said, “All appearances are empty and false. If one sees all appearances are the non-appearance, then one sees the Thus Come One.”

Relative things are always moving and changing. All relative things exist in the form of movement and change. If all the movements and changes of all relative things are added up, will there are still movements and changes? No, there aren't. There are not movements and changes at all. How so? Just as Seng Zhao, a famous Buddhist monk in ancient China, said, **“Whirlwinds that rocked mountains are originally still and quiet. Rivers and streams that flow fast are virtually unmoving and immutable. Galloping horse and wafting drumbeats are unchanging and invariable. The sun and the moon travelling in the sky never repeat a cycle.”** In fact, there are not movements or changes, that is, transformations. If so, it is zero. Now, take the fish tank for example. Every fish swims freely in the fish tank, moving and changing. Does the fish tank move? The fish never moves! Western philosophers, who have always been attached to appearances and based on their conscious and discriminating mind, think that there is no immutable thing in the world. In fact that was not the case. There is only the still and unmoving absoluteness of true emptiness. It can be compared to a fish tank. All fishes swim, that is, move and change in the fish tank all the time. However, the fish tank remains still, unvarying and immutable. Relative things are all illusory appearances, like the sparks in the air that originally do not exist. Therefore, only the still, unvarying and immutable absoluteness of true emptiness exists! Now, look at my hand and answer this question: Have you ever seen a hand? (Students: Yes, we have.)

Which is your hand? We use this hand every day, but no one has seen it (students laugh). We only see gestures. The absolute “hands” is invisible. Only relative gestures shown by hands are visible and can be seen. Which gesture do you think is your hand? Look at my fist. If you think this fist is my hand, it will not be used to hold food to eat. Isn't it? (Students: Yes, it is.)

If you call a fist the hand, how can you use a fist to hold chopsticks?! You can't write words with a fist. So you haven't seen your true hand. All that you see is various gestures of your hands. This means that you cannot find the absolute hand but doesn't mean that there is not the absolute hand. Thus it can be seen that the absolute hand is all the relative gestures. All the relative gestures are evidences of the existence of the absolute hand. And all the relative gestures are inseparable from the invisibly absolute hand. Therefore, the relationship between the absolute hand and the relative gestures is that when relative gestures are mentioned, the relative gestures are the hand, and when the hand is mentioned, the hand refers to relative gestures. If you step further, you will come to the following conclusion: When absoluteness (the absolute hand) is spoken of, absoluteness is the relativity (gestures); when relativity (gestures) is spoken of, relativity (gestures) is

absoluteness (the absolute hand).

Now look at your mouth. Which one is your mouth, the smiling one or the crying one? None of you has seen the absolute mouth. All you see is different shapes of your mouth. When you speak, you have a mouth shape. When you sleep, have another mouth shape. When you are happy, you have a third mouth shape. When you cry, your mouth shape will be different again. All your mouth shapes are different, but they are from the same mouth. The relationship between the mouth and mouth shapes is the same with that between the hand and hand gestures. Your hand gestures and your mouth shapes are constantly moving and changing, but there is the one that neither moves nor changes. Why do I give you these examples? The purpose is to let you understand that all moving and changing things exist in the still and immutable background of the original body (noumenon). What is the background of all moving and changing things? It is the original body (noumenon), an absolute state of stillness and immutability. They are like the moving and changing celestial bodies that move and change in the empty void. All moving and changing things cannot break away from the absoluteness of true emptiness that never moves or changes.

While hand gestures and mouth shapes are changing all the time, there is still the existence of the unchanging absolute hand and the unchanging absolute mouth. An unchanging thing can be transformed into everything in the universe. They are like zero on the number axis, which can be transformed into endless and countless numbers. So, it should be known that all movements and changes occur in the still and immutable original body (noumenon). This theory is difficult for you and you cannot get into it for the time being. But when you achieve sudden enlightenment some day and have your wisdom revealed, you will be extraordinarily wonderful! Your whole world view will be changed and your awareness will be different. With your wisdom revealed, you level and state will be sublimated. Now you are still muddled and make blind and disorderly conjectures in your state of no wisdom. Now, attention! We have found absoluteness (the invisible hand and mouth) from relativity (various hand gestures and mouth shapes), that is, the still and unvarying original body (noumenon).

Where is a movie shown? A movie is shown on the movies screen. The movie screen is a symbol of the unchanging absoluteness of true emptiness. Although the screen itself does not change, it can show a variety of images, ranging from small atoms to gigantic celestial objects in the universe. It can show high mountains as well as vast oceans. Does the screen get wet while showing the Pacific Ocean? It doesn't. Does the screen get burnt while showing the war of Burning Chibi? No, it doesn't. Does the screen stink when showing the toilet? No, it doesn't. Does the screen smell delicious while showing good food? No, it doesn't. So, it should be known from this simple example that the only the unchanging screen is true and real and the images in movies are illusorily transformed. The screen, which stands for the absolute one-appearance, is a metaphor of Lao Tzu's Dao the Shakyamuni Buddha's great spherical mirror. All things, matters and phenomena are shown on the screen of the absolute one-appearance. The screen can show and display varieties of moving and changing things. Thus you should know that all moving and changing things move and change in the still and immutable noumenon. All movies have different contents, and movies with different contents can be shown on the same screen. All different numbers show themselves on the original body of the everlasting zero that can neither be produced nor be destroyed.

The absolute original body is named Dao by Lao Tzu, which is also called the ultimate one-appearance or absolute true emptiness or metaphorically the screen. It is called "emptiness" in the Heart Sutra. According to the Heart Sutra, all things, matters and phenomena are divided into five categories: matter, feeling, thinking, movement and consciousness. Now, attention please! Where do all the things, matters and phenomena

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represented by matter, feeling, thinking, movement and consciousness, move and change? They are moving and changing on the absolute true vacuum. The Heart Sutra states, "Matter does not differ from emptiness; emptiness does not differ from matter. Matter itself is emptiness; emptiness itself is matter." Emptiness here refers to the absoluteness of true emptiness while matter, feeling, thinking, movement and consciousness represent all things and phenomena. Take matter and emptiness for example. Let's use the numbers on the number axis as a metaphor of matter and zero as a metaphor of emptiness. Now, look at the following conclusions: All positive and negative numbers (matter) are zero (emptiness). Zero (emptiness) has been transformed into all positive and negative numbers (matter). This is the meaning of the quote: "Matter does not differ from emptiness; emptiness does not differ from matter." Now, let's use showing a movie as a metaphor. Fire is an appearance of matter. Water is also an appearance of matter. As I said just now, did the screen get burnt while showing the war of Burning Chibi? No, it didn't. The screen has not changed at all! So, when the burning of Chibi is going on in the movie, isn't it that the fire does not differ from emptiness (the screen) and that the fire is the same as emptiness (the screen)? It is really so. "Matter does not differ from emptiness." While showing the Pacific Ocean, the screen does not get wet. What's the reason? The reason is that "matter does not differ from emptiness". Emptiness is just the screen! And then what is "emptiness itself is matter"? Empty as it is, the screen can show you fire as well as water. So, the empty screen itself is the fire and the water. The fire and the water themselves are the "empty" screen. By means of these metaphors, you shall understand the most profound ultimate truth existent in the universe. Such are explanations from the perspective of "matter". It is the same with the explanations from the perspectives of "feeling, thinking, movement and consciousness". For this reason, the Buddha said in the Shurangama Sutra that the seven elements of earth, water, fire, wind, emptiness, seeing and consciousness are originally the wonderful nature of true suchness, the Treasury of the Thus Come One (compared by the screen). If you can understand this truth, you will be extraordinarily great!

"Matter does not differ from emptiness; emptiness does not differ from matter. Matter itself is emptiness; emptiness itself is matter. So, too, are feeling, thinking, movement and consciousness." Likewise, "Feeling does not differ from emptiness; emptiness does not differ from feeling. Feeling itself is emptiness; emptiness itself is feeling. Thinking does not differ from emptiness; emptiness does not differ from thinking. Thinking itself is emptiness; emptiness itself is thinking. Movement does not differ from emptiness; emptiness does not differ from movement. Movement itself is emptiness; emptiness itself is movement. Consciousness does not differ from emptiness; emptiness does not differ from consciousness. Consciousness itself is emptiness; emptiness itself is consciousness." Attention, please! If you are able to understand this formula, you will understand all things, matters and phenomena in the world.

There are countless numbers on the three-dimensional number axis. Where there are numbers, there are forms. Where there are forms, there are numbers. Although there are countless forms and numbers, where do they finally return? These numbers finally return to zero. All numbers are empty. The world you see today is nothing but matter, feeling, thinking, movement and consciousness. Matter, feeling, thinking, movement and consciousness represent all things, matters and phenomena in the universe. But all things, matters and phenomena, like moons in the water and flowers in the mirror as well as dreams, illusions, bubbles and shadows, are empty and false. The Buddha said, "Originally, all dharmas are like moon reflected in the water." If you can understand this principle, you'll be amazingly great! You will know that all moving and changing things are relative things. Relative things move and change on absoluteness. And then what is the relationship between the relative moving and changing things and the absolute original body

(noumenon)? The relationship between them is like the relationship between zero and relative numbers. Outside zero (absoluteness), there are not numbers (relativity); outside numbers (relativity) there is not zero (absoluteness). Numbers do not differ and are the very zero. Zero does not differ and is the very numbers. Outside relativity there is not absoluteness. Outside absoluteness there is not relativity. Zero and numbers are just one. Relativity and absoluteness are just one as well. All the dharmas are equal and can never be made higher or lower. Nothing is equal to everything; everything is equal to nothing. The moving is equal to the unmoving; the unmoving is equal to the moving. There is neither truth nor falsity. There is neither dharma nor non-dharma. Only in this way is there the thussness.

### III The Existence of Relative Things.

Now answer this question: Which comes first, the chicken or the egg? (Students: Chicken.)

If the chicken comes first, where does it come from? (Students: The chicken is hatched from the egg.) If so, the egg should come first! If you think the egg comes first, but it is the chicken that lays the egg. Attention, please! The chicken lays the egg and the egg hatches the chicken. These also belong to the range of movement and change, namely, transformation. Can you solve this problem by employing the principle we have learned just know?

People at all times and in all countries have been studying this problem. Not long ago, the British claimed that they had solved the problem and that the chicken comes first. Have they really solved the problem? Certainly not! Instead, they have been more and more muddled, for they don't understand the essence of the problem. Let's turn to the diagram to illustrate this problem. In the diagram, Wuji stands for the state of nothingness. But as Wuji evolves into Taiji, the state of nothingness has been transformed into a state of everything. As a symbol of absoluteness, Wuji is also an absolute state of one-appearance. In Yi Jing, the absolute state of one-appearance is called Yi. As it states, "Yi has Taiji, which produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams." These are Confucius' words. The truth that Yi (Wuji) develops into Taiji and further into the eight trigrams and all things was first expressed in the form of trigrams. At that time when there was no written language, Fu Xi used the symbols of the eight trigrams to express his understanding he had personally enlightened and certified. When it came to Confucius, the Sage, he studied Yi Jing vigorously and had a complete understanding of Fu Xi's wonderfully profound truth. So he had this wonderful and profound truth expressed in his own words. "Yi has Taiji, which produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams."

Now let's look at "Yi has Taiji." It means that the Yi state has been transformed into the Taiji state (see the diagram). Zhou Dunyi described this process as "Wuji evolving into Taiji". Attention, please! The circle of the Wuji circle and the circle the Taiji circle are the same circle. Don't look at their contents but look at the two circles. Are they the same circle? (Students: Yes, they are.)

They are the same! Wuji in which there is nothing is called absoluteness. When an "S" line appears, Wuji has been transformed into Taiji. In other words, absoluteness has turned into relativity. This side being yang, the opposite side will be yin. This side being male, the opposite side will be female. This side being brightness, the opposite side will be darkness. This is opposition or relativity. Look at the two halves of yin and yang in Taiji, which can represent all things in opposition. When this half is subject, the other half will be object. When this half is inside, the other half will be outside. Now pay attention! Can relative and

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opposing things go beyond the absoluteness of Wuji? No, they can't. Now we come to the following conclusion: All relative and opposing things move and change in the absolute original body (noumenon) where they are displayed. Endless numbers of relative things can be displayed in this absolute Wuji. Then, if the yang half stands for chicken, Yin half will stand for egg. Everything can be produced in this absoluteness where there is nothing. Once absoluteness turns into relativity, there will be movement, change and transformation. However, there is no such movement, change and transformation in absoluteness.

As the "S" line vibrates, opposing things come into being, with subject opposing object, male opposing female, yin opposing yang, inside opposing outside, and brightness opposing darkness. The two halves of yin and yang in the Taiji Diagram correspond to every pair of opposing things. Every pair of opposing things can be filled in Yin and yang halves of the Taiji Diagram. You can fill in whatever you need. Now, answer this question: Is there a sequence in the coming out of a pair of opposing things? Is there the first or the second? (Students: No, there isn't.)

There is neither the first nor the second in the appearance of a pair of opposing things. Let's look at a specific example. Which comes first, chicken or egg? Some wise students have got the answer. When Wuji evolves into Taiji, with the "S" line vibrating, the two halves of yin and yang appear simultaneously. Do they come simultaneously? (Students: Yes, they do.) You can also turn to erasing the two halves of yin and yang to prove the simultaneous existence of all opposing things. When you erase the yang half, Yin half is gone at the same time. So, all relative, opposing things appear and disappear at the same time. There is no order or sequence in their coming out and dying out, to say nothing of the first or the last.

Students, as long as you can understand the simultaneous existence of relative and opposing things, you have already surpassed those philosophers with polar thoughts at all times and in all countries. Now let's go back to the problem concerning the sequence of chicken and egg or positive one and negative one. If you can penetrate this problem, you will have penetrating wisdom. If not, you'll be in trouble. As I said just now, all moving and changing things are relative and opposing. That is, all relative and opposing things are moving and changing. A relative and opposing thing inevitably interact with and respond to other things, so they are moving and changing all the time. As we see, positive and negative charges interact with each other and produce coulomb attraction that makes them closer and closer to each other. If there are two charges with the same nature, they will repel each other and become farther and farther to each other. Relative and opposing things interact with each other and produce force fields where they inevitably move and change.

◎..... As you see, only in the one-appearance state of absoluteness is there not the two-appearance of highness and lowness. In the one-appearance, there is neither movement nor change. No relative and opposing things can go beyond this absoluteness. No relative and opposing numbers on the number axis can go beyond this zero. Relative and opposing things can never be separated from the absolute original body (noumenon). This principle is described by Hui Neng as "The ten thousand dharmas are inseparable from the self-nature." If you understand this principle, you will immediately know the relationship between relativity and absoluteness. They are the same thing!

Because of the "S" line, the two halves of the Taiji Diagram appear and disappear at the same time. However, no matter how greatly the two halves of yin and yang move and change, Wuji's absoluteness never moves or changes. Only those relative and opposing things make a show of themselves. They are like the fish swimming in the fish tank which can never affect the fish tank. So we shall remember the following truths: Without Wuji, there is not Taiji; without Taiji, there is not Wuji. Without absoluteness, there is not relativity; without relativity, there is not absoluteness. Relative and opposing things cannot

exist independently. The Buddha uses a pair of intertwining reeds to show the existence of polar things, that is, relative and opposing things. Polar things depend on each other to exist. Without the support of the other, neither of them can exist independently.

Therefore, all relative and opposing things depend on each other for an existence. Now answer this question: Which is the first, subject or object? Yes, you're right! There is no such sequence of the first or the second. Polar things exist and become extinct simultaneously. Having known this principle, you have solved all problems. Look! The instant the "S" line vibrates, the absoluteness of Wuji has been transformed into the relativity of Taiji. If you think this half is you and you are subject, then the other half will be object. If this half is thought to be inside, the other will be outside. As you see, all relative and opposing things have the same root source and exist simultaneously. If you can enlighten this principle, you will be extraordinarily wonderful! Man and woman is a pair of opposites, which is obvious to see. Can you tell me which is the first to appear, man or woman? Some students think that woman is the first to appear. The reason is that without women there won't be babies. But without men there won't be babies either. Who will be the first then? Simple as it is, this problem contains the most profound truth existent in the universe. Solve this problem tonight and you'll have the truth. Now watch! I'll draw the "S" line for you again. (Draw the "S" line.) Which appears first? Which appears first, when I draw this "S" line, the yang half or Yin half? Now, I don't want the yang half but keep the yin half. Let's make it by erasing the "S" line. (Erase the yang half.) I have erased the yang half. Is Yin half still there? (Students: No, there isn't.)

You're right. With the yang half erased, Yin half is gone at the same time. You shall understand the truth. What's the truth? All relative and opposing things cannot exist independently. Since they cannot exist independently, they depend on each other as the premise of mutual existence. Which half comes first when I draw this "S" line? (Students: They come out at the same time.)

They come out at the same time! Therefore, relative and opposing things appear at the same time. In their appearances, there is not an order of priority. Nor is there the primary, the secondary, the beginning and the origin. This is difficult for you to understand. All relative and opposing things depend on each other for the mutual existence. They exist at the same time and there is not an order of priority, the primary, the secondary, or a beginning and an end. Now answer this question: Which appears first, man or woman? (Students: They come out at the same time.)

Which comes first, chicken or egg? (Students: They come out at the same time.)

Yes, you're right. But there are still many people who cannot penetrate this truth. Here is a case. When Newton was asked how the universe moved for the first time, he replied that God was the first primary power.

As we see, ancient sages and worthies had extraordinarily great wisdom. The Buddha said, "The realm of no thought can be attained by means of neither cause nor non-cause." "There is neither dharma nor non-dharma." "There is neither action nor non-action." "There is neither production nor extinction, neither defilement nor purity, and neither increase nor decrease." "All appearances are the non-appearance. The non-appearance is all appearances." "The nature of matter (the twenty-five existences) is true emptiness; the nature of emptiness is true matter (the twenty-five existences)." Based on his great wisdom, the Buddha told us that relative opposites have neither beginning nor end as well as neither coming nor going. There is infinite positive and negative numbers. You see, the sages had long said that there is no beginning and no end. Lao Tzu said, "**Know masculine to grasp feminine and transcend both. Know white to hold black and remove both. Know honor to grab disgrace and exhaust both.**" "**It moves circularly without cease.**" Zhuang Zi said, "**Things are in a circle.**" "**Suddenly there is being and non-being.**" Yi Jing states,



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**“Yi has Taiji, which produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams.”** Things come out in pairs and there is no order of priority, no beginning and no end. Confucius said, **“There is neither must nor non-must.”** **“I grasp both extremes and remove them.”** **“Empty the emptied thusness as well.”** These sayings of the great sages are concerned about the principle that polar things have neither primary nor secondary, neither beginning nor end, and neither coming nor going. They appear and disappear simultaneously.

All relative and opposing things must under changes and transformations. **“All movements are impermanent.** They are dharmas of production and extinction.” **“All the floating dusts and the illusorily transformed appearances spring up in the very spot where they come to an end.”** Polar things appear and disappear simultaneously. As we see, these great sages had long penetrated the principles. But compared to the ancients, modern people seem to have little wisdom but too much cleverness and ignorance. Some researcher has recently published an article in a journal, saying that it has been found that chickens come first. The reason is that eggs are made of chemicals in the ovaries of chickens. Then why doesn't this researcher ask where the chickens that lay eggs come from? How illogically muddled this researcher is!

“All appearances are empty and false.” All appearances are illusory and unreal. Only when you understand that the opposing things in the two halves of yin and yang are fake and false, or when you can know that all appearances (all opposing appearances) are non-appearance (the absolute one-appearance), will you be able to find the absolute truth. You will see through all the relative and opposing appearances and find the absolute, truly empty “non-appearance” (the one-appearance that has no appearance). In other words, when you can see directly through all relative and opposing things and find the absolute original body (noumenon) (non-appearance), you will find the Thus Come One, namely, the absolute truth.

## IV The Information Structure of the “S” Line

### 1. It is information structure that makes us have to do.

.....Before a piano is not played, does the piano have any energy? The piano has no energy. Before a rope is vibrated, there is not any energy on the rope either. Now we are learning the relationship between information and energy. Let's regard both wave crests as a kind of information state. If the information state of a wave crest and the information state of a wave trough coincide, that is, making them complementary, is the image of the wave still there? No, there isn't. Where has the wave gone after it disappears? As we know, when matter decays, it disappears into the ocean of energy. Now, where does energy disappear when it decays? (Students: Information.)

Energy is defined by information. For example, amplitudes, frequencies and phases belong to information, aren't they? Now, the wave (energy) that corresponds to certain information structure, as a result of complementation, has disappeared. Where has it gone? As we know, matter disappears into the ocean of energy after it decays. Where does energy disappear after it decays? (Students: It disappears into the ocean of information.)

Yes, you're right. Energy disappears into the ocean of information after it decays. And then what is information? This information is not the negative entropy in thermodynamics. “There is a thing mixed and existent before heaven and earth.” Has this quote been explained in your class? (Students: No, it hasn't.)

What is this ocean of information? This ocean of information refers to the original body (noumenon) of in the universe. Now let's look. When the crest and the trough coincide, or when all the sinusoids are compensated, what graph is finally left? Yes, there is

a straight line left. If the positive crest and the negative trough complement each other, they will offset and disappear. And the final chart is the straight line on the blackboard. The straight line is a kind of expression. Actually there is not such a straight line at all. The original body (noumenon) of real appearance where there is nothing is called the pure information state. In the ocean of information there are endless numbers of information structures. Once information structure is displayed, it is transformed into an energy information structure. For example, there will be the image of fried cake appearing in your head immediately you think of fried cake. When you miss your mom, the image of your mom will directly appear in your mind. The reason is that when our brain is thinking, which is an energy form, it will consume energy. Energy is defined by information. Any energy form is controlled by certain information structures. As was explained previously, the reason why water molecules and air molecules are moving in the form of Brownian motion is that there is a kind of disorganized information structure that causes them to move this way. Here is a metaphor. If you are insulted, what information structure will you produce? You will produce the information structures of anger and hatred. Am I right? If you're highly praised for your noble deeds, you can't help producing the information structure of joy. As you see, joy, anger, happiness and hatred, etc. are all information structures. Annoyance is also a kind of information structure. So are pain and happiness. Ordinary people have no freedom. They are in the control of various information structures. They have to do it.

It can be seen that there are endless information structures. Each of us depends on the function of information structure to have our life displayed and live a unique life. So what people can be considered as truly free people? Those who have no information structure are truly free people. Those who have information structures are not truly free people. If you have the information structure of angry thoughts, you're not a truly free person. When you are called "bastard", you will fly into a fury. However, information structures are empty and false appearances. How can we see it? If you are called "bastard" in Russian, which you cannot understand, will you still be angry? (Students: No, we won't.)

So, information structures are empty and false. But on your software, there are also endless numbers of different kinds of information structures, such as information structures of hatred, greed, stupidity, arrogance, jealousy and suspicion. When information structure is transformed into matter, such a state of matter is called "instrument". Our six sense organs, like electric mills, recorders, video recorders and other instruments, are just "instruments", which belong to matter energy information structure. After the power is turned on, the electric mill starts to work, whether there is something in it or not. That's how it works. As you see, all is stipulated by information structure. Therefore, if you're scolded, your information structure of anger will function and make you feel angry. The matter energy information state is called "instrument". The energy information state is called "structure". Your software has carried the information structures of joy, worry, annoyance, delight, hatred and so on. But you don't know it. Why do you become angry when someone calls your names? If you don't study the sages' teachings and theories, how can you know the principle behind your feeling angry? Even though you should die from affliction, you won't be able to know the reason for which you die. (Students: Hahaha.....)

This is because you have information structure in your software! If you don't have the information structure of ordinary people's thoughts, you will be unable to produce ordinary people's thoughts. As we see, Confucius was called "a disowned dog". He had no food for seven days in the border area of Chen and Cai, but he still played the guqin. He never grumbled against heaven or laid the blame upon other people. Nor did he feel angry. Although Shakyamuni Buddha had incredible spiritual penetrations, he was still pointed at and scolded. Even prostitutes scolded him, but he didn't say a word or get angry. After a

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few days, the abusive prostitute was full of remorse, went to take refuge and wanted to become a disciple of the Buddha. All standing by were angry, but the Buddha didn't remember to hate people and took her as a disciple. Now, let's look at Hui Neng, the Sixth Patriarch. There was an assassin who was paid a lot of money to kill the Sixth Patriarch. Hui Neng had known it for a long time and put some gold on the seat. He said to the assassin, "I had checked the happenings between you and me for countless eons. I don't owe you any debt of life. I only own you ten liang of gold." The assassin said, "No! I have been hired to take your head." Hui Neng said, "If you must take my head, cut it off!" Hui Neng stretched out his head and the assassin cut it neck three times in a row. However, the neck was still in good condition. However, the assassin was over frightened and shocked. (Students: Hahaha.....)

Immediately after the assassin got shocked, Hui Neng came to his rescue. After the assassin came around, he begged for repentance and asked to become a monk. Hui Neng told him to run away in the dark. Otherwise, he would be killed by those disciples. He also asked the assassin to come back in the future. Several years later, when the assassin came as a monk, Hui Neng said he had been missing the assassin and he should have come earlier. Why did the Buddha, Lao Tzu, Confucius and Huineng not get angry when they were insulted by others? They did not have the karmic information structure of anger! They did not have the "instrument" to display the karmic information structure of anger! Look, students! Where do our afflictions and troubles come from? Is it because there are rains and winds outside that we feel afflicted and worried? It isn't. The sages do not feel afflicted and troubled even when they are abused and beaten. What's the reason? The reason is that they have long freed themselves of their karmic information structures of anger. What is "karmic"? It is about karma, which refers to the information structures created by you doing "homework" and recorded by your software since countless eons. Do you do physics homework, chemistry homework and math homework at university? (Students: Yes, we do.)

The "homework" you have done since countless eons have been typed into your software. Those karmic information structures you have made since countless eons have been saved and carried in your software. When there are the information structures of greed, hatred, stupidity, arrogance and suspicion carried in your software, you can't help feel afflicted and troubled. Without the culture of sages, how can you learn and now these subtly wonderful truths and theories?! Why will you get angry when you are abused, and will you become happy when you are praised? Can you control yourself so as not to get angry when you're abused and insulted? (Students: No, we can't.)

Yes, you're right. It is not up to you to feel angry or happy. So, are you really free? Everyone has been strictly controlled and locked by the karmic information structures input into their software. Can they be free?! Buddha Shakyamuni was abused and beaten by others, for example, his foot was once injured by the big rock pushed down by his own brother, he did not say a word and nor did he feel angry. Master Hui Neng's neck was cut three times by a sword. But he was not angry at all. Thanks to the master, that assassin couldn't harm him. He also took the assassin as his disciple. Why? The master had long removed his karmic information structures from his software. He didn't have karmic information structures any longer.

Now you should hurry up to rid yourself of your thoughts of greed, anger, jealousy, suspicion, arrogance, stupidity and meanness. With these thoughts got rid of, you will be really free and become a man with great wisdom. With these thoughts removed, Buddhist disciples will become Buddhas who enlighten others as well as themselves and achieve perfect wisdom and morality. The Confucianists will manifest their bright virtue, love the people and rest in the supreme goodness. According to Lao Tzu's method of cultivation,

Dao-cultivators shall reach the summit of emptiness, keep to the depth of stillness and know permanence so that they can reach the state of the utmost emptiness, the utmost gentleness, the utmost brightness and the utmost wonderfulness. When you no longer have karmic information structures, you will become sages who have the supreme goodness and perfect wisdom and morality. What's the difference between us and the sages? The difference is that we have karmic information structures in our software. The sages do not have any karmic information structures. But we have varieties of karmic information structures. What do you think is your biggest karmic information structure? The biggest karmic information structure you have is the "self", that is, yourself. Can you get rid of this "self"? If you can rid yourself of the "self", you will turn from a mortal into a sage. Sages have no self while ordinary people have the self. Only by having no self can ordinary people reveal their great wisdom. Only by having no self can ordinary people produce the mind of great same-body compassion. Only by having no self can ordinary people rest in the supreme goodness and become sages, Buddhas and immortals. You think it's simple? No, it is not! But it is not difficult, either. It is all right just to get rid of the self! If you are selfless in daily life, you will have solved all problems. The so-called cultivation is just to remove all the karmic information structures one by one and transform oneself into the everlasting pure information structure, that is, the original body (noumenon) of real appearance.

## **2 Penetrate the cause of everything under heaven through "S" lines**

.....There is only one absolute "thing". There is only real "existence". It is the absoluteness of true emptiness. The rest are things characterized by relativity and opposition. Look at your face. You have two eyes, two nostrils, two lips, two rows of teeth and two ears. They are relative and opposing. Top is opposite to bottom; left is opposite to right; man is opposite to woman. Information structures in the matter and the energy worlds are also characterized by relativity and opposition. There is also pure information which is a kind of information without information structure. Pure information is absolute and independent. Lao Tzu used the following words to describe such a "thing". "It stands there, independent without change." Absoluteness is also called the one-appearance while relativity is called the two-appearance. The absolute "thing" is all-pervasive throughout the Dharma Realm and has nothing at all. In Lao Tzu's words, it is vast and infinite. Pure information, which is the original source of the universe, is an infinite state of truly empty absoluteness where there is nothing at all. It is also called the original body (noumenon) of the universe. Although it is an infinite state of true emptiness in which there is nothing, it is not really empty but can produce and manifest the universe and all things in it. Everything in the universe is contained in the pure information state. This pure information state where there is nothing is the original body (noumenon) of the universe. It is the original source of the universe, which is a kind of information structure without information structure. Where does all the energy come from? It originates from this pure information state which is without information structure. Is there a musical note or a tune when the piano is not played? There is not! This is the original source. After the piano is played, sound wave is produced by the vibration of the piano string. These sound waves of different wavelengths can be compared to all things in the universe. So, is there the conservation of energy? There is not the conservation of energy! You shall know where the energy results from. Whoever "plays the piano" will cause all energy worlds and material worlds to appear.

Modern people do not know this subtly wonderful principle. But the ancient Chinese could. They used the Wuji circle to represent the state where there is nothing. We call it the pure information state in our serial lectures. Wuji has nothing but, by "playing the piano", produces the "S" line, thus evolving into Taiji. The "S" line is the very wave crest and

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trough. The wave crest and trough is the very energy. When energy is highly concentrated, matter is produced. Suppose the yang half in the Taiji diagram represents your mind and body, Yin half will be the world perceived by you. They are in opposition. The two halves of yin and yang represent all relative and opposing things in the polarized world, such as man and woman, left and right, being and non-being, bigness and smallness, heaven and earth, etc. All things in the universe are characterized by polarity and opposition. Once the “S” line appears in the Wuji circle which originally has nothing, this Wuji circle has entered into Taiji which represents a world of relativity and opposition (seeing the diagram). The appearance of the “S” line has transformed the absolute and non-polar Wuji into the Taiji with hidden polarity. And then from Taiji with hidden polarity are produced the two forms, the four emblems, the eight trigrams and other things in the universe. However, none of the relative and opposing things in the universe goes beyond the Wuji circle, a truly empty and absolute state of non-polarity. As is stated in Yi Jing, Yi has no thought. But the “S” line stands for thought. After the piano is played, the vibration of the string stands for thought. This absolute Wuji has nothing in it. Lao Tzu described such a state as “vast and infinite”. Confucius described it as “still and unmoving”. Still and unmoving as it is, it displays the causes of all things in the world. Once activated, Yi (Wuji), a pure information state, will produce all things in the universe. Isn’t the vibration of the “S” line the activation? Yes, it is. The activation means that you have produced thoughts and ideas. Playing the piano is also a kind of “activation”. You see, all things under heaven are originated from the absoluteness of Wuji.

The mechanism of modern cosmic string theory is also the same. But they did not know the ancient Chinese had explained this mechanism thousands of years ago. “Once activated, you can penetrate the causes of all things under heaven.” As you see, all things, including heaven and earth, yin and yang, the mind and body and the world, are all contained in the absolute Wuji circle. As soon as it is “activated”, all things are produced. This is the root cause of the production of all things under heaven. The “S” line is the vivid expression of this “activation”. The Buddha used “an idea of ignorance” to describe the “S” line. As a result of an idea of ignorance, the wonderfully bright true mind, namely, the truly empty absoluteness of, has been activated. The three kinds of subtlety are first produced, and then the six kinds of roughness are successively produced. This forms the evolutionary process of all things in the universe. The pure information state transforms into information structure; information structure transforms into energy information structure; energy information structure transforms into matter energy information structure.

### 3. Only the absoluteness of true emptiness exists.

As was explained previously, there is not Taiji outside Wuji; there is not Wuji outside of Taiji. There is not opposition outside absoluteness; there is not absoluteness outside opposition. The two halves of yin and yang represent everything in opposition. Both energy and material things are relative and opposing existences. Thus, such true emptiness has become an absolute “existence”. How great the wisdom Buddha Shakyamuni had! In Buddhism, matter is used to represent all relative and opposing things while emptiness is used to represent absolute things. **“Matter does not differ from true emptiness; true emptiness does not differ from matter.”** Where is matter? The matter in opposition lies in the very absoluteness of the emptiness. This is “true matter itself is emptiness”. And then, where is the absoluteness? The absoluteness has transformed into relative and opposing things. So, “True empty itself is matter”. “True empty does not differ from and is just matter; matter does not differ from and is just true emptiness.” Add up all the things in the two halves of yin and yang, and the result is the absolute Wuji. Where is the absolute Wuji now? This absolute Wuji has transformed into all the things in opposition. So, Zhu Xi,

**“Everything has a Taiji.”** When all the things in the two halves of yin and yang in the Taiji diagram are combined, the result is the absoluteness of true emptiness of Wuji. So, Zhou Dunyi said, “Taiji is originally Wuji.”

As was explained previously, whatever is relative and opposing is empty and false. Therefore, the Buddha said, “If a person looks for me in forms or seeks me in sounds, this person is going the wrong way and will never see the Thus Come One.” We should not become attached to any appearances in opposition. “If one sees all appearances are non-appearance, then one sees the Thus Come One.” The Thus Come One is the very absoluteness of true emptiness, which is the non-appearance that has nothing. All appearances refer to the relative Taiji while the non-appearance refers to the absolute Wuji. Wuji does not differ from and is exactly Taiji; Taiji does not differ from and is exactly Wuji. Wuji transforms into Taiji and Taiji is originally Wuji. There only exists the wonderfully bright true mind, a state of absoluteness of true emptiness.

### V Three Suggestions to Transform a Mortal into a Sage

..... Do you want to transform yourself from a mortal person into a sage? Yes, you are very good. How do you transform yourself, an ordinary mortal, into a sage? Do you want to become a saint? Well, then how to become a saint? First, your mind should be purified. Secondly, your personality should be improved. Third, your wisdom should be revealed. With these three requirements met, you will become a sage.

Let’s look at what the Buddha said. It is self-awakening. When one can awaken oneself, one will have one’s wisdom opened. What’s more, one should awaken others and cause others to have their wisdom opened as well. If one can awaken others as well as oneself, and achieve perfect wisdom and full morality, one will become a Buddha, the great sage. The Confucianists think that everyone should manifest the bright virtue, love the people and rest in the supreme goodness.” To open wisdom refers to manifest the bright virtue. “Loving the people”, which is from a moral point of view, means that you should love others as you love yourself. If you treat others and other living being as you treat yourself, you reach the great same-body compassion. With the mind of same-body great compassion, you’ll know that all living beings share the same body with you. As you see, you always eat with your right hand but your left hand never feels jealous. Why? They share the same body! The left hand and the right hand belong to the same body but have different divisions of labor. When your moral character reaches the level of the great same-body compassion and your wisdom reaches the level of perfection, you will rest in the supreme goodness. When you rest in the supreme goodness, you will be a sage or a Buddha.

Students, I told you last time that you should start from the foundation. First of all, be filial to your parents, respect your teachers, cultivate a compassionate mind and do not kill animals. You shall not kill any living beings and eat meat. (Students laugh.) You’d better not laugh. Do you still laugh when you are eaten by others? Modern people kill animals at will, but animals also life. It’s just that the information structures of their life forms are different from yours. Why must you kill them and eat them? What if you would be caught and eaten? There is a Confucian point of view that you shall not impose on others what you do not desire. You should feel for others and treat others as you expect to be treated. All things share the same body. All things and man are in a perfect inseparable oneness. All these are the characteristics of the people equipped with the great same-body compassion. With these concepts, you will have perfect morality and wisdom. What’s more, the meat of any animal is very dirty. There are also bacteria and viruses in the meat. There are mad cow disease, bird flu, and so on, which are really disgusting. I never eat meat and I am still

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in good condition. It's human nature not to eat meat. Those who eat meat distort their human nature. The higher the level of people is, the simpler their food will be. Avoid eating meat and fish is a necessary condition for revealing the wisdom of human nature. It is also a prerequisite for returning to the nature of kindness, compassion and goodness.



**the Amita Buddha**

## Chapter Eleven

### Witness the Absolute Truth

#### I The Revelation of Color Blindness

Previously, I talked about the problem of Dalton's color blindness. If 99.99% of the people on the earth had Dalton's eyes, who would be color blind then?

Students, through these phenomena, you need to think about the following questions: What does the world really look like? What color is the world? What's the shape of the world? You should know that the color and shape of the world you see are based on the processing function of your eyes. Let's call our eyes "instruments". Can the world state and state processed by our eyes be real? They are unreal! You should know that there is no such thing as existence. Are there really objective existences? There aren't! The existence of the objective world depends on the treatment of subjective "instrument" to exist and change. The processing function of the subjective instrument determines the state and appearance of the objective world. Conversely, the objective world displays corresponding subjective understanding. In reality, subject and object exist simultaneously and share the same body and source. There is no order as they happen. They are inseparable and form a pair of false opposing appearances. They are like the things in the two halves of yin and yang which depend on the "S" line to exist. As a matter of fact, there is neither subject nor object, to say nothing of the time order as they happen. They are always in a state of carrying yin and embracing yang. As the "S" line is removed, such false and illusorily transformed existences as subject and object, inside and outside, etc. disappear.

Let's go on. What would happen if we humans had five types of cone cell and three types of rod cell? If so, there would be trouble! The whole world we perceive would be totally different! If we had two types of cone cell and one type of rod cell, the things would be greatly different from what we see now. It would be a world for the color-blind. So, are we also color blind? All things are relative existences. Because most of our eyeballs have three cones and one rod, our world is perceived like this. From this phenomenon of color blindness, we should know that the objective world does not exist. The world you find is the result of the processing of your own sense organs. The Buddha said, "If the world actually existed, that would be a collection of appearances." "The collection of appearances is not a collection of appearances; it is just named a collection of appearances." The world is a collection of phenomena discovered by different beings based on their respective karma, so there is not a fixed and standard objective existence. The Buddha said, "There is no fixed dharma the Thus Come One can speak." "All dharmas have no permanent nature, no fixed appearance and no ultimate form." Then, is the water definitely the objective water perceived by humans or the objective fire perceived by ghosts? The Thus Come One says that different living beings, due to their different karmic information structures and through the processing function of their own sense organs, get different shapes and appearances for the same object. So, the Thus Come One says that the world is a collection of appearances. Just as the Thus Come One says, a collection of appearances is not a collection of appearances; it is just named a collection of appearances. The collection of appearances cannot really be expressed, but common people become greedily attached to them. Water is perceived as water by humans, as fire by ghosts, as the air of life by fish, and as glass by heavenly beings. Different living beings get different appearances for the same thing. When these different appearances are put together, they are a collection of appearances. The



worlds perceived by all living beings are a collection of appearances, which is actually empty and false. None of the appearances is really existent. However, all living beings cling to the appearances of worlds they themselves have created and perceived.

Thus it can be seen that a collection of appearances perceived by living beings through their respective sense organs are really different phenomena processed by living beings based on their different karmic information structures. There is no such objective existence. Dalton's color blindness confirms the authenticity of the Buddha's saying, **"All dharmas are neither produced nor destroyed. They also have neither appearance nor action. However, it is an extremely rare thing for people to believe this truth."**

## II How to Spot the True Appearance

### 1. Seeing, hearing, sensing and knowing are all empty and false.

"Matter does not differ from emptiness; emptiness does not differ from matter." Whatever has a form or a shape can be considered as matter. The Buddha said that when one is practicing the deep prajna paramita, one will reflect the five skandhas and spot that they are all emptiness. The five skandhas refer to matter, feeling, thinking, movement and consciousness. All of them are emptiness. You can reflect on and experience the Buddha's famous saying that "matter is the very emptiness" from this case of color blindness. But how did the Buddha know that matter is the very emptiness. Students, the eyes you have are just the flesh eye. In addition, there is still the heavenly eye, the wisdom eye, the Dharma eye and the Buddha eye. Every Buddha has the five kinds of eye and six kinds of penetrations! Our naked eyes can be blocked by a piece of paper. However, a piece of paper cannot block the heavenly eye, and the earth can't either. With heavenly eye, heavenly people can see very distant things, no matter how distant they are. It is very hard for you to understand this phenomenon. The Buddha said heavenly people also have the heavenly ear. When two people whisper in the human realm, in the heavenly people's ear, these voices are as clear and loud as thunder. Things extremely faraway are very clear and manifest to those with heavenly eye. The functions and strengths of the wisdom eye, the Dharma eye and the Buddha eye are unimaginably wonderful, which I won't talk about now in this lecture. The Dharma eye, which covers all the functions of the first four kinds of eye, is equipped with all functions and strengths.

"When Avalokiteshvara Bodhisattva was practicing deep prajna paramita, he illuminated the five skandhas and saw that they are all emptiness." Matter, feeling, thinking, movement and consciousness are all emptiness. The emptiness here refers to the absolute original nature of true emptiness. In other words, the five skandhas and the absolute original nature of true emptiness are in the oneness of non-duality. They are the same thing. It is very hard for you to understand this principle. The visible five skandhas are showing the invisible true emptiness. The invisible true emptiness is being shown by the visible five skandhas. This is a vitally important law that leads to a deeper level of science. As I previously explained in this classroom, scientists have found that the universe is still expanding and galaxies are leaving us at high speed. Why is the universe expanding? Why are galaxies leaving us at high speed? This is because there is dark energy that is driving these galaxies away from us and even tearing them apart. Dark energy accounts for 73% of the universe. Dark matter accounts for 23% and ordinary matter accounts for 4%. Is dark matter visible? No, it isn't! Should it be visible, dark matter would have long been discovered. Is dark energy visible? No, it isn't! Since dark energy and dark matter are invisible, how were they discovered? This is because the invisible are revealed by the visible and visible appearances are displayed by the invisible nature. The Buddha said, "Matter does not differ from emptiness; emptiness does not differ from matter." Let's use

emptiness to refer to dark matter and dark energy temporarily, and matter here refers to ordinary matter. The emptiness (dark matter and dark energy) that cannot be seen and felt is expressed by the cosmic expansion of ordinary matter and the tearing-apart of the galaxies. Although emptiness cannot be seen and felt, it can't be said that emptiness does not exist. Matter that we can see now is different in the eyes of different living beings.

With his wonderful Buddha eye, the Buddha discovered the ultimate truth that matter does not differ from emptiness and matter is the very emptiness. Matter is just to embody the true emptiness (vacuum) and absoluteness of the cosmic original body and original source. The Buddha said that water perceived by humans is perceived as fire by ghosts, as air of life by fish, and as diamond glaze by heavenly people. In actuality, the water perceived is neither water nor fire. Nor is it air of life or diamond glaze. This is because there is originally nothing at all. Where is the original nature of true emptiness shown? How is the original nature of true emptiness made known to people? It is displayed and made known by different discoveries made by different living beings according to their different karmas. The appearances of water discovered by humans, fire by ghosts, air of life by fish, and diamond glaze by heavenly people, are to express the invisible appearance of the original nature of true emptiness where there is not thing. The invisible appearance is expressed by the visible appearances; the visible appearances depend on the visible appearance for their root. **“Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one.”** Visible appearances and the invisible appearance are originally in the oneness of non-duality. Ultimately speaking, there is only the “existence” of absoluteness. The examples of color blindness and this famous saying of the Buddha show us the authenticity of the Buddha’s another famous saying: **“All appearances are empty and false. If one sees all appearances are non-appearance, then one sees the Thus Come One.”** What is exactly the world? Is water right or fire right? Is air of life right or diamond glaze right? (Students: They are all right.)

They are all false! These different discoveries of water, fire, air and diamond glaze are the results processed by different living beings’ different “instruments”, i.e. their respective sense organs, according to different karmas the living beings have created. Can these things be true? They are not. As a result, while practicing deep prajna paramita, one will reflect the five skandhas and discover they are all empty. It is impossible there to be objective existence. You should have such an understanding. Therefore, the Buddha said in The Shurangama Sutra, “The nature matter is true emptiness; the nature emptiness is true matter.” The original nature is characterized by true emptiness. But the original nature of this true emptiness can display endless material appearances. All the material appearances displayed are actually the non-appearance of the original nature of true emptiness.

Following the karma they have created, the living beings discover their respective worlds. As you see, following their color blind eyes, color blind people find red as blue. Following the eyes of different resolving power, different living beings discover different worlds. Owls follow their eyes and discover a gray world. People follow their normal eyes and discover a colorful world. Bees, following their compound eyes, may discover a world more colorful than ours. Then, which world discovered is right? In fact, there is no such true or false question. There are people who find their world forming. There are also people who find their world destroyed. There are still people who find their world in perfect condition. So what is really the world discovered? These different worlds discovered cannot be used as criteria, for they don't have to be right. You need to establish a correct world view first. All the phenomena you see outside are untrue. Just as the Buddha said, “All appearances are empty and false.” Why? This is because all of them are phenomena processed by the sense organs. None of them can last forever. They are all dreams, illusions, bubbles and shadows! Everyone dreams and you are no exception. Do you dream?

(Students: Yes, we do.)

Are your dreams objective existence? (Students: No, they aren't.)

If dreams were objective existence, you should have the same dream every night! Dreams are not objective. Everyone has their own dreams, don't they? You have your own dreams. He has his own dreams. There is thunder in your dream, but those next to you cannot hear it. From these examples you can now verify that there is no objective existence. You dream of a wolf and you are scared to run away. When you wake up, your head is still on the pillow. Is there a wolf? No, there isn't! The Buddha said in the Vajra Sutra that everything is like a dream, like an illusion, like dew or like electricity. In other words, things in the world are like dreams, illusions, bubbles and shadows. When you squat for a long time and suddenly stand up, you will see sparks fly before your eyes. In a while, these sparks disappear. The sun, the moon, the stars, mountains, rivers and lands you see today are similar to those sparks fly before your eyes. What is different is that they have not yet disappeared. In fact, the existence of these things is similar to that of those sparks. The external phenomena you see today and the sparks you see when squatting long have the same mechanism. The difference is that the karma that leads you to see sparks fly before your eyes is your squatting long. This example shows that the cause why you see external things does not lie in the external world but in your internal information structure. They are like the images shown on the movie screen. The images shown on the screen are actually determined by the film in the projector. Are there really images on the screen? (Students: No, there aren't.)

But where are the images then? Now that the images are not on the screen or do not exist outside, where are the images then? They are on the film in the projector! Therefore, the images on the movie screen are similar to the phenomena of the external things we find. The sun, the moon, the stars, mountains, rivers, lands, the sentient and insentient beings in the universe you see today are exactly the images shown on the screen. Knowing the mechanism of showing movies, you will know that all you see is the same as watching movies. Everyone is watching movies made, directed and acted by themselves. The content of the movie is on the film in the projector while the "content" of the movies we watch every day is in our software. It is not that there is General Zhang Fei and Sun Wukong on the screen but that there is the information structure of General Zhang Fei and Sun Wukong on the film in the projector. It's your physiological cause that makes you see sparks fly before your eyes after you squat for a long time and suddenly stand up. But those who do not have a long squat cannot see sparks fly before their eyes. If you can penetrate this mechanism on this point, you will immediately know all you see is untrue.

All you can see is not the true one while the true one is invisible to sense organs. Note that whatever you see is empty and false. Whatever is true is invisible to you. Whatever you can perceive by means of your eyes, ears, body and mind are false appearances. The appearance of the true one is the no-appearance. The no-appearance, which cannot be seen, heard, sensed or known, is the one-appearance in which all appearances are displayed. However, all of the appearances displayed are exactly the no-appearance, which is the true appearance.

## **2. There is no falseness outside trueness; there is no trueness outside falseness.**

So, what we see, hear, sense and know are all illusory and false appearances. What can be seen, heard, sensed and known, which are processed by the six sense roots of the eye, ear, nose, tongue, body and mind, are all empty and false. Science must pursue the absolute truth. As I said just now, the true one is invisible. It cannot be spotted by seeing, hearing, sensing and knowing. However, although the true one cannot be seen, heard, sensed or

known, you cannot say it does not exist. Have you seen gas molecules today? There are gas molecules in the air. Have you seen them? (Students: No, we haven't.)

Is it that they do not exist that you cannot see them? There are water molecules in the air. Have you seen them? (Students: No, we haven't.)

In fact, there is only the true one. The rest are all false. The true one is called the no-appearance. The rest are all false and called appearances. This is the fact that all appearances are empty and false. Attention! What has been left apart from existences? (Students: It is non-existence.)

Absolutely right! Apart from existences, there is non-existence left. Only the non-existence is true. How many non-existences are there? (Students: There is only one.)

You're right again! You're really wonderful! You can understand such a profound theory in a very short time. It is not easy! (Students: Hahaha.....)

You are really wise and can understand such a profound principle soon! Remove all appearances and there is only one thing left, that is, the no-appearance, which cannot be seen, heard, sensed or known. Whatever can be got by seeing, sensing, sensing and knowing are empty and false. However, all the false things are displayed by the true one which cannot be seen, heard, sensed or known. There is only one original body of true emptiness, which is the absolute truth. This absolute truth is the one-appearance of the no-appearance, from which are produced endless numbers of illusory appearances. The sun, the moon, the stars, mountains, rivers, lands and the living beings in the universe are all illusorily transformed appearances. Where are these illusorily transformed appearances? They are in the absolute true emptiness and are the absolute true emptiness itself. The absolute true emptiness can be called the absolute truth, the true appearance or the no-appearance. All the illusorily transformed appearances are produced in this absolute true emptiness.

Now I use a mirror as a metaphor to illustrate this principle. Look at the images in this mirror. Are these images true or false? (Students: They are false.)

How can you know they are false? I point the mirror in the other direction. The images in the mirror just now have gone, haven't they? With the direction changed, the previous images are gone. Let's use the mirror as the metaphor of the absolute truth. The original body of the mirror refers to the no-appearance. All the images reflected and shown in the mirror are false appearances. Now look at the mirror again. The images in the mirror are changing all the time. All the changing and changed appearances are false. The only true one is the absolute true emptiness, which has nothing in it and originally has no appearance. Metaphorically, the mirror itself has no appearance. The images reflected are in the mirror. They are also the mirror itself. Why? The mirror and the images reflected share the same mirror body. They are the same thing and cannot be separated from each other. Therefore, when you see the appearances of all things in the universe, you should know that they are just the original body of true emptiness and absoluteness. You shall spot the true emptiness and absoluteness directly you see any appearance. Originally, there is only one, that is, the ultimate one-appearance. It has no duality and no difference. Does the mirror itself have an appearance? (Students: No, it doesn't.)

The eye cannot see the eye. Can the mirror see the mirror? The mirror cannot see the mirror. Whatever is reflected and shown in the mirror belongs to appearances. All appearances are empty and false. And all the empty and false appearances are in the mirror which has nothing at all. Now you are gradually guided to the absolute truth. What is the absolute truth? The true emptiness that has nothing is absoluteness. There is only one that has nothing, so there is only one absolute truth. What appearance has nothing? The one-appearance has nothing. That has nothing is the real appearance. The rest are empty and false appearances.

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**Witness the Absolute Truth**


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The mirror and its images, as a metaphor, certainly are not completely corresponding, because the mirror body is tangible and visible while the true emptiness and absoluteness is intangible and invisible. Where are the false appearances of the things in the universe? They are all displayed in the original body (noumenon). What is the original body? The original body is a state of nothingness. Only the state of nothingness is the true and real original body. Notice that only the state of nothingness is the true and real noumenon. The rest are “reflections”, that is, images reflected in the mirror. They are all false. Now, notice that a new law is coming out. You shall find the true one out of these false appearances. As I explained just now, all appearances are false ones, which can be seen, felt and caught. But there is still an appearance that has nothing in it and cannot be seen and felt. Such an appearance is the true appearance. The true appearance has no appearance and is also called the true emptiness and absoluteness. Intangible and invisible as it is, the true emptiness and absoluteness is the original body (noumenon) of all appearances. All appearances are shown and displayed in such a nothingness state of true emptiness and absoluteness. All appearances shown and displayed do not displace the true emptiness and absoluteness. They are the true emptiness and absoluteness itself. They and the true emptiness and absoluteness have the same original source and exist simultaneously. Such a state is described as non-duality in Buddhism.

We can't even see the original body (noumenon) of the mirror, let alone see the true appearance that has nothing in it! Invisible as the true appearance is, it can be spotted through the false appearances displayed. Why? All the false appearances and the true appearance are just “one”! False appearances are displayed in the true appearance. They themselves are the true appearance! All the appearances are displayed in the state of nothingness. And then how can you express the relationship between trueness, the true appearance, and falseness, the false appearances? When trueness is spoken of, trueness is falseness. When falseness is spoken of, falseness is trueness. Why? Between trueness, the true appearance, and falseness, the false appearances, only this true emptiness and absoluteness exists! This principle is very profound, and is hard for you to understand. You can note it down and study it after class.

Zhong Yong states, “**Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one.**” Both the hidden one and the invisible one refer to the true emptiness and absoluteness, which is a state of nothingness. All that is obvious and visible are false appearances. The hidden one and the invisible one are the true appearance. Why? Trueness and falseness are inseparable and share the same body of non-duality. Only the true emptiness and absoluteness exists! This true emptiness and absoluteness is only expressed by those relative and opposing appearances. ....

The mirror is compared to the original body and mirror images are compared to illusory appearances. The mirror stands for nothingness. But what has the mirror been transformed into? (Students: It has been transformed into false mirror images.)

You're absolutely right! Where there is the mirror, there are false mirror images. Conversely, where there are mirror images, there is the mirror. People are used to looking in the mirror. In fact, no one has ever seen the true mirror. What they see are just mirror images. If you can see the mirror itself the instant you see mirror images, you will understand the mind and see the nature. Mirror images do not differ from and are just the mirror; the mirror does not differ from and is just mirror images. The mirror and mirror images share the same original body of non-duality and cannot be separated from each other. Therefore, when the mirror is spoken of, the mirror is mirror images; when mirror images are spoken of, mirror images are the mirror. The principle is extremely simple in expression but extremely deep in connotation. The deep, wonderful subtlety of all things in the universe can all be explained through this principle. Using this principle as a way of

investigation, one can achieve the ultimate enlightenment.

Having understood the relationship between the mirror and mirror images, you won't become muddled and confused any longer. There is only the true one which has nothing at all. The false ones are endless in numbers. Where there is the mirror, there are mirror images. Where there are mirror images, there is the mirror. Have a complete understanding of this mechanism and you will solve the mysteries of the universe.

Using the mirror as a metaphor, you can understand many principles. You fail to see the mirror because you are attached to mirror images. See the mirror as soon as you see mirror images. This principle is of vital importance. How can we know the absolute truth? How can we find the absolute truth? Whoever has the correct answer will get 100 points. (Students: Hahaha.....)

Anything you can see, hear, sense and know is false. What you cannot get by seeing, hearing, sensing and knowing is just the true one. Science should be directed to the absolute truth. Science and sage culture have the same purpose, which is to pursue and find the absolute truth. Now you have been led to the entrance to the absolute truth. Will you go and see the absolute truth? You may say you won't go and see it because the absolute truth is invisible. The absolute truth is indeed invisible. But won't you see the absolute truth just because you cannot see it? Won't you look into the mirror just because you cannot see the true mirror? In fact, the mirror and mirror images are just one. The visible and the invisible are just one. The true and the false are just one. Absoluteness and relativity are just one. Zero and relative numbers are just one. The hidden one and the obvious are just one. The hand and hand signs are just one..... As I explained previously, no one can see the hand. Have you ever seen the hand? None of you has ever seen the hand. Now I ask some student to answer this question. (Turn to a student.) Have you seen the hand? (The student shows a hand gesture.)

Oh, do you call this the hand? Should this be the hand, you would have a disabled hand. This hand sign cannot be used to hold chopsticks, to eat food or to write words. What you see are various hand signs and gestures. You cannot see the true hand. The principle that you cannot see the hand is the same as the principle that you cannot see the mirror. What you see are just various mirror images. Every hand sign is a false appearance but every hand sign is displayed by the hand. When the hand is spoken of, the hand is various hand signs; when various hand signs are spoken of, the various hand signs are the hand. Look at this hand sign of mine! Can you have such a hand sign for 24 hours a day? Should you have such a hand sign for 24 hours a day, you would have a disabled hand. So where can you find the hand? Yes, you're right! You should find the hand in all hand signs. Where can you find the mirror? (Students: In mirror images.)

Absolutely right! You should find the mirror in various mirror images. Then where can you find the absolute truth? (Students: In relativities.)

You are so wonderful! (Students: Hahaha.....)

So you should find trueness in falsities and find falsities in trueness. Now write down the following words: "Trueness does not differ from falseness; falseness does not differ from trueness. Trueness itself is falseness; falseness itself is trueness." It is very hard for you to reach such a state! It is so hard.

"The Way Great Learning (university) is to manifest the bright virtue." So, as university students, you should try your best to get your bright virtue manifested. To manifest the bright virtue is to find the absolute truth. Although the true one is intangible and invisible, and what is tangible and visible are all falsities, you should know these falsities are the expression and display of the true one, that is, the bright virtue and the absolute truth. Where are false mirror images? False mirror images are displayed by the mirror! There are not appearances outside the mirror; there is not the mirror outside

**Witness the Absolute Truth**

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appearances. The mirror stands for trueness, that is, the true one or the absolute truth. Mirror images stand for various falsities, that is, false appearances or false things. This principle can also be put in the following way: there is not falseness outside trueness; there is not trueness outside falseness. Notice that these are very deep and profound principles.

Pay attention! There is not falseness outside trueness; there is not trueness outside falseness. As the Mean states, “Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one.” Look! What great wisdom your ancestors had! The cause why such super and absolute wisdom has been passed down is that your greatly wise ancestors had personally realized and verified the absolute truth. So they did. You should be proud of your ancestors who had the supreme wisdom that goes beyond time and space! Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one. The hidden one is an existence that cannot be seen, heard, sensed and known. The invisible one is a state where there is nothing at all. What cannot be perceived and has nothing in it is called trueness, or the true one. However, it can give rise to all false appearances.

“Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one.” The saying means that what is hidden and invisible is the most obvious and visible thing. Why is it the most obvious and visible thing? Look at your hands. Although no one has even seen the hand, the hand is still the most obvious and visible thing. Why? Everyone knows there are hands and claim that they have seen hands. So the hand is the most obvious and visible thing. All hand signs are false. But when all these false hand signs are collected, all of them display the existence of the hand. All falsities are trueness. All falsities add up to the true one. All falsities are appearances and things that are displayed outside and can be seen, heard, sensed and known. However, these appearances and things that can be seen, heard, sensed and known are displaying and expressing the existence of the hidden and invisible one. In other words, the displayed appearances and the hidden and invisible nature are the same thing. There is only one! They share the same body and cannot be separated from each other. Originally, they are like the thusness, still, immutable and independent. Just because we have a conscious and discriminating mind, we find that there is the division of the obvious things and the hidden one, and the separation of the visible things and the invisible one. Having understood this principle, you will know that beyond falsity there is not trueness; beyond trueness there is not falsity. Trueness and falsity are not dualistic. Root and branch are inseparable. They are the same thing. Knowing this, you are approaching the absolute truth!

All falsities add up to the true one. Now answer this question: Where has the true one gone? (Students: The true one has been transformed into false things.)

Yes, you’re absolutely right! The true one has been transformed into all false things, and all false things are displayed by the true one.

“Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one.” This saying has existed in the world since upper antiquity ago and has been passed down from ancient sages. Later, Confucius recorded it and spread it to our human society. Later people thought it was Zi Si who created this saying. It is not so. It was Zi Si who reorganized this saying and carried it forward. This greatly wise saying has been passed from ancient. It shows that all obvious and visible things are false, but all these false things display the existence of the hidden one, for the obvious and the hidden are not dualistic but the same thing. Every obvious and visible thing is the evidence of the hidden and invisible one. It is also the hidden and invisible one itself. This is the meaning of the saying that there is the Patriarch’s mind on every blade of grass.

Now we still turn to the relationship between hand and hand signs to illustrate this principle. Every hand sign is not the hand but cannot be separated from the hand. When all

the hand signs are added up, they are the hand. This is the true meaning of this saying that nothing is more obvious than the hidden one and nothing is more conspicuous than the invisible one. Look! The true one has been transformed into all false things and all false things serve as the evidence of the existence of the true one. Now you're in front of the absolute truth. If you cannot understand this principle, you will be muddled and confused not just in this life! However, if you can understand it, you will be really great!

### 3. Personally certify the absolute truth

Now Look! What are the sun, the moon, the stars, mountains, rivers, lands and all things in the universe? (Students: they are all false appearances.)

Yes, they are false appearances but where are these false appearances? These false appearances are in the true one. What is the true one? The true one refers to the three-dimensional "movie screen" where there is nothing. Everywhere around us is this boundless, intangible and invisible "movie screen" of true emptiness and absoluteness. This boundless, invisible and three-dimensional great screen is called the "great round mirror" by the Buddha. Where are the phenomena of the sun, the moon, the stars, mountains, rivers and lands you see? Where are these phenomena? All of these phenomena are shown in the great round mirror. They do not differ from the great round mirror and are the great round mirror itself.

Students, look in this mirror now. Which of your classmates do you think are more real, the ones in the mirror or the ones sitting next to you? (Students: The one sitting next to me are more real.)

As you see, this great perfect mirror possessed by us is countless times more advanced than any other mirror. The mirror images shown in our great perfect mirror are a great deal brighter, more manifest and more real than those reflected in a glass mirror. Besides, what are shown in the great round mirror are three-dimensional images while those in the glass mirrors are not.

Students, if you can understand this principle, you will immediately see the great round mirror, that is, the absolute truth. If you can see the great round mirror, you will be equipped with the great round mirror wisdom. This is seeing the absolute truth! It is "before" your eyes at the very moment! Can you "see" it? Where are these surrounding appearances? They are in the great round mirror. They are the great round mirror itself! The great round mirror is the original body, namely, our original nature. We each and all the things in the universe share the same original body and have the same original source. If you are able to spot the original body and original source now, you will know what the absolute truth is.

Today's lecture is of great significance. Large numbers of people, including those philosophers, thinkers and cultivators, have spent their whole life in studying classics and sutras just to pursue this absolute truth. "The Way of Great Learning is to manifest the bright virtue." The bright virtue here refers to the absolute truth. These people have been trying to pursue Dao, investigate Dao, enlighten Dao and finally certify Dao. However they find it very difficult to make it in every stage and cannot certify Dao. If you can "see" what I explained tonight, you will have enlightened Dao. If you can really certify Dao, you will understand the mind and see the nature. When you really understand your mind and see your nature, you will see the absolute truth. So, isn't it greatly significant? So, tonight's lesson is of great significance.

Now, it is not something fake and false but real and true. You are asked to "see" it at the very moment! Look at your classmates who are around you and then look at them in the mirror. Which are more real? The most real thing for you to experience is to see the nature as soon as you see appearances in front of the doors to your six sense organs. When you see



your original nature at the doors to the six sense organs, you will have seen the absolute truth. The original nature is called the bright virtue in Confucianism. The bright virtue is just the great round mirror. If you fail to manifest your bright virtue, you will be a “muddled worm”, that is, a mortal person. If you have your bright virtue manifested, you will have transformed you from a mortal into a sage.

Do you want to turn into a sage from a mortal? If you want to turn into a sage from a mortal, you must manifest the bright virtue and see the great round mirror. If you see the great round mirror, you will have manifested your bright virtue, i.e. the great round mirror. If you just theoretically see it, that is, in the words written on the blackboard, but unable to see it at the very moment in the things before, behind, above and beneath you, you will have to go on to manifest your bright virtue. When you manifest your bright virtue one day, you will become a sage from a mortal. And then you will have the sagely great wisdom.

Let’s use this small, tangible mirror as metaphor of the intangible and invisible great perfect mirror, a “mirror” of true emptiness and absoluteness which has nothing at all. Look! This “mirror” is now before your eyes. You are actually standing in this mirror and even you yourself are the mirror. What is inside and outside you, before and behind you, above and below you, are this “mirror”. It is a stereoscopic mirror which has nothing at all. But it can display unlimited numbers of things, such as the sun, the moon, the stars, mountains, rivers, lands, the living beings in the universe, desks, chairs, you, me, him, her, men and women, windows, doors, etc. Where are these things? They are in the “great perfect mirror. Have you found them? As you see, all the appearances displayed are the very “mirror images” shown in the great round mirror. If you can spot the original nature of true emptiness and absoluteness, namely, the true one, in these false appearances, such as the suns, moons, stars, mountains, rivers and lands, you’ll achieve the enlightenment of Dao. ....

### III The Mind is Correspondent to the World

Thousands of years ago, the Buddha said, “**The mind is the world; the world is the mind.**” This famous saying was expressed thousands of years ago. But unexpectedly, Dr. Masaru Emoto, a modern scientist, did an experiment on the crystallization of water which, from the perspective view of science, makes a footnote to the famous saying of the Buddha. The Buddha had been disseminating the idea of the integration of subject and object as well as inside and outside. According to the Buddha, there is neither subject nor object, neither inside nor outside and neither time nor space. There exists only the original body (noumenon). As I said just now, the truth is absolute; the absolute original body (noumenon), i.e. the original body, is the one-appearance that has nothing at all, and the rest are illusory appearances based on the two-appearance. Now let’s look at the Buddha’s famous saying: The mind is the world; the world is the mind. If you have a mind full of gratitude and use this mental state act on the water, the water will display you a beautiful, symmetrical and harmonious crystals. If you harbor a heart full of anger and hatred, the water will show you ugly, asymmetrical and disorganized crystal patterns.

Dr. Masaru Emoto’s experiment shows that the mind can change the crystal pattern of water. Then can the mind change wood? Can the mind change rivers and seas? Can the mind change the air? Yes, it can. The mind can change high mountains, rivers and seas. The mind can change the earth as well as the whole natural world.

Thousands years ago, in a passage of the Compassion Flower Sutra, Shakyamuni Buddha described the world environment and people’s mental state in the Dharma-ending period. It is mentioned that there will be acid rain. You see, he knew two thousand years ago that there would be acid rain in our time. Is there anyone else who knows it? No one! Is

acid rain falling in our time? (Students: Yes, there is.)

Acid rain is falling all over the world! Why? People's minds are no longer pure and clear. With human minds seriously polluted, the world environment will inevitably deteriorate. At this time, people eat poisonous food. The Buddha said, after eating poisonous food, people would become more and more vicious. Are people vicious today? There are sons who murdered their parents, students who killed their teachers and college students who killed others. All kinds of brutal murders are emerging one after another. From these vicious happenings, we can see that people have been more and more vicious! Why? This is because modern people have been seriously mentally polluted.

#### **IV Purify the Mind and Sublimate the State.**

Students, we must purify our minds, perfect our personalities, sublimate our states and reveal our wisdom. This is also the purpose of this course. Why? Unpurified minds and imperfect personalities bring you polluted environments. Unwholesome minds lead to bad environments. This is called evil retribution. Wholesome minds lead to good environments. This is called good retribution. Therefore, we each should have a mind filled with kindness, compassion and wisdom. Lao Tzu hoped that we contribute to but not compete with others and benefit but not harm others. Confucius spread the idea that all men within in the four seas are brothers. Confucius held the view that all people in the world, regardless of their races, countries or nations, are all our brothers and sisters. What are the four seas in this famous saying? It is not the Bohai Sea, the East China Sea, the Yellow Sea and the South China Sea, but the Pacific Ocean, the Atlantic Ocean, the Indian Ocean and the Arctic Ocean. Your ancestor, King Da Yu, knew that the distance between the East and the west of the earth is xx billion steps, and the distance between the north and the south is xx billion steps. He also knew that the earth is elliptical. These are recorded Shan Hai Jing, Classic of Mountains and Rivers.

Today, we are on the road of pursuing hardware civilization, not paying attention to the study and cultivation of software civilization. Schools all over the world do not pay attention to the development of software civilization. Parents do not teach their children to learn the culture of sages. People throughout the world are taught the idea of competition and struggle and other things that go against human nature. They have never been taught Lao Tzu's advanced concept that people should not compete against but only contribute to others, and should not harm but only benefit others. In popular words, everyone should work for others, think for others, serve and be devoted to others as well as all living beings. You must remember that to live is to serve others. If you can live and serve others, your life will be the most valuable and meaningful. And then you won't have afflictions and annoyances any longer. All your afflictions and annoyances come from your thinking for yourself. If those who think only for themselves do not get what they desire, they will be annoyed and even angry. If they get what they desire, they will become greedier. Being both greedy and angry, people will become more stupid, and thus begin to sink low. As they sink lower and lower, their software will be destroyed. Everyone consists of software and hardware. With software destroyed, people will be on the road to destruction. They will sink lower and lower until they become animals, hungry ghosts or living beings in hells.

So, in daily life, you shall show filial devotion for your parents at home and show respect for your teachers at school. In society you shall be a person with humaneness, righteousness, etiquette, wisdom and trustworthiness. You shall have a mind of kindness, compassion and sincerity to serve others and lead a life of dedication. If you cannot learn the concept of dedication and build a dedicated life in your life, you will unavoidably create boundless evil karma and unavoidably receive boundless evil retribution. If you have

wisdom this life and build your worldview, outlook on life and values on dedication, you will be able to purify your mind, perfect your personality, develop and open your wisdom. When your wisdom and morality are complete, you will “rest in the supreme goodness”, as is said by the Confucianists. In Buddhist words, you can enlighten others as well as yourself and achieve perfect wisdom and full morality. Only in this way can you enter the absolute truth and become the embodiment of the absolute truth!



## Chapter Twelve

### The Grand Unified Field

#### I The Mechanism and Principle of the Grand Unified Field

##### 1. The principle of the “S” line

In his later years, Albert Einstein devoted his whole energy to the study of the grand unified field. In the eyes of ordinary people, this problem seems very complicated, but in the realm of sages, it is very simple. From his point of view, Einstein said that this unified field is to unify the four forces, that is, the strong interaction, the weak interaction, the electromagnetic interaction and the gravitational interaction, must be unified in the grand unified field. At present, the weak interaction and the electromagnetic interaction have been unified. Scientists believe that Einstein’s grand unified field theory is right, but no one has completed it. Now let’s take a look at how some ancient sages discussed the grand unified field.

Modern cosmology has developed to the cosmic string theory, according to which all things in the universe are unified in the cosmic string. In other words, the creation of the universe is originated from different cosmic strings. The universe originates from the vibrations of closed strings. The string theory replaces the idea of a pointlike elementary particle (used in quantum field theory) by a line or loop (a closed string). According to the string theory, the foundation of all things is not the basic particles but the closed strings of vibration. The string theory is very similar to the theory of Wuji evolving into Taiji. In the future the string theory will be combined with the ancient Chinese sages’ theory that Wuji evolves into Taiji. Now let’s look at how Wuji evolves into Taiji. Wuji is a state of true emptiness and absoluteness where there is nothing. With an “E” line appearing in it, Wuji has evolved into Taiji. This “S” line is similar to a vibrating string. Look at this “S” line! This part is the wave crest and that part is the trough. Thus, a vibrating string has formed.

As early as the era of Fu Xi in the distant antiquity, the Chinese ancestors began to use the original Taiji diagram. In Yi Jing, Confucius clearly states, “Yi, having no thought and no action, is still and unmoving. However, once activated, it can penetrate the cause of all things under heaven.” The “Yi” here refers to Wuji while “activated” refers to the “S” line in the Taiji diagram. Some scholars say that the Taiji diagram was brought to the world during the Song Dynasty. This is not true. It can only be said that some scholars in the Northern Song Dynasty extended the Taiji diagram to the world. Before that, the Chinese ancestors had long been using the Taiji diagram. In Yi Jing, Confucius said, “In Yi there is Taiji, which produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams.” And the trigrams evolve into the ten thousand things. Now take a look at the string theory in western scientific research. The evolution of the universe described is similar to the evolutionary process from Wuji to Taiji described by Zhou Dunyi of Northern Song Dynasty. The evolution described in the string theory is like a process of playing the piano. The vibration of the string corresponds to the vibration of the “S” line. The closed strings of vibration correspond to the karmic information structure of the “S” line. If the “S” line in the Taiji circle is straightened, what is it? Isn’t it similar to “中”(pronounced as zhong) in Chinese? This straightened “中” is a vivid pattern of the cosmic string. Seeing this pattern, you will be immediately reminded of the piano, aren’t you? Every piano has strings. Before a piano is played, such a state is metaphorically equivalent to the Wuji state. Before being played, there is not any vibration! Notice that this

straightened “S” line is equivalent to the piano string before being plucked, which symbolizes the nothingness of the Wuji state. Now, attention please! I am using the Chinese wisdom to illustrate the Grand Unified Field. Where is the unification of this grand unified field? As soon as the piano is played, vibration begins. In other words, the fluctuation of the “S” line’s crest and trough and the vibration of the sine curve have come into being. Before a piano is played, is there any note or any tune? (Students: No, there isn’t.)

There is neither a note nor a tune before a piano is played. What will occur instantly a piano is played? The nothingness of the Wuji state will instantly evolve into the Taiji state. Closely followed is the evolutionary process where “Taiji produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams.” And then the eight trigrams evolve into the ten thousand things. That is to say, originally there is not any music or any tunes in a piano, but the instant the piano is played, endless pieces of music and endless numbers of tunes will be produced. This metaphor is not difficult at all. Pay attention, please! Anything that has nothing can produce everything. Now take a look at Wuji. What is Wuji? (Students: It is a state of nothingness.)

Such a state of nothingness is equivalent to a piano before being played. Taiji is a symbol of the piano that has been played and the vibration has occurred. After the piano (Wuji) is played, the string vibrates. This corresponds to the coming out of the “S” line which shows the vibration has started. This “S” line stands for varieties of sounds, voices, tunes, melodies and music. These tunes and melodies stand for all things and phenomena in the universe. Some of them are tangible while others are intangible. But whether they are tangible or intangible, these things and phenomena all spring up from the nothingness of “the piano before being played”, and eventually fall into this state of nothingness. Metaphorically, all tunes and melodies spring up from the nothingness of the piano before being played and eventually fall into the nothingness of the original condition. All spring up from nothingness and fall into nothingness. This is called the Dharma Realm of One Reality, which is not only the original source but also the unity of all things in the universe. All things in the universe are unified in the Dharma Realm of the One Reality.

The following are two more examples. Clothes, hats, shoes and socks are produced from cotton fiber where there is nothing. However, when clothes, hats, shoes and socks are worn out, they will return to cotton fiber where there is nothing. Even when clothes, hats, shoes and socks are in use, they are still made from cotton fiber. It can be seen that before, after and in-between the existences of clothes, hats, shoes and socks, there is only cotton fiber. Therefore, cotton fiber is metaphorically the grand unified field. Now let’s look at gold. In gold bullion, there are not gold vessels such as gold rings, gold earrings, gold necklaces, etc. But all gold vessels are made of gold. When gold vessels are melted down, they turn into gold bullion again. It can be seen that all gold vessels come from gold and return to gold. Even when they exist in the form of gold vessels, they are still gold. So before, after and in-between the existences of gold vessels, there is only gold. Therefore, gold is the grand unified field.

Now, let’s think about this question: Where have all these tunes gone when the piano is no longer played? Chinese ancients once said that there are still some remaining tunes surrounding the beams of the house even after three days. This is a metaphor. But actually the tunes produced come to an end in the very place where they spring up.

All things and phenomena in the universe are the tunes and melodies springing up from the piano of the universe. According to the string theory, different closed loops correspond to different things. Some correspond to electrons and others correspond to neutrinos or other elementary particles. In this way, all kinds of complicated things in the universe are finally corresponded to the vibrations of different closed loops produced by cosmic strings. Thus all things are unified in the cosmic string

Previously, we studied motion and change. Where are all the motions and changes happening? All the motions and changes are taking happening against the background of motionlessness and changelessness. Do you still remember it? All the motions and changes are happening against motionlessness and changelessness. ....

Take honey for example. Honey can be made into various figurines, such as old honey figurines, young honey figurines, boy honey figurines, girl honey figurines and so on. Besides, honey can also be made into other honey forms. But you have to know that no matter what kind of honey figurines they are, they are all made of honey. Has the honey of the honey figurines and forms changed? (Students: No, it hasn't.)

So, does the honey produce honey figurines? No, it doesn't. Are the honey figurines destroyed? No, they aren't. Although there are honey figurines of different forms in the honey jar, they are all made of honey, aren't they? Now the smart students have known how the grand unified field stands and feel confident of understanding it. Then what is the grand unified field? I have employed piano, cotton, gold and honey as metaphors to illustrate it. They can produce endless numbers of different appearances, forms and shapes, but their attribute never change. The relationship between them and the things produced is the same relationship between water and waves. (Water does not differ from and is just wave; wave does not differ from and is just water.) Has the sweetness of those different honey figurines changed? (Students: No, it hasn't.)

Has the nature of cotton fiber changed? No, it hasn't. Has the condition before the piano is played changed? No, it hasn't. So, there are various kinds of appearances, forms and shapes, including the sun, the moon, the stars, mountains, rivers, lands, various living beings, and whatever you see in the universe. These different kinds of appearances, forms and shapes are similar to the clothes, hats, shoes and socks, to the honey figurines in the honey jar, to the music, tunes and melodies produced after the piano is played. Greatly different as they are, the original nature of these appearances, forms and shapes has never changed!

## **2. The unification perceived from the appearance of things**

Now let's look at it from the grand unified field from the perspective of science. I can return everything you can name to their original source. Why? This is because "all dharmas are inseparable from their self-nature (the original nature)". Every point is just the whole. (The points are the whole. Points refer to appearances and parts while the whole refers to the noumenon and original source.) Anything, if returned, can go back to the original source. Take water for example. As we all know, water is composed of two hydrogen atoms and one oxygen atom. Are hydrogen and oxygen different from each other? (Students: Yes, they are.)

In which part are they different? They have different numbers of protons and extranuclear electrons. And they also have electrons with different orbits outside the nucleus, aren't they? But both of them are made up of extranuclear electrons and the nucleus. A hydrogen atom has only one extranuclear electron while an oxygen atom has more extranuclear electrons. They have different numbers of electrons. But have these electrons' properties changed? No, they haven't. They have different numbers of protons. But has the condition of proton and neutron inside the nucleus changed? No, it hasn't. Let's return them further. As we know, an atom is made up of electrons, protons and neutrons. And then what are electrons, protons and neutrons made up of? They are made up of quarks. At the level of quark, whether they are electrons or protons, the quarks that make up them are the same and unified. Electrons and protons only have different appearances. Let's go further. A quark is made up of subquarks. Different as quarks are, they are made up of subquarks. At the level of quark, these quarks are different but at the level of subquark,

these quarks are the same. Now, modern science has reached this point. But that's not Dao the string theory put it. According to the string theory, all things in the universe result from the vibrating closed lines or loops. What is different is that there are different vibration modes in the closed line or loop. In other words, there are different information structures, as we studied in previous lectures. The "S" line in the Taiji diagram is not dead. It stands for different information structures. You can draw endless numbers of "S" lines in different parts of the circle. These endless numbers of "S" lines produced are equivalent to those endless numbers of closed lines or loops. They both represent all things and all phenomena in the universe. In this way, through constant return, we will come to the level of there being only one. At this level, every form of matter returns to energy. All the matter forms, including elementary particles, return to energy.

When matter disappears, it turns into energy. Energy is not originally existent. It originates from nothingness of the information state. This is called true vacuum broken symmetry in modern vacuum theory. The broken symmetry of absolute vacuum gives birth to the polarized energy state. Isn't the Wuji state absolute vacuum? With the broken symmetry of absolute vacuum, the two halves of yin and yang have come into being. Look at this Taiji diagram. This half is yin and that half is yang. From the nothingness of absolute vacuum, the energy state, through broken symmetry, also known as symmetry polarization, has been produced. How is it expressed with the string theory? As the closed line or loop vibrates, different forms of energy are produced. With energy highly concentrated, matter is produced. The correctness of the string theory lies in that it expresses three different forms of existence. All things in the universe, which are in the form of matter, can return to energy. Energy corresponds to the vibration of the cosmic string, or the vibration of the "S" line. What is it when the "S" line is removed or straightened? If the "S" line is straightened, there is the state of neither matter nor energy. What is it? (Students: It's a state of nothingness.)

Nothingness is just the state of absolute vacuum, that is, the state of the piano before being played. What is the destination when all things return? They return from matter to energy and then return from energy to information. Then they will return from information to the pure information state, which is the final destination. The Wuji state is such a pure information state where there is nothing at all.

Now, in a word, either from the scientific point of view, the theories of ancient sages, or the way of return we just talked about, you can find the grand unified field. All come in relative and opposing pairs. For example, if this side is highness, the other side is lowness. If this side is the chicken, the other side is the egg. If this side is good people, the other side is bad people, and so on. All things and all phenomena in the universe you perceive today are nothing but some contents in either side of a polarized pair.

Those smart students have seen that no matter how many things there are in the two halves of yin and yang, they are relative and polarized things. However, all of these relative polarities cannot go beyond the absolute nonpolarity (the circle). Thus it can be seen that the absoluteness of nonpolarity unifies the relativities of all polarized things. Nonpolarity is the grand unified field of all polarities. Absoluteness is the grand unified field of all relativities.

If the "S" line is removed, there will be nothing. If the "S" line vibrates, all things will come into existence. With this "S" line removed, all things no longer exist. Only when all things are in existence are there the four types of interaction, that is, the strong interaction, the weak interaction, the gravitational interaction and the electromagnetic interaction. Where does the prerequisite for the four interactions lie? It lies in the vibration of the "S" line. Only when the piano is played can there be tunes and melodies. Only when there are tunes and melodies can people judge whether tunes are good or not. Before the piano is

played, it is impossible for people to judge whether tunes are good or not. If the “S” line does not vibrate, is there the existence of the man in this half? (Students: No, there isn’t.) Is there the woman in the opposite half? (Students: No, there isn’t.) Since there is no such existence of the man and the woman, can it possible that a man and a woman are in love?! (Students: Hahaha....) With this “S” line removed, there will be neither man nor woman. If so, who will be in love? This is a very profound principle. You just to listen to it and remember there is such a conclusion. Do not ponder it over after class. Even if you use your head until it breaks, you cannot penetrate this principle. Only when you remove the “S” line will you be able to understand it. If you can arrive at the level of Wang Yangming, you will know it. If you cannot arrive at Wang Yangming’s state, it is impossible that you can get it penetrated.

Now all things are unified in the piano before being played. Where are clothes, hats, shoes and socks unified? They are unified in cotton. All big and small honey figurines and other honey forms in the honey jar are made of honey and can be unified in honey. Where are all things in the universe unified? They are unified in the Wuji state of true vacuum and absoluteness. In this way, the theory of modern cosmology is combined with the theory of ancient sages. Modern cosmologists say that everything is produced by the broken symmetry of true vacuum. The broken symmetry of true vacuum refers to the polarization of absolute vacuum, thus producing all things in the universe. So the grand unified field is unified in the original state that has no vibration of the strings.

## II Expressions of the Sages’ Great Wisdom

### 1. The still and unmoving Yi

The development of modern science is just a footnote to the theories of the ancient sages of China. It only proves that the theories in Yi Jing and the theories formulated by Zhou Dunyi are correct. Yi Jing states, **“Yi, having no thought and no action, is still and unmoving. However, once activated, it can penetrate the causes under heaven.”** This Yi is the grand unified field. “Being still and unmoving” is used to describe the grand unified field. Having no thought, having no action, and being still and unmoving are exactly the characteristics of the true vacuum and absoluteness. Once activated, it can penetrate the causes of things under heaven. This is the most powerful evidence of the grand unified field. Just look! What great wisdom the ancient Chinese sages had! Today, the development of modern science can only prove to people that ancient Chinese sages had advanced wisdom.

What does it mean by saying “having no thought and no action; being still and unmoving”? These expressions are used to describe the absolute vacuum (true emptiness), i.e. the grand unified field, also called Yi. The under-heaven refers to all things and all phenomena in the world. The causes refer to reasons, the root cause, etc. “Being still and unmoving” is used to describe Yi. What’s the meaning of “being activated”? It refers to the “S” line which is produced from the absolute true vacuum. This “S” stands for “being activated”. Having been activated, it will produce information structure, energy information structure and matter energy information structure. Activated by the “S” line, the absolute true vacuum, i.e. the grand unified field, produces all things in the universe. What does it mean by “penetrating the cause of the under-heaven”? It means that the root cause of producing all things under heaven has been made clear. What’s it? It is the still and unmoving Yi, which is the very grand unified field. As a result of the vibration of the “S” line, known as “being activated”, the state of Yi produces all things under heaven, that is, in the universe. The root cause of the coming out of all things under heaven is caused by being activated.

Students, if you can understand the meaning of this short passage in Yi Jing, you will



inevitably admire your wise ancestors from the bottom of your heart, for they discovered the grand unified field at least five thousand years ago. The grand unified field had long been mastered by those ancient sages. When cosmology and physics developed into the 20th century, Einstein put forward the grand unified field theory. But as early as five thousand years ago, those ancient Chinese sages unified the universe in the true vacuum and absoluteness of Yi.

You must know that the Wuji circle is the simplest expression of the grand unified field. The Wuji circle is the just Yi in the famous saying: Yi, having no thought and no action, is still and unmoving.

In the Northern Song Dynasty, Zhou Dunyi, the founder of Neo Confucianism, spread the Wuji diagram and Taiji Diagram to the world. “Wuji evolves into Taiji.” “Taiji is originally Wuji.” During the process of evolution, all things evolve from Wuji to Taiji. “The trueness of Wuji and the essence of Two and Five unite and condense in a wonderful, mysterious way. By the way of Qian, they are transformed into males; by the way of Kun, they are transformed into females. Through the union of the two energies of yin and yang, all things are produced. And the production and reproduction of all things give rise to endless transformations and changes.” During the process of return, Zhou Dunyi said, “The Five Elements are based on yin and yang; yin and yang are based on Taiji; and Taiji is originally Wuji.” If you can understand the true meaning of this paragraph, you will find that Zhou Dunyi had long known the grand unified field like the back of his hand.

## 2. “Neither production nor extinction”, “Suchness” and “The interdependence of the two ways.”

What I explained just now is a brief introduction to Confucian theories concerning the grand unified field. Now let’s look at some Buddhist theories. **“All dharmas has the appearance of true emptiness. They are neither produced nor destroyed, neither defiled nor purified, and neither increased or decreased.”** This is the description of the grand unified field. In addition, the Buddha said, **“All dharmas are characterized by the appearance of suchness, the nature of suchness, the body of suchness, the force of suchness, the action of suchness, the cause of suchness, the condition of suchness, the effect of suchness, the retribution of suchness, and the ultimate state of suchness from beginning to end.”** Everything is characterized by suchness. And this grand unified field is also called “suchness”.

Now let’s look at the saying that all dharmas take on empty appearances. All opposing things in both sides of the Taiji diagram are empty and false. Have they been produced? They haven’t. What is the reason? The reason is that when the “S” line is removed, there is nothing. Look at it! What is it when the “S” line is removed from the Taiji diagram? If you want to eliminate the yang half, you must remove the “S” line first. Does the yin half still remain after the yang half is removed? (Students: No, it doesn’t.)

Where is the yin half after the yang half is removed? The yin half is no longer existent. If man is removed from the yang half, will the woman still remain in the yin half? (Students: No, it won’t.)

Actually, if there are not men, there will not be women. Will women still be in the yin half? If people never see men in their lives, what do they call women?! Therefore, when you remove the “S” line, both the yang half and the yin half disappear at the same time. Without men, there are not women. Without being, there is not emptiness. Without yin, there is not yang. When the opposite side of every polar thing is removed, the other side no longer exists. Similarly, without top, there is not bottom. Without remoteness, there is not nearness. Think about it. All things in the universe, which are relative and opposite existences, are interdependent to each other. Look at the Taiji diagram. This half is yang

and the opposite half is definitely yin. With yang removed, there is not yin any longer. Yang is the prerequisite of yin and yin is the prerequisite of yang.

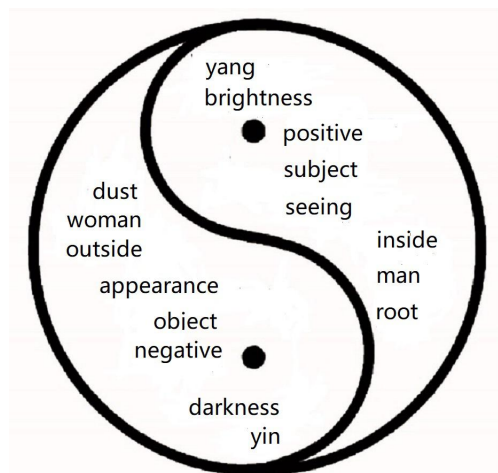
Hui Neng, the Sixth Patriarch of the Dhyana School, was illiterate, but had a complete understanding of these principles. He said, “**The counteraction of the two ways reveals the meaning of Middle Way.**” What are the two principles? The two principles refer to all relative and polar opposites, namely, things in opposition. Yin and yang is a well-known pair. All things in opposition are polarities. Are not positive and negative charges polarities? As we all see, men and women are in opposition, so they are polarities. It is the same with yin and yang, top and foot, left and right, bigness and smallness, goodness and evilness, wholesomeness and unwholesomeness, etc. They are all polarities because they are pairs of opposites. Opposite things in pairs are interdependent to each other. They depend on each other for the cause and condition of their survival. The existence of men is based on the existence of women. The existence of women is based on the existence of men. The existence of left results from the existence of right and the existence of right results from the existence of left. The rest can be deduced in the same manner. All things in the universe are relative existences. All tangible forms or shapes are opposites and depend on each other for the prerequisite of survival. Therefore, all dharmas take on empty appearances. And they are false. With the “S” line removed, all things in both sides are gone. With men removed, there is not the existence of women. With yin removed, there is not yang. With top removed, there is not foot. As a result, all dharmas take on empty appearances. “If one can see all appearances are non-appearance, one will see the Thus Come One.” The grand unified field is the non-appearance, the original state and the Thus Come One. Therefore, “All appearances are empty of appearances. They are neither produced nor destroyed. Nor are they defiled, purified, increased or decreased.”

Now let’s look at the Taiji diagram. Things in both sides are empty and false. What is the reason? The reason is that they depend on the “S” line for existence. Let’s use playing the piano as a metaphor. Tunes will be produced after the piano is played. Are there any tunes before the piano is played? There are not. Even though there are tunes produced, where are they in the end? They have nowhere to go but disappear in soundlessness. All dharmas are empty and false. They neither come nor go. They are neither produced nor destroyed, neither defiled nor purified, and neither increased nor diminished. These are the characteristics of the grand unified field.

When the piano is not played, there is a state equal to the Taiji state with the “S” line removed. Is there any vibration if there is no “S” line? (Students: No, there isn’t.)

If the piano is not played, the “S” line does not vibrate. If the “S” line does not vibrate, there is a state with no “S” line. Do these things in both sides still exist if there is no “S” line? (Students: No, they don’t.)

Even though the piano is played, things produced in both sides still take on empty appearances which are neither produced nor destroyed, neither defiled nor purified, and neither increased nor decreased. What is the reason? The Buddha said, “All arise from this Dharma Realm; all still return to this Dharma Realm.” “You shall contemplate that all dharmas flow into the Dharma Realm. All dharmas and the Dharma Realm are equal in



principle and purport. You shall again contemplate that the Dharma Realm flows into all dharmas. The Dharma Realm and all dharmas are equal in principle and purport. Never be in the Dharma Realm to contemplate all dharmas, and never leave the Dharma Realm to contemplate all dharmas. Never be in all dharmas to contemplate the Dharma Realm, and never leave all dharmas to contemplate the Dharma Realm.” These sutra lines are in Volume 25 of Maharatnakuta Sutra (Jewel Heap Sutra). Metaphorically, in cotton there are no clothes, hats, shoes and socks but clothes, hats, shoes and socks are inseparable from cotton. Never cling to appearances and never be separable from appearances. They are about the grand unified field, which is a state of true vacuum and absoluteness and has nothing in it. The grand unified field is an eternal existence that is “neither produced nor destroyed, neither defiled nor purified, and neither increased nor decreased”.

What of the meaning of the saying that all dharmas are has the appearance of true emptiness? It means that the things depending on the “S” line of the Taiji diagram for existence are empty and false. The sun, the moon, the stars, mountains, rivers, lands and all things in the universe you see today are the “products” of you “playing the cosmic piano”. You may wonder why I see the sun, the moon, the stars, mountains, rivers and lands every day. You should know that you have “played the piano” for unlimited numbers of eons! Your software has been filled with various information structures produced by “playing the piano” And these information structures have tens of thousands of productions and extinctions in a second. In cultivation, when you reach a state where there is neither production nor destruction and neither defilement nor purification, you will have removed your “S” line. In the final stage, cultivators go through the feeling of smashing empty space (the void) and sinking land. Even the empty void can be smashed. Can it be a true existence? “All dharmas are has the appearance of true emptiness.” “Ultimately, all dharmas are like water moons.” All things seem to exist, but ultimately, they do not. They are discoveries made by living beings on the basis of their own karmas and are originally empty and false. When empty space in this half is smashed, the land in the other half naturally disappears. After empty space has been smashed and the land has sunk, a cultivator will return to the grand unified field.

Both empty space and land are empty and false. Let’s take a look at the deeds of Venerable Master Xu Yun, who was a well-known contemporary of cultivation. He died in 1959. Having certified the state of smashed empty space and sinking land, he made a verse to describe his experience.

*As the cup fell down and struck the floor,  
The sound of the crash was distinctly heard.  
With empty space suddenly pulverized,  
The mad mind stopped at the moment.  
With the hand scalded and the cup smashed,  
With the family ruined and the loved ones deceased,  
Though having mouth, I cannot have it opened:  
All mountains, rivers and lands are the Thus Come One!*

The Thus Come One is exactly Wuji. The Thus Come One is exactly the grand unified field.

Hui Neng told his disciples that when asked what brightness is, they should answer the questioner with darkness. How wise the answer is! Why? The reason is that brightness and darkness forms a polar pair and depends on each other for survival. Without darkness, it would be impossible for brightness to exist. From this wise answer, we can deduce that brightness equals darkness and darkness equals brightness. In this way the Middle Way is produced. The Middle Way is the grand unified field characterized by nonpolarity, in which there is neither brightness nor darkness. As a pair of polarities, brightness and darkness are

unified in the true vacuum and absoluteness of nonpolarity. Therefore, all polar relativities are unified in the absoluteness of nonpolarity. Scientific research also proves this. Electric fields and electromagnetic fields are relative energy states, and they are unified in the nonpolar pure information state. When protons are combined with electrons, neutrons are produced. It is evident that neutron stars are produced in the evolution of celestial bodies. As early as 1932, British physicist Chadwick discovered neutrons. Negative and positive electrons are relative matter states. They are unified in nonpolar photons. Ultimately speaking, they are unified in the nonpolar pure information state (the true vacuum and absoluteness). In 1932, American physicist Anderson discovered the positron predicted by Dirac. It was also predicted that the annihilation of positive and negative particles would produce neutral and nonpolar matter and energy states. (The nonpolar energy state is actually the true vacuum state.) All polar matter states and energy states will finally be unified in the true vacuum and absoluteness of nonpolarity.

Hui Neng's answer of darkness to the question of brightness comes from his thorough understanding of the unification of polarity and nonpolarity. Hui Neng's famous saying that the two principles are interdependent and thus give rise to the meaning of Middle Way is the most popular expression of the grand unified field. The answer of darkness to the question of brightness is a perfect unification of brightness and darkness. Now, let's go on exploring this question. What's the result when you use brightness to subtract darkness? (Students: Zero.)

Zero stands for the Middle Way. The Middle Way is the grand unified field. The grand unified field is the Thus Come One, the Tathagata, the suchness and the Middle Way. As you see, Master Hui Neng was illiterate. However, he had great wisdom after he achieved certification. "The counteraction of the two ways reveals the meaning of the Middle Way."

Now look at the Taiji diagram, which shows the two principles. One is yang and the other is yin. Aren't they the two principles?! Yin is the prerequisite of yang and yang is the prerequisite of yin. Aren't these the interdependence of the two principles?! What does it mean by saying "thus giving rise to the meaning of the Middle Way"? It means that the opposition of yin and yang is false. How can you see it is false? This is because both yin and yang do not exist if the "S" line is removed. What is left is just the true vacuum and absoluteness, also called Yi or Wuji, which has nothing. This is the grand unified field. Therefore, the Buddha said, "**All dharmas are essentially empty, have no nature and are ever in the one-appearance. This is called no-appearance.**" "**All dharmas are empty and false. As they become extinct, they become real. This is called the real appearance.**" Both "No-appearance" and "real appearance" refer to the grand unified field. This is the true meaning of the sutra lines: "All dharmas are has the appearance of true emptiness. They are neither produced nor destroyed. Nor are they defiled, purified, increased or decreased." Do you think the theories formulated by the sages of Confucianism, Buddhism and Taoism are deep and profound? Only today can modern science prove that these theories formed thousands of years ago are correct.

Now let's continue to look at the Taiji diagram. Man is human and woman is also human. For this reason, man and woman are equal. Both man and woman are humans. And then what is the result when man subtract woman? (Students: Zero.)

When one can go beyond the opposition and polarity of man and woman, one will be with the Middle Way. Therefore, when man subtract woman, the result is zero, that is, the Middle Way.

Where is the pair of polar opposites unified? It is unified in human. This is the ultimate meaning of the theory that the two principles are interdependent and thus give rise to the meaning of the Middle Way. The opposition of man and woman are unified at the level of human. In other words, at this level, "the grand unified field" is human. Once the "S" line

vibrates, it will be separated, with man in the yang half and woman in the yin half. It is very simple. By the same token, all things are produced in the same mechanism of Wuji evolving into Taiji. Therefore, All dharmas are has the appearance of true emptiness. Do you think there is difference between man and woman? Only when there is the opposition caused by the “S” line is there the difference between man and woman. If the “S” line is removed, is there still the difference between man and woman? Of course not! Man is a part of “the human grand unified field”. Woman is also a part of “the human grand unified field”. Man is human and woman is also human. All the polarities and relativities represented by man and woman are unified in the “human”. So, what is equality? Going beyond polarity is equality.

If you can understand this principle, you will understand that all relative and opposing things in this polar world we live in are empty and false. If you want to find the true one, you should know what it is. The true one is just “the grand unified field” put forward by Einstein. It can also be called “super symmetry grand unified model”. This grand unified model is not only the ultimate goal of the development of Western science and technology, but it is also the ultimate goal of the culture of Eastern sages and worthies. But the Eastern sages have found this grand unified model thousands of years ago. As I explained tonight, the true vacuum and absoluteness is the very grand unified model. All relativities are unified in the absolute grand unified model. According to Zhou Dunyi, all things return to the five elements. What are the five elements? (Students: They are metal, wood, water, fire and earth.)

As you see, all material things can be classified into five categories, that is, metal, wood, water, fire and earth. And then where can the five elements return? They return to no place but yin and yang. Yin and yang are the representatives of all polarities and relativities in opposition. And then where can yin and yang return? Yin and yang return to Taiji, which is described by Lao Tzu as a state of “carrying yin on the back and embracing yang in the arms”. Look at Taiji. Is it a pattern of carrying yin on the back and embracing yang in the arms?! What is the invisible interaction? The “S” line is a symbol of the invisible interaction. This “S” line is drawn by us. Actually, there is no such “S” line! There is only the appearance, boundary and surface! During the process of evolution, Wuji evolves into Taiji; Taiji evolves into yin and yang, further into the five elements, and finally into the ten thousand things, that is, all things in the universe. So, the grand unified model I explain today shows that all things are unified in the “Taiji” which is originally Wuji”. Let’s take trees for example. The unification of trees should start with tree leaves which are to be unified in the twig; all twigs are to be unified in the branch; all branches are to be unified in the stem; all stems are to be unified in the root and all roots are to be unified in the seed. What is the place all seeds are finally unified? According to Zhou Dunyi, they are all unified in Wuji. Whether it is Wuji or Taiji or everything in the two halves of the Taiji diagram drawn on the blackboard, all of them can be classified into five the elements. The five elements can return to the two halves of yin and yang. When carrying yin on the back and embracing yang in the arms, they are in the state of Taiji. And as the “S” is drawn off, Taiji has been transformed into Wuji. Wuji is the very grand unified field.

Now, let’s continue to look at this Taiji diagram. Whether it is all things or the five elements, yin and yang or Taiji, have they jumped out of this circle? (Students: No, they haven’t.)

They haven’t! This shows that Wuji unifies all things in the universe. In other words, the grand unified model unifies all things in the universe. The grand unified field is called absolute true vacuum in physics, Wuji by Zhou Dunyi, Dao by Lao Tzu, and the heaven destiny or the bright virtue by the Confucianists. The Way of Great Learning is to manifest the bright virtue. University students should learn and study the grand unified field so as to

find the cosmic original source. What's more, they should personally verify and certify the grand unified field. Only in this way can they study the Way of Great Learning.

If you don't learn the culture of sages and worthies, What you have is not the sages' great wisdom but different kinds of deviant knowledge and deviant view, which make your mind and consciousness be constantly polarized and divided. Thus, your mind and consciousness become narrower and narrower. For example, with deviant knowledge and deviant views, you will go in for merry-making and pursue varieties of sensual pleasures. You have no idea that the value and significance of a human life is to pursue the great Way and the grand unified field. Without the great wisdom of sages, you cannot return to the original source of the universe, which is called noumenon by philosophers and is also called the wonderfully bright true mind by Shakyamuni Buddha. If you can regain your wonderfully bright true mind, you will naturally be equipped with perfect wisdom with which you can wonderfully manifest all. You will like a piano that can produce endless tunes and melodies when it is played. You can produce everything you want and transform into everything you need. As Buddhists say, great achievers can manifest whatever life forms they please to come to living beings' rescue. Lao Tzu also said that sages seem to do nothing but leave nothing undone. If you can certify "the grand unified field" of "Wuji", you will find the universe is within your hand and that all things are within your mind. When you return to the noumenon, you will not have afflictions and pains any longer. And then you won't have to run around for the three meals a day.

Will you have to eat food after you return to your original nature? Look! The yang half represents you, the subject. The yin half represents your food, the object. Things in both sides appear and disappear simultaneously. Will you be still in need of food when in the Wuji state? (Students: No, we won't.)

Certainly you won't. Will you still go through births and deaths? (Students: No. we won't.)

There is neither birth nor death, neither defilement nor purity, neither increase nor decrease, neither eating nor drinking, and neither coming nor going. Such an eternal state is really wonderful. Lao Tzu said, "One never perils even without a physical body." "The valley spirit never dies." What is the valley spirit? The valley spirit refers to a state that has nothing. "Valley" is a symbol of nothingness. The original nature is the "valley" that has nothing. What does "spirit" refer to? "Spirit" refers to the endless wonderful functions of the wonderful nature. The meaning of the deathless valley spirit is that the original nature is a kind of eternal existence, where there are not any births, deaths or changes. "The valley spirit never dies. It is the mystic female. The mystic female's door is the root of heaven and earth. Although invisible, it still exists. When used, it is inexhaustible." What does it mean? What this passage describes is the characteristics of the grand unified field, which is just called "valley spirit here. The mystic female is a metaphor, which refers to the shapeless genitals that can give birth to all things and all phenomena. The gateway of the mystic female is a metaphor of the invisible productive mechanism, through which heaven and earth as well as all things can be produced. And then how does the gateway of "mystic female" produce things? The gateway of the mystical female can be compared to a piano. This piano can be played every day and can give birth to endless tunes and melodies. That is, the tunes and melodies produced by the piano are inexhaustible. "Though empty, it is never spent. The more it is moved, the more it produces." "Although invisible, it still exists. When used, it is inexhaustible." These words show that as long as it is played, "this cosmic piano" can produce endless "tunes and melodies", that is, inexhaustible things and phenomena. Here, Lao Tzu used a bellows as a simile to describe this production phenomenon. Though having nothing, a bellows can produce endless winds when pushed. It will never be used up. Therefore, you need return to the deathless "grand unified field",

which is like the bellows and can give an endless supply of things. In such a noble state, you will do nothing but leave nothing undone. If so, haven't you become a perpetual motion machine?!

### III Enter the Realm of Freedom from the Realm of Necessity

Having understood the mechanism of the creation of all things in the grand unified field, how should you live? The value and significance of life lies in return. You should return first from the level of the ten thousand things to the level of the five elements, then return to yin and yang, and by carrying yin on the back and embracing yang in the arms, return to Taiji, and finally to Wuji, the grand unified field. Only in this way can you lead a valuable life. The grand unified field is a wonderful, deathless state where there is nothing. The highest state in Taoism is called Daluo Heaven. In Buddhism it is the Dharma Realm of One reality. In Confucianism it is called "the heaven's destiny". In Confucian view, people should exhaust principles and natures and finally return to the destiny. What is the final destination do they return to? The final destination is this "heaven's destiny", also called the original source. When you return to the original source, what is you and where are you? In the original source, you will possess a wonderful body that is as infinitely large as this universe. Although not moving, you exist everywhere throughout the Dharma Realm. Having such a one-appearance "body" that has no appearance, you will no longer have an appearance. Such an appearance with no appearance is described by Lao Tzu as a formless form and a shapeless shape. At this time, you will have full morality and perfect wisdom. With full morality and perfect wisdom, you will have a fully revealed bright virtue and fully completed work of "loving people". With fully revealed bright virtue and fully completed work of loving people, you will rest in the "supreme goodness". In Buddhism, this process is described as enlightening others as well as oneself and attaining perfect wisdom and full morality. From what are mentioned above, it can be seen that Confucianism and Buddhism have the same point of view.

Lao Tzu required that people should "return to the root and recover the destiny". "All things grow and flourish and then return to the root." People on different levels should first return to the five elements, then to yin and yang and then to Taiji. "Returning to the root is stillness." When they return to the root, they will be still and tranquil. "Stillness is recovering the destiny." Recovering the destiny means returning to Wuji, namely, the great unified field. "Recovering the destiny is permanence." When people return to the great unified field and recover their original state, they will live forever. What is the meaning of permanence? Permanence refers to a state of eternal existence that has neither production nor destruction. "Knowing permanence is brightness". When people come to this stage, they will return to the grand unified field and has revealed their wisdom. Now, as you see, the different roads of Taoism, Confucianism, Buddhism and science lead to the same destination and reach the same goal.

So today, if you want to lead a wise and valuable life, you will definitely lead a life of return. You will make every effort to return to the original source, to the noumenon we share. In philosophy, people are also required to return to the noumenon. Only when you have returned to the noumenon can you be really free and live at ease. Have you read Untrammelled Travel in Zhuang-zi? Untrammelled travel refers to travelling with no dependence and with no opposition. When one is in the one-appearance state in which only the self is honored, one can travel in a really free and unrestricted way. If you can travel in an untrammelled way, you will have gained absolute freedom. This is called by Western philosophers going from the realm of necessity to the realm of freedom. When will you be in the realm of freedom? Look at the Wuji diagram! When you return to Wuji, you will be

in the realm of freedom. What is the realm of freedom? The realm of freedom is the grand unified field, also called Dao (Tao), Wuji, the wonderfully bright true mind, etc.

In the realm of necessity, people cannot travel in an absolutely free way, because they are confined and restricted by gravity. After they jump they have to fall down, so they do not have absolute freedom. After eating and drinking, they have to defecate and urinate. After eating, drinking, defecating and urinating, they have to go through birth and death. Having birth and death, they inevitably have afflictions. Having afflictions, can they likely have freedom? They have no real freedom. In the railway station, you are required to go this way and forbidden to go that way. You do not have freedom. At the ticket gate, you must go through that narrow passage. It is inevitable for you to do so. When winter comes, there must be cold currents. When summer comes, there must be heat waves. You complain about the scorching weather, but it's still hot. In winter, you complain about the cold weather, but it is still cold. Do you have freedom? (Students: No, we don't.)

You have no freedom! Where are the ten thousand things, yin and yang and the five elements? They are all in the Dharma of relativity and opposition, in which you have no freedom and what you do is obey and abide by. As you see, man and woman is a pair of opposites. Do you think you are free? You may have a little bit freedom now because you are unmarried. Once married, you don't even have the right to go out. "Where did you go today? Report quickly!" If your explanation is not clear, there will be a tremendous row. And then you will have endless afflictions. Do you have freedom? You don't have freedom at all! Everything is inevitable! If you have no food, you have no freedom. If you are hungry, you cannot solve it by yourself but depend on food to allay hunger. So, you must go from the realm of necessity to the realm of freedom. In other words, you must return, and return to the Dharma Realm of One Reality, the Heaven's Destiny, the bright virtue, Wuji, Dao (Dao), the noumenon, the wonderfully bright true mind, the absolute true vacuum, the deathless valley spirit and the grand unified field. If you don't go this way, you will never have freedom. So where are you now? (Students: We're often in the realm of necessity.)

Why don't you march toward the realm of freedom? Everyone's ultimate goal is to move from the realm of necessity to the realm of freedom, and from the relative truth to the absolute truth. Only through repeated researches can the most intelligent people in the West, including philosophers, scientists, thinkers, statesmen and so on, prove that the teachings and theories of the Eastern sages are correct. But it is very bad that you cannot always learn the theories of sages. Had you learned and studied these theories of sages since you were very young, you would have become a man of perfect wisdom and full morality now. If you are in your twenties and no one has taught you about the culture of sages and worthies, this is the great misfortune in life. Anyway, you are very lucky to be able to attend this series of lectures today. This is also the result caused by the good roots created in your past lives. The Buddha said, "If not explained by people of great wisdom, the Buddhadharma cannot be understood by others, although they may be intelligent." It is to be regretted that they cannot hear the Buddhadharma in their life. OK,

that's it today.



## Chapter thirteen

### Step into the Way of Sages

#### I Influence of the Correct Three Outlooks

.....As long as you are egoistic, you will inevitably walk in the direction of the realm of animals. Selfishness and egoism make people lose their qualification to be humans. If you are altruistic, you will definitely sublimate your levels and stride for the realm of sages. Have you heard about sages? Have you heard about Buddhas? Have you heard about immortals? People who are selfless and altruistic definitely sublimate their states and stride in the direction of sages, immortals and Buddhas. Those who are selfish and egoistic are inevitably heading for the realms of animals and hungry ghosts. Aren't these phenomena horrible and terrifying? The most important thing in our life is to have the correct three outlooks, namely, the correct outlooks on the world, life and values. The reason why many people are muddle-headed is that they have the false outlooks on the world, life and values. Take Qin Hui, the chancellor of the Song Dynasty, for example. Qin Hui was terribly muddle-headed and had extreme egoism and self-interest. For his own interest, he even disregarded national integrity and security. In order to keep his high position, he cooked up charges and wrongly killed the famous patriotic general Yue Fei. What is the result of his self-interest? He has left a foul reputation in history. The character "hui", which refers to a beautiful tree, has never been used as a name in China since the Song Dynasty. He was even despised by his own descendants. Today, if someone says you are like Qin Hui, what do you feel? You certainly feel angry! Though Qin Hui was the number one scholar and the chancellor of the Song Dynasty, he had lost his conscience and his qualification to be a human. As a result, he is no longer considered to be a human.

I have told you a story of "Even a dog does not eat". The story goes as follows. Qin Hui, the chancellor of the Southern Song Dynasty, was so evil that even dogs refused to eat his body. Due to his self-interest, Qin Hui had done tons of evils and after death he has fallen into the three evil realms. He was once reincarnated as a pig. Because of the evils he had done in previous lives, even a dog refused to eat pork cut from this pig. Therefore, among the common people, there is a curse saying: "You are the one that even a dog doesn't eat."

Qin Hui was even despised by his own descendants. One day, when one of his descendants was visiting the temple of Yue Fei, he made a verse, of which one line goes like this: "So lucky are these green hills that the bones of the loyal general are buried in them." There is also a line expressing his sense of shame. The line goes like this, "At the grave mound of General Yue Fei, I am very much ashamed of myself because I am Qin Hui's descendant." Look! Even Qin Hui's descendants feel ashamed to have such a selfish and egoistic ancestor. Qin Hui not only brought disgrace to his ancestors but also brought disaster to his future generations.

However, if someone says, "I am the descendant of Confucius!" This person will be immediately respected by others. When Kong Decheng, the eldest grandson of the 77th generation of Confucius, went to the West to give lectures, he was welcomed at the level of head of state. This is because of the virtue of his great ancestor, Confucius. If you make great contributions to the country and society, not only can you make your ancestors honored, but you also leave blessings for the descendants. Today, if someone says he is one of the Confucius' or Yue Fei's descendants, others can't help but respect this person. On the

contrary, if someone says he is Qin Hui's or Cao Cao's descendant, what will you do? .....

The correct outlooks on the world, life and values are of great importance. So we must establish correct outlooks on the world, life and values.

## II The Wisdom of Sages and Scientific Discoveries

### 1. The perfect and ultimate wisdom of sages

We have studied the big bang theory and the cosmic string theory. The string theory is the most advanced theory of our time. This theory is likely to solve Einstein's "grand unified field" problem. This theory is also likely to unify the relationship between matter and consciousness in philosophy. Wolfgang Stegmuller, a famous philosopher, said, "In the 20th century, on the one hand, materialistic philosophy (which described matter as the only real reality) not only became an integral part of the current official world outlook in many countries in the world, but also was often in a dominant position even in western philosophy, such as in the so-called discussion of body and mind. On the other hand, it is exactly this concept of matter that has always made scientists in this century feel the most bewildered to solve and the most difficult to understand." What is matter? What on earth is the matter? Materialists regard matter as real existence, but they cannot give a definite and convincing explanation. Therefore, Stegmuller realized this is a "mistake of the twentieth century. Engels said, "Materiality is not what magicians' three or two sentences can prove, but it is proved by the long-term sustainable development of philosophy and natural science." Because, in the twentieth century, the vast majority of people think that material is objective existence. You have been very familiar with this theory and view it as the truth. But this great modern scientist and famous philosopher has realized that this concept is the mistake of the twentieth century.

The biggest defect of scientists, philosophers and thinkers is that they have not learned the theories of the sages of Confucianism, Buddhism and Taoism. So they do not know these principles: "Matter does not differ from and is just emptiness; emptiness does not differ from and is just matter." (Here "matter" refers to the opposing state of matter, energy, etc. Emptiness here refers to the true vacuum and absoluteness.) "The nature matter is true vacuum; the nature matter is true matter." They do not even learn and study the Buddha's "most scientific" ultimate truths, let alone personally certify that noble and profound state! The conclusions they come to seem to be correct, but are actually absurd and ridiculous. What is the reason? The reason is that they never know the absolute original body (noumenon) of true vacuum and all the relative appearances in the universe share the same body and nature; they come from the same source but have different names. Originally they are the same thing. This mechanism is extremely profound and recondite. They cannot step into the state of the sages and cannot personally experience and certify the wonderful mind of nirvana. They never know that matter and the mind are not dualistic but the unity of heaven and man. They never know the ultimate true appearance where there is nothing but this single mind and this perceiving nature. If philosophy and science are not combined with the wisdom of sages and worthies, the real "existence" cannot be recognized even if philosophy and science are further developed. The Buddha used his perfect wisdom, all-seed wisdom and the conclusions he drew through his five eyes and six penetrations to dispel the mists of all living beings and help them develop and open their wisdom. However, modern people use their mind consciousness and polar thinking as cognitive means to understand the absolute truth. This is an error of direction and logic.

The ancient Chinese, especially those who cultivated and practiced the Chan (Dhyana) School, inherited cultivating method of personal certification by "seeing the invisible nature through desire-free channel" confirmed and certified by the Buddha. Having a complete

insight into “the door to myriad wonders”, these wise and compassionate sages manifested themselves in the world to spread the Buddha’s knowledge systems so as to teach and transform the living beings. However, because of insufficient blessings, modern people cannot realize that the lighthouse of the highest wisdom of human civilization is the Buddha as well as the sutras of ultimate meaning he left behind, and those founding patriarchs of past dynasties. What’s worse, as a result of the summoning of modern people’s common karma, heresies and externalists’ ideas have become their popular beliefs and the right way, while the really wise theories and teachings are often regarded as religious superstition. These popular heresies and externalists’ ideas confound right and wrong and give a false account of the true facts, thus leading the vast number of people astray. Seeing the decline of the culture of sages and worthies, we can only lament modern people’s heavy karmic obstacles in the Dharma-ending age. But on the other hand, the development in some scientific fields has proved the correctness and authenticity of the Buddhadharma. This also shows that the Buddha’s sutras and theoretical system are really great and go beyond time and space.

The Buddha said, “**All appearances are empty and false.**” Materials and substances are the appearances of matter in the root of the eye. They are false appearances shown through the root of the eye according to the karma one has made, and are like dreams, illusions, bubbles and shadows. It’s wrong for people to conclude through the feeling of their eyes that matter is objective existence. What is the reason? The reason is that they have forgotten the unreliability and untruth of the “instrument” of the eye. They do not know the Taiji principle that subject (yang) and object (yin) are inseparable and the “S” line mechanism that the mind and the world have the same body. Nor do they know the absoluteness of “Wuji” is not beyond relativity, and that outside absoluteness there is not relativity. Therefore, matter is just the emptiness! It is because of the existence of the sense organ of the eye that the perception of the appearance of matter is simultaneously shown and displayed. It is like people who squat long and stand up suddenly see sparks flying before their eyes. People who see the appearance of matter are like those who see the sparks flying in the sky. Therefore, matter is not objective existence. Neither things nor phenomena are objective existence. Subject and object which depend on each other for its existence appear and disappear simultaneously. There is no chronological order in their appearance and disappearance. Because people have no wisdom and cannot penetrate this principle, they falsely think that what they perceive is objective existence. People who squat long and suddenly arise will see sparks flying in the sky while those who do not squat long and suddenly arise cannot see sparks flying. By reasoning in this way, you will understand this mechanism and principle.

The Buddha said, “According to their respective blessings and virtues, heavenly people find the food from the same cauldron different in color.” On a high level, realm and state, you will know that there is no fixed dharma (thing). What you discovered is what the karmas you have created display themselves. Based on their own blessings and virtues, different people find the food from the same cauldron different in color, smell, taste and shape. It is like water that is perceived as water by humans, as fire by ghosts, as air of life by fishes and as glaze by heavenly people. How can there be objective existence?

©The philosophical definition of matter is another way of saying. It’s the product of people’s mind and consciousness. The Buddha described this phenomenon as “**the discrimination from a conscious mind**” and Lao Tzu described it as “**Always having desire, one only sees the manifested peripheries**”. The Buddha said, “**No dharma can exist independently. All dharmas depend on the discrimination of the false mind for their existence.**” “**Since the beginning, the body and the nature of all states and all phenomena are non-existent. They have never existed.**” “**Based on their false minds**

**and inability to know there is nothing inside, people think the outside world they perceive really exists and thus falsely produce the ideas of various dharmas.**” Those who think that a single polarity can exist independently (or there is a chronological order) must be people who have not certified the absolute truth. What they have are just false thoughts based on their mind and consciousness. They do not know the Taiji principle that the roots (subject, the sense organs) and the dusts (object, the objects) come from the same source and exist at the same time. The material world is characterized by the properties of polarity and opposition and there is not even a single thing that can independently exist. The matter world is characterized by the attribute of polarity and opposition. Nothing can exist independently in the matter world. Things in the matter world are the prerequisite of mutual existence and appear in pairs. There is no such phenomenon as the independent existence of either one of the two poles. As long as it is material, it is characterized by the attribute of production and extinction based on cause and condition. Just the Buddha said, “With union and mixture of causes and conditions, they come into illusory and false existence; with the separation and dispersion of causes and conditions, they are lost in illusory and false extinction.” Anything that depends on conditions for its existence cannot exist independently. As a consequence, matter cannot exist independently, so it cannot be objective existence. Anything that depends on conditions for its existence is called by the Buddhadharmas based on cause and condition. Anything produced on the basis of cause and condition is characterized by the impermanence of life and death. Therefore, polar things cannot exist without dependence or exist independently. They are not objective existences either. Also, they cannot exist without observers.

The research of quantum mechanics also confirmed the correctness of the Buddha’s conclusion that the roots (sense organs) and the dusts (objects) are homologous. According to quantum mechanics, all matter exists by observation (an observer). In the Shurangama Sutra, the Buddha said, **“Because of the sense-dusts (sense objects) there is awareness; as a result of the sense-roots (sense organs) there are appearances. The appearances (object; matter) and the seeing (subject; observer), both devoid of a nature, support each other like two intertwining reeds.”** **“In the true nature, conditioned things are empty. They spring from conditions, as illusions do. Things unconditioned neither rise nor cease. Unreal they are, like sparks in space. To speak the false is to reveal the true. But both the false and the true are false themselves. When there is neither truth nor untruth, how can there be the perceiver and the perceived? Between them there is no true nature. Thus they are likened to two entwining reeds.”** The Buddha said that subject and object, like the two entwining reeds, is a pair of opposites which cannot exist independently. Consequently, matter is not objective existence. Einstein’s theory of relativity shows that when an object moves at a speed close to the speed of light, time is zero and space is zero. The mass of matter also changes with the speed of motion. When the speed of an object is close to the speed of light, the mass will be infinitely great. These just show that matter is not objective existence. This is because matter exists in time and space. When the speed of an object approaches the speed of light, even time and space will be zero. How can there be the objective existence of matter?! Matter is conditional things that depend on causes and conditions. It is impossible to find anything that is objective existence. So, we use the mass-energy equation to explain this problem. The first thing to do is define matter.

We define whatever has the quality of motion as matter. Those without the quality of motion cannot be defined as matter. Some people define field and energy as matter. That is not the definition of matter in this series of lectures! Matter and the mind, like positive and negative charges, is a pair of polarities (opposites). Man and woman is also a pair of polarities. So is yin and yang. If you insist that either of yin and yang can exist

independently, you are completely wrong.

It is wrong to become attached to either of yin and yang. Things of polarity and opposition are homologous and simultaneous. Some western philosophers' understanding of this truth comes from their polar thinking, which is a kind of cognition based on the separation of subject (the sense organs) and object (the sense objects). This is described by Lao Tzu as "Always having desire, one only sees the manifested peripheries." Einstein also said, "Through our stupid sense organs we only perceive the shallowest form of their existences." Such isms as materialism and idealism belong to this shallow understanding. According to Lao Tzu, knowledge gained by people through their sense organs is just unessential phenomena (appearances). Therefore, it is completely wrong for people to only cling to either of the opposites, such as yin and yang, things and the mind, etc. Clinging to either of opposites is wrong. And what people gain is definitely not the absolute truth. The Buddha said, "There is no fixedness in the primary meaning." In the relative material world, everything is characterized by polarity and opposition. Any attachment to either of the opposites is stupid. Everything that can be differentiated and attached to is not the absolute truth. Ordinary people are always attached to either this or that. Zhuang Zi said that this and that are inseparable. How can there be the saying of this without that or of that without this?! Those theories and isms that cling to either of the opposites, in the eyes of those ancient sages and worthies, are really absurd and shallow jokes. They will never become truths!

The Buddha said, "**All dharmas are really empty. They have no nature and are in the one-appearance. This is described as no-appearance.**" All dharma appearances (matter is only one of the dharma appearances) are really empty and still. Because of the six roots based on the karma created, the living beings discover their own dharma appearances, which seem to be real but actually like moons reflected in water. Just as a famous saying goes, "**All dharmas are ultimately like water moons.**" How wonderful the Buddha's great wisdom is! When people see water moons, they know these water moons are false and unreal, so they never try to fish for the moons reflected in rivers or lakes. However, monkey are not so. Not having wisdom, monkeys regard the water moons as objective existences, so they have been trying to fish for the water moons at night from generation to generation. If we had the Buddha's wisdom, we would know the so-called "objective world" is as false and illusory as water moons. When people think that the world is objective existence, it is just as absurd as monkeys think that the moon reflected in the water is objective existence.

Always having desires, people only see the "appearances". Only by always having no desires can people see the "nature". Lao Tzu having great wisdom had personally certified that "appearances" and "nature" are homologous and simultaneous and that they come from the same origin but bear different names. So he said, "**So impalpable and so intangible is it, yet in it there are images. So intangible and so impalpable, yet in it there are things.**" What does it mean by saying it is "impalpability and intangibility"? Lao Tzu said, "**It is a formless form and an immaterial image. This is called impalpability and intangibility.**" "Images" correspond to non-material things. "Things" correspond to material objects. These words reveals a profound principle: When "things" are spoken of, "things" are "images"; when "images" are spoken of, "images" are "things". When impalpability is spoken of, impalpability is intangibility; when intangibility is spoken of, intangibility is impalpability. So, it should be known that there is no such objective existence! The Buddha said, "**There is no fixed dharma the Thus Come One can speak.**" "**There is no fixedness in the primary meaning.**" When matter is spoken of, matter is emptiness; when emptiness is spoken, emptiness is matter. There is no such existence of fixed things, to say nothing of the independent, objective existence. The Buddha said, "**All dharmas are like water moons.**" "**All dharmas have an appearance of true emptiness.**" "**All dharmas are non-appearance.**" When positive and negative numbers are spoken of,

the positive and negative numbers are zero; when zero is spoken of, zero are positive and negative numbers. Similarly, when all dharmas (all appearances) are spoken of, all dharmas (all appearances) are the empty appearance (the non-appearance); when the empty appearance (the non-appearance) is spoken of, the empty appearance (the non-appearance) is all dharmas (all appearances).

The Buddha also said, **“All dharmas are realities.” “All dharmas are neither produced nor destroyed.” “There is not a single dharma that is not the Dharma Realm.”** Thus it can be seen that the real appearance of the true vacuum (the water body) and the false appearance of all dharma appearances (water moons) are not dualistic and not different. They come from the same origin but have different names. They share the same body (noumenon). Therefore, when water moons (false appearances) are spoken of, the water moons are the water body (the empty appearance); when water body (the empty appearance) is spoken of, the water body is all water moons (false appearances). All these clearly show that there is no such objective existence. No such fixed and real appearance is available. What can be available is the only existence of the original nature that is true vacuum and absolute, which is shown by the equation of the empty appearance with false appearances and the equation of false appearances with the empty appearance.

Lao Tzu also said, **“Dao as a thing (the primary principle) is just intangible and impalpable (no fixed form). So impalpable and so intangible is it (When being impalpable is spoken of, being impalpable is being intangible), yet in it there are images (When water body is spoken of, the water body is water moons). So intangible and so impalpable is it (When being intangible is spoken of, being intangible is being impalpable.), yet in it there are things (When water moons are spoken of, water moons are the body of water).”** What does it mean by saying “It is just intangible and impalpable”? It means that when intangibility is spoken of, intangibility is impalpability. What’s the meaning of “yet in it there are images”? It means that when the water body is spoken of, the water body is water moons. What does it mean by saying “So impalpable and intangible”? It means that when impalpability is spoken of, impalpability is intangibility. What’s the meaning of “yet in it there are things”? It means that when water moons are spoken of, the water moons are the water body. Students, can you have some awareness at this stage?! These theories are a little bit difficult for you but once they come to your ears, they will turn into the wisdom seeds planted in the sense organ of your ears. So you are required not to understand it completely but just to listen attentively to them.

## 2. The theory of relativity proves no existence of subject and object.

In the 20th century, matter was considered be an absolute entity, and the material dominated everything. Einstein’s theory of relativity began to reveal the mistake of the view that matter is regarded as absolute entity. The relativity theory proves that mass is related to speed. Mass is not a fixed entity as objective existence. In the eyes of ordinary people, a kilogram of leek is a kilogram of leek. It is not the case. As speed increases, this kilogram of leek will become heavier and heavier, and its mass will become greater and greater. If its speed is close to the speed of light, this kilogram of leek will be heavier than the earth. If this kilogram of leek reaches the speed of light, this kilogram of leek will be infinitely great. So, mass is not something fixed but changes with the speed of an object. How can there be objective existence?! This is a conclusion drawn through the theory of relativity.

When an object to which energy is added to increase its speed approaches the speed of light, besides maintaining the speed of light, the rest energy will completely turn into mass. Thus it can be seen that mass is neither objective existence nor real entity. Both time and space also vary with the speed of an object. When it reaches the speed of light, time is zero,

space is zero, and mass becomes infinitely great. The mass-energy equation,  $E = mc^2$ , shows that mass and energy can be converted to each other. Mass can be converted into energy and energy can also be converted into mass. As a consequence, mass is not fixed quantity. Students, Students, look at the variation of mass-energy equation:  $E/m = c^2$ . From this variable equation, it can be seen that  $E$  and  $m$  are not fixed quantities but variables.  $c^2$  is a constant and has an absolute value. The relationship between them varies with the change of this constant  $c^2$ . It can be put in the following way: When  $E$  (compared to the water body) is spoken of,  $E$  is  $m$  (compared to water moons); when  $m$  is spoken of,  $m$  is  $E$ . Both  $E$  and  $m$  are not fixed.  $E$  and  $m$ , both of which are not real entities, make up all things in the universe. So, how can there be objective existence?! Just as the Buddha said, “All dharmas are ultimately like water moons.” Ultimately speaking,  $E$  and  $m$  are not real existences. Subject is not real existence, and nor is object. Therefore, mass and energy can be converted to each other. Is there subjective existence or objective existence? No, there isn't. Now, having understood this principle, we have known that mass no longer has a constant property. In the same way, mass as a measure of matter is false and wrong. Does this not prove the correctness of the Buddha's famous saying that all appearances are empty and false?! How can there be the objective existence of an unchanging appearance of matter?! When matter ( $m$ ) is spoken of, matter is emptiness ( $E$ ); when emptiness ( $E$ ) is spoken of, emptiness is matter ( $m$ ). This is exactly the expression of  $E/m = c^2$  in the language form. The Buddha's language expression as follows: Matter ( $m$ ) does not differ from emptiness ( $E$ ); emptiness ( $E$ ) does not differ from matter ( $m$ ). Matter ( $m$ ) itself is emptiness ( $E$ ); emptiness ( $E$ ) itself is matter ( $m$ ). The Buddha also said, “There is no attainment.” “When one returns, one has nothing to attain.” “If you think there is still a little bit dharma that can be attained, you are contending with the Buddha. Those who contend with the Buddha are all in the evil way. Thus it can be seen that those who insist that there is objective existence, subjective existence, and subject and object have fixed appearances, are all not ultimate theories and doctrines.”

©..... In  $E = mc^2$ ,  $m$  stands for mass, which is related to speed. From this equation, it can also be seen that  $E$  is also related with speed. Both mass and energy are related to speed. This tells us that mass and energy are not fixed values but variables. Mass does not have a fixed value any longer. If there is something fixed, it will be considered to objective. Things that are not fixed are not real and objective things. The Buddha said, “**All dharmas have no self.**” Those who can “penetrate the dharma of no self” are considered as “true Bodhisattvas” by the Buddha. “No self” has a meaning of “no fixedness”. Since matter and energy can be converted to each other, they have no fixed values. Energy has no self and is not entity. It is the same with matter. They both should not be regarded as objective existence. Our mind and body are made up of energy and matter. Since matter and energy are not objective existence, the subject of our mind and body should not be considered to be objective existence. Both subject and object are not fixed. In the Buddha's view, subject and object have no self-nature and they are empty at every moment. All these phenomena suggest that all dharmas have no self and no nature; they are all in a one-appearance state.

### 3. Open up the original conscience

Shakyamuni Buddha said that he treated every living being as his only child. In ancient times, people generally had several sons. If someone had only one son, this only son would be a treasure of treasures in the family. The Buddha loved others as if they were his only son. Coincidentally, in Chinese Confucianism, one of the three principles of self-cultivation is “to love the people. The Confucianists are required to love other people and other living beings as if they were themselves. As you see, nowadays Chinese people love their son more than their own parents, wife or husband. There is a popular song called

“Only mom is the best in the world”. Why? This is because a mother shows her selfless love for her son and daughter. That’s what I said just now. Only when we can love others selflessly and equally can we have full and complete morality.

Look around at your classmates! Everyone has different intelligence. Why? This is because each of you has different degrees of brightness and visibility in your great perfect mirror, although you have been cleaning it since immeasurable eons. What’s the level you have arrived at when you manifest your bright virtue and love the people? If you have not done well in these aspects, you will be unlikely to have intelligence and wisdom in this life.

In World War II, General Eisenhower was the commander-in-chief of the Allied forces. One day, he was on Dao a place in France to attend an important military conference. Hitler’s intelligence service had obtained the exact route and time of his convoy. German snipers had been ready to kill him on the road but General Eisenhower did not know the German had deciphered the military intelligence. When passing by a place, General Eisenhower found an old couple freezing to death. He immediately got out stopped and asked the reason why they were frozen like that. The old couple told him they were going to visit their son in Paris and were waiting for the passenger coach there. General Eisenhower thought about it and told them to get in the car. The chief of staff reminded him that they were to attend an important conference, and the police would handle the matter. The general said when the police knew and arrived, the poor old couple would be frozen to death. General Eisenhower asked the old couple to get in the car and ordered to drive. The general’s men were not satisfied because the time for the conference was coming. As a result, they made a detour for the old people. Unconsciously, they avoided the ambush of German snipers. German snipers waited a long time but did not spot General Eisenhower. They were very angry and thought the intelligence was inaccurate. It was not their information was inaccurate but that General Eisenhower’s thought of “loving the people” increased his blessings and virtues. The summoning of the increased blessings and virtues prevented him from being killed by German snipers. When a man has an idea of goodness, heaven will follow him. Otherwise, the general would have been killed that time.

When one has an idea of kindness, his destiny will be changed. Eisenhower had such a large military mission, why was he able to produce such a kind thought? Had there not been the conscience, would he have been able to produce such a kind thought?! Conscience is what we all have. So is the bright virtue. In our original nature, we have every good thing such as kindness, compassion, benevolence, fraternity, love and so on. It is our selfishness, egoism, greed, desires and false thoughts that have covered up our conscience which is characterized by goodness, kindness, compassion, benevolence and so on. Having been covered tightly, our conscience cannot be opened up. Each of us has a good and kind original nature, which is the same as Buddhas’ and sages’.

Have you heard about Abraham Lincoln, one of the famous Presidents of the United States? (Students: Yes, we have.) Once, Lincoln was talking with other passengers in a carriage. Lincoln said people were selfish. Others said there were still people who were selfless. Lincoln told them that his argument was that people were all selfish. When the carriage passed a station, there was a pig that couldn’t get out from the mud beside the road. Lincoln thought the pig was pitiful, so he went to help the pig out of the mud. But his new suit was made dirty. Some in the carriage laughed at him and others complained about him. A passenger said to Lincoln, “Didn’t you say that everyone is selfish just now? It seems not. You are not selfish at all because you come to that pig’s rescue and helped it out of mud.” Lincoln said, “You didn’t know my secret. I went to save the pig out of my conscience. If I didn’t save the pig, I would be condemned by my conscience. It would be very uncomfortable. So, I came to that pig’s rescue just for my own interest. I am still selfish.”

In fact, students, this just proves that human nature is good and kind. Just as Mencius



said, **“Everyone has a compassionate heart.”** Human nature is originally good. Some students may say that Xun Zi said that human nature is originally evil. So which is right, Mencius’ theory of good nature or Xun Zi’s theory of evil nature? Xun Zi was not a person who had certified the original nature, and many of his viewpoints are not correct. So his theories and teachings cannot be used as teaching materials. Li Si and Han Feizi were Xun Zi’s disciples, both of whom were talented but immoral “drugs” that brought huge disasters to China. As you see, Li Si and Han Feizi helped the first emperor of Qin to carry out tyrannical rule. Besides, they helped the tyrant burn Confucian books and bury Confucian scholars alive, which had kept China ignorant and backward for a lot of years. The “evil nature” is caused by the covered original nature. Should the original nature be evil, just like coal cannot be washed white, what should education do then? The reason why Lincoln said that people were selfish is that he attempted to encourage people to open up their inborn good nature. The original nature of all people has been covered by their selfishness and egoism.

Students, you should be clear now. Do you want to be egoistic or altruistic when you are alive? Egoistic, you will develop in the direction of the evil nature. Altruistic, you will restore the compassion and goodness of your nature. Now we are faced with such a question: What should we do this life? What we should do is restore our original perfect wisdom and full morality. If you don’t know this truth, it will still be useless even though you are Number One Scholar, an emperor, a prince, a famous general or a Prime Minister. Even if you have talent, can you be more talented than Qin Hui? Even if you have power, can you become more powerful than Cao Cao? These two were famous talented people in history, but they were not able to open up their inborn morality, the goodness of their conscience and the kindness of their original nature. Even if you have great ability, knowledge, intelligence, high social position and tons of money, you are still unqualified people. If you lose the goodness and wisdom of your original nature, you will inevitably fall into the paths of animals, hungry ghosts and hell dwellers. You will not be humans any longer.

#### **4. Inherit and carry forward the Way of sages**

Why must people have a correct world outlook, a correct outlook on life and values? As I said before, the “incorrect three outlooks” not only bring disaster to your present life, but also bring disaster to your endless future lives. However, the correct “three outlooks” are not only good for your present life, but also good for your endless future lives. With the right knowledge and perspective, you will be higher and higher on the ladder of life until you change yourself from a mortal to a sage. However, the wrong “three outlooks” will inevitably cause you to become lower and lower on the ladder of life. After a certain level, you will fall into one of the evil realms of animals, hungry ghosts and hells. Isn’t that horrible?! Isn’t that horrible?! Therefore, not only you but also people of insight all over the world should learn the Way of Great Learning.

We should make efforts in two aspects. One is to open up our wisdom and the other is to reveal the kindness and compassion, that is, the morality in our original nature. In everyday life, morality is shown by one’s purified mind and personality. Without a purified mind and perfected personality, one will have large quantities of greed, desires, false ideas, selfish minds and thoughts etc. These weaknesses show that this person’s bright virtue has not been revealed. If a person has a selfless and pure mind, leads a life of dedication, and show unconditional love and same-body compassion to others, this person’s bright virtue must have been revealed. He has rested in the supreme goodness.

©.....**“As the great Way prevails, people all over the world are selfless and for the public. The virtuous and able are respected.” “Although people dislike it when**

**goods are scattered on the ground, they never want to hoard them at home. Although people hate it when they cannot contribute their power to the society, they are never selfish and egoistic.”** In a human society with the great Dao prevailing, everyone is selfless and altruistic. They have a world outlook of selfless devotion and are devoted to others. During such a period of social development, people are all in a noble state of altruism and the whole world is really one community. People in such a noble state of human society certainly have a purified mind, perfected personality, a fully revealed bright virtue and well developed attribute of “loving the people”. At present, the Eskimos still keep such a noble state. This is because they have been isolated from the world, and the people’s good nature is still maintained. In this state of selfless dedication, men are specialized in hunting, and each person contributes his own prey to the public which is evenly distributed among all people. The greater a man’s contribution, the happier and the more glorious he will be. What they get are not for themselves but for the public. There is no such thing as selfishness and egoism. Anyone who makes the greatest contribution to the community (tribe) will be admired and praised by everyone in the society. They themselves feel honored and proud as well. In a society with such noble outlooks on the world, life and values, what people hate most, of course, is to hide things and properties for themselves. This is considered the most shameful act. It is worse than being slapped by others. What’s more, in such an advanced human society, people do not have selfish mentalities and false thoughts at all. People in such an advanced society have a purified mind and perfected character, so they live a happy, valuable and meaningful life.

“People hate it when they cannot contribute their power to society.” According to the social fashion of Eskimos, such a noble society with the great Way reigning did exist in the ages of remote antiquity. Today’s human society is indeed one with retrograded human nature. This can be proved by the Buddha’s view of decreasing human lifespans. Human lifespan has declined and decreased from a lifespan of 84000 years until today’s average lifespan of 70 years. Such a decline in human lifespan indicates that people’s mind and character have been becoming more and more seriously polluted and their moral conduct has been becoming worse and worse. In addition, Lao Tzu also described such a declining development of human society. He said, “When Dao is lost, there is virtue. When virtue is lost, there is humaneness. When humaneness is lost, there is righteousness. When righteousness is lost, there is propriety.” When propriety is lost, there is law. When law is lost, there is great disorder. Today’s human society has almost reached the final stage of human society. In such a stage of human society, morality and civilization are in peril, the culture of sages and worthies has been on the decline, the law of the jungle prevails, the strong eat the weak, and as human nature vanishes, people have been becoming beasts and birds in human clothing..... Although we have not yet regressed to this stage, our human society has obviously “developed’ in this direction. As you see, modern people are becoming more and more selfish. Seeing the selfless dedication of the Eskimos, they are unable to understand it. What’s worse, they consider it funny, and even backward and uncivilized. They never know that they themselves have lost their human nature and their minds have been badly polluted. From the historical development and changes of human society, this human society we live in is not in progress, but in retrogression. It’s still going backwards.

In today’s human society, Dao, virtue, humaneness and righteousness have been lost, ethics are on the decline and the rule of law is not strong and powerful. People today do not believe Dao-prevailing human society talked about by Confucius is true. This is because everyone has been selfish and egoistic for a long time and the whole society has been in such a low mental state. So it is normal for people to think such a noble society is a myth. In fact, even today, the people still have a kind heart. It is just because the lack of the

education of sages and worthies that selfishness and egoism have been rampant in the world. As long as they can propagate the culture of sages and worthies, they completely likely create regionally morally developed human society with prosperous culture of sages. Therefore, it is the most important cause in human society for people to vigorously carry forward the civilization and culture of sages and worthies. The value of human existence lies in the display of human nature and the development of wisdom and morality. In order to continue human civilization, maintain the human nature, open up people's good mind and personality, and develop human kindness, compassion, goodness, humaneness and righteousness, the most important cause in human society today is to inherit and carry forward the Way of Sages. The most valuable attention in human society today is not to develop science and technology but to inherit and carry forward the civilization and culture of sages and worthies. What is the reason? The reason is that if there is not the wisdom and morality of the sages to drive and control science and technology, it is not necessary for humans to develop science and technology. Otherwise, humans will lose more than gain. It is similar to licking the honey at the edge of a knife, which inevitably brings the danger of cutting the tongue.

The decline of the culture of sages and worthies all over the world marks the retrogression of human civilization. Knowing the trend of "development" of human society and the importance of the culture of sages and worthies, we shall inherit and vigorously carry forward the culture of sages and worthies. This is just the right way in the human world. Knowing that you are saving a desperate situation, you still do your utmost to stem a raging tide. By doing so, you are showing love and compassion for the world, you are rescuing those who have an affinity with you and planting in them the seeds of the Way of Sages. It is really difficult for you to do so. I hope that you take this as your own duty. If so, your efforts will be the heroic acts of great heroes.

### III Some statements from Sages and Science

#### 1. Concerning the composition of matter

Students, classical physics has always believed that matter is made up of molecules and molecules are made up of atoms, which are the smallest bricks of matter. It was later confirmed that the atom is composed of electrons, protons and neutrons. Gailman of the United States later put forward a bold idea that these fundamental particles are composed of quarks. That quark is not the most fundamental. Quarks are made up of subquarks. It is not necessary for you to know more about this. It's enough for you to know the big framework. And then what are subquarks composed of? They do not know. Even quarks have not been divided until now. However, over 2500 years ago, the Buddha said in the Shurangama Sutra, **"Consider the nature of earth: its coarse particles make up the great earth; its fine particles make up motes of dust, down to and including dust bordering upon emptiness. If the extremely tiny boundary appearances of those fine motes of dust are divided, they can be divided seven times. If the dust bordering upon emptiness is further divided, it is actually empty nature."** This passage shows that if a mote of dust that corresponds to the level of atom is divided seven times, it will come down to the dust bordering emptiness. The dust bordering emptiness refers to the critical state of matter and energy, a balanced state of granularity and volatility. If an atom, as a mote of dust, is divided seven times, it will be as follows: atoms ① → electrons, neutrons, protons ② → quarks ③ → subquarks ④ → ⑤ → ⑥ → ⑦. The Buddha used the tip of a rabbit hair as a metaphor to show that dust is divided seven times. You've learned about colloidal particles, haven't you? There are large numbers of extremely tiny colloidal particles in the air. But motes of dust are much tinier than colloidal particles. After several comparisons, we can

conclude that the motes of dust discussed by the Buddha correspond to the level of atom.

The dust bordering emptiness refers to the tiniest elementary particle. “Bordering” means neighboring. Emptiness refers to empty space in which there is nothing. The tiniest particle is called “dust bordering emptiness”. If it is further divided, it will become emptiness, that is, empty space. Actually, emptiness refers to energy and dust refers to particle. You have learned wave-particle duality in middle school. Wave refers to energy and particle refers to matter. As you see,  $E$  standing for energy can be expressed by wavelength and frequency, such as electromagnetic. Light is electromagnetic wave but photons are also particles. Light is characterized by wave-particle duality, which just expresses the attribute of dust bordering emptiness. Electrons also have the characteristic of wave-particle duality. The electron is a particle, but also has volatility, so it is called matter wave.

Thus, it can be seen that emptiness refers to energy and dust refers to particles. The dust bordering emptiness is characterized by wave-particle duality. It is dominated not only by the law of the energy world but also by the law of the matter world. The laws of both worlds dominate the dusts bordering on emptiness. This is the characteristic of wave particle duality. The Buddha said, **“There is no fixed dharma the Thus Come One can speak.”** **“There is no fixedness in the primary meaning.”** Among all things in the world, nothing is fixed. They all take on false and illusory appearances, which are processed by our six sense roots. If there were not “the instruments” of the six sense roots, there would not be matter, energy, and the “dharma and appearances” on the consciousness. Therefore, the Thus Come One says, **“All dharmas have an appearance of true emptiness.”** **“All appearances are the non-appearance.”** Both the “empty appearance” and the “non-appearance” are the original nature of true vacuum and absoluteness we each have. They are also the original body (noumenon) of all things in the universe. The noumenon and the original nature come from the same original source and have the same body-nature. It is because the original nature and the original body (noumenon) are true vacuum and absolute that they can display all dharmas and all appearances in the world. These dharmas and appearances are false and illusory and are processed by human sense organs. The noumenon and the original nature characterized by true vacuum and absoluteness are originally the same thing with the false and illusory appearances processed by human sense organs. Therefore, there is not fixed dharma that can be obtained. Here is an example for you to understand this principle. In the high energy state, “an apple” may become “a watermelon”. Have you learned this physical formula,  $p=n+e^+$ ? (Students: Yes, we have.)

Look at the formula.  $P$  stands for proton and  $n$  stands for neutron. The mass of a neutron is greater than that of a proton. However, when a proton decays, it not only produces a large particle ( $n$ ) but also releases a positron ( $e^+$ ). From this formula, it can be seen that when the small proton breaks, it produces the big neutron. How so? Just as the Buddha said, there is no fixed dharma. The Buddha’s sayings are all truth! Scientifically speaking, this is because some of the energy has been transformed into matter. Thus it can be seen that energy can be transformed into matter. What about the nuclear explosion? That is because matter is converted into energy. Isn’t there fixed dharma? There is not. Matter and energy make up all things in the world. Whatever can be made up of is not fixed and should not be considered as objective. Which of the things in the universe is real and fixed? None! Therefore, all things in the universe do not exist at all. They are all “appearances” seen by people who always have “desires”. None of these things are true and real. At this level, all your knowledge cannot solve your problems. Why? You are still in the two-appearance thinking, just like “a donkey pushing the mill”. With dualistic thought based on the separation of subject and object, you will think matter is opposite to consciousness. Who is studying matter? It is a person that is studying matter. A person and

matter has been totally separated from each other. They are no longer as a whole. Matter and the person who studies matter is no longer the same thing. It is completely wrong. As the first step is wrong, the rest will be hopelessly and incurably wrong.

When Einstein was old, he had realized this problem. He said that the universe is a whole. He had been looking for a grand unified field. Now the string theory is moving in this direction. The string theory is of great importance, as we studied last time. What is the importance of the string theory? Its importance lies in the fact that matter is no longer thought as objective existence. Then what is the relationship between matter and consciousness? Matter and consciousness are unified in the cosmic string. All things and all phenomena including subject and object as well as inside and outside can all be expressed by cosmic strings. In this way, they are no longer characterized by the two-appearance. Although there are not coarse mistakes, the string theory is not in place. It is still plagued by consciousness and thought. Why? The string theory has not yet integrated the researcher into the ultimate one-appearance. It's still in the subtle two-appearance. It is like Bodhisattvas who have not broken through the "three subtleties" of "an idea of ignorance". The fundamental "ignorance" has not been broken through, so the fine two-appearance still exists. Einstein's grand unified field has not break through the "three subtlety appearances" of "an idea of ignorance".

The method of scientific research is a research method based on "desire", polarity and opposition with which people only "see the manifested peripheries". This research method cannot prevent the researchers from being influenced and interfered by the two-appearance of subject and object, the perceiver and the perceived as well as the seeing share and the appearance share. Only with "desire-free" cognitive channel can people "see the hidden nature". This cognitive channel is a non-polar method based on no thought of goodness and no thought of evilness. Only through this cognitive channel can people have a complete understanding of the "recondite door to the myriad wonders" and of the truth that "the two come out from the same source but bear different names". The true grand unified field refers to the Wuji (Yi) state of no thought, no action, stillness and immutability. Such a state is the very state of "the suchness of emptied emptiness", put forward by Confucius, which goes beyond all polar relativities and opposites. Confucius had certified such a grand unified state but has been misinterpreted and misread by those ordinary people in the world. There are too many people who use their own polar thinking to understand the mind of those sages, thus seriously distorting the original intention of the sages and badly wronging them. Going from the "stillness and immutability" to "penetrating the causes under heaven", the grand unified field theory unifies the true vacuum and absoluteness and the relativity of all things under heaven. Zhou Dunyi described it as follows: "**Wuji transforms into Taiji**" and "**Taiji is originally Wuji**". If you know that Taiji and Wuji are not dualistic and not different, you will enter the grand unified field. This shows that all dharmas are the one-appearance that has no appearance. Metaphorically, before the piano is played, Wuji reigns, there being nothing. After the piano is played (the "S" line), Taiji reigns, there being various tunes. Our consciousness is also a kind of wave (the "S" line). The string theory has realized that matter, energy and information are closed loops produced by the cosmic strings. Matter and consciousness are unified in the cosmic strings. The string theory is a step closer to the culture of sages. This simultaneously shows the correctness of the culture sages.

## 2. The sages' theories on the evolution of the universe

The Buddha said, "**Blue, red and many other colors, white milk and rock candy, various flowers and fruits, the sun, the moon and light, are not different and not non-different. They are waves arising from the sea water. It is the same with the seven**

**consciousnesses. And the mind is also produced through combination and union.”** All things in the universe are not different and not non-different. They share the same original source and the same the original body (noumenon), so they are not different. All things come from the same source but bear different names, so they are not non-different. All things are not different from each other because they all depend on Wuji as the original body. With “an idea of ignorance”, that is, the “S” line, springs up from Wuji all of a sudden, the truly empty absoluteness has been polarized into relative and opposing existences, which are “not non-different”. How do all things in the universe come into being? They come into being When Wuji evolves into Taiji. In other words, they are produced when Yi is activated or “an idea of ignorance” gives rise to the “three subtleties”. When you say all things in the universe are not different, it means they are the same, for they are all like water moons and mirror images. Wherever there are water moons, there is water; wherever there are mirror images, there is the mirror. All things have the same original body, so they are not different. However, as things, white milk, rock candy, blue and red are really different from each other. They are not non-different. So, it is right for you to say they are different. It is also right for you to say they are not different. Why? This is because there is no fixed dharma. Their relationship is similar to the relationship between the sea and its waves. When winds blow, there are waves arising from the sea. So, when the sea is spoken of, the sea is waves; when waves are spoken of, waves are the sea. The sea and waves are not dualistic and not different. Actually, colors, milk, rock candy, flowers, fruits, suns, moons and light you see today are all “waves” arising from the sea. Originally, the sea and its waves are the same. According to the string theory, all things result from the cosmic strings. Waves are compared to vibrating “cosmic strings”.

According to the string theory, everything, including elementary particles, macroscopic objects, consciousness and thoughts, comes from cosmic strings. When the closed strings of different vibrations are combined, everything in the universe comes into being. Over two thousand years ago, the Buddha said that the creation of all things in the universe is like the waves arising from the sea. In this way, the mechanism and principle of the creation of all things in the universe has been clearly explained. Things mentioned above, such as blue, red, milk and rock candy, flowers and fruits, are insentient beings, and they are called “objective existence” by modern people. Now we come to the seven consciousnesses, that is, the seventh consciousness, the sixth consciousness and the first five consciousnesses. These front seven consciousnesses refer to the consciousness and feeling we each have. How do consciousness and feeling come? The seven consciousnesses and the outside world come out from the same source, like waves arising from the sea. How great the Buddha is to know such profound mechanisms and principles! He has known several thousand years ago that matter and consciousness come from the same origin. “And the mind is also produced through combination and union.” How do waves come out of the sea then? As the wind of realm blows, waves come out of the sea. “They are like huge sea waves blown into existence by strong wind.” As strong winds blow, waves are produced. “They are like the powerful currents stir up the deep and dark chasm.” As strong wind blows, the sea is agitated and waves come into being. They correspond to varieties of cosmic strings. They also show that the existence of the things in the universe has a relationship between wave and the sea. Wave does not differ from water; water does not differ from wave. Wave itself is water; water itself is wave. Wave and water is not dualism but the same thing. This is the true meaning of the expression “not different and not non-different”.

“There is not an end.” Once the evolution starts, when will be the end of the things produced? There is no end to these things. Why? Think about it this way: When water is spoken of, water is the waves; when the waves are spoken of, the waves are water. The

original body (water) never varies but the winds of realms never cease. Therefore, the waves of “all things in the universe” will never come to an end.

**“The sea of store-consciousness eternally exists.”** Where is the universe then? The Buddha called the eighth consciousness *alayavijnana*, i.e., store-consciousness. The store-consciousness is like the sea, which is a metaphor for the cosmic origin here. The sea of store-consciousness is a state of nothingness but can eternally exist. There’s a concept called singularity in the Big Bang Theory. Singularity represents being, but there is still the existence of non-being. Just as Lao Tzu said, “All things under heaven are born of being and being is born of non-being.” This “non-being” corresponds to the sea of store-consciousness that exists for ever. “As the winds of realms blow, different kinds of waves of consciousness are produced.” Here, different kinds of waves of consciousness represent all things in the universe. “There are huge sea waves that are caused by strong winds. There are powerful currents that stir up the deep and dark chasm. They do not have an end. The sea of store-consciousness eternally exists. By moving and prancing, all come into existence.” How are the things in the universe produced, including subject and object, inside and outside, matter and consciousness? They are produced by the blowing of the winds of realms. They are like the waves arising from a pond of clam water as wind blows. These waves include not only the material things we speak but also the consciousness we have. The original body of the universe is compared by the Buddha to calm water to stand for a state of nothingness. All things in the universe are compared by the Buddha to various waves produced by the blowing of wind. Through this metaphor, the Buddha made the origin of the universe very clear. All things in the universe have the original body which is a state of nothingness, namely, the true vacuum and absoluteness. However, once the “S” line (the production of waves caused by the blowing of wind) vibrates, all things in the universe will be produced. This is described as “Wuji evolving into Taiji”. The sages of the East have long made clear the mechanism of the origin of the universe. It’s just because modern people do not have sufficient blessings and virtues that they are unable to learn and study these truth things. Through the efforts of many generations, today’s science can discover the correctness of the great wisdom that the ancient sages had realized.

**“Yi, having no thought and no action, is still and unmoving. However, once activated, it can penetrate the causes under heaven.”** (Yi Jing)

**“Dao produces one, the one produces two, the two produces three, and the three produces all things.”** (Chapter 42 of Lao-tzu)

**“Yi has Taiji, which produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams. The eight trigrams evolve into all things.”** (Yi Jing)

**“In the beginning of the world, the first to form is empty space. The next to form is the formless realm. The then next to form is the realm of form. And the last to form is the realm of desires.”** (The Flower Adornment Sutra)

**“In the sea of perception the nature is clear and round. Round and clear, the perception is perfectly wonderful. When the basic brightness illumines, object comes into existence. With object in existence, the illumining nature ceases. In confusion and falseness, there is empty space. Relying on empty space, various worlds are created. Thoughts settle, making countries and lands. What can know and feel becomes sentient beings. Empty space created within the great perception, is like a bubble arising in the sea. Lands like fine dust motes, subject to outflows, all come forth from empty space. Just as the bubble bursts, empty space is no longer there, How much the less the three states of being! ..... Sight and hearing are like an illusory covering. The triple realm is a vision of sparks in space. When hearing reverts and the cataract is gone, the dusts give way to the great perception that is pure and perfect. When purity**

**is ultimate, the light is penetrating, A stillness shines and includes with it all of empty space. Look at the world from this point of view, and everything that happens is just like a dream.**" (The Shurangama Sutra)

These are the theories made by the Eastern sages of Confucianism, Buddhism and Taoism concerning the evolution of the universe and the cosmic strings. These theories give a clear description of the evolution of the universe.

Look at the first one: Yi, having no thought and no action, is still and unmoving. What is Yi? Yi, which is unchanging and unvarying, is the origin of the universe. It is like zero in mathematics. It is easy for you to understand it this way. Zero, having no thought and no action, is still and unmoving. "Being still and unmoving" responds to the state of the piano without being played in the string theory. In the Buddha's theories, the original body of the universe is compared to the calm water. Before the calm water is disturbed by the wind, it is in a state of stillness and immutability". Yi is the original body of the universe, that is, the original appearance of all things in the universe.

When it is activated by the "S" line, the still and unmoving original body of Yi causes the ten thousand things, i.e. all things to come into being. What does it mean by saying "activated"? It is similar to the "blowing of the wind". "When it is activated" corresponds to "when the wind blows", or "when the piano is played". The ten thousand things under heaven refer to all things in the universe. What are the cause, the original body n and the original source of the ten thousand things under heaven? It is the still and unmoving Yi that causes all things to happen. The instant it is activated, it produces all things in the universe. This is Confucius' description of the evolution of the universe. As the modern string theory shows, there is nothingness in the original state of the universe, just like a piano before being played. After being played, the piano produces notes, which make up various tunes and melodies. These tunes and melodies represent everything in the universe. Attention, please! Are people included in all things in the universe? (Students: Yes, they are.) Are people's thinking and thoughts included in them? (Students: Yes, they are.) Are the suns, moons, stars, mountains, rivers and lands included in them? (Students: Yes, they are.) The ten thousand things under heaven include all such as subject and object, matter and consciousness, inside and outside, etc.

Dao, also translated as the Way, corresponds to zero in mathematics. What does it mean by saying that "Dao produces one"? It refers to the process going from the absolute, non-polar "Dao" to the "one" with invisible polarity. "One" corresponds to "Taiji" in Yi Jing. What does it mean by saying "The two produces three"? It refers to the process going from non-polar Taiji with invisible polarity to the two forms of Qian and Kun with visible polarity. "The two" refers to the two forms. The "three" here does not mean a number but a condition where all things carry yin on the back and embrace yang in the arms, although they are in opposition. Through the condition of carrying yin on the back and embracing yang in the arms, all things come into being without cease. Everything carries yin on the back and embraces yang in the arms and achieves harmony in the invisible interaction. The three gives rise to the ten thousand things. The three is the repetition of the one, namely, Taiji. Therefore, Zhu Xi said, "**Everything has a Taiji.**" Everything in the universe evolves from nonpolarity into a polar two-appearance unity of opposites. When something is to be born, there must be a condition of carrying yin on the back and embracing yang in the arms and achieving harmony in the invisible interaction. Only in this way can a thing be produced.

The Buddha described the evolution of the universe by using empty space, the formless realm, the form realm and the desire realm. Empty space is the first to be formed. "**Emptiness is created within the great perception.**" "**Relying on emptiness, various worlds are created.**" "**Lands like fine dust motes, subject to outflows, all come forth**



**out of empty space.**” Empty space is the first to come forth and worlds and lands of the ten directions the second to be created.

“In the sea of perception the nature is clear and round.” Perception here refers to the great awakening, which is our inborn original nature. The sea of perception refers to the original state which is a wonderfully bright state of the one-appearance. We all have the perceiving nature. When you get rid of your matter state, there is still the energy state left. When you get rid of your energy state, there is still information state left. When you get rid of all of your information structures, there is still the pure information state left. The pure information state is called the perceiving nature. The perceiving nature manifests itself at the very moment! Here is a metaphor. If we didn’t have the perceiving nature, we would never wake up after we fall asleep. Why can you be awakened by others? It is because you have the perceiving nature.

The original source of the universe, for sentient beings, is called the perceiving nature or the original nature; for insentient beings, it is called Dharma nature or the original body. The Dharma nature and the perceiving nature are the same one. Master Hui Neng called Dharma nature and the perceiving nature the self-nature. The self-nature is shared by all. That is, subject and object, inside and outside, matter and consciousness have the same original nature. Hui Neng said, **“All dharmas are inseparable from the self-nature.”** All things and all phenomena are called “dharma”. All things and all phenomena do not leave the self-nature. Now you see, we originally have the same great and full wisdom. As a result, having heard that “Bodhisattvas should produce a mind which does not rely on anything”, he suddenly manifested his bright virtue. In other words, he had understood his mind and seen his nature. The mind here is the very perceiving nature.

All dharmas are inseparable leave the self-nature. The self-nature is non-polar. No matter when you cling to the mind or things, you have gone to the end of polarity. When you cling to either the right or the left, you just acknowledge one end but deny the other. Without the right, how could there be the left?! Left and right are united in opposition. If there is left first and then right, the unity of opposites will not be established. When the unity of opposites is not established, the law of unity of opposites does not exist any longer. Every dharma is subject to the law of unity of opposites. Therefore, all dharmas do not leave the self-nature. The self-nature is true vacuum and absolute while all dharmas are polar and relative. All dharmas do not leave the self-nature. In other words, relativity does not leave absoluteness; absoluteness does not leave relativity; and relativity and absoluteness are originally not dualistic. Therefore, a pole cannot exist independently. When you say there is a time order when polar things come out, you go against the Buddha’s wise conclusion that polarized and opposite things are homologous and simultaneous.

The sea of perception is exactly the wonderfully bright true mind spoken of by the Buddha. They are concerned with the original body. Here, “round” means being pervasive; “clear” means being originally pure and tranquil, and having nothing in it. The sea of perception pervades the Dharma Realm and has no boundaries. It is infinite and boundless, originally pure and tranquil, still and unmoving. “In the sea of perception the nature is clear and round. Round and clear, the perception is perfectly wonderful.” This round and clear original source and original body is exactly the perceiving nature we each have. Although having nothing in it, this perceiving nature is a real, clear and distinct existence. Just as Lao Tzu said, **“Look at it and spot the invisible one called flatness. Listen to it and hear the inaudible one called rareness. Reach for it and grasp the untouchable one called subtleness.”** This perceiving nature transcends form, sound and feeling and has nothing at all. However, it can be transformed into all things in the universe. Like a piano, it originally has no tunes or melodies before it is played, but it can produce endless tunes and melodies

after it is played (activated). Last time, I told you a story about the conch. The emperor pointed to the conch and said, “Sing to me.” The conch replied, “I can’t.” The emperor got angry and began to curse the minister. “You are deceiving me.” The minister said, “I did not deceive you. If you don’t play the conch, there are not any tunes in the conch. If you can play, the conch can show you endless tunes and melodies.” Before the piano is played, there are not any tunes or melodies; after it is played, there are endless tunes and melodies produced from the piano. Isn’t it wonderful? It is miraculously and perfectly wonderful! The wonderfulness lies in the fact that it is true vacuum but it can wonderfully display endless existences. The conch is true empty, which represents absolute vacuum, namely, true emptiness. But after it is played, it can wonderfully show endless tunes and melodies, which symbolize all things in the universe. This process of producing is described as “wonderfulness”.

Originally, the perceiving nature is “round and clear”. That is, it is in the one-appearance state which has no appearance. But now “when the basic brightness illumines, an object comes into existence.” Because of an idea of ignorance, the tree subtleties are produced. Or Wuji has been transformed into Taiji. The three subtleties refer to the seeing share, the appearance share, and the whole Taiji. With “ignorance”, the ignorant one does not know the one-appearance, so it tries to shine and illuminate itself. Thus “an object” suddenly appears. Now what is able to shine and illuminate is called “the seeing share”, and what is shone and illuminated is called “the appearance share”. The seeing share and the appearance share are coarse appearances, and form a polar pair of subject and object. “Object” here is one of the two opposites. Is there really this “object”? There is no such thing as “object”. But with ignorance, one falsely thinks that there exists an “object” as well as a “subject”. The perceiving nature of non-polarity is a one-appearance state. As the basic brightness illumines, it establishes knowledge on knowledge and view, thus producing the false thought of ignorance. The perceiving nature that can divide the one-appearance has been transformed into the “basic brightness”. This is the process in which the non-illusion has turned into illusions as the self-mind tries to grasp at the self-mind. This process is described in the Shurangama Sutra as follows. “The nature of perception is inevitably bright. It is false for you to make the perception bright. Perception is not something that can be made bright. To make it bright, object is to be established. With object falsely established, you as false subject come into being.” Originally, there is the original body and the one-appearance. Because the seeing share and the appearance share are falsely divided, the opposition between subject and object is established.

Now I am giving you another example to make you understand this principle better. When you look at yourself in the mirror, the person you find in the mirror is exactly you yourself. But you can become muddled and confused while looking in the mirror: How strange it is! The person in the mirror has two eyes and a nose. But where are mine?! In fact, no one in the world can see his own eyes and nose. Can you see your own eyes and nose? A muddled and confused person does not know that the eyes and nose of the person in the mirror are exactly his own eyes and nose. Having been muddled and confused, people do not know that the person in the mirror is their own image. This is the meaning of the sutra line that “when the basic brightness illumines, object comes into being.” Unable to know that the person in the mirror is exactly their own image, muddled and confused people consider it is an objective existence. All of a sudden, both subject and object are falsely established. Now, those who are muddled and confused are in a completely false situation.

“With object in existence, the illumining nature ceases”. Having been confused, people do not admit that the images in the mirror are their own, but think that these images are objective existence. With objective existence established, the “illumining nature” of the

one-appearance wonderful brightness does not exist any longer. The “illuminating nature” refers to the one-appearance wonderful brightness of the perfectly fused non-polarity. With “object” falsely established, the one-appearance illuminating nature has evolved into a two-appearance state, so those who are in confusion no longer know that empty space is originally the self-nature of the one-appearance absoluteness. People who are in confusion think that empty space is objective existence. This is the meaning of the sutra line that “in confusion and falseness, there is empty space.” Empty space here is object. Now, as you see, being muddled and confused, people do not know that all things in the universe as well as they themselves have the same noumenon and the same appearance; that the perceiving nature is all pervasive; that there is only the existence of the perceiving nature which is the original source of the universe. Not knowing the original nature of the nature emptiness, they falsely make it turn into insensate space. “With object in existence, the illuminating nature ceases.” The false division between subject and object as well as between inside and outside transforms the original nature of true vacuum (emptiness) into dim and dark empty space. This is the meaning of the sutra line that “in confusion and falseness, there is empty space.”

“Relying on empty space, various worlds are created.” Where is your world? It is in empty space (the void). Where are you? You are in your world. All worlds are in empty space. Where are subject and object then? They are both in empty space. In another passage of the Shurangama Sutra, the Buddha said, **“In the dim and dark space, the darkness concentrate and turns into matter.”** This is another way of expressing that “relying on empty space, various worlds are created.” The universe, the world, subject and object we are talking about all depend on empty space for their existence.

Look at the next sutra line. “Thoughts settle, making countries and lands.” How do the countries and lands in the worlds of the ten directions come into existence? These worlds come into existence by “the settlement of false thoughts”. Having been confused, your false thoughts condense into the four great elements and your strong false thoughts turn into insentient countries and lands. With an idea of ignorance arising, the original nature of true vacuum and absoluteness has been turned into two parts, the seeing share and the appearance share. When you get confused, you will have endless false thoughts. The more false thoughts you have, the stronger your false thoughts will become. In the end, the strong false thoughts transform the seeing share into sentient beings and the appearance share into insentient beings. In this way, the one-appearance original nature of true vacuum and wonderful brightness has been transformed into countries and lands as dependent retribution and living beings as proper retribution. This is the meaning of the sutra lines that “thoughts settle, making countries and lands. What can know and feel becomes sentient beings.” As a result of strong false thoughts, the seeing share becomes sentient beings, which are falsely regarded as subject. As a result of strong false thoughts, the appearance share becomes insentient countries and lands, which are falsely regarded as object. Actually, sentient beings and insentient beings, which have the same original source and the same noumenon, are caused by the false thoughts of ignorance and confusion. Therefore, the Buddha said, “The first to form is empty space.” And the next to form is the world. “In confusion and falseness, there is empty space. Relying on empty space, various worlds are created.” Countries and lands and living beings have the same original source, namely, the great perception.

“Emptiness is created within the great perception.” Where does emptiness come from? It comes from the great perception, which is our original nature. The sea of perception is also called the great perception. Remember this line. Now answer this question: Whose is this great perception? The whole human race has the same great perception. Sages and the ordinary people have the same great perception. The Buddha and we living beings have the

same great perception. This is the Buddha's point of view: the mind, the Buddha and all beings have no difference. All things in the universe have the same original source and have no difference. "Both sentient and insentient beings share the same seed-wisdom." "The true suchness within the body is the same as that without; the sentient and insentient beings share the same body." The piano is the same and shared by all, and the great perception is the same and shared by all. However, while playing, different people have different effects. Even if it's the same tune, different people have different effects. This leads to differences among countries, lands and living beings.

Who creates the differences among countries, lands and living beings? These differences are created by living beings themselves according to the karmas they have created. "Emptiness is produced in the great perception. It is like a bubble arising from the sea." The great perception is compared to the sea. A bubble is very small and there are countless numbers of bubbles in the sea. In our view, empty space (the void) is infinitely great. But empty space is still a false appearance in the great perception, just like a bubble in the sea. Everyone has his own world. Everyone has his own universe. Everyone creates his own world. Everyone creates his own universe. You play a piece of music; He plays a piece of music. Everything is like a bubble arising from the sea. For the sea, the bubbles produced cannot influence it. For the piano, the music produced cannot affect it. It's just that you create your own world according to the tunes you play. Therefore, the phenomena happening in your world are different from those happening in others' worlds. This is because the tunes you played are different from those others played. Your world shows what you have played. His world displays what he has created. Your tunes show your own world. His melodies present his own world.

Now, from these examples, you should know that you all share the same perceiving nature, the same sea of perception and the same piano. Although all of you use the same sea of perception and the same piano to play tunes, the tunes produced are different from each other. As a result, a very important conclusion has been drawn, that is, everyone has his own world!

### **3. Water moons and water have the same body and are not dualistic.**

Modern science has advanced in the direction of the great wisdom of sages and worthies. Some fields of science have even touched the edge of the great wisdom of sages and worthies. For example, Wang Yangming has been honored as the originator of quantum mechanics, which shows that some people of insight in the West have begun to realize the great wisdom of Eastern sages and worthies. By learning the culture of sages and worthies, they will gradually become enlightened. To what extent have they become enlightened? With the development of modern quantum mechanics, it is realized that there is no separation of subject and object; that subject and object are inseparable; that the existence of the outside world cannot leave the observation of the subject; and that the subject's consciousness cannot exist without the outside world. They are the premise of each other's existence. These conclusions are consistent with the Buddha's conclusion that the sense-roots and the sense-dusts have the same source. With further development, they will gradually realize that **"The nature of consciousness is empty and false, and is like sparks in space."** **"Because of the sense-dusts (the sense objects), there is awareness; as a result of the sense-roots (the sense organs), there are appearances. The appearance and the seeing, both devoid of a nature, support each other like two intertwining reeds."** Both the appearance and the seeing have no nature and are like two entwined weeds. For all the things inside and outside, subject and object, there is no objective existence; there is no fixed dharma to obtain; and there is nothing to depend on. There is nothing obtainable.

Only the original nature of true vacuum and absoluteness exists. All other things, such as the universe, time and space, etc. do not really exist. Just as the Buddha said, “**All conditioned dharmas, are like a dream, an illusion, a bubble or a shadow; Like dew or like a lightning flash. Contemplate them thus.**” The string theory in modern science has revealed the truth that all things in the universe “are empty of self-nature and arise from conditions” and “arise from conditions and are empty of self-nature”. This has been close to the originally empty state of self-nature in the culture of sages and worthies.

The Buddha said, “All conditioned dharmas, are like a dream, an illusion, a bubble or a shadow; Like dew or like a lightning flash. Contemplate them thus.” These conditioned dharmas include subjective consciousness as well as objective matter. But these conditioned dharmas are dreams, illusions, bubbles and shadows. Do you dream? Can you show me the dream you had last night? You can’t. Although you can’t get your dream shown, you should not say there are not dreams. Fortunately, everyone dreams, so dreams are wonderful metaphors to make others understand. Suppose there were some people who do not dream, there would be trouble. They would be unable to understand dreams and also think those who dream are spreading rumors to create trouble. Because everyone dreams, dreams are the most expedient means to make others understand. An illusion stands for magic. A bubble stands for water bubbles. After a bubble bursts, there is nothing. Shadow stands for false existence. At present, films we watch are more accurate metaphors. As we see, the images on the screen are all false, illusory and unreal. Whatever is shown on the screen takes on an empty and false appearance. “Like dew or like a lightening flash.” As soon as the sun shines, the morning dew disappears. Can lightening stay in the sky forever? No, it can’t. All conditioned dharmas, which are like dreams, illusions, bubbles, shadows, dews and lightning flashes, are empty and false. None of them is real existence. They should be regarded in this way. Can you exist forever? (Students: No, we can’t.)

So you are also empty and false! As I explained to you last time, protons have the longest life. However, they still have a lifespan. Can they exist forever? They cannot exist forever. Every appearance that cannot eternally exist and undergoes birth, death and change is a false and illusory one. If you are able to see that all appearances are non-appearance, you will see the Thus Come One. All the appearances you see are not the true appearance that eternally exists and undergoes no birth, no death and no change. The true appearance is called the noumenon, or the absoluteness and true vacuum. It is also called the real appearance by the Buddha, Dao by the Taoists, Yi in Yi Jing, Wuji by Zhou Dongyi and zero in mathematics. If you see all appearances as the original body of true vacuum and absoluteness, i.e. the true appearance, Dao, Yi, Wuji, zero, you have seen the absolute truth (the Thus Come One.)

Now let’s have a look. Can zero serve as a divisor? Zero cannot serve as a divisor. The reciprocal of zero is infinity. Zero by zero equals zero. Zero plus zero also equals zero. Zero is exactly the still and unmoving “Yi” spoken of by Confucius. Zero is a wonderful metaphor. This zero is “non-appearance”. Positive one and negative one are appearances. All positive and negative numbers in opposition can be compared to “all appearances”. All relative and opposite numbers are to express the existence of zero, and they themselves are zero. How can see it? Positive one plus negative one equals zero. Positive two plus negative two equals zero. Positive one hundred plus negative one hundred equals zero. Positive infinity plus negative infinity still equals zero. As you see, although relative and opposite numbers change and vary ceaselessly, zero remains unchanged. No matter how many different movies are shown on the movie screen, such as Journey to the West, Romance of the Three Kingdoms, or Pearl Harbor, the movie screen never changes. It should be known that the images and the movie screen have the same original body (noumenon). They are originally one thing and cannot be separated from each other. If you can realize that the

images and the original body (the movie screen) are inseparable and not dualistic, you will see the Thus Come One. No matter what images and pictures are shown on the screen, such as Sun Wukong, General Zhang Fei or Jia Baoyu, the images and pictures are not the original appearance of the movie screen. The movie screen's original appearance is the "non-appearance". However, all the images (all appearances) displayed on the movie screen and the original appearance of the movie screen ("non-appearance") have the same original body and cannot be separated from each other. This is the truth that all appearances are non-appearance. Having known this truth, you will see the Thus Come One. The Buddha also said, "There are neither appearances nor non-appearance. All appearances manifested are the non-appearance. The non-appearance can manifest all appearances. This is the real appearance."

The Thus Come One, also called the Tathagata, stands for the real appearance. The Thus Come One also refers to zero. The background of all numbers on the three-dimensional number axis is zero. Zero is the real existence and is eternal. This zero is the Thus Come One. You should know that all appearances are to express the true appearance and they themselves are the true appearance. Similarly, all relative numbers are to express zero and they themselves are zero. You should also know that where there are water moons (all appearances), there will be water (the real appearance of the original body). Water moons and water share the same body and are not dualistic and not different. In this way, you'll know the absolute truth. If you are able to know the original body of all things in the universe, you will have entered the absolute truth, and you will inevitably have great wisdom. When one can fully understand the relationship between water moons and the water, between mirror flowers and the mirror, and between movies and the movie screen, his own movie has been over. He doesn't have to stay in the cinema anymore, just waiting to see Li Kui, a funny bandit or Diao Chan, a fabulous beauty in movies. If there were a person who refused to leave so as to see Li Kui and Diao Chan, would this person be very muddled and confused?! Likewise, if you become attached to all things in the universe, which are actually empty and false, won't you be muddled and confused? When we cannot see through the false appearances and spot the real appearance immediately we see things, we have already had no wisdom. Now if we even become attached to those false appearances, aren't we muddled and confused?! It is difficult for us to know the truth that "all appearances are empty and false". It will be more difficult for us to "see all appearances as the non-appearance"!

## IV The Common Understanding of Sages and Worthies

### 1. Zero is all numbers and all numbers are zero.

Wuji	Taiji	yin and yang	five elements	all things	man	Zhou Dunyi
Dao	one	two	three	all things	man	Lao Tzu
Yi (state)	Taiji	two forms	four emblems	eight trigrams	man	Yi Jing
DROR	formless realm	form realm	desire realm	all things	man	Buddhist sutras
Great Yi	Great beginning	Great start	Great simplicity	all things	man	Lie Zi
Emptiness	Cosmos	energy	earth	all things	man	Huai Nan Zi
Primary beginning	one	virtue,	Heaven's Destiny	shape	nature	Zhuang Zi
Zero	one	two	three	4, 5, 6	7, 8, 9	Mathematics
Wuji	Taiji	yin and yang	five elements	all things	man	Zhou Dunyi
Dao	one	two	three	all things	man	Lao Tzu
Yi (state)	Taiji	two forms	four emblems	eight trigrams	man	Yi Jing
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Emptiness	Cosmos	energy	earth	all things	man	Huai Nan Zi
Primary beginning	one	virtue,	Heaven's Destiny	shape	nature	Zhuang Zi
Zero	one	two	three	4, 5, 6	7, 8, 9	Mathematics

Now look at the expositions of ancient sages and worthies on the cosmic evolution.

Notes: 1. DROR stands for the Dharma Realm of One Reality.

We should grasp the spiritual essence of these theories and teachings, the common starting point of which is a state of nothingness. Notice that this starting point can be represented by zero in which there is nothing at all. So, when you want to understand the evolution of the universe in the culture of sages and worthies, you'd better start with zero on the number axis. If you understand this way, all problems will be easily solved.

Now let's look at Wuji in which there are no poles, no points, no limits, no beginnings, no ends and no boundaries. In other words, it is a boundless and infinite thing. A boundless and infinite thing is inevitably a "thing" having nothing in it. Even if there is a very tiny thing in it, say, a photon, it cannot be boundless, infinite and without a starting point. The

true one has nothing in it and doesn't depend in time, speed and space for its existence. As you see, we are unable to run fast, for we have mass. With mass, we are controlled and locked dead and cannot be pervasive. A pervasive "thing" must be a "thing" having nothing. Only having nothing can a "thing" be pervasive in the world without moving. What does it mean by saying "being pervasive without moving"? Here is a metaphor. Look! I am standing on the platform. Have I moved to other places? No, I haven't. However, I am pervasive in the worlds of the ten directions and in the Dharma Realm. This is called "being pervasive without moving". To be pervasive without moving, you must have nothing. While you have nothing, time, space and speed no longer exist. Or to put it in another way, time, space and speed are zero. When the speed has reached infinity, the speed will be zero. That is, there will be no speed. This is a speed with no speed, also called "being all-pervasive without moving".

Additionally, having nothing means having everything. It is very hard for you to understand this principle the first time you hear it. How can having nothing mean having everything? Let's look at zero again. Zero has nothing in it but it can display all numbers. All numbers are to express zero and they themselves are zero. Zero can be expressed as a positive infinity and a negative infinity. But the sum of positive and negative infinities is still zero. Notice that zero has nothing in it. But the reciprocal of zero is infinity, which contains unlimited numbers of numbers, that is, things. Look! Zero that has nothing is the infinity that has everything (every number). Now, let's go on. How much is the reciprocal of infinity? The reciprocal of infinity is zero. Attention, please! When you have nothing, you have everything. The reason behind this theory is too deep and profound. Through this example, you should understand that zero on the number axis has nothing, but all the numbers on the number axis, whether large or small, are owned by zero. So it should be known that zero has nothing as well as everything in it. Zero characterized by non-polarity can display an infinite number of polar and opposing numbers. Positive one is opposite to negative one. Positive one point zero zero zero zero zero one is opposite to negative one point zero, zero, zero, zero, zero one. Is there an infinitesimal gap on the number axis? No, there isn't. The more zeros there are after a number, the smaller the gap will be. It is easy for you to understand this principle this way.

Zero with nothing in it can be pervasive and exist in all parts of the number axis that has no gaps or spaces. Your hair is very thick but there are still gaps, aren't there? There are! You say water is thick but there are still gaps between water molecules. You say the density of steel pipes is high, but its gap is also very large. Superfluids can flow out of them. Only zero has no gaps and no spaces. There are no gaps between those relative and opposing numbers used to illustrate and express zero. This just shows that having nothing is equal to having everything. To put it in another way: only by having nothing can you have everything. You should understand this principle. Absoluteness is relativities; relativities are absoluteness. Non-polarity is all polarities; all polarities are non-polarity. The two sentences contain all the principles of the universe and life. Let's go on. Has anyone explained to you such a term as "seeing through all and putting down all"? What does it mean? "Seeing through all and putting down all" means that you should know there is nothing at all in the world and that all things in the universe are false. Only when you have reached such a state in your understanding can you have everything and possess all!

When one can renounce all and give up all, including the self, this person will be in a state of no self, that is, selflessness. The possessions you have are based on the self you have. Just because of the self, you have all things in the universe. Without this self, what do you have? A philosopher in the West said, "I think, therefore I am." But he didn't know the reason why the world exists. "I think, therefore I am", but what if I don't think? If I don't think, where am I?



.....Therefore, when you are selfless, you will be in zero state. Zero in mathematics is equal to a state of no self or selflessness. What's the size of zero on the number axis? Zero is the background of all numbers, so it can be both infinitely large and infinitesimal. As you see, all numbers exist in the background of numberless zero. The numberless zero can manifest and display all numbers. This shows that only selflessness (no self) is the great self, that is, the true self.

## 2. There is only one.

As was explained previously, all movements and changes happen against the background of motionlessness and changelessness. Movies are shown on the movie screen where there is nothing. Therefore, all beings are in the background of non-being. Now, here is a very important question: Are being and non-being one thing or two things? (Students: They are one thing.)

You are very wise. Are the movie screen and the movies shown on it one thing or two things? Are the mirror images and the mirror body one thing or two things? They are not two but one! Note that mirror images do not differ from the mirror; the mirror does not differ from mirror images. Mirror images are exactly the mirror body; the mirror body is exactly mirror images. Are zero and the numbers on the axis one or two? They are not two but one. When zero is spoken of, zero is all numbers; when all numbers are spoken of, all numbers are zero. Take the famous cotton in Xinjiang as an example. When cotton is plucked, are there clothes, hats, shoes and socks in the cotton? (Students: No, there aren't.)

Yes, you're completely right! There are not clothes, hats, shoes or socks in cotton. However, after spinning, weaving, cutting and sewing, cotton has been made into hats, pants, shoes and whatever you want. Has cotton fiber been changed? Has the high polymer been changed? (Students: No, they haven't.)

Though the hat is noble and the shoes are stinky, they are made from cotton. So, are cotton and the clothes, hats, shoes and socks one or two? (Students: They are just one.)

Now, you have fully understood this principle. You are really wonderful! It is very important to know this principle. Clothes, hats, shoes and socks are all cotton. Where is cotton then? Cotton has been transformed into clothes, hats, shoes and socks. Through this example, you can know this principle better. In this way, you can be baffled by none of the principles written on the blackboard. With one penetrated, the rest will be easily penetrated. Let's explore further. Zero is cotton and numbers are those clothes, hats, shoes and socks. Look! In "zero", there are not clothes, hats, shoes or socks. But all numbers (clothes, hats, shoes and socks) are made of the cotton of this zero, aren't they? What is zero transformed into? The cotton of zero has been transformed into clothes, hats, shoes and socks. Conversely, what are clothes, hats, shoes and socks? They are exactly cotton! It's so easy. This shows clothes, hats, shoes and socks and cotton are not two (duality) but one (oneness).

The problem is that, since countless eons, we have foolishly focused on clothes, shoes and socks but not cotton. We have been attached to false appearances for unlimited numbers of eons. Those who are attached to false appearances are mortals. If you can know that clothes, shoes and socks are cotton, you have transformed yourself from a mortal into a sage at the very moment. Is there a big difference between a sage and a mortal? No, there isn't. It is as easy as turning over the palm. With the palm turned over, you are a sage. If you can't, you remain a mortal. What is a sage? A sage refers to the one who knows clothes, hats, shoes and socks ("all appearances") are exactly cotton ("non-appearance") and cotton ("non-appearance") has been transformed into clothes, hats, shoes and socks ("all appearances"). So cotton and clothes, hats, shoes and socks are not two (duality) but one (oneness). This is the meaning of the sayings: "All dharmas have no production and no

destruction, no appearance and no action.” “The appearances of all dharmas are the one-appearance, that is, non-appearance.” This is called the Non-Duality Dharma-Door.

If you understand the Non-Duality Dharma Door, you will be a sage. Let's explore further. Even such concepts as clothes, hats, shoes, socks and cotton have to be abandoned. Here is another example. Gold can be made into various ornaments and vessels, such as gold earrings, gold necklaces, gold bracelets, gold watches, gold cups and so on. If these gold ornaments are piled up together, standing far away, can you still see and distinguish between gold earrings and gold rings? You can't. All you can see is just a pile of yellow gold. Gold does not differ from gold ornaments and vessels; gold ornaments and vessels do not differ from gold. If you can see through all the gold ornaments and vessels and immediately spot the gold, you will have entered from relativity into absoluteness. You have known where the gold body lies. It is these gold ornaments and vessels. If you can see through gold ornaments and vessels and spot the gold body, you should go further to rid yourself of the appearances of those gold ornaments and vessels until you come to the unmoving state of thusness. When you do not make comparisons and discriminations any longer, you will be in the unmoving existence of thusness, that is, the ultimate real existence.

Zhou Dunyi realized this real existence and called it “Wuji”. Lao Tzu came to this state and named it “Dao”. Lao Tzu said, “I do not know its name, so I named it Dao.” Fu Xi stepped into this horizon and used “central emptiness” of the Pre-Heaven Eight Trigrams to depict it. Confucius entered this realm and coined “Yi” to express this condition after he received the message from Fu Xi. The Buddha certified such a level and gave it many names, such as the Dharma Realm of One Reality, the real appearance of true thusness, the wonderful mind of true thusness and so forth. As you see, the concept of the Dharma Realm of One Reality is very significant. Only this realm is the true one. The rest are all fake and false. Only zero is the true one, the rest numbers are all false and fake. Why are those relative and opposing numbers fake and false? The reason is that positive one and negative one cannot exist forever. The appearances of the positive and negative numbers are just to evidence the existence of zero. All relative and opposing numbers are just the evidence of the existence of zero and they themselves are zero. As a result, zero is also the Dharma Realm of One Reality.

All things in the universe, including sentient and insentient beings, all use “zero” as their original source. As the original source, zero is the point from which the evolution starts. Zero first evolves into Taiji, which is also called one (in mathematics). The one evolves into two and the two evolves into three and all the way to nine. Which is bigger, ten or nine? Nine is the biggest number. Number returns return to zero again after nine. As you see, zero corresponds to ten, twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety, one hundred, all the way to one thousand, ten thousand, one million, ten million, one billion..... They are all zero's correspondent positions. This evolution goes from Wuji to Taiji, to yin and yang, to the five elements, and to all things. Among all things there is one thing. What is it? Yes, it is man. To make man stand out, man is called the leader of the creatures. Actually, man is just one thing in the ten thousand things, just like a number in the countless numbers on the axis.

Now, let's go back to the previous point. Originally, all things are possessed by the noumenon where there is nothing. They are illusorily transformed appearances displayed by the noumenon. Why are they false and illusory? Analogically, the numbers on the number axis are polar opposite numbers. They are false appearances and cannot eternally exist. The sum of two opposite numbers is zero. Only zero can eternally exist and remain unchanged.

Why can't zero be divisor? Zero cannot be divisor. If zero was divisor, it would be infinity, which means everything. The reciprocal of this infinity is nothing. This just shows that

nothing is just everything.  $\frac{1}{\infty} = 0$ ,  $\frac{1}{0} = \infty$ . Thus it can be seen that countless opposite numbers are just used to explain zero. They are all illusorily transformed appearances and not real existences. All of the illusorily transformed appearances are displayed by zero of true vacuum and absoluteness. They are used to prove that only true vacuum and absoluteness is the only real "existence". Simultaneously, it also shows that all opposite numbers (illusorily transformed appearances) are exactly zero. Therefore, the Buddha said, "If one sees all appearances are non-appearance, one sees the Thus Come One."

The Buddha said, "All appearances are empty and false." All numbers, which include Yin and yang mentioned above, the five elements, all things, man; one, two, three, all things, man; the formless realm, the form realm, the desire realm, all things, man; the original beginning, the original commencement, the original simplicity....., are all empty and false appearances. If you are able to see clothes, hats, shoes and socks are cotton fiber, and that all numbers are zero, you see the Thus Come One. The Thus Come One is a symbol of the absolute truth. You must pursue the absolute truth. Otherwise, you will be always in the empty and false appearances. Those who can't find the absolute truth are muddleheaded until they die. When you find out the true vacuum noumenon and original nature, you will be in a new realm and see all things in the universe in a new way. It turns out that all things in the universe are true and real existence. But now, to you, all things in the universe are still false and illusory appearances. However, you must see through these false and illusory appearances so as to spot the real appearance of true appearance which is a state of true vacuum and absoluteness, as if you must see through the false mirror images to find the mirror, and see through the relative and opposite numbers to find zero. This is your mission.

Only zero goes beyond the law of circulation and cycle. Apart from zero, nothing else can make you free, unfettered and untrammled. Students, have you ever heard about the cultivation-refinement? Cultivation-refinement is not mysterious at all. There is very real content in it. The purpose of cultivation-refinement is to break away from the false and illusorily transformed appearances and enter the still and unmoving noumenon of true vacuum and absoluteness. To put it in a simple way, it is to lead the cultivator to enter the state of zero, which is exactly the realm of Daluo Immortals in Taoism, Buddhas in Buddhism and sages in Confucianism. As you know, the grand unified field Einstein had been searching for is just zero. Only zero unifies all numbers. What scientists do is unify the four different types of interaction, that is, the strong interaction, the weak interaction, the electromagnetic interaction and the gravitational interaction. They think that the unification of the four different types of interaction leads to the unification of all things in the universe. Who actually unifies all things in the universe? It is this zero (the noumenon) that unifies all. However, because they attach little importance to Buddhist sutras, Yi Jing and Dao De Jing, and are unable to understand the civilization and culture left by the sages of Confucianism, Buddhism and Taoism, so they are restricted and limited by their own knowledge. Once, Einstein raised the following question: Does the moon still remain in the sky when it is not looked at? Students, this is a very difficult question. But if you have understood the principle mentioned above, you can easily find the key to this question. The moon is an appearance, one of the false and illusorily transformed appearances. So is the one who looks at the moon. The moon is a thing, and so is the person who looks at the

moon. When a thing sees another thing, it is similar to a falsity that is to see another falsity. When a thing sees another thing, it is that falsity sees falsity, and then two negatives make a positive. When a falsity sees another falsity, they both think they are true. This phenomenon has deceived everyone. Truth can never see truth, as if the eyes can never see the eyes. The original nature is true vacuum and absolute, so the self-body never sees the self-body; the original nature never renounces the original nature. Truth never knows truth. Only falsity can see falsity. This is the root of the confusion of life and death that baffles everyone. When people know that “both truth and falsity are two kinds of falsity”, and there is neither truth nor falsity, they will enter the non-dual realm of being both true and false. When truth is spoken of, truth is falsity; when falsity is spoken of, falsity is truth. Without truth, there will be no falsity. Without falsity, there will be no truth. What is the state of being neither true nor false? It is there being nothing.

©..... All phenomena you see today, including the suns, moons, stars, mountains, rivers, lands and all things in the universe, are all three-dimensional realistic “movie images”. Knowing that all before your eyes are real “movies”, you will have great freedom and great wisdom. Now, answer the following questions: Does the movie screen originally have Journey to the West, Romance of the Three Kingdoms, or Pearl Harbor on it? Does zero originally have one, two, three, four, five, six, seven, eight and nine in it? No, it doesn't. But whatever movies you want to see, the screen is able to show them to you. Notice that the world you see today is not so-called objective existence but images on the film turning inside the projector. If you understand this principle, you will understand the principle of Hui Neng's famous saying: “It is neither the wind nor the banner that is moving. Human ones! It is your mind that is moving.” If so, you are really wonderful! Some day in the future, when you achieve your sudden insight, you will inevitably say, “Yes, it is thus!” And then you will no longer be a mortal but a sage!

Take showing a movie for example. The projector is an eye and all images shown on the screen are all things in the universe we see today. If we don't aim the projector at the screen but in another direction, what will be on the screen? There will be nothing on the screen. So, will the moon still remain in the sky if it is not looked at? Think deeply about it after class. You're not required to penetrate it right away. This question was raised by Einstein he was alive. I wonder whether he penetrated it or not. When one does not look in a certain direction, which is like the projector is not aimed at the screen, there are not images on the screen. So, when our eyes, the projector, are not aimed at the screen, is the moon still shown on the “screen”? Certainly it is not. People who study quantum mechanics in the West have now come to a conclusion that subject and object have the same noumenon and roots (the sense organs) and dusts (the sense objects) have the same original source. The sensory systems of our six roots (sense organs) and the things in the outside world come into being at the same time. There is not an order of time in the coming out of objective existence and subjective consciousness. They come into being simultaneously. Wang Yangming is regarded by Western researchers as the originator of quantum mechanics. As early as in the Ming Dynasty hundreds of years ago, Wang Yangming said that when flowers are not viewed, they are not there. What great wisdom he had! He had cultivated his mind to such a lofty level and state! Oh! It turns out that if the projector is not aimed at the screen, even though there is the content of Journey to the West on the film, there are not the images of Journey to the West on the screen. You think it is right that the moon is not there in the sky if it is not viewed. But another man swears that he does see the moon is hanging in the sky. Why? This is because the projector of that man's eyes is aimed at the moon. Our original nature of true vacuum is an infinite stereoscopic screen. Everyone is a point on the ring and its screen is a stereoscopic “ring”. This “ring” screen which contains the ten directions is showing movies simultaneously. As a result, on the true vacuum “ring”

screen of the ten directions are shown varieties of stereoscopic “images”. However, if the projector (the eyes) is not aimed at a certain direction, on the screen of this direction there are not the stereoscopic “images” which should be shown on it. Therefore, when the moon is not looked at, there is no such moon. Although your eyes are not aimed at the moon, the film inside the projector of your eyes is still moving and changing from kashana to kashana, that is, without cease. So, whether you look at it or not, the stereoscopic images are periodically and cyclically moving and changing ceaselessly. Students, can you understand this? This is the most difficult place. If you can penetrate this player of darkness, you will have solved all problems concerning your mind, your body and your world.

The Buddha said that he appeared in the world only because of the one great matter. What is the one great matter? The Buddha appeared in the world because he wished to lead living beings to open, to awaken to and to enter into the knowledge and vision of the Buddhas. The knowledge and vision of the Buddhas is exactly the Buddhas’ wisdom. It must be known that only the Dharma Realm of One Reality, that is, the wonderful nature of true thusness and the true mind of wonderful brightness, is the only “existence”. The rest are empty and false. In other words, the noumenon of the universe must be known and certified to. As you see, those philosophers also speak of the absolute truth, and the thing-in-itself (noumenon) of the universe, but they are unable to certify to it. However, people like Zhuang Zi, Lao Tzu, Fu Xi, Confucius, Shakyamuni Buddha, and so on, had long certified to such a lofty realm! These philosophers do not study the classics and books left by those sages. Nor do they cultivate themselves to certify to that high level. If so, how can they come to the ultimate state where there is no cultivation, no certification, no gain and no dwelling?! Hegel had studied Dao De Jing, that is, Lao-tzu, so he created “absolute spirit”. It seemed that he understood the true emptiness (vacuum) and absoluteness. But in fact, he had not extricated himself from the entanglement of his mind-consciousness.

### **3. The universe is not evolution but direct manifestation**

Students, now we have come to this stage of evolution. So what is evolution? I still use showing movies to explain to you this topic. Students, can you tell me what the beginning of Romance of the Three Kingdoms is? Every movie has its beginning and its end. When a movie is shown from beginning to end, this movie is approaching the end. The evolution of the universe is also like showing a movie. According to the big bang theory, this universe originated billions of years ago in an explosion from a single point of nearly infinite energy density, infinite high temperature and infinite high pressure. With a big bang, the showing of the film of the universe has begun. This showing (evolution) has been going on, on, on.....With the development of evolution, the universe has been expanding, expanding, expanding..... and then shrinking, shrinking, shrinking..... until it returns to the original point. And then this point explodes again, thus starting another round of the film, namely, another cycle of the evolution of the universe. The period and cycle of the evolution never ends. Evolution has its own beginning and end. Strictly speaking, it is wrong to use the word “evolution” to describe and explain the phenomenon of universe. But why must I still adopt this way to explain it to you? This is because you have been making mistakes, and you cannot understand it if not explained to that way. Now that you understand the above principle, let’s explore it further. Now answer this question: Has the white dragon horse on the screen been running? If you see the white dragon horse has been running, you are deceived by false images. You have been fooled by your own eyes.

As I explained to you last time, a philosopher says that no matter where you go, you are deceived by your eyes. How can we see it? The white dragon horse in the movie has not been running on the screen at all. As you see, the running of the horse is the going of the direct manifestations of the film frames one after another. If a certain film frame gets stuck,

the horse on the screen will become still and motionless. The horse does not run at all. The running of the horse is caused by the combination of the direct manifestations of the film frames. In fact, the images in movies do not move at all. They are all direct manifestations of the film frames one after another. One direct manifestation differs from another direct manifestation, so one scene differs from another scene. Thus, vivid and lifelike false appearances come into existence. All subjective and objective phenomena we perceive are the direct manifestations of the film frames. If you can understand this principle, you should know that the evolution of the universe is also direct manifestation. Actually, there is not evolution at all. Suppose someone had been locked in a dark room for ten years, and knew nothing of the outside world. However, the skandha of his moving had been going on. When he should be released ten years later, all things in the world would just be direct manifestations that should be displayed ten years later. Although he did not go through the evolutionary process of this period of ten years, the direct manifestation still displays itself without cease.

Take watching the movie “The Sea Battle of Midway” for example. You were late and missed the beginning and the first scenes. By the time you arrive, the showing has shown the sinking of the aircraft carrier. The sinking scene of the aircraft carrier is shown on the screen. Now you should know that the universe you see today is not the result of evolution but direct manifestation.

So, students, there is not evolution but direct manifestation. However, Lao Tzu said, “Dao produces one. The one produces two. The two produces three. The three produces the ten thousand things.” Why? You should understand Lao Tzu’s deep intention. Lao Tzu expressed it this way so as to make it better understood. It is not that Dao produces one, the one produces two and the two produces three. It is that Dao directly manifests itself as “one”, as “two” and “three”. In other words, the “one”, “two” and “three” are all “direct manifestation”. All things in the universe are the pictures of direct manifestations frame by frame. I wonder when my hair began to turn white, and nor do you. You might say you did not see it. Even though you didn’t see it, you still don’t know it, because “the seeing” you have is still a kind of direct manifestation. Now, this is another example. Everyone looks in the mirror every day. Can you tell me which part of you comes out first when you look in the mirror, your nose or your eyes, your head or your body, your hair or your teeth? Look! There is no chronological order. They appear at the same time and there is no chronological order in their emergences, because all of them are direct manifestations. Now, look at me. I’m standing on the platform. There’s my image as well as the distant mountains in that big mirror. Can you tell me which one comes out first, my image or the distant mountains behind me? The mirror is a direct manifestation, so is everything in it. When they appear, they all come out simultaneously, regardless of their distances, sizes and numbers. They came out in no chronological order. So, when all of you take a picture, even if you squeeze to the front, your image will not come out first. Why? You are all in the same direct manifestation. All things in the universe that exist simultaneously are also direct manifestation. Common karma leads to the appearance of common direct manifestation. Individual karma leads to individual direct manifestation. The direct manifestation of empty space we see is the same, because the direct manifestation of the “film” of our common karma is the same. Jack’s mother and Tom’s mothers are different, because Jack’s and Tom’s individual karmas are not the same. Everyone has his own unique world. Everyone finds his own unique universe. Everyone displays the direct manifestations of his common and individual karmas, thus forming the direct manifestations of the realm of humans where discoveries are made according to one’s own karmas, that is, the so-called mind, body and world.

#### 4. “Stick-or-yell”, a superb teaching method

Students, apart from direct manifestation, there is still comparative manifestation. Because since countless eons you’ve been so familiar with the discrimination based on comparative manifestation, you’ve been so automatically making discriminations based on comparative manifestation that you don’t know it. You have been deeply confused by the discrimination based on comparative manifestation. Now notice that in direct manifestation there is no difference or discrimination. Comparative manifestation refers to the difference and discrimination we make based on our sense organs and consciousness. We’ve been greatly accustomed to making difference and discrimination. The greatness of ancient sages lies in the understanding of direct manifestation and comparative manifestation. There is no way for you to know direct manifestation at the very moment. Why? For example, when you are quiet, suddenly someone yells “ah” behind you. What you experience at the moment when you hear the yell is the very direct manifestation. As soon as the moment of direct manifestation passes, what follows immediately is comparative manifestation. You say, “You almost scared me to death!” Just because of this unexpected yell, in ancient times of China, a great many people became enlightened at the very moment. They understood the mind and saw the nature. Have you heard of this teaching method of stick or yell? (Students: No, we haven’t.) You, the unworthy descendants, never know the great wisdom of your ancestors. You know KFC and Donald Duck well, with which you are very much familiar.

In order to make you become a sage from a mortal, our wise ancestors created a superb teaching method called “stick-or-yell”. With an unexpected blow with a stick, the comparative manifestation based on your consciousness and discrimination immediately turns into direct manifestation. Or with a sudden yell, your on-going comparative manifestation directly stops and you can no longer make discrimination. Comparative manifestation is discrimination; direct manifestation is a lack of discrimination. With a sudden yell, the mind making discrimination stops right away. The instant the discriminating mind stops, what one is experiencing is the very direct manifestation. In the history of China, there were a large number of people who, with an unexpected blow with a stick or the sudden stimulation of a yell, turned from comparative manifestation into direct manifestation. They immediately enlightened to the original body of the universe, namely, the original nature we each have, which is a fully revealed, real “existence”. Having seen the original nature, one can attain enlightenment and certification at the very moment. And then one directly enters the non-polar world from the polar world. Look! This is the superb and shortcut Dharma-Door of sudden enlightenment, which is the magnificent feat of mankind invented by the Chinese. This superb teaching method can make you at the very moment experience the authenticity of the original body of the universe, and lead you to understand what the original source of the universe is. In other words, this superb teaching method can lead you to enter the state of absolute truth at the very moment.

Students, you should understand the relationship between direct manifestation and comparative manifestation. Direct manifestation is based on non-discrimination while comparative manifestation is based on discrimination. Therefore, if you can stop the discrimination based on your sense organs and your thinking, you will experience the direct manifestation at the very moment. The absolute truth stands exactly before your eyes. This is the method of cultivation and certification created by Master Hui Neng, the Sixth Patriarch of Chinese Chan School. It is described as “being inseparable from the mind at the very moment”. The truth of all things in the universe is exactly at the very moment. With an unexpected blow with the stick or a sudden yell enable cultivators to spot the real existence of all things in the universe. There was a Chan Master called Wuye (no karma) who could make sense of the Three Treasuries and the Twelve Divisions. When he read the

saying that the mind is the Buddha, he couldn't understand it. So he paid a visit to Mazu Daoyi to study the Dharma-Door of sudden enlightenment. He said that he had a rough understanding of the Three Treasuries and the Twelve Divisions but had no knowledge of the saying that the mind is the Buddha. Mazu Daoyi told him the one who was saying "no knowledge" was exactly it; and that the one who stood opposite to Mazu Daoyi was exactly it. Unable to understand Mazu Daoyi's words, Chan Master Wuyue continued to ask about the meaning of "the mind is the Buddha". Knowing that Chan Master Wuyue was not enlightened and that he was still in comparative manifestation, Mazu Daoyi asked him to go back first and asked the question the following day. Just as Chan master Wuyue was about to step out of the threshold, Mazu Daoyi suddenly yelled: "Great virtue!" Mazu Daoyi's yell was extremely loud. With this loud yell, Chan Master Wuyue turned around and Mazu Daoyi instantly asked, "What is it?" At that very moment, Chan Master Wuyue attained sudden enlightenment. He was so grateful that he prostrated himself before Mazu Daoyi. It was so simple and so near! A sudden yell made a man enlightened.

Once, a disciple paid a visit to the famous Chan Master Yaoshan (Medicine Mountain). Just when this disciple was about to ask what the mind of the Patriarch from the west was, he was hit with a stick unexpectedly. This unexpected blow with a stick directly cut off this disciple's stream of consciousness and made it stuck. At this very moment, Daowu, one of Chan Master Yaoshan's disciples, reminded this disciple: "Quickly pay respects to Master to express your gratitude!" With an unexpected blow with a stick, this disciple suddenly awakened to direct manifestation. Had it been a little later, the direct manifestation would have turned into comparative manifestation. That would have been a pity! If direct manifestation is not properly grasped and extracted, it will become comparative manifestation.

Chan Master Yixuan of Linji went to learn the Buddhadharma from Chan Master Huangbo. As soon as he entered the Master's room, he asked a question. But before his question was finished, he was hit with a stick, so he ran away. In this way, he asked three times, and he was hit three times. Having been hit with a stick for the third time, Yixuan was still not enlightened, so he thought he should visit other Chan masters to continue his study. Before leaving, Yixuan went to say goodbye to the Master. The Master told him to visit Chan Master Dayu, and so he did. When he arrived, Chan Master Dayu asked him where he came from. He said he came from Chan Master Huangbo. Dayu asked him what advice he got from Huangbo. Yixuan replied that he didn't get any advice but the three blows with a stick when he attempted to ask questions three times. Hearing his words, Chan Master Dayu immediately exclaimed, "Huangbo has an old granny's earnest heart!" Activated just by this short dialogue, Chan Master Yixuan became immediately enlightened. This is because the direct manifestation had appeared before him when he was hit with a stick but he did not recognize it. Now, when he was reminded, he immediately recognized the direct manifestation and attained sudden enlightenment. At that moment when the direct manifestation, with the help of the blow, appeared before him, he just failed to recognize it, thus missing the best opportunity to extract it. The instant lack of difference and discrimination is exactly the noumenon of the universe and the original nature of each of us. Those who can recognize direct manifestation at the very moment will inevitably become enlightened. When comparative manifestation, i.e. our conscious, discriminating mind, comes and prevails, we will be unable to see the revealed original nature any longer. Chan Master Yixuan became suddenly aware of it when he heard the words, "Huangbo has an old granny's earnest heart!" Oh! That's it! Chan Master Yixuan immediately said: "Huangbo's Buddhadharma is not mysterious at all." Huangbo's Buddhadharma is not abstruse at all but very simple. Having attained sudden enlightenment, Chan Master Yixuan was extremely happy and right away kowtowed to Chan Master Dayu. Chan Master Dayu said, "You, the



little bed-wetting devil, you were still complaining just now. What truth have you awakened to now?" Chan Master Yixuan stood up and punched Chan Master Dayu three times on the side. Chan Master Dayu said to him, "Your master is not me but Huangbo. Go to pay respects to your master to express your gratitude."

Isn't this teaching method superb and wonderful? With this superb and wonderful method, the absolute truth of all things in the universe can be recognized right away. It is really pathetic that such great education created by the Chinese wise ancestors should be abandoned by modern people. What you are learning every day is nothing but comparative manifestations such as A, B, C, D which are based on discrimination and a conscious mind. No matter how much you have learned, the things you have learned are of little use to you in raising your level of life. If we are unable to rid ourselves of the wheel of birth and death, we are muddleheaded until death. With our mind unpurified, our personality unimproved, and our wisdom unrevealed, we cannot go beyond the transmigration, even if we have all kinds of fame and wealth in the world. Can people jump out of the transmigration through their own efforts? No, they can't! However, with the help of the method of stick or yell, people can easily attain sudden enlightenment, thus transcending the transmigration, namely, the wheel of birth and death. If you transcend the matter world and the energy world, you will not be bound by the law of the two worlds. And then you will enter the information world. If you can directly skip to the information world, you will be completely free.

The final destination of science is exactly the ultimate state of the culture of sages and worthies. In terms of this topic, we must go from the comparative manifestation based on discrimination into the direct manifestation based on non-discrimination. If we can come to this stage, we will penetrate cause of all things in the universe. All the moving and changing appearances you see before your eyes are just the "show" of the information structures on your software. Today you watch the movie of "Romance of the Three Kingdoms". Tomorrow you will watch the movie "Journey to the West". Every day there are different movies that are on. This is really the "showing the movie of life". If you can understand this "movie" in your life, you will understand the truth of the movement and change of all things in the universe. It turns out that all things in the universe are the "showing" of the information structures branded on the software. Every day we are all watching "movies" which have been made and produced by ourselves since countless eons. If these "brands" are removed from the software, we will see our real original nature. The original body of all things in the universe will be fully revealed and displayed in front of you.

These theories are beyond the scope of your knowledge. You cannot even dream about them. As you see, some of the top students who have graduated from famous universities and have a bright future choose to live a left-home life. Why? It should be said that they are living a noble life to pursue the ultimate truth of the universe and life. Where is the original source of the universe? Scientists have been searching for it by adopting a method of mathematics as well as a method of observation through instrument. These research methods, based on the two-appearance, are too circuitous, clumsy and awkward. However, scientists still indulge in their tedious and complicated attachment which consumes and wastes large amounts of time and power. Scientists reject what is near at hand but seek what is far away; give up the real but use the false; abandon the one-appearance but adopt the two-appearance; abandon the "most sophisticated instrument" (the human body) but employ the second-hand artificial instruments; give up the direct methods but turn to complicated procedures; abandon the wonderful way of mind but adopt the mathematical way of deduction; and abandon the quick understanding the mind and seeing the nature but get lost in the pursuit of various correct conclusions. All in all, the correct conclusions

scientists have come to after countless hardships are only footnotes and proofs to the absolute theories of the Eastern sages. Scientific results from desire-based research method through which only appearances are studied.” while the theories of sages are based on “the desire-free channel’ which leads people to “see the invisible nature”. Therefore, every time scientists celebrate their scientific achievements, their achievements are covered with dust in the classics of the sages in the East!

The two-appearance research method is always the servant of the Dharma-Door of the one-appearance. It is just that, with the changes of the times, the human race has lost the superiority of software civilization but has been burdened with the clumsiness of hardware civilization. At the Dharma-ending time, everyone worships science. The Dharma-ending time is the time when software civilization is on the decline while hardware civilization is in prosperity. In terms of achievements, the results these two types of human civilization have brought to human society are poles apart! Scientific achievements that consumes time and power are not a quarter as good as the benefit brought to human society by those who seriously study the classics of sages and worthies, cultivate themselves according to precepts, understand the mind and see the nature, enlighten and certify to the great Way, namely, the absolute truth. Even in our time, there are still some people of insight all over the world who give up fame and wealth, study the culture of sages and worthies, pursue the absolute truth and seek the Way liberation so that they can lead a dedicational life to teach and take across more living beings.

## **V Mankind is in Movement and Change**

### **1. Two types of spontaneity and their applications**

Now let’s look at evolution. Everything that evolves goes from zero to one, two, three, four, five, six, seven, eight and nine. In evolution, the level of confusion increases. However, development is not so. In the process of development, the level of confusion decreases. For example, some disordered atoms, molecules, methane, carbon dioxide and water, through photosynthesis, can produce molecules that form plants and the molecular structures that form higher life. These disordered small molecules develop into ordered large molecules, macromolecules and all the way to cells and humans. During this period, there are also such developmental processes as RNA and protein. For example, living bodies gradually develop from single cells into humans like us who can think. This is the process of development. “Development” is not a most accurate word to describe the phenomenon how inorganic matter goes from disorder to order. The reason why we use “development” is for the sake of your understanding. Inorganic matter can be turned into organic matter. There is a precedent in the history of Chemistry for turning inorganic matter into organic matter. What is the name of the first synthesized organic molecule? (Students: Urea.) This is the contribution made by Friedrich Wohler.

As we see, the most important contribution Wohler made in his life was that he synthesized urea with inorganic matter. Before Wohler, chemists believed that organic matter could only be produced in organic bodies. That is, only plants and animals could produce organic matter. Wohler used simple inorganic matter such as oxalic acid and ammonia to synthesize urea, and it caused a sensation in the world. People then knew inorganic matter could be synthesized into organic matter. Only then did people know that the evolutionary process of life goes from inorganic matter to organic matter, from the small molecules of organic matter to the large molecules and macromolecules of inorganic matter (ribonucleic acids and proteins are macromolecules), and all the way to cells and humans. In this developmental process, some disordered atoms, molecules are assembled according to certain information structure, thus forming large molecules, macromolecules

and all the way to cells and humans. This is the process of development in which there is decreasing confusion. If those small molecules, large molecules, macromolecules and cells are taken apart, they turn into a mess of disordered atoms. However, when these disordered atoms are arranged and combined in an ordered way according to information structure, they form molecules, large molecules, macromolecules, and cells. In this way, they form molecules, macromolecules, cells and even humans. In this way, there are varieties of ordered systems made up of atoms.

Here are two more examples. There are many whirlpools in flowing rivers. As we know, water molecules move in an irregular way. However, controlled by the information structure of whirlpools, water molecules can organize themselves to move, thus forming various whirlpools. At this time these water molecules move in a much more regular way than they do in their chaotic state. In the quiet void, there are various gases, such as nitrogen, oxygen, carbon dioxide, etc. They are moving in an irregular way. But when a tornado is suddenly formed, those gas molecules organize themselves and begin to rotate. They move in a more regular way than they do previously.

There are two types of spontaneity in the universe: one is that energy spontaneously tends to be the minimum and the other is that chaos spontaneously tends to be the maximum. There are just the two types of spontaneity. Now answer this question: where does water flow? (Students: Water flows to a lower place.)

Is it right that water flows in the direction of a lower place? The direction in which water flows is the direction in which energy tends to be the minimum. But in empty space, the water in a cup flows up. The direction in which water flows is definitely the direction in which energy tends to be the minimum. In a space ship moving in empty space, because there is no gravity, a cup filled with water is centrally empty. This is the result of the minimum energy principle. Unlike the water on the earth that only flows down, the water in the World of Ultimate Bliss can move up along a tree. It can move in all directions. More amazingly, the water there can be guided to flow in whatever direction you want it to. Such a wonderful world does not belong to the matter world, nor does it belong to the energy world. It is an information world, where there is no such polarized law as those existent in the matter world and the energy world. In the process of cultivation, one can transcend the level of matter and energy and directly enter the level of information. The process of Chan (Dhyana) is a process during which energy keeps decreasing until one transcends the energy world and enters the state of information. With the samadhi power increasingly strengthened, one will go into the right feeling of samadhi where the information structure tends to be extinct. The deeper the samadhi power is, the closer one will get to the clear and pure original body (noumenon) and original nature which is truly empty and absolute. But at this critical moment, one must be careful not to die in inanimate emptiness and lose the ability to work miracles. Otherwise, he will become an unconscious existence, such as earth, stone, brick or tile. One must maintain an equal amount of Samadhi and wisdom. All concentration and no wisdom makes one stupid and ignorant. All wisdom and no concentration makes one scattered and negligent. With an unequal amount of samadhi and wisdom, one will suffer from the disease of samadhi (concentration and meditation). Lost in useless emptiness and stillness, one will be burdened with the knowledge and vision harbored by those of the lesser vehicles. The emptiness and meditation cultivated by those of the less vehicles were criticized by the Buddha as “scorching buds and rotten seeds”. On the other hand, when becoming unsettled and restless, one will have a restless mind full of false thoughts and even be seized with crazy ideas. Those who are restless and scattered cannot have their wisdom developed and opened, just like turbid water that can't reflect clear images. In the information state, the amount of energy is determined by different levels of information structures. In the information state, the amounts of samadhi and

wisdom tend to be the same. Samadhi and wisdom will become in non-dualistic state. When samadhi and wisdom become an inseparable oneness, there will be a non-duality of stillness and illumination. Though in still extinction, it eternally illumines. Though eternally illumining, it is always in still extinction. This is the state and attribute displayed by our truly empty and absolute original nature. With both stillness and illumination becoming extinct, there will be nothing else but this mind and this perceiving nature. At that time, there is not even a single thing, and only the self is solely honored.

The first type of spontaneity is that energy spontaneously tends to be the minimum. Why does snow melt spontaneously when the sun shines? The melting process of snow is not a process in which energy tends to be the minimum but one in which energy tends to be the maximum. Doesn't this go against the principle of minimum energy? This does not go against the principle of minimum energy, for there is also the function of the other spontaneity. That is, chaos spontaneously tends to be the maximum. The principle of chaos maximum makes ice and snow with less chaos become liquid and gas with more chaos. Why do washed clothes dry after they are hung in the air? As water evaporates, wet clothes become dry. The evaporation of water violates the principle of energy minimum but does not violate the principle of chaos maximum.

In the universe, there are two spontaneities. One is that energy spontaneously tends to be the minimum and the other is that the degree of chaos spontaneously tends to be the maximum. These two spontaneities are sometimes contradictory and sometimes unified. How do these two spontaneities function in all things in the universe? It is the outcome caused by combined action of the two factors. This can be shown by the famous Gibbs-Helmholtz Equation:  $\Delta G = \Delta H - T\Delta S$ , where  $\Delta$  represents change and  $T$  represents temperature. In the equation,  $\Delta G$  refers to changes in the free energy,  $\Delta S$  refers to the changes of entropy, and  $\Delta H$  refers to changes in the enthalpy. This  $\Delta H$  represents the first spontaneity where energy proceeds spontaneously to the minimum.  $\Delta S$  refer to the second spontaneity, that is, chaos proceeds spontaneously to the maximum. Having understood the comprehensive effect of these two relationships, Gibbs used this formula  $\Delta G = \Delta H - T\Delta S$  to describe and calculate them.  $\Delta G$  can either be positive, zero or negative. If  $\Delta G$  is positive, the process cannot occur spontaneously. If  $\Delta G$  is zero, it is an equilibrium state. If  $\Delta G$  is negative, it shows the process can occur spontaneously.

Every day, we are subject these two spontaneities. You see, girls have to comb hair every morning. Why? It is because they are subject to the law that the degree of chaos spontaneously tends to be the maximum. Without this law, girls wouldn't have to comb their hair every day. Because the degree of chaos tends to be the maximum spontaneously, people have to comb hair every day. Now look at yourself! What is going on in your mind now? You are looking forward to the end of this lecture. Why do you look forward to the end of the class now? This is because there is a tendency of spontaneous increase of chaos, which urges you to have the idea of leaving class as soon as possible. Why do people all over the world strive for democracy and freedom? The root cause lies in the spontaneous increase of chaos. However, too much freedom and chaos in a country also cause problems. It is not good for a country to be full of criminals everywhere. If there is too much freedom and confusion in marriage, families will go bankrupt. If there is no government in a country, there will be no order. On the other hand, if there is little chaos, there will be little freedom, either. And there will be little vigor and vitality in human society.

Mencius said, "The people are the most important element. The spirits of the land and the grain are secondary; and the sovereign is the least." In a state or society, what is the first important should be the people. The spirits of the land and the grain, representing the agency of power, should be regarded as secondary. The head of the state should be placed the last. This is the earliest Chinese theory about freedom and democracy. Are you clear?

Why should the people be considered as the most important? The common people must have a certain amount of freedom and democracy. Only in this way can human dignity and human nature be embodied and shown in the realm of humans. It won't work if the people are not given any freedom or democracy. Why? If the people are not given any freedom or democracy, then the kindness, compassion, benevolence, wisdom and creativity cannot be shown and displayed, to say nothing of civilization and culture. In the reigns of King You and King Li of the Zhou Dynasty as well Shihuangdi, namely, the first emperor of the Qin Dynasty, the people then had not any freedom. In the reign of King Li of Zhou, the people were forbidden to talk when they met on the road. What was the result? The result was that these evil kings and emperor were overthrown by the people. These evil kings violated the law that the degree of chaos spontaneously tends to be the maximum. When this law is shown in the realm of humans, it is that the people must be given a certain amount of freedom. So it won't work if the people have no freedom at all. The reason is that it goes against the law that the degree of chaos spontaneously tends to be the maximum. Listening attentively in class is a process in which energy spontaneously tends to be the minimum. It is also a process in which the degree of chaos spontaneously tends to be the minimum. However, when you have been listening attentively for a long time, you must have a rest, which will reduce the pressure of increasing chaos. Otherwise, you be impatient and cannot go on listening attentively. So you look forward to the end of this class, for after class there is increasing chaos. However, it is not that the greater the degree of chaos is, the better the situation will be. Too much chaos goes against the law that energy spontaneously tends to be minimum. The energy of water molecule in gas state is the highest. The energy of water molecule in liquid state is the second. The energy of solid water is the lowest. Gas molecules are chaotic but have the highest energy. This violates the law that energy tends to be the minimum. So it won't work. Excessive democracy and freedom lead to anarchy and undisciplined disorder. Increased energy leads to social unrest and even worse chaos in society. When there is a complete lawless and confused state in society, you do not even dare to go out. How can you achieve security and stability in such a state of anarchy?! But if you can go beyond the material world and energy world, things will be different. There will not be chaos any longer there! When you reach the information world, as the rough forms of chaos have been removed, you will have wisdom. Samadhi and wisdom are interrelated. Our original nature is originally equipped with the Great Shurangama Samadhi. Our wonderfully bright true mind is originally equipped with the Prajna wisdom and the all-seed wisdom. When you reach the wonderful mind and original nature of true vacuum and absoluteness, you will find the samadhi and wisdom as well as the stillness and illumination are not different. They are originally a state of non-duality. And there is only one!

©..... We must be aware of and conform to the law of the two spontaneities. In the process of management and governance, both energy and chaos should be controlled in a proper range. This way, there will be peace and order in countries and human society. The people should not only be given a right amount of democracy and freedom, but they should also be kept within the bounds of moral principles such as virtue, humaneness, righteousness, kindness and compassion, etc. Such management and governance should be neither tight nor loose, neither dead nor disordered so that both spontaneities can be reasonably controlled and properly used. There must be certain freedom as well as binding force. This is where the value of those statesmen, kings, emperors, presidents and prime ministers lies. These two types of spontaneity must be well checked and reasonably embodied. As an individual, after learning these two types of spontaneity, you will be able to lead a very comfortable life. Not knowing these two types of spontaneity, you'll go to extremes easily in your work and life. You'll be in either this extreme or that extreme. The

Buddha's middle way, Confucius' gold mean and Lao Tzu's keeping to the middle are the best choices of these two types of spontaneity. What's more, the middle way, the gold mean and keeping the middle, all go beyond the universal scope of these two types of spontaneity. The scope of these two types of spontaneity is applicable only in the matter world and the energy world. They are not correspondent to the information world. However, these three ways of existence are applicable to all the worlds of the three levels. It is of vital importance for human society to make good use of these two types of spontaneity. Lincoln's and Sun Yat-sen's political ideas and social governance views are more in line with the law of these two types of spontaneity.

## 2. The importance of nucleation

What's the size of this world? Think about this question about the size of the world. No matter how big or how small the world is, the structure of nucleation remains unchanged. In any material phenomenon, there is core formation so that a cluster or a nucleus is formed. As a saying goes, "**Things of one kind come together. Birds of a feather flock together.**" This saying suggests the law of nucleation and clustering. Any laws in the physical world are embodied by nucleation and clustering. With a nucleus, things that surround will form. On the other hand, with surrounding things, there is a need to nucleate and to cluster. If there is the head of a family, there must be family members.

If there are family members, there must be a family head. In a country, if there is a president, there must be citizens. If there are citizens, there must be a president. Let's go on. If this law is further deepened and abstracted, we can come to the following conclusion: "Every point is the whole. The whole is every point." Every point is the whole's point. The whole is every point's whole. Similarly, every point charge is the electric field's point charge. The electric field is every point charge's electric field. After nucleation, there must be clusters. After clustering, there must be nuclei. The law existent in human society and the natural world is fixed and immutable. And then how nucleation and clustering are formed? Nucleation and clustering are formed by means of orbital motion and spin motion.

What you can understand now is the atomic structure and the planetary model of the solar system. The nucleation of the atom tells us that the nucleus is the most important thing in a nucleation system. An electron is only 1 / 1800 of the total volume. Where is the heart of the whole mass? It is at the core. The most important part of nucleation and clustering structure is the nucleus, that is, the core. Take a cell for example. As long as there is a nucleus, a cell has vitality. Similarly, the leader is of vital importance to a country. The Buddha once said that a king's blessings are greater than the blessings of the whole nation. The leader is very vitally important.

In World War II, it would be troublesome if President Roosevelt had not urged the United States to join the war. Could the Soviet Union hold on? Could Britain hold on? Would Japan surrender? All were at stake. America's participation in the war urged by President Roosevelt, in a sense, saved the world. As you see, a core person can save all.

◎..... Nucleation is very important. What is the core then? For the people in upper antiquity, the core is the embodiment of wisdom. Now look at the two Chinese characters: "王" (*wáng*, king) and "皇" (*huáng*, emperor). The structural formations of the two characters show our ancestors' great wisdom. Look at the structural formation of "王" (*wáng*), which consists of three horizontal strokes and one vertical stroke. The three horizontal strokes represent "heaven, earth and man" while the vertical stroke stands for "penetration and connection". So what kind of person can be qualified kings? Only those who have a thorough knowledge of heaven, earth and man can be qualified kings. Think about the deep meaning of this character. Qualified kings must penetrate all knowledge systems concerning way of heavens, the law in the material world, and the properties of

man and human society. Your ancestors have long set the requirements for being king in the form of this Chinese character. What kind of person is qualified to be king? Only people who can penetrate the way of heaven, the law in the physical world and the properties of man and human society can be qualified kings. Those who penetrate heaven, earth and man are sage kings. Such sage kings as King Yao, King Shun, King Yu, King Tang, King Wen and King Wu are the embodiment of kindness, humaneness and wisdom. Later, with the development of the times, human society has been on the decline. Those who were unable to penetrate heaven, earth and man also attempted to be king. They did not have virtue and wisdom, so they took the throne by force. Many on the throne are not real kings. Thus, the character “王” has lost its true meaning. Today, the times of those ancient sages have long lapsed into the passage of time and their sagely deeds have turned into legends of remote antiquity, although their existences were once so real and so true. Today, kings are no longer sage kings. The Way of sage king has long disappeared.

Now look at the Chinese character “皇(*huáng*)”, whose structure is composed of upper and lower parts. The upper part is the character of “白(*bái*)”, which means “white and brightness”, while the lower part is “王(*wáng*)”, which means “king or ruler”. First, look at “王(*wáng*)”. It means “king or ruler”. To be a qualified king or ruler, one must possess the complete knowledge systems of the three elements, namely, heaven, earth and man. However, in order to be a qualified emperor, he must have more requirements and conditions, of which one is “white and brightness”. Brightness is a metaphor of the sun’s brightness, symbolizing great wisdom and great ability. That is to say, an emperor should behave like the sun that shines and benefits equally and selflessly all things. The character of “皇(*huáng*)” means that an emperor must be selfless and altruistic, has no desire, does non-doing, takes non-action and lives in a natural way. Actually, only the sages who have great wisdom and great ability and practice selfless dedication can be qualified emperors. Fu Xi, Shengnong and Xuanyuan are such sage emperors. They are honored as “the Three Emperors” by their future generations. Only sages can work as emperors. The worthies can be kings. The character “皇(*huáng*)” originally means “the sages” while the character “王(*wáng*)” means the worthies. Well, from these two Chinese characters, we can see that the role of the core person is of vital importance.

Ancient Chinese attached great importance to the selection of talents. Emperor Yang of Sui established the imperial examination system to select talents of both ability and virtue for the country. The imperial examination system lasted for more than a thousand years. So far, there is not a better way of selecting talents than that of selecting talents through the imperial examination. Today, the entrance examination of universities all over the world is still a reflection of the way of Chinese imperial examination. For the country to prosper, it is vital to have core-forming talents. No matter what field it is, it is impossible to achieve outstanding achievements without outstanding core-forming talents. Nor is it possible for ordered operation to form. Whether you have wisdom and virtue or not can be reflected in the article you write. The selected talents must have the quality of being an internal sage and an external king. What is the meaning of “being an internal sage and an external king”? It means that one should have the wisdom and mind as sages do. Moreover, one should illuminate all things and teach and transform all living beings as the sages do. In other words, potential emperors should internally be equipped with the sages’ mind, wisdom, virtue and conduct, and externally be responsible to the three elements, that is, heaven, earth and man. As a chief executive, the goal of management is to straighten out the three elements, heaven, earth and man. Heaven and earth represent the ecological environment we live in. As the external king, a chief executive is responsible for establishing ecological civilization. Man of the three elements represents mental civilization. Only those who are an internal sage and an external king can establish these two types of civilization, namely,

biological civilization and mental civilization. Only with these two types of civilization can a society become a civilized society and a world can become a civilized world. With uncivilized ecology and uncivilized mentality, is it possible for the world to be a civilized one? It is impossible! Have you heard about King Tang of the Shang Dynasty? He was a model of an internal sage and an external king. He urged the establishment of ecological civilization by “leaving one side of the net open”, that is, giving animals a way out. In his reign, hunting, logging and harming animals’ life were forbidden every January, February, March, April and May. No felling of growing trees is allowed. Only after autumn and in winter when all things are in a hidden state were people allowed to go hunting, to go fishing and to cut wood. There was in ancient China a period of ecological civilization in the form of leaving one side of the net open and closed season. The ancients did not hurt young birds and animals. This belongs to the category of mental civilization. Chinese ancients had many outstanding and advanced operations to maintain mental civilization and ecological civilization. Unfortunately, modern people seem to lack this kind of mentality civilization. They always do bad things. Some people specially barbecue young birds and animals as food. It is really ruthless and devoid of human feelings. Just look at yourself! Because of eating meat, you have hurt a lot of animals. Can’t coarse grains provide you with enough nutrition? (Students: Yes, they can.)

Take me for an example. I’ve been a vegan for decades of years, and I still live a healthy life. I never harm creatures or do something to destroy the environment. Besides, going veggie benefits my physical body a lot. From my experience, being a vegan does no harm but bring much benefit to everyone. Nowadays, due to people’s uncivilized behaviors, our biological environment has been greatly damaged and some parts are even destroyed. In order to eat meat, humans recklessly cut down trees and indiscriminately hunt and slaughter animals. Such uncivilized behaviors cause those flying in the sky, swimming in the water and running on the ground to become endangered. But what is the result of people eating meat? Eating meat causes people to be infested with various diseases. As everyone can see, hospitals all over the world are overcrowded with all kinds of patients. In the past, there was no such scene. It can’t be said that people in ancient times did not fall ill. Humans before the era of Shennong, people did not even use herbs. Later, Shennong tasted hundreds of herbs to cure sick people of their diseases. At that time, although there had been herbs, people seldom use them. When ill, massage and acupuncture were enough to cure them. Now in every hospital, if a common cold patient does not receive drip infusion, the common cold cannot be cured of. When I was young, people who caught cold seldom took medicine. A child would drink a bowl of ginger soup to sweat and then the cold would be gone. Adults would carry manure to the fields on a shoulder pole to sweat and then the cold would be removed as well. Now it is not easy for children who suffer a cold to be cured. Could it be said that there is too much guilt?! These are the results caused by killing creatures, harming others’ life and eating meat. If you have attended this series of lectures and are unwilling to suffer from diseases, I will teach you a secret recipe. What is it? It is not to kill creatures, not to harm others’ life and not to eat meat. Next time I’ll bring you some CDs concerning the benefits of vegetarianism from the perspective of physiology and medicine. These matters are also concerned with ecological civilization and mentality civilization.

### **3. Which do you refer, egoism or altruism?**

Biological civilization is rooted in mentality civilization. In a human society there must be mentality civilization. Only when mentality civilization is established can biological civilization become possible. How does mentality become civilized? To make mentality civilized, people should be altruistic and selfless. They should not be egoistic and



self-interested. Egoism and self-interest lead human mind to serious pollution while altruism and selflessness lead human mind to purification and ultimate sublimation. You should care for others, the public, society and all beings. Always with a dedicated mind, you will definitely have perfected mind and personality. Thus, you will be equipped with civilized mentality. With civilized mentality, there will be biological civilization. With biological civilization, there will be a harmonious society. With a harmonious society, everyone will live a life of happiness. What is happiness? Happiness is not eating well, dressing well and living capaciously, but having a peaceful, stable and serene mind. Without a peaceful, stable and serene mind, people are unlikely to live a healthy and normal life, even though they can have tons of money, high social statuses and good educations. These things are of no use. In Hong Kong there was a famous film actor named Zhang xx. It is said that he was extremely rich and had been admired by a lot of people. However, he was unable to live a normal life. He jumped off a building and committed suicide. There was also a rich man in the West who committed suicide by jumping into the sea. Before suicide, he left a note saying, "It is so boring to live!" In such a tone, this rich man ended his life. Those who are rich unavoidably live a life to satisfy their sensual pleasures. Please think about this. Is this really good? Can such a way of life really help people live a healthy and normal life? It seems not! Without correct outlooks on the world, life and values, people have to lead a life of satisfying the desires produced by their senses. By doing so, their afflictions and pains cannot be reduced! Therefore, students, you must have correct three outlooks. Eat food as you feel hungry; wear warm clothes as you feel cold. Necessities are made just to satisfy your needs, so do not become attached to them. Having been attached to them, your mind cannot be made stable and purified, your personality perfected, and your wisdom revealed. With afflictions and pains, you will unavoidably be in the cycle of life and death. If so, you have no happiness to talk about! You are nothing but a collection of afflictions and pains.

Should there be a person who was so powerful that he could shake the world, this person would be Hitler. Hitler conquered many Western powers. But was he happy? No, he was not! Before he died, he was neurotic, his hands kept shaking. He could not use his brains to think. He massacred large numbers of people and thus created untold crimes and karmas. He slaughtered as many as seven million Jews alone. As result of his ferocity, brutality and cruelty, he was unlikely to have a peaceful, stable and serene mind. Is it possible for such a person as Hitler who went against the law of heaven and the morality of human society to have a peaceful, stable and serene mind? It is impossible! So what kind of people can have a peaceful, stable and serene mind? Only those who are kind, altruistic and selfless can have a peaceful, stable and serene mind. What is the reason? The reason is that the heaven nature of man is a same-body state of one-appearance. Only those who are kind and compassionate and can conform to the same-body state of one-appearance will be able to tally with the original nature they innately have, and maintain a peaceful; stable and serene mind. Therefore, only with such high qualities as altruism, selfless dedication, kindness, compassion, happiness, donation, filial piety, fraternal respect, incorruptibility, a sense of shame, benefitting others without harm, contributing to others without competition, benevolence, righteousness, etiquette, wisdom and trustworthiness, can make people not violate the attribute self-nature, the way of heaven, and the principle of human nature. With such a noble mind and perfect personality, people will inevitably be equipped with a peaceful, stable and serene mind, and have a clear conscience. Thus, they will naturally become free, unstrained, happy and carefree. Lincoln, at the cost of his life, destroyed the slavery and freed black slaves all over the world. Who did he do this for? He did this for the benefit of others! To benefit others, the public, human society and mankind, he withstood the huge pressure and devoted his whole life to struggle for the emancipation of black

slaves. His noble behavior, mind and personality have become the highlight of human mentality civilization and ecological civilization (Humans are the biggest biology), and the highlight of human civilization.

Roosevelt was a great man in the history of the world. He was not only concerned about the interests of Americans, but he was also concerned about the future and fate of the entire human civilization. As an altruist, he did his best to benefit others and the world. Had he been egoistic, he would have achieved nothing, wasted his precious life and become a collection of sinful karmas. Since Roosevelt, it has been very difficult to find an altruistic person who can benefit others and the world. Most people just shout slogans and do not really take action. Another figure worth mentioning is Eisenhower, who also had a kind and compassionate mind and saved an old couple who were about to freeze to death. With this intention of kindness, his life was saved. If he hadn't saved the old couple and changed the original route, his life would have been killed. With this altruistic thought, his fate had been changed. Had his fate been changed? (Students: Yes, it was.)

With the act of kindness, Eisenhower saved two people who were about to freeze to death, which made his calamity immediately be turned into a blessing. His fate was changed directly. By practicing altruism, one is changing and modifying the running program of life. The running program of life is called the destiny and fate. Can the destiny and fate be changed and modified? Yes, it can be changed and modified. And how can it be changed and modified? It can be changed and modified through altruism! Can egoism change and modify the destiny and fate? Yes, it can but egoism can only summon calamities and bring disasters. Altruism brings good luck and happiness. There are two famous sayings in Yi Jing, reading, "A family that accumulates goodness must have surplus celebration. A family that accumulates evils must have surplus calamities." These two famous sayings, which had been passed down on for tens of thousands of generations in China, was sorted out and written by Confucius in Yi Jing. These two famous sayings have been inspiring the Chinese civilization that is unfading and everlastingly new. "A family that accumulates goodness must have surplus celebration. A family that accumulates evils must have surplus calamities." These two famous sayings explain the necessity of the law of causation. Good causes created lead one to find good results; evil causes planted lead one to discover evil retributions. After a while, I will introduce you a new book whose title is "Liao Fan's Four Lessons". After you read the book, you'll know these two famous sayings are totally correct. If a man accumulates goodness, he can change his own destiny. If the people in a region accumulate goodness, they can change the climatic conditions and terrain circumstances. If people in a country accumulate goodness, they can change the social outlook and people's mentality. If the people on the whole earth accumulate goodness, they will make human civilization be really civilized, change the world environment and the way of human existence. In this way, there will be an inconceivable wonderful virtue of non-doing, and achievements made at ease. Additionally, they can even change the way of existence of life form, which is described in Buddhism as "the ground covered with seven treasures and life transformed from lotuses"

A cancer patient can be cured or worsened. What does it depend on? It depends on the change of information structure. A good mind and wholesome thoughts can reverse the information structure of a patient's cancer while an evil mind and evil thoughts can worsen a cancer patient's condition. Good and evil are only in one mind. It is very important for you to change your mind. If you love to kill animals for meat, to be selfish and egoistic, and to harm others to benefit yourself; and you do not improve your personalities and purify your mind, you will certainly aggravate your illness. Some patients, because they do not eat meat, will soon be cured. Why do I repeatedly ask you to become a vegetarian? This is because 80% of the diseases can be cured of by eating vegetarian food, especially those

malignant diseases, which are closely related to the minds and personalities. When the mind is polluted and the personality is destroyed, the information structure changes immediately. Cancer patients may not take medicine. They should be given some guiding words so that they have correct ideas. With correct ideas, their minds and personalities will be changed and their information structures are restored. In this way, the cause of cancer will be removed and the cancer will be cured of.

Read this article and you'll understand the truth behind it. The title of this article is *Uncovering the Mystery of the Self-Healing of Cancer*.

We have heard that many cancer patients in the late stage of cancer do not take any treatment measures, just rely on a good mentality, and have a miracle of cancer self-healing. In 2008, Professor Wesley, chief scientist of University of South Florida Health Science Research Center, found that the heart can secrete a hormone that can save people's lives. It can not only kill more than 95% of cancer cells, but it can also have several therapeutic effects on other incurable diseases. So Prof. Wesley has been known as the scientist who has uncovered the "ultimate card" of God. The reason why Prof. Wesley succeeded was that he had a heavy heart of guilt towards his closest friends for many years.....

Prof. Wesley had two close friends, James and Wade. At the beginning of 2003, Prof. Wesley heard two bad news one after another: Wade suffered from severe coronary heart disease, and his wife Anne had advanced breast cancer. James was a patient with advanced rectal cancer. No having therapeutic value, they were "sentenced to death" by doctors. In the treatment of cancer, the two friends took two completely different treatment methods. When Mr. and Mrs. Wade was told that they had only three months to survive, the couple sadly made a list of 50 things to be done before death. When their lives advanced into the last month, the couple had only one wish left: to travel around the world. They sincerely invited James to travel with them. James was very happy but Wesley firmly opposed it. He thought that none of the three should give up treatment. Even if there was a glimmer of hope, they should fight for the right to live. Later, Mr. and Mrs. Wade did not change their original intention and continued to carry out the plan of traveling around the world. Although James survived the deadline predicted by the doctors, he finally died. However, Mr. and Mrs. Wade miraculously survived. Not only did Annie's cancer cells disappear, but even Mr. Wade's coronary heart disease was in a stable period. Wesley was astonished. He knew that what happened to his old friend was the miracle of "self-healing" that mankind had been trying to solve. It was exactly the "the sense of unexpected enjoyment" brought by the journey around the world and this couple's desire for a long life generated from the experience of the magnificence of nature that made the cellular structure of their bodies have a wonderful change, and successfully defeated the disease which could not be solved by modern medical means.

A strong sense of guilt and remorse left Prof. Wesley extremely depressed. He suffered from mild depression and his laboratory had to be terminated for a while.

At the doctor's suggestion, Prof. Wesley chose "travel therapy". At the end of a month's trip to northern Europe, His symptoms of depression was completely relieved. All physical and mental discomfort subsided by itself. So he made up his mind to solve the mystery of cancer self-healing.

Before that, people only knew that after suffering from cancer, various rehabilitation measures should be taken to mobilize and enhance the body's immunity, build up the confidence to overcome the disease and maintain the optimistic mood. By doing so, people could promote the body to secrete more healthy hormones, make the immune system and organs function in the best state, and finally overcome the disease. But people did not know exactly the names of the substance, the principle and the channel through which cancer cells were killed. That's why most people, including Wesley's good friend James, would

rather believe in medical means than the small probability of human self-healing mechanism when their lives are at stake.

Through research, Wesley found that there are four hormones in human heart secretion that can slow down the growth rate of human pancreatic cancer cells. One of these cardiac secretions called vasodilator factor can kill 95% of pancreatic cancer cells in 24 hours. And the rest 5% of the cancer cells do not produce new cancer cells. Since then, through animal experiments, it has been proved that 66% - 80% of mice suffering from artificial pancreatic cancer and breast cancer can be cured in a short time by using cardiac hormone therapy. At the same time, if the tumor does not disappear completely, the tumor in mice will be greatly reduced and there will be no tumor metastasis. They concluded that the hormones secreted by the heart can directly kill cancer cells, and they can also lower the blood pressure and excrete the excessive water and salt in human body.

In order to find out the relationship between psychological factors and cardiac hormone secretion, Wesley selected 100 volunteers and continuously collected their cardiac hormones in various emotional states. The results show that when people are in high spirits, their hearts will secrete more abundant hormones. On the contrary, when people are in the negative state of pain, worry and depression, the heart almost stops secreting these hormones. Now, the mystery of cancer self-healing has been solved. Only those patients who are in a good mood and actively survive when they are seriously ill can their heart secrete these life-saving hormones. When the hormones reach a certain amount, they will kill cancer cells in the body or inhibit their growth, thus achieving the miracle of self-healing. And those patients who live in despair because of cancer and worry all day long will never have such a chance of self-healing. (From Encyclopedia Knowledge)

Now, students, which do you choose, altruism or egoism? (Students: Altruism.)

To be altruistic, the first thing to do is show filial piety to your parents at home. Being filial to parents is the most fundamental altruism. In school and society, you should respect teachers and elders. According to the concept of Chinese culture, "A teacher even for a day is like the father for a life." Confucius had a teacher named Xiang Tuo, who was a child. One day, Confucius as well as his disciples was on their way to roaming all the kingdoms. Xiang Tuo, a child, displayed a clay city on the road. The disciples asked the child to remove the clay city and let their chariots pass. Xiang Tuo said that chariots must go around the city. There was no principle under heaven that a city should not make way for a chariot. Confucius thought that the child was right, so he gave the child a salute. Although Xiang Tuo was a child, he had known the principle of Dao, so he deserved being a teacher. The Buddha also said that even though you are 80 years old, you should still give a salute to a child of five years old when he has wisdom. Why? The able one is the teacher! Wang Huidao, a Ming Dynasty man, was by nature clever and intelligent. He could remember the passage without forgetting. He could immediately recite what he had read. He wrote articles even at the age of eight. But he was very arrogant to his teacher. If not satisfied, he would swear at his teacher behind. One day, an elf came in and scolded him, saying, "Wang Huidao! Originally, you were the Number One Scholar under heaven. But because you disrespected and abused your teachers, you have been removed by God from the list of honor. And I am leaving you." After that, the spirit disappeared. Strangely enough, Wang Huidao was unable to finish the article with which he was so familiar once.

◎.....To be a altruist, you must be filial to parents at home and be respectful to your teachers and elders at school and in society. You must be kind to any forms of living beings and treat them equally. Every sentient being is afraid of death. When cattle and sheep are slaughtered, they will shed tears. Some cattle and sheep even kneel down to beg you for help. There is a book named *Even Animals Are so!* In it there are many moving animal stories. If you have time, read it to enrich your knowledge.

Students, if you want to have spiritual civilization, you can't kill. One year, when I was lecturing in Xinjiang, a student asked me, "Uncle Zhang, can we kill flies, mosquitoes and other pests?" I thought the question had some universality and should be explained in more detail. So I said, "To answer this question, we must first understand the definition of pests. What are pests?" Students, who can give us the definition of pests? Modern people regard their own interests as the standard, and define those that infringe on their own interests as pests. Modern people seem to eat all, including the birds in the air, the beasts on the earth and the fish in the sea. However, they never think about what kind of "pest" they are. Students, from the perspective of the equality of all living beings, you should first give yourself a definition. What kind of "pest" are you? Are you a harmful or beneficial "pest"? In the perspective of the equality of all living beings, modern people are "the biggest pests". Selfishness has wiped out modern people's wisdom. They regard the gain and loss of their own interests as the standard and regard those who violate their own interests as pests. So, what if humans infringe on the interests of other living beings? Seen from the perspective of altruism, modern people slaughter animals, eat their meat and drink their blood. Aren't they "the biggest pests"? But they turn a blind eye to this. As we all see, modern people kill all creatures and eat all creatures. They even eat flies and ants! However, they should not even be ashamed but be complacent! If you should eat meat, you'll be a pest.

The following is a true story of my own experience. I live in a place where there used to be many mice. Once I dreamt that a mouse asked me to lift my ass and let it out. When I woke up, I heard a mouse squeaking in the hole of the wall. I thought it was during the day when some people worked on the wall and sealed the hole. So I opened the hole as soon as possible and told the mouse to run, saying, "If you don't, you will have no opportunity to escape when others come." Since then, there has been no mouse in my house again. And opposite my house there used to live an old man who beat mice every day. He used an iron rod to poke at mice. However, the more he poked, the more there were mice in his room. Once, there was a big mouse in his quilt, which made the old man helpless. He asked me for the reason why my house did not have any mice but his had so many. I told him the reason was that he always beat mice and asked him not to beat them again. Mice are also lives. They also need to eat food to live, so you should give them a way to survive. If heavens did not grant rain for us, say, a ten-year drought, we all would starve to death. Heavens have mercy on us, grant us some rain and give us "these pests" a way to survive. Later, the old man did not beat mice any longer and strangely enough, there were few mice.

Another story is about some volunteers who manage vegetable fields. The volunteers tried to spray pesticides on the vegetables and crops to kill pests. I advised him not to use pesticides. They said without using pesticides, the vegetables and crops would have been eaten up by those pests. I told them to take it easy. The "pests" might not have eaten all of those vegetables and crops. Under my compulsion, the volunteers did not apply pesticides. Now about seven years has passed, and all the vegetables and crops grow unexpectedly well every year. If more pesticides are applied, there will be more pests to attack and eat the vegetables and the crops. Many of you have been to Jiaolong Lingshan. As you see, although volunteers there use no pesticides and no fertilizers, the crops and vegetables there grow amazingly well. Why? This is because no killings, no pests; on the other hand, more killings lead to more disasters.

There was still a third example which is related to the imperial examination in ancient China. Once when an examiner corrected the papers, he put a paper without outstanding articles in the pile of unqualified papers. However, after a while, a paper was pulled to the table by a mouse. The examiner thought it strange and again threw this paper into the pile of unqualified papers. But after a while, the paper was pulled to the table again. After three times, the examiner thought there must be a reason. There were so many unqualified papers.

Why was this paper pulled to the table three times? So he broke the rules and kept the paper. Later, the examiner called in the examinee and told him that his article was very plain but his paper was pulled up to the table by mice three times. It must that his ancestors had accumulated virtue. The examinee said their ancestors had not done any great good. Since he could remember things, from his grandfather and father to him, they did not raise cats and harm mice at home. What's more, they even left some food for mice. Hearing this, the examiner became suddenly aware that that examinee as well as his grandfather and father had accumulated tons of yin virtues, so he said that the examinee had been granted special admission on account of Yin virtue his family members had accumulated.

So, students, do you choose to be selfish or altruistic? (Students: We choose to be altruistic.)

If you can understand the relationship between egoism and altruism this life, you will be very fortunate. If you can't, even if you are a president or prime minister, you will still be muddled at death's door. It is reported that the former Prime Minister of a country was censored and sentenced. This prime minister was really muddleheaded! It's pathetic that a state leader should embezzle and take bribes! There is also a prime minister of a certain European country who has been held criminally responsible for raping a juvenile girl. As state leaders, they did not try to benefit the country and the people but harm them. They really deserve their punishments.

Therefore, our ancestors required their descendants to have mentality civilization. Where is the civilization reflected? It is reflected in altruism. If we are really altruistic, can we kill other lives to support our lives? So, students, why are you required to be filial to your parents at home? It is because of altruism! Why are you required to be respectful to teachers at school and elders in society? It is because of altruism! Why are you required to have a kind and compassionate heart and not to kill animals? It is also because of altruism! If you can fulfill these three requirements, you will benefit more than what your modern scientific and technological knowledge can bring. No matter how much modern knowledge you acquire, you are at most a professional technician, such as a "blacksmith", a "carpenter", etc. You are just a "blacksmith" who can make atomic bombs or a "carpenter" who can make computers. If a person has no virtue, even if he possesses the best technology, he cannot get ultimate liberation and true benefit. What's more, there are too much science and technology which are harmful to human society. What is the purpose of the atomic bombs? If only there were not so many atomic bombs! Nowadays, many countries are able to make atomic bombs which are enough to destroy the earth and man a hundred times! Is it extremely dangerous?!

Now, even a very small country can make atomic bombs. This is not the blessing of mankind. Nor is it the blessing of all living beings in the world. As a result, people all over the world must get their minds purified, their personalities improved and their mentality civilized. Only when human mentality becomes civilized can there be biology civilization. With civilized mentality, few people will kill other creatures and harm other living beings. And they certainly do not turn to atomic bombs to slaughter creatures. Well, this must be emphasized. Can you understand this? You should never behave like that famous university graduate who went to the highest university but splashed the bears in Beijing Zoo with sulfuric acid! Another university student killed his roommates with an axe. What's the purpose of going to university? "The Way of Great Learning is to manifest the bright virtue, to love the people and to rest in the supreme goodness." What's the meaning by "loving the people"? To love the people means to love other living beings as much as one loves oneself. If university students do not love others, they will be people without a kind, compassionate and altruistic heart. If so, wouldn't they waste their time studying at university?

Through loving the people, we should cultivate our mind in such a way that it is full of kindness, compassion, altruism, benevolence and love. The Buddha required people to have kindness, compassion, joyfulness and giving, of which the first one is kindness. Confucius encouraged people to be equipped with humaneness, righteousness, etiquette, wisdom and trustworthiness, of which the first one is humaneness and love. Lao Tzu said that he had three treasures: The first is kindness, the second is frugality and the third is “not being the first one under heaven”. The first one is kindness. As we see, the sages have the same mind. You must have a kind heart and study the great learning at university. When you have your mind purified, your personalities perfected, and your wisdom developed and revealed, you will have the great learning.

#### **4. The Mode of motion and relative existence**

Orbital motion and spin motion are two modes of motion of nucleation and clustering, which everything has. This has been explained. Why is there such a phenomenon? Microscopic objects, such as atoms and electrons, move in such a way. It is the same with macroscopic objects such as the earth, the sun, and even galaxies in the universe. What’s the reason? Everything in the universe, big and small, is moving according to such a set of operation mode, in the modes of orbital motion and spin motion. What does this phenomenon show? This shows that all things in the universe have a common order, in other words, a common information procedure or structure. So, where does the information program come from? Why do all things in the universe have to be observed together? This common information program is exactly the Taiji Diagram your ancestors have drawn and left for you. Simple as it is, it explains the most complex and profound principle in the universe expressed in a very concise way.

All relative things, as long as they are in opposition, must be in motion. Urged by the interconversion attribute of yin and yang in the Taiji Diagram, yang is changing into yin and yin is changing into yang, thus forming everlastingly relative movement. This embodies orbital movement. In the two halves of yin and yang, as yang reaches its apogee, yin is produced; as yin reaches its apogee, yang is produced. They always go from quantitative change to qualitative change. This reflects the characteristics of spin motion. There are many subtle details in this mechanism which I won’t talk about here. You just remember the following conclusion: All two-appearance things are in motion and in change. How do they move and change? They move in two modes of motion, that is, orbital motion and spin motion.

Look at this Taiji Diagram. It is not something unchanged. In the yang half of this Taiji Diagram there is a fish eye, as is called by the Chinese people, which can be enlarged. The eye in the yang half is called the yin eye while the eye in the yin half is called the yang eye. The yin eye in the yang half can become larger, larger, larger..... until the yang half is totally transformed into a yin half. Thus, the yang half has completely turned into a yin half. Hasn’t this been reversed? Yes, it has been reversed. When yin reaches its apogee, it turns into yang. When yang reaches its apogee, it turns into yin. The apogee of yin leads to the appearance of a yang eye in it. The apogee of yang leads to the appearance of a yin eye in it. Yin and yang are in constant change and their interconversion never ceases. There are two forms of change. One is mutual change, i.e. interconversion, and the other is self-change. When these changes are displayed, there are two modes of motions, that is, orbital motion and spin motion. In the evolution of Taiji, all the relative and opposing things embody the fundamental attribute of Taiji. The universe’s common order and information procedure come from the state and attribute of the original source of Taiji. They are holographically embodied in layers of relative and opposing things. Orbital motion and spin motion are just one type of these embodiments.

Now, there is still a problem. What is it? It is the problem of matter and consciousness. Let's go on looking at the Taiji Diagram. If the yang half represents subjective consciousness, the yin half will represent objective matter. Observe this Taiji Diagram. Can you find the relationship between matter and consciousness? They are a relative and opposing relationship based on two polarities. This is the hardest part to understand. This is also the most confusing place for modern philosophers. As you have studied, consciousness is the reflection of matter. Consciousness is indeed the reflection of matter. As the Buddha said, "The mind is originally not produced but depends on the state to exist." "The mind" refers to subjective consciousness. "The state" refers to the outside world. This statement shows that matter exists before consciousness. The Buddha also said, "After the dharma is produced, various minds come into being." This statement also shows that dharma (matter; the world) is the first and consciousness is the second. This statement is in line with modern materialism. However, the Buddha also said, "After the mind is produced, various dharmas come into existence." "The mind is the source and master of all states and realms." These statements show that the existence of subjective consciousness is before that of objective matter. However, these two statements focus on one end and neither of them has the ultimate meaning of the Middle Way. In the Shurangama Sutra, the Buddha said, "**Because of the sense-dusts, there is awareness; as a result of the sense-roots, there are appearances. The appearances and the seeing, both devoid of a nature, support each other like two intertwining reeds.**" "**How can there be the perceiver and the perceived? Between them there is no nature. Thus they are likened to two entwining reeds.**" Originally, two opposite things do not exist. They depend on the "S" line representing the conscious mind and false thoughts for their illusory existences. "**Therefore, in true emptiness there is no matter; nor is there feeling, thinking, movement or consciousness; nor are there eyes, ears, nose, tongue, body or mind; nor are there forms, sounds, smells, tastes, objects of touch, or dharmas.**" The six sense roots and the six dusts are originally illusions and falsities. When the "S" line is removed, all of them disappear. The two opposing things depend on the "S" line to exist, so they are similar to entwining reeds that cannot exist independently. They have to exist simultaneously. Therefore, there is not an order of time when they come into existence. So neither materialism nor idealism is correct. They result from the fact that they do not know Taiji principle and the ultimate meaning of the Middle Way. Well, answer this question: Which comes first, chicken or egg? (Students: Egg comes first.)

Which comes first, man or woman, left or right? Here is another question: When you look in the mirror, which part appears first, your nose or your mouth? Previously, I explained to you direct manifestation. What is direct manifestation? Direct manifestation refers to simultaneous appearance. There is not an order of time or priority. Such a state of existence is called direct manifestation. Look! When I draw this Taiji Diagram, which half comes out first, the yang half or the yin half? Yes, you are completely right. They come out at the same time. Which comes first, subject or object? Now some wise students have known the answer. They come out at the same time. Actually, matter and consciousness come out at the same time. There is no such saying that matter comes out first or consciousness comes out first. These are wrong concepts and ideas. A famous university president once said that the biggest error of the twentieth century was the separation of subject from object. It's just people's misconception that there is a sequence or an order of time. As I explained to you previously, in 1982, Alain Aspect, a physicist at the University of Paris, led a team of researchers to do an important experiment. They found that in certain cases, subatomic particles, such as electrons, can communicate with each other when they are moving after they are fired in the opposite direction at the same time. No matter how far away they are from each other, they always seem to know how the other side moves. When



one of them is affected and changes direction, both of them will change direction at the same time. This experiment shows that a pair of polarities is inseparable, and either of them can exist independent. They are the premise of each other and exist simultaneously.

If the movement direction of this pole changes, the movement direction of the other pole at infinity also changes. For example, if the clockwise movement direction of this pole changes into the counterclockwise movement direction, the counterclockwise movement direction of the other pole will change into the clockwise movement direction simultaneously. These phenomena have been confirmed by scientific experiments. But its function and principle have not been made clear. This scientific experiment just proves that polar things in opposition exist at the same time. There is not an order of time in their existences.

Dr. Masaru Emoto's experiment of "Water knows the answer" shows that both the subject and object exist at the same time. This scientific experiment, which has created a great sensation in the world, also proves that consciousness and matter exist at the same time. As the Buddha said, "As the mind is produced, various dharmas will be produced; as various dharmas are produced, various minds will be produced." If you send a thought to the water, the water will show a corresponding crystal immediately. Such a change happens at the same time. According to the string theory, matter and consciousness have the same original source. They are both closed loops and there is not a time order in their existences.

As people's mind is purified, the environment will become good. On the day when Americans were about to attack Iraq, Dr. Masaru Emoto made an experiment and found the water crystals produced were all ugly and chaotic. He wondered why there were so many abnormal water crystals. Soon, a news report said that the United States had raided Iraq. As you see, the bad minds and evil thoughts produced by the peoples in the war between the two countries should affect the water of the whole world. Today there are many natural disasters all over the world which are also caused by people's bad minds and evil thoughts. Do you know who has caused these natural disasters? They are caused by people's common karmas. Today's natural disasters in the world, such as volcanic eruptions, earthquakes and tsunamis, etc. are all caused by the collection of our collective thoughts of anger, hatred, killing and harm. Therefore, all people in the world should purify their minds, perfect their personalities, practice altruism and selfless dedication so that there are mentality civilization in the world. With mentality civilization, there is inevitably biological civilization. If people practice egoism, and even harm others to benefit themselves, their bad minds and evil thoughts will unavoidably cause the biological environment to become worsened.

Consciousness and matter exist at the same time. Consciousness can affect matter and matter can also affect consciousness. The key is that we must know polar and opposing things exist at the same time. The principle of "producing two chickens with only one cut" must be known. Although there is only one cut, there are two chickens coming out from the paper. So, are there really the two chickens in this piece of paper? No, there aren't. The cutting of the scissors is a symbol of the "S" line. After cutting, there is a chicken pulled out of the paper. This chicken is called "the convex chicken". There is also a chicken in this piece of paper, which is called "the concave chicken". If this convex chicken is combined with the concave chicken, what will happen? Are there still the two chickens? (Students: No, there aren't.)

The one pulled out stands for object and the one in the paper stands for subject. Is there the existence of subject and object? (Students: No, there isn't.)

Attention! This is an extremely profound principle. You are guided to a very deep part. There is no such existence of subject and object. When combined, there is nothing at all.

Similarly, as this “S” is removed, are there still the two halves of yin and yang? (Students: No, there aren’t.)

Yes, with the “S” line removed, the two halves of yin and yang no longer exist. Without the two halves of yin and yang, can it be possible that there are such polar things as man and woman, subject and object, yin and yang, matter and consciousness? (Students: No, it can’t.)

As the “S” line is removed, the two halves of subject and object come to nothing. It is the same with inside and outside. What is it when all relativities and polarities come to nothing? It is the absolute zero. All polar and opposing things and all things in orbital and spin motion are just false appearances. Now answer this question: What is it when the “S” is removed? (Students: Zero.)

What is zero? This is the most critical point. Zero is not something empty or dead or has nothing in it. Instead, it is live and changing and can be transformed into everything. Actually it cannot be named. As Lao Tzu said, “I do not know its name, so I named it Dao and forcibly named it Greatness.” But it does exist. This is the original face of all things.

Having known the principle of “producing two chickens with only one cut”, you will know the two chickens are just false appearances. With the two chickens combined, there is nothing. It’s not just two chickens but hundreds of chickens that can be cut out on a piece of white paper. With different kinds of “cuts”, which represent various “S” lines, varieties of things will be produced. What’s the “S” line? The “S” line refers to the mind and the mentality we each have. If one’s mind and mentality become uncivilized, one will immediately feel the biology becomes uncivilized. What is opposite to things is the mind. The mind and things are in a non-polar state and can affect each other. Look at the Taiji Diagram. If this side is mind, the other side will be thing. If this side is thing, the other side will be mind. They exist at the same time. Therefore, with mentality civilization, there will be biological civilization. This side represents inner world and the other side represents the outer world. With a civilized inner world, there will naturally be a harmonious and orderly outer world. A mentality civilization leads to a biological civilization. On the other hand, a biological civilization shows a mentality civilization.

To take a simple example: A clean and hygienic student definitely has a neat bed with everything in place. A sloppy student inevitably has a messy bed with things everywhere. A person’s outside world reflects a person’s inner world. Conversely, if you want to know a person’s inner world, you just look at his surroundings. The mind and the world are synchronous existences. Beautifully orderly and symmetrical water crystals display a beautiful mind with good thoughts. To know whether a person has a good heart or not, we just test the water in this person’s room. For example, the ice flowers on the windows in winter are an obvious way to display the host’s inner world. Does the mind have influences on walls, chairs and tables? Yes, it does. It’s just that we haven’t found the parameter yet. Scientists just found out the parameter of the water.

Having known this truth, you’ll know how to be a human person. What we can control is our minds and thoughts. Having good minds and wholesome thoughts, we can always benefit others. We can even sacrifice ourselves to benefit others. By doing so, we definitely have right energy. This is the reason why we should learn from Comrade Lei Feng. What should we learn from Comrade Lei Feng? We should learn Lei Feng’s spirit of altruism and selfless dedication, and his idea of not seeking happiness for oneself but wishing all living beings to be free from suffering. If everyone is altruistic and selfless, then everyone will benefit from others. If everyone is egoistic and self-interested, then everyone will become greedy and fight for themselves. Thus the whole society will be in chaos and no one can be benefited. In this way, both people’s minds and the environment will be destroyed. Therefore, as long as each of you can work on your mind, you will be able to benefit the

public, society and nature. How to benefit the public, society and nature? It is to work hard at your mind and maintain a good mind-ground.

And then how should we operate it? We should obey following three rules. The first rule is to be filial to parents at home. The second rule is to respect teachers and elders outside. The third rule is to have a kind heart and do not kill creatures and eat meat. The three rules are the most fundamental requirements. If you can obey these three, the whole society will benefit, and so will you. This is called “benefitting others as well as oneself”. There is a buzzword “win-win”. Benefitting others as well as oneself is exactly a “win-win” policy. Note that to be altruistic is exactly to be egoistic. Actually, only through altruism can one really benefit oneself. How so? Lao Tzu said, “Isn’t it because they are selfless that their selfishness is met?” “The law of heaven is to benefit others without harming them. The Way of Sages is to devote to others without competing against them.” To whom do sages devote? They devote to others and the public. For whom do they compete? They compete not for themselves but for others. They contribute to others but do not compete against them. They try their best to work for the public, society and nature. They just don’t do it for themselves. So do they suffer loss? No, they do not. Not doing for oneself is selfless. Only when a person reaches real selflessness can this person get his personal needs met. Do you understand this truth? Having understood this truth, you will be happy, safe and smooth all your life. If you don’t understand this truth, you will have countless troubles and disasters, create endless sinful karma, and walk into a blind alley. (Students laugh.) Don’t laugh. This is true happening.

## **5. Understand cause and condition, and return to the original source**

Note that when the “S” line is removed, there will be nothing. The state of nothingness is called one-appearance. With the “S” line, there is Taiji. With the “S” line removed, Taiji return has returned to Wuji, which corresponds to the state before the cosmic piano is played or after the tunes produced from the cosmic piano completely disappear. The string theory has been explained in great detail last time.

When the “S” line is removed, Taiji returns to Wuji. It is not a state of nothingness but a state of everything. Wuji is a non-polar state of the ultimate one-appearance, in which are contained all polar and opposing things represented by the two halves of yin and yang in Taiji, including subject and object, inside and outside, bigness and smallness, man and woman, top and bottom, etc. Everything you want to “cut out” (through the “S” line’s different information structures) from the absolute Wuji state will come out from it. What’s more, they will come out in pairs. With only one cut, two chickens come out. With two cuts, four chickens come out. With three cuts, six chickens come out. As long as you cut out the “paper”, things will come out in pairs. As a “thing” of non-polarity, Wuji, once it is acted on, can cause polar and opposing things to come out in pairs. As long as we “cut” with scissors, that is, act on it, the ultimate one-appearance state where there is nothing will manifest pairs of “chickens”. Similarly, when Wuji, an absolute one-appearance state where there is nothing, is acted on by different “S” lines, it can manifest whatever things as it needs and wants. This is the most fundamental mechanism of the evolution of the universe: All things are created by the vibration of different “S” lines. The reason why I say the string theory is closer to the culture of sages is that string theory has found the oneness of subject and object and the mechanism of understanding through “activation”. With this mechanism, the piano can give rise to whatever (tunes) you plays.

When the piano is not played, there is nothing at all. Who plays the piano? (Students: It’s “I”, the “self”.)

What is “I”? Take playing the piano for example. Playing the piano also shows the same principle conveyed by the famous saying that as soon as one dharma arises, all dharmas will follow. How will all dharmas follow? Let’s look at what the “I” is. This “I”, also known as the ego, the self, and the small self, consists of the eyes, ears, nose, tongue, body and mind, which are the hardware of a human life. Only these “hardware” parts cannot make a human life. The software part must be added to, thus forming a whole human life. This software part, when confused, is the “I”, also called the ego and the small self. So we should know that a human life is made up of two parts. One is the software and the other is the hardware. The software refers to the running program while the hardware refers to the physical body. So what is the running program and what is the physical body? If you go on ask this way, there will be endless questions, each question corresponding to a thing. There is neither a beginning nor an end to such questions.

Take another example. Where are you from? I’m from Xi’an. Where had you been before you arrived in Xi’an? I had been in Zhengzhou. Then where had you been before you arrived in Zhengzhou? I had been in Lianyungang. Then where had you been before you arrived in Lianyungang? I had been on the Pacific Ocean.....There is also not a beginning or an end in space as. In polarized things there is never a beginning or an end. This is described as the production of dharmas based on causes and conditions. In such a mechanism, there are endless chains and links. In the world of polarity, you will be bound to fail if you want to find an origin in both time and space. There is no beginning and no end. As was explained in previous lectures, everything originates from the Wuji state of nothingness. Isn’t this a beginning? In fact, the expression of a beginning or an origin is only for the sake of people’s understanding. Wuji is a non-polar state of true vacuum and absoluteness, in which there is not at all such things as thinking, thoughts, ideas, actions, speeches and languages, etc. In other words, without thinking, thought and language, how can you say there is a beginning or an origin?! There is no such concept as a beginning or an end. Only in polarized thinking and thoughts do these concepts and ideas exist. Wuji is a non-thinking state in which there are neither thoughts nor ideas. Without thinking, there is definitely the lack of beginnings, origins and ends. So, the title of “Wuji” it is still a way of expression in the perspective of polar thinking, which is just adopted to follow the secular customs so that the ordinary people understand it easily. If one can directly enter and certify to the state which has neither the thought of goodness nor the thought of evilness, as was taught by the Sixth Patriarch, one will immediately experience the state of wonderfulness, which cannot be understood and entered by means of human thinking and language. Therefore, when people try to find an origin or a beginning by means of polarized thinking, they are cocooning themselves like a silk worm, or have fallen into the endlessly repeated circle of polarized thinking, just like the donkey that is pushing a mill stone.

Now take yourself for example. Where does your life come from? You will say it is your dad and mum who gave birth to it. So how did your dad and mum come from? You say it is your paternal grandparents that gave birth to your father and your maternal grandparents that gave birth to your mother. By the same token, there is endless such similar questions. Now let’s look at this question horizontally. Where does your life come from? You should first know that your life consists of the software and the hardware. Where does the hardware of your life come from? As you all know, the physical body, i.e. the hardware, is made up of hydrocarbons. So what are carbon atoms and hydrogen atoms made up of? Every carbon atom and every hydrogen atom consists of a nucleus and extranuclear electrons. It’s just that electrons and atoms are different in numbers and in the manner of motion. At the level of atoms and extranuclear electrons, there is still a question: What are nuclei made up of? Nuclei are made up of protons and neutrons. What are protons, neutrons and electrons made up of? They are made up of quarks. What are quarks made up

of? Quarks are made up of subquarks. What are subquarks made up of? Subquarks are made up of sub-subquarks, as is called for the moment. Finally, as matter reaches its final state, such a state is called by the Buddha emptiness-neighboring dust. At the level of emptiness-neighboring dust, what has matter turned into? At this level, matter has turned into energy. Where does energy come from? Energy comes from information structure. Only when the cosmic string vibrates can energy be produced. Without the vibration, there is no energy. Where does information structure come from? It comes from the pure information state. Well, the hardware of life has returned to the pure information state.

Now let's return from the software. What is the software of your life? It is just the energy information structure. The energy information structure is chiefly embodied by the energy to which the information structure is attached. The energy information structure comes from the information structure. The information structure comes from the pure information structure. In the process of return, both the software and the hardware return to the pure information structure, which is a state of true vacuum and absoluteness. It has nothing at all but is the original source of all things. Everything can return or be returned to the original source. Just now, we started from both the hardware and the software to return and finally returned to the original source. Thus it can be seen that all polarized things have no beginning. But all those polarized things that have no beginning can return to the original source of non-polarity. This original source is described as a source without source, a beginning without beginning and an origin without origin. The original source, to which all things return, is an unmoving state of no beginning and no end. The original source is also called "zero", which is easy for people to understand. It is impossible to find the original source in the polarized world, in which, as soon as one dharma arises, ten thousand dharmas will follow. However, when all things return to the original source, they will be in the original body where there is nothing. Now you should know that all things exist in the background of the original body, moving and changing. All motions and changes occur against the background of non-motion and non-change. If you understand this law, you will become immediately unattached to the false and illusory dharmas and appearances based on causes and conditions. You will no longer meaninglessly consume your energy and waste your life in those false and illusory dharmas and appearances. If you are not confused by this chain of causes and conditions any longer, you will have realized the essence of the dharma of causes and conditions.

## **VI Enter the Primary Meaning; Turn a Mortal into a Sage**

### **1. All dharmas have no production, no destruction, no appearance and no action.**

Zhuang Zi said, "Without others, there is not "I". Without "I", there is not what is perceived." "I" here refers to the self or the ego. Without others, is there still the existence of "I", that is, the self or the ego? No, there is not. Suppose you were the only person in the world, what would you be called? What would be you? (Students: A human.)

How would you know you are a human? Without others, there is not the existence of the self. We each (the self) depend on the existence of others for our existence. The existence of others leads to the existence of "the self". If all people and all things disappeared and you were the only one on the earth, what would be you then? (Students: A living creature.)

How do you know you are a living creature? At this point, whatever you can come up with and say is produced by the thinking of your existing consciousness. Isn't it? When we think, we have and produce various ideas, minds, thoughts, notions and concepts according to the knowledge and views that have existed. These ideas, minds, thoughts, notions and

concepts are processed and produced by the understanding that has existed concerning animals, plants, sentient beings and insentient beings. In actuality, when you are the only one in the universe, you will not have such things as ideas, thoughts and minds, and so on. What is this “I” (the self; the ego)? Where is this “I” (the self; the ego)? There will not be such notions. “Without others, there is not ‘I.’” This “I” and others exist simultaneously. If there are others, there must be “I” (the self; the ego). If there is man, there must be woman.

**“Without ‘I’ (the perceiver), there is not what is perceived (the world).”** If there is not a perceiver, there is not the world perceived, i.e. the objective world. “The perceiver, (“I”, the self and the ego) represents the “subject” while “what is perceived” represents “object”. Is there still the perceived world when there is not the perceiver? No, there is not! Therefore, the perceiver and the world perceived come into existence simultaneously. The appearances perceived refer to all things in the world. Everything in the world is what your sense organs have perceived. You see, your eyes, your ears, your nose, your tongue, your physical body and your mind are absorbing and perceiving all things in the external world. Without the subject, there is not the object. Conversely, without the object, there is not the subject. Look! Isn’t it that the subject and the object exist at the same time? It is really so! How great Zhuang Zi was! He penetrated the simultaneous existence of the subject and object.

Lao Tzu said, **“Always having no desire, one can see the hidden nature. Always having desire, one only sees the manifested peripheries.”** Who is the one that sees? It is “I”, also known as the self, the ego and the small self. When having various desires, you will be bound to have the small self. Having the small self, you will inevitably see and discover the outside world. Not having desires, you will naturally form the “desire-free” world outlook. With the “desire-free” outlook on the world, you will naturally go beyond various desires. Without the self, you will not pursue external things any longer, and definitely have great wisdom. This correct “desire-free” world outlook definitely guides you to witness the invisible and hidden original nature. With such a wonderful method of observation, you will definitely witness and certify the absolute truth. However, having the self and being egoistic, what you can perceive and acquire are nothing but false appearances and relative truths. When you have no self, you will find the external things do exist any longer. Do the external things still exist when you have your ego removed? No, they do not! Without the yang half of the Taiji Diagram, will the yin half still exist? Without this side (the yang half), there is no such existence of that side (the yin half). Remember: the sense-roots (sense organs) and the sense-dusts (sense objects) have the same original source and a simultaneous existence. So, as Einstein said, when not looked at, is the moon still in the sky? (Students: It is in the sky.)

Is the moon still in the sky? When you have no self, there won’t be the outside world perceived by you. The moon is “the outside world perceived”. The moon here represents everything you have taken in and “seen”. Is the moon, as an outside thing, still in the sky? It is not in the sky! Without the perceiver, there is not the perceived world. Without the self, everything in the outside world does not exist. Without the subjective, there is not the objective. Isn’t the moon an object? Can you understand this principle now? When I do not look at the moon, is the moon still in the sky? It is definitely not! When I do not look at the moon, there is no such existence of the moon. Nor is there such existence of the “I”, namely, the self. This is the true meaning of this famous saying that “without the self, there is not the perceived world”. This principle is extremely difficult. You may think that what I said is right, but you cannot get it through in the mind. And when you look up and “see” the moon is still in the sky, you will become more confused and puzzled. When you look, it is there. When you do not look, it is not there. This is the ultimate meaning of the saying that “without the self, there is not the perceived world”. With the roots (the sense organs) not

faced with the dusts (the sense objects), the dusts (the sense objects) do not exist. With the roots (the sense organs) opposite to the dusts (the sense objects), the dusts (the sense objects) are there. You say that when you do not look, the moon does not exist. However, other people say the moon is in the sky because they see the moon with their own eyes. What's the reason? This is because their moon is still hanging in the sky! When they look at the moon, the moon is hanging in the sky. Because they have the existence of their own "self", they see and perceive their own world. This phenomenon exactly shows that without the self, there is not the perceived world; with the self, there is the perceived world. The deeper meaning of this famous saying is that the subject and object is an indivisible whole, namely, an inseparable oneness; there is no primary and secondary order in the subject and object; or subject = object; object = subject; there is only one. This is the first principle of the true vacuum and absoluteness.

The Buddha said, "The first principle has no appearance of the self and others." Attention! "The first principle has no appearance of the self and others." What is the first principle? As Lao Tzu said, Dao is the first principle, the lack of polarity and relativity is the first principle, and the equality of yin and yang is the first principle. Yin is exactly yang; yang is exactly yin. Yin does not differ from yang; yang does not differ from yin. This is the first principle. In the first principle, there is not the appearance of the self and others. Nor is there the existence of polarity and relativity or the existence of the perceiver and the world. The latter part of the Buddha's saying is: "The first principle is nothing but the self-mind." What's the meaning of "nothing but the self-mind"? Is it the so-called idealism in philosophy? It is impossible! The self-mind, also called the first principle, refers to the one-appearance state of true vacuum and absoluteness, as was explained previously. In other words, it refers to the noumenon of our universe, our original nature. Apart from the sole existence of the noumenon and original nature, there is nothing else.

Look at these famous words: "**Without the conditions of the sense-dusts, the sense-roots will not have counterparts. Having reversed the flow and returned into the original one, the six types of functions will not exist.**" These words are from the Shurangama Sutra. The roots refer to the six sense organs, namely, the subjective. The six dusts refer to the six kinds of dust, namely the objective. What does it mean by saying "Without the conditions of the dusts"? It means that the sense organs are not faced with the objects. Without the dusts as conditions, there is certainly nothing for the roots to be faced with. Although the roots and the dusts are opposite to each other, they originally have the same original source and exist at the same time. When your roots, i.e. your sense organs, are not opposite to your objects, i.e. your world, or when your sense organs are not faced with your world any longer, this means that your eyes no longer cling to the appearances of matter and emptiness of your world, and your ears no longer cling to the appearances of sounds and soundlessness of your world. Only by doing so can you enter into the "self-mind" of the first principle. More importantly, the appearances of matter and emptiness as well as the appearances of sound and soundlessness are exactly the original nature of true vacuum and absoluteness. In other words, relativity does not differ and is exactly absoluteness; absoluteness does not differ and is exactly relativity. What is the reason? The reason is that there is just the sole absoluteness." If this sole absoluteness must be expressed in relative languages, this is "to express the inexpressible". How is the inexpressible absoluteness expressed effectively by means of relative things? The Buddha introduced the famous diamond formula. "When a thing is spoken, the thing is the non-thing; when the non-thing is spoken, the non-thing is the thing." Using this diamond formula, you are able to express the expressible, speak the unspeakable and say the unsayable. You seem to speak the unspeakable but actually you do not. The following way is also a wonderful expression. When brightness, darkness, form and emptiness (relativity)

is expressed, the brightness, darkness, form and emptiness are the seeing nature (absoluteness); when the seeing nature (absoluteness) is expressed, the seeing nature is brightness, darkness, form and emptiness (relativity). By means of the expression of the interdependent two ways (relativity), people will enter into the meaning of Middle Way (absoluteness). As a matter of fact, all things, which are based on the opposing root and dust, are exactly the embodiments of the original nature of true emptiness (vacuum). They are also the evidence of the existence of the true emptiness (vacuum) and absoluteness. They themselves are the true emptiness (vacuum) and absoluteness. All relative things are appearances manifested and transformed by the absolute original body (noumenon). These phenomena also reflect the following famous sayings: “Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one.”

Which part of the river flows faster, the broad part or the narrow part? (Students: The narrow part.)

The narrower the area is, the faster the movement and change will be. You have to understand this principle. This is an important law in nature. The narrower a location is, the faster the movement and change will be. The faster the movement and change is, the more powerful the birth and death will be; the more powerful the birth and death is, the more affliction and trouble there will be. Zhuang Zi said, “**Fungi with a lifespan of one morning have no knowledge of days and months. Cicadas with a lifespan of two months have no concept of springs and autumns.**” Why? They move and change too fast. Fungi can only live for one morning. How can they know the first day and the fifteenth day of the month? Cicadas can only live for a month or two. How can they know that there is the cycle of spring, summer, autumn and winter? The smaller mind ground we have, the more selfish minds and thoughts we will have. The more selfish minds and thoughts we have, we will undergo faster movement and change. The faster movement and change we undergo, the more frequent life and death we will experience. Consequently, we need to have a big, selfless mind ground. The bigger and more selfless mind ground we have, the less our selfish minds and thoughts we will. When the mind ground is too small and too specific, we will be plagued by personal gains and losses. When our mind ground is larger and greater, we will transcend the concept of gain and loss. Once our mind ground becomes boundlessly enlarged, we will have no concept of gain or loss.

Zhuang Zi used a fable to help us to enlarge our mind. A certain man stole a boat and found a place to hide it. When this man stole a huge ship, he could still find a place to hide it. However, where would he hide it if he should steal the under-heaven, that is, the universe? Where could the universe be hidden? This felt it very hard to find a place to hide the under-heaven. Where could you hide the universe? This is the fabulous metaphor of “**hiding the under-heaven in the under-heaven**”. What principle does this story reveal? It reveals that the whole, namely, the absolute truth, cannot be discovered from any local, bounded and finite perspective. To master the absolute truth, we must be in the state of boundlessness and infiniteness. To experience the whole, we must be equipped with the one-appearance state of boundlessness and infiniteness that has no appearance and no form. Otherwise, people unlikely know the absolute truth. Why? When we have a small mind ground, the things we think up are characterized by the two-appearance and the state of subject-object opposition, no matter how hard we use our head. As long as people have polar thinking based on the two-appearance and subject-object opposition, they will never know the absolute truth.

And then how can we enter into the state of boundlessness and infiniteness? This is not to make your heart, the one consisting of flesh, boundless and infinite, but to make your mind boundless and infinite. As we analyzed just now, as long as you give rise to an idea, the rising of an idea is like a watermelon that is cut by a knife. The rising of an idea is also



like the coming out of an “S” line. Once there is an “S” line, there won’t be a boundless, infinite and pervasive state of being everywhere in the Dharma Realm without movement. So how can our mind become boundless, infinite and pervasive? As we just analyzed, as long as we do not produce a mind or give rise to an idea, the mind will be boundless, infinite and pervasive. As the “S” line is removed, you will not produce a mind or give rise to an idea. Thus it can be seen that as soon as you do not produce a mind and give rise to an idea, you will be a whole. Therefore, the teaching method of stick or yell is to let you instantly enter into the wholeness of no minds and no ideas. Why shall we enter into the wholeness? This is because only in the wholeness can we “have no desires” and “see the wonderfulness”. In such a state where we produce no minds and give rise to no ideas, we will be like the Buddha, who is ever in tranquil, serene and unvarying suchness, namely, nirvana. When you have no thoughts and no ideas, you will be the Buddha in tranquil, serene and unvarying suchness. What is called the Buddha in tranquil, serene and unvarying suchness? The state with no idea produced after the removal of the “S” line is described as the Buddha in tranquil, serene and unvarying suchness. Dao, one and zero all correspond to Buddha, a tranquil, serene and unvarying state of suchness. As long as you produce no minds or have no ideas, you will be in a state of no idea or thought. It is a state of mind without mind, a state of idea without idea, and a state of thought without thought. In such a state, you will have a boundless, infinite pervasive mind of one-appearance that has no appearance and pervades the Dharma Realm without motion. Now, you will be in a no-desire state, with which you can witness the invisible and non-manifested nature, the original body and state of the universe and our life.

Having explained sutra and spoken Dharma all his life, the Buddha left a verse to his disciples to transmit his most precious mind-seal. The verse reads as follows.

*The origin of all dharmas is non-dharma.*

*The non-dharma, once named, has been a dharma.*

*Now it comes to the time of non-dharma,*

*All dharmas are exactly the non-dharma*

This verse made by the Buddha when he transmitted his Buddhist mind-seal to Kashyapa, one of the Buddha’s top ten disciples. Be careful! As soon as the “S” line vibrates, all things in the two sides appear simultaneously. These things in the two sides of yin and yang are called dharmas. The absoluteness of Wuji is called “non-dharma”. The dharmas displayed correspond to the relative state of Taiji. What does it mean by saying “The origin of all dharmas is non-dharma”? Look at all things (dharmas) in the two halves of yin and yang, and you will find they all come from Wuji, just as the saying that “Wuji evolves into Taiji” shows. In other words, the origin of dharmas (Taiji) is non-dharma (Wuji). Wuji, Dao, one, suchness, Buddha and zero are exactly the non-dharma. The “origin” here means “depending on or relying on”. This line means that all dharmas, appearances and things depend on the one-appearance Wuji for to exist. This corresponds to Hui Neng’s famous saying that “**All dharmas are inseparable from the self-nature**”. This “self-nature” is exactly Wuji. Dharmas depend on the non-dharma to exist and result from it. This “non-dharma” can also be called the original body (noumenon), the original nature, Wuji, Dao, zero and one. What does it mean by saying “The non-dharma, once named, has been dharma”? There is not even a single thing in the original body (noumenon). However, once this thing is called Wuji, the self-nature, Dao, zero, one, suchness, etc. this non-dharma has already become a dharma. The verse line that “now it comes to the time of “non-dharma” shows that what the Buddha transmitted is the non-dharma, the ultimate one-appearance state of true vacuum and absoluteness. The Buddha was guiding his disciples to the non-dharma state where there is nothing but the “solely honored self”. Having reached such a state, every dharma itself is the noumenon of non-dharma. Since

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there is nothing in absoluteness, it is unlikely that there is the relativity and opposition of all dharmas in it. Therefore, the Buddha said, **“All dharmas are exactly the non-dharma.” Outside of the non-dharma there are not dharmas; outside dharmas there is not the non-dharma. When it comes to the time of non-dharma, all dharmas are nothing but the non-dharma. When all dharmas are spoken, all dharmas are exactly the non-dharma.**” To put it in another way, outside of Wuji (the non-dharma) there is not Taiji (all dharmas); outside Taiji (all dharmas) there is not Wuji (the non-dharma). Now we are required by the Buddha to enter into the true vacuum and absoluteness, which is a one-appearance state that has no appearance. In such a state, there is originally nothing and no dharma at all. All dharmas in existence, which are originally empty and false and come to nothing in the end, are neither produced nor destroyed, and are non-active and have no appearance. All relative and opposing numbers do not exist at all. Only zero exists for ever. All numbers on the number axis are just to express and prove zero’s existence. You cannot know the existence of all numbers on the two sides of the number axis are just to express and prove the existence of zero until you understand zero is the only absolute “existence”. You cannot understand that every dharma is exactly the true vacuum and absoluteness which is neither produced nor destroyed, and neither increased nor reduced until you personally experience and verify the state where there is nothing but the “solely honored self”. You cannot understand that the appearances of the languages used to express the true vacuum and absoluteness do not exist at all until you enter into the “non-dharma” of the “solely honored self”, namely, zero, Wuji, the solely honored self, one, the original body (noumenon), the real appearance, Dao and the wonderfully bright true mind, etc. Only when you personally experience and certify to this truth will you be able to understand and know this truth. It is like drinking water. Only those who drink the water can know whether the water is hot or cold.

©..... Have you heard the story of Three Acorns or Four? (Students: Yes, we have.)

A story in Zhuang-zi goes as follows. In the Spring and Autumn Period, a man in the State of Song raised a groups of monkeys that ate acorns every day. These monkeys could understand what their master said. As the man became poor, he wanted to reduce the monkeys’ food. He first suggested he give each of them three acorns in the morning and four acorns in the evening. Thereupon, the monkeys protested angrily. Then the owner said, “How about four in the morning and three in the evening?” The monkeys thought it was reasonable and felt satisfied. What’s the thought and purpose of this story? This story shows that all the changes of the ten thousand dharmas are false, and that both change and changelessness are empty. All the changes only stay in Yin and yang halves, and the original body (noumenon)of Wuji remains untouched and unchanged. As the yang half enlarges, the yin half shrinks. As the yin half enlarges, the yang half shrinks. No matter how great changes the two halves of yin and yang undergo, the original body of Wuji remains still, pure and tranquil, and has neither increases nor decreases. There is only the increase and decrease of the monkeys’ false thoughts and ideas, three in the morning and four in the evening; three in the evening and four in the morning. Changes and fluctuations that happen to the two halves of yin and yang have no influence on the stillness, clarity and wholeness of Wuji’s original body. Although the fish are freely and violently swimming in the tank, the tank remains still and unchanging and has neither increase nor decrease. The monkeys represent our false minds and thoughts, which are racing in our polarized thinking. So we have been deceiving ourselves all the time. Aren’t these monkeys cheating themselves?! Through this story, Zhuang Zi, let us know that all the movements and changes in our polar thinking and the two-appearance dharmas are false and fake. Lost in these false and fake appearances, we have been deceiving ourselves and creating countless polarized thoughts of happiness, anger, sorrow and joy for ourselves. However, no matter

how painful and bitter the false mind is, the true mind remains pure, tranquil and unvarying. No matter how great changes take place in the two halves of yin and yang, can these changes affect the going of the great Way? No, they can't. All those movements and changes, however great and shock they are, come to nothing unexceptionally. They have nothing to do with the original body of the universe, also known as the real appearance, the Way, one, Wuji, zero and so on. If you know this state, you will have awakened to Dao. If you can personally experience this state, you will have verified and certified Dao. Once you are in such a state, you will no longer be the present you, a mortal being. You will be a sage who has been transformed from a mortal. In other words, your consciousness will have been turned into wisdom.

The Buddha said, **“If you regard what has been manifested in your mind as external things and discriminate between them, you are not a sage.”** “Manifested” here means “displayed”. What’s the reason? As we analyzed just know, whether it is “three acorns in the morning and four in the evening or four acorns in the morning and three in the evening, all these are nothing but phenomena displayed. All movements and changes are taking place in our unmoving and unchanging self-mind. This mind refers to the true mind, namely the original body. “What has been manifested in your mind” refers to the suns, moons, stars, mountains, rivers, lands, the living beings, the macroscopic and microscopic worlds, sentient and insentient beings, which are displayed in the true mind we see every day. If these things are regarded as outside things or as objective existences, you will unavoidably discriminate between them. If you do in this way, you are absolutely mortal people. Note that there are types of things displayed in your true mind: one part is proper retribution and the other is dependent retribution. What are proper retribution and dependent retribution? Proper retribution refers to the mind and physical body we each have; this mind is not the true one but a false one. Dependent retribution refers to the world, that is, the environment on which one depends to survive. It is our wonderful mind of true suchness that follows our created karmas and displays proper retribution and dependent retribution, also known as the subjective and the objective. The proper retribution and dependent retribution displayed in the mind are just the subjective world and objective world we are familiar with. This phenomenon is described as “the manifestation of the self-mind”. If you cannot recognize the manifestations of the self-mind but regard them as outside things and make discriminations, you will be an absolutely muddled and confused person. Having been muddled and confused, you will use your subject to discriminate object, just as we studying the objective world every day. As we see, the Buddha had long criticized those who regard the manifestations of the self-mind as outside things and make discriminations. Are such people sages? (Students: No, they aren't.)

So, the purpose of this series of lectures is to make you become a sage! Do you want to be a sage? (Students: No, I don't.)

He who does not want to be a general is not a good soldier. He who does not want to be a sage is not a “good person”. Isn't it? The Buddha said, “He who forgets the Bodhi mind and cultivates all good dharma is doing the devil's work.” If a person does not bring forth his Bodhi mind and want to become a Buddha or a sage to teach and transform the living beings, this person is still doing the devil's work, even though he can do all goods. Therefore, you should try your best to turn you from a mortal into a sage or a Buddha. By doing so, you will naturally be a good person. If you don't want to become a Buddha or a sage, you cannot be “an ultimate, good” person. He who does not pursue Buddhahood above and transform the living beings below is not “an absolutely good person”. You should make a great vow to become a Buddha or a sage so that you can transform and take across all living beings. Only in this way can you be an ultimately good person!

## 2. Zhuang Zi's theory on equalizing things

Zhuang Zi put forward the concept of “the ring middle”. The ring middle refers to a state where all polar, relative and opposing things, whether moving or unmoving, changing or unchanging, are made equal through the Dharma-door of equals sign. In this way, people can transcend the relative state of polarity and opposition and enter into the absoluteness of non-polarity. In such absoluteness, all the polarities and oppositions are unified and made equal. This is the ring middle. Zhuang Zi said, **“This is also that; that is also this. That is also a source of right and wrong; this is also a source of right and wrong. Is there really a ‘this’ and a ‘that’? Or is there really no ‘this’ and no ‘that’? This and that have no opposites. This is the pivot of Dao. Through the pivot, one can enter into the ring middle to cope with the infinite. This is an infinite; that is also an infinite. Therefore, nothing is better than gaining brightness”** This is Zhuang Zi’s conclusive description of all polar and opposing things, which are either moving or unmoving, either changing or unchanging. What is the conclusive description? It is: “This is also that; that is also this.” This saying shows Zhuang Zi’s view of the equality of this and that, a pair of polar opposites. This and that are equivalent to yin and yang of the Taiji Diagram. If “this” is yang, “that” will be yin. Isn’t it the equality of yang and yin?! How great Zhuang Zi’s wisdom was!

Over two thousand years ago, Zhuang Zi said, “This is also that; that is also this. That is also a source of right and wrong; this is also a source of right and wrong.” If you can’t personally certify the equality of yin and yang, you are inevitably faced with the situation where yin and yang stand in opposition as polarized ends. “Right and wrong” refers to polar thoughts. As was explained, in polar thoughts, as soon as one dharma arises, ten thousand dharmas will follow. “That is also a source of right and wrong; this is also a source of right and wrong.” “Right and wrong” is a pair of polar contradictions. If you cling to either this or that, you will inevitably fall into the strange circle of polar thinking. So, Zhuang Zi put forward these questions: “Is there really a ‘this’ and a ‘that’? Or is there really no ‘this’ and no ‘that’?” In other words, are there really polar and opposing things? Or does polar opposition really exist? It should be known that all appearances are empty and false and that all dharmas are empty of appearances. Originally, all polar things in opposition do not exist. But why do we feel they are so real and true? This is because we have no wisdom. As a result, we become attached to all the polar and opposing things, which are like moons reflected in the water and flowers shown in the mirror. We never know that where there are water moons, there is the water; and where there are mirror flowers, there is the mirror. Both water moons and mirror flowers are “empty appearances”. To those who are firmly attached to appearances, these polar and opposing things really exist. However, to those who are unattached to appearances, they do not exist at all.

We cannot witness the state of absolute truth where there is nothing at all. What we can see are just relative and opposing appearances which are empty and false, for we have been devastated by our polar thoughts and ideas such as the false division of subject and object as well as inside and outside. Therefore, Zhuang Zi said, “Is there really a ‘this’ and a ‘that’? Or is there really no ‘this’ and no ‘that’?” In other words, is there really polar opposition? To the wise sages, there is no such polar opposition as this and that! “All dharmas are empty and false.” “They are neither produced nor destroyed, neither defiled nor purified, or neither increased or decreased.” However, to the ordinary mortal people who are unable to understand the existence of the ultimate one-appearance and are full of polar thoughts and minds, these polar and opposing things are not empty and false at all but real and true. Zhuang Zi made all polar and opposing things equal at the level of polar opposition. He said, “This and that have no opposites.” As long as you can use the Dharma-door of equals sign to equalize all polar and opposing things, you will have

transcend polar opposition and “have no opposites”. The two poles of yin and yang are exactly that and this. If you have the “S” line, you will have your opposites. If you have your “S” line removed, you will have no opposites. The saying that “Both this and that have no opposites.” shows us a state of non-polarity which goes beyond all polar opposition facilitated by the “S” line. When the two polarities are made equal, there appears a state of non-polarity, which is exactly Confucius’ state of “the suchness of emptied emptiness” facilitated by “holding the two polar ends and removing both of them”. Why is the opposition between subject and object wrong? Why is the opposition between root and dust wrong? Why is the opposition between inside and outside wrong? Either side of polar opposition, which is partial, local and incomplete, cannot exist in a pervasive and infinite state of the one-appearance. Are there any polar opposite in such a pervasive and infinite state of the one-appearance? No, there isn’t. If the desk before your eyes were as big as the universe, would there still be the left side and the right side of the desk? (Students: No, there isn’t.)

This is the principle. It is very easy. All polar and opposing things are finite and incomplete. They cannot pervade throughout the world because they have boundaries and appearances. “This and that have no opposites. With this “S” line is removed, all things in the two opposing halves of yin and yang “have no opposites”. The loss of opposites is called the “Dao pivot”. What is the Dao pivot? The Dao pivot is the most important attribute of Dao. It refers to the one-appearance attribute of true vacuum (emptiness) and absoluteness. It is also an ultimate one-appearance state where there is neither duality nor difference but only the self is solely honored. Why is it called the Dao pivot? This is because such a state is the key to entering Dao. Where does the Dao pivot lie? It lies exactly in the homology and simultaneity of the sense roots and the sense dusts, the transcendence of polar thoughts and the loss of polar opposites. Only when people transcend polarities and hold the two polar opposites and remove both of them can they enter into Dao (a state of the suchness of emptied emptiness). Motion and motionlessness is a pair of opposites. Change and changelessness is also a pair of opposites. By using the method of equals sign, you find that there is no such pairing of opposites as motion and motionlessness or change and changelessness. When you adopt the method of equals sign to transcend polar things, motion equals motionlessness; motionlessness equals motion. Change equals changelessness; changelessness equals change. This equals that; that equals this. Polarity equals non-polarity; non-polarity equals polarity. Yin equals yang; yang equals yin. When the two polar opposites are made equal, are they still opposite to each other? (Students: No, they aren’t.)

Yes, it is right. Yin equals yang; yang equals yin. Change does not differ from changelessness; changelessness does not differ from change. Change itself is changelessness; changelessness itself is change. How great wisdom Zhuang Zi had! The ancients used yin and yang to represent all polar oppositions. When yin equals yang and yang equals yin, those oppositions come to nothing and do not exist any longer. The “pivot of Dao” is exactly such a state where all polar things have no opposites. This is the key step for everyone who wants to personally verify and certify the absolute truth. Actually, students, having known this truth, you will be able to transcend polarities, awaken to Dao and personally verify and certify Dao. In Zhuang Zi’s words, you will “enter into the ring middle through the pivot”. Notice that this step is of vital importance. The ring middle is exactly a state where the “S” line is removed. In reality, the ring middle had no middle. The ring symbolizes a state of boundlessness, endlessness, infiniteness and pervasiveness. Which part is the middle? No part can be the middle. But every part can be the middle. This is the true meaning of the ring middle. The ring middle is a symbol of the absolute one-appearance of true emptiness which is a boundless, endless and infinite state where

there is neither bigness nor smallness, and neither inside nor outside. Is there any polarity in this ring middle? (Students: No, there isn't.)

This ring middle represents a state without polarity. With “this and that having no opposites”, people will naturally be in the ring middle where they can “cope with the infinite”. Although the ring middle has no polarity, it contains the polarities of all things. In such a state, people will cope with all polar and opposing things. “This is an infinite and that is also an infinite.” They are both infinities. Why? This and that are equal to each other. When one is infinite, the other is inevitably infinite.

“Therefore, nothing is better than brightness.” “Brightness” represents wisdom. It is wrong for you to cling to motion, which leads to endless polarity and opposition. It is also wrong for you to cling to motionlessness, which also leads to endless polarity and opposition. It is mistaken for you to be attached to change, which results in inexhaustible polarity and opposition. It is also mistaken for you to be attached to changelessness, which also results in inexhaustible polarity and opposition. As a result, nothing is better than gaining brightness by transcending polarity and opposition. You need to transcend the opposition of polar thoughts by “holding the two polarities and exhausting them” so that you can gain brightness. The ancient Chinese people used “stick-or-yell” as a method to gain brightness. Having been hit with a stick, they would become enlightened and gain brightness, thus having no “S” line.

Having gained brightness, you will cling to no polar and opposing things, and then you must transcend your desire-based polar thoughts so that you can enter into the “desireless state”. At this time, you will understand the falseness of relativity and the trueness of absoluteness, which are not dualistic but monistic. You will understand relativity is exactly absoluteness and that absoluteness is exactly relativity. This is the true meaning of that “this and that have no opposites”. Such a state of “brightness”, which must be personally verified and certified, is Dao's pivot. It also corresponds to understanding the mind and seeing the nature, awakening to Dao, certifying Dao and attaining Dao in the Chan School.

## Chapter Fourteen

### The Comprehensive

#### I Fu Xi's Great Wisdom

Taiji, which is a state of non-polarity that contains hidden polarity, is the general source of all polarized worlds. Taiji contains holographically all characteristics of things of polarity. All properties of polarized worlds are the manifestation and display of the hidden polarity of Taiji. Seen from the perspective of return and tracing-back, the tracing-back process is: the eight trigrams → the four emblems → the two forms → Taiji → Wuji. In the tracing-back process, when the “S” line is removed from Taiji, it is exactly Wuji. To put it in another way, Taiji is originally Wuji. With the “S” line removed, there is Yi, which is a still and unvarying state with no thought and no action. Taiji without the “S”



line is exactly Wuji. The “S” line represents the “fluctuation” of our thought and action. It is like the waves (wave crest and trough) arising from still water as wind blows. The still water is metaphorically the Wuji state (Yi) while the water giving rise to wave is the Taiji state. Different as they are in appearance, their water body is the same. Therefore, Zhou Dunyi said, “Taiji is originally Wuji.” In the Pre-heaven Eight-Gua Diagram, every yin-yao (the broken line) and every yang-yao (the whole line) in a pair of two opposing trigrams are also opposite to each other. When the two trigrams of a pair, such as *Qian* and *Kun*, *Kan* and *Li*, *Dui* and *Gen*, *Zhen* and *Xun*, are infinitely magnified, they each are actually a concealed Taiji. Therefore, when the four pairs of the eight trigrams of the whole Pre-heaven Eight-Gua Diagram are combined one by one, it is also a Taiji. Why so? This is because Taiji is a non-polarity state which contains hidden polarity of carrying yang and embracing yin. Both the pre-heaven eight trigrams and the sixty-four hexagrams are made up of yin-yan and yang-yao which are opposite to each other one by one. When every pair of opposing yin-yao and yang-yao is infinitely enlarged, it is the most stable Taiji state of carrying yin on the back and embracing yang in the arms. The time and space points of the sixty-four hexagrams represent all things in the universe. As a result, Lao Tzu described this phenomenon as “All things carry yin on the back and embrace yang in the arms”. Zhu Xi described it as “Everything has its Taiji.” Thus it can be seen that the tracing-back combination of the pre-heaven trigrams is exactly the implication of the Taiji state of carrying yin and embracing yang.

You shall know that Taiji does not just refer to the diagram of the yin-yang fish. **“One yin and one yang is exactly Dao.”** In polarized worlds, all things are composed of yin and

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yang (in the form of Taiji of carrying yin and embracing yang). When there is a need to show the difference of things, Taiji can will unfold and expand into an endless numbers of opposing gua (hexagrams) and yao (broken and whole lines). When there is a need to exhibit the indivisible whole body, those endless numbers of opposing gua and yao can be combined into and displayed as a Taiji. In other words, unlimited numbers of small Taiji layer upon layer make up a big Taiji. It is like countless “calves” of cellular DNA structures that make up a whole bull. This is the holographic theory of polarity in the polarized worlds. This is like the countless positive and negative numbers on the number axis that are opposite to each other, thus forming the Taiji state of carrying yin and embracing yang. Similarly, the pre-heaven eight trigrams, the sixty-four hexagrams and endless numbers of hexagrams and lines that can be deduced and figured, are all Taiji’s holographic expressions and manifestations. In other words, all things in polarized worlds are endless divisions and transformations of the hidden polarity of the Taiji state.

On the other hand, in the return and tracing-back process, the pre-heaven eight trigrams and the sixty-four hexagrams are opposite to each other. When they are combined and added together one by one, they will offset each other, thus producing the appearance of central emptiness. This appearance of central emptiness stands for the Yi state, which is “a still and unmoving state of no thought and no action”. According to Confucius, this state of central emptiness is just “the suchness emptied emptiness” which can be attained by “holding the two ends and removing both of them”. “Two ends” refers to the opposing yin-yao (broken lines) and yang-yao (whole lines) in trigrams and hexagrams, and positive and negative numbers in mathematics. When the two polar ends (yin-yao and yang-yao) are neutralized and thus removed, the result is exactly the central emptiness, which has nothing in it. When positive and negative numbers are added together and thus removed, the result is zero, which also has nothing in it. Thus it can be seen that “Yi” is equal to zero, a still and unmoving state with no thought and no action.

These countless positive and negative numbers show that all of the relative and opposite things, which are fundamentally characterized by birth and death, change and impermanence, are false and illusory and can’t last forever. Just as the Buddha said, “All appearances are empty and false.” All things in polar worlds are characterized by birth and death, change and impermanence. These characteristics are depicted and displayed by the system of yin-yao (broken lines), yang-yao (whole lines), trigrams and emblems created by Fu Xi after he became enlightened and understood the mind, so that people can observe their changes to grasp them. Yi Jing states, “With the eight trigrams in formation, symbols are in them; with the eight trigrams one above another, three hundred and eighty-four yao are in them; with the waxing and waning of yin-yao and yang-yao, changes are in them.” “Having observed the changes of yin and yang, the sage created gua and symbols. To bring out the properties of hardness and softness, the sage established yin-yao and yang-yao.” It is hard to understand these words, but if you can grasp the four contents of Yi Jing, that is, the gua-texts and yao-texts, the changes implied by hexagrams and lines, the change, and the divination, you will be amazingly wonderful. The four contents are actually only express the changing law of polar world, and also concerned with the way of change. The pre-heaven eight trigrams diagram and the Taiji Diagram indeed express the law of change. Jing also states, “**Culmination leads to change, change leads to penetration, and penetration leads to changelessness.**” As a classic, Yi Jing cannot be regarded as standard. “**As a book, Yi cannot go too far; as a law, it is repeatedly mutable. It always changes without cease and pervades the six directions. Top and bottom as well as hardness and softness are always in change. It cannot be used a standard, for only changeability suits.**”

However, those ancient sages, such as Fu Xi, King Wen of Zhou, Duke of Zhou and



Confucius, did not just explain the way of change. What they paid more attention to and explain is the way of non-change (changelessness) conveyed in it, which since ancient times has been ignored or not given adequate attention by those who study Yi Jing, *the Book of Changes*. This phenomenon has made the Dao of sages be on the decline, the great Way of non-change hidden, and the original intention of the ancient sages be abandoned. As a result of the loss of the great Way, various occult arts of numbers and petty techniques attached to Yi Jing and used for divination and fortune-telling have become popular, which leads to the increasing decline of the way of non-change. The practitioners and researchers who are just pursue occult skills of numbers and petty techniques attached to Yi Jing do not know that “Yi harmonizes obediently with the sages’ morality and virtue and goes well with social governance methods, through which people can exhaustively investigate principles, study the nature and finally master the destiny”. The popularity of the petty skills of numbers and divinations, which has been undermining the great Way, will finally cause Fu Xi’s mind-ground method to decline and even to lose its position of “number one of the five classical works” in Confucianism. Why? The reason is that Confucianism will no longer be considered as a Dharma-door of liberation but as a school to spread worldly truths. It is a frequently seen phenomenon happening in the times when there are not sages. Theories that were originally created as a Way of liberation have been made as a result of vulgar applications and operations decay into the ones that spread worldly truths. It must be known that Fu Xi’s mind-method, which is embodied by the pre-heaven eight trigrams and the Taiji Diagram, fundamentally lies in the way of liberation. Not only is it the most convenient and easiest way (the way of simplicity) for people to attain final liberation, but it is the expression of the ultimate meaning.

Fu Xi’s mind-method conveyed by pre-heaven eight trigrams and the Taiji Diagram is an extremely important method to guide people from the law of change to law of non-change. The original intention when Fu Xi created Yi was “to conform to the principle of the nature and life, and to instruct people in exhaustively investigating the principle, studying the nature and finally mastering the destiny”. The destiny refers to our original nature. As Zhong Yong, *the Doctrine of the Mean*, states, “The heaven’s destiny is the nature.” The heaven destiny is the Dharma body and wisdom life originally possessed by us. It is also refers to the “great self” in the Buddhist term of “permanence, bliss, great self and purity”. This is the mind-method of Yi highly praised by Fu Xi, the ancient sage, and Confucius, the sage.

**“Yi, as a book, is to explore the earliest beginning and exhaust the final state. This is its essentiality.”** As “number one of Confucian classics”, Yi Jing is designed to probe into the most original and essential state of the universe (explore the earliest beginning), and to thoroughly investigate the most ultimate principle (exhaust the final state). They are the essentiality of the universe. The purpose of exploring the earliest beginning and exhausting the final state is to lead people to reach the original body and original nature, which is a still and unmoving state where there is no appearance of thought, language and character. By observing astronomical phenomena above, watching the principle of geography below, and contemplating his sense organs near and the external things far, Fu Xi had been reading nature, the wordless true scripture. By reading this true, wordless scripture, Fu Xi enlightened Dao and understood the mind. So he began to “create the eight trigrams so as to get connected to the virtue of spirituality in order to depict and emulate the general state of the ten thousand things”. Thus it can be seen that the purpose of Fu Xi’s creating the eight trigrams is to teach future generations how to understand the mind and see the nature (to be connected to the virtue of spirituality), and then people will have a thorough knowledge of the great Way where everything is equal (the general state of the ten thousand things). “The state of the ten thousand things” refers to the ultimate state and true

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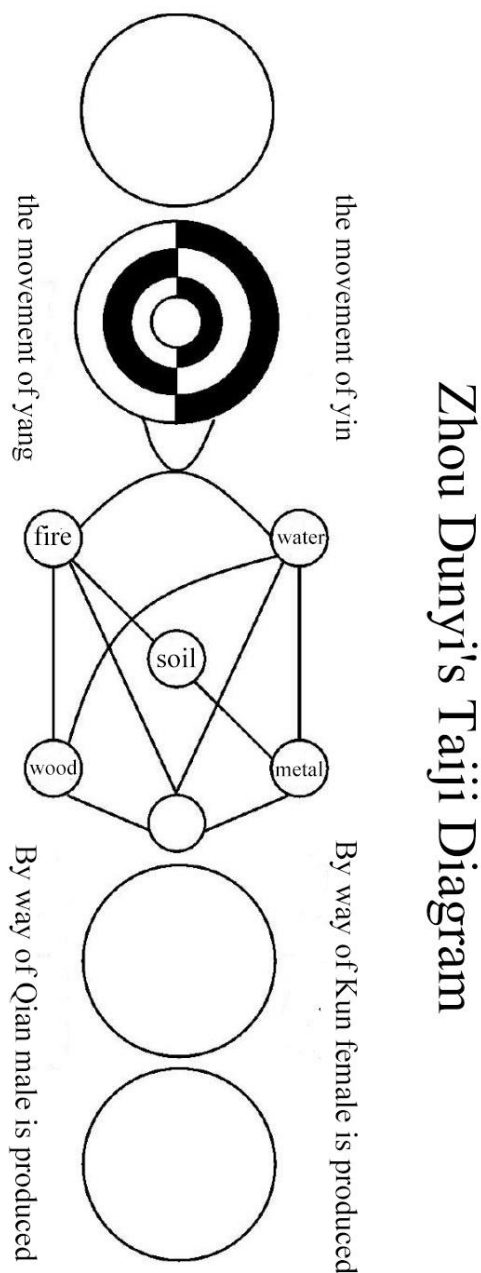
meaning of all things. This conforms to the Buddha's saying: "All things in the world are exactly the wonderfully bright original mind of Bodhi." With such awareness, you can "emulate the general state of the ten thousand things". Only those who can be connected to the virtue of spirituality (having manifested their bright virtue), have enlightened Dao and understood the mind can "depict and emulate the general state of all things". So, when you see the "change" expressed by the pre-heaven eight trigrams and Taiji, you shall know that the change itself is the embodiment and evidence of the "non-change". This is what was explained just now: When "change" is spoken, the "change" is "non-change"; when "non-change" is spoken, the "non-change" is "change". It can also be expressed as follows: When "Taiji" is spoken, "Taiji" is "Wuji"; when "Wuji" is spoken, "Wuji" is "Taiji". When "the pre-heaven eight trigrams" is spoken, "the pre-heaven eight trigrams" are the centrally empty "Yi"; when the centrally empty "Yi" is spoken, the centrally empty "Yi" is "the pre-heaven eight trigrams". When the body is spoken, the body is the specific appearances and functions; when the specific appearances and functions are spoken, the specific appearances and functions are exactly the embodiments of the body. The so-called body (the centrally empty Yi), the specific appearances and functions (the pre-heaven eight trigrams) are the same thing. From the Pre-Heaven Eight Trigrams Diagrams and the Taiji Diagram, we can see that the opposition of yin-yao and yang-yao in a pair of opposite trigrams is just an abstract expression of illusory and unreal things. By studying daily things and phenomena, Fu Xi realized that all Yin-yao (the broken line), yang-yao (and whole lines) and symbols of hexagrams are "impermanent and characterized by the change of birth and death. More importantly, Fu Xi, from the change of birth and death in these broken and whole lines, realized the deep and profound truth that "the still and tranquil nirvana appears after the life and death ceases to be". This is the deepness, closeness and spirituality of Fu Xi's "establishing symbols to exhaust the original meaning and created gua to exhaust the non-change and the changes".

The purpose of Fu Xi's "creating symbols, gua and yao" is to lead people to directly discover the immutable body nature of the central emptiness from the counteraction of the broken lines (yin-yao) and whole lines (yang-yao) which are opposite to each other one by one. So in daily life, you should spot the reality of non-polarity among these polarized appearances and applications. This is Fu Xi's original intention of establishing the Bagua system, which is to let people to know the real existence of central emptiness by displaying the neutralization and counteraction of opposing trigrams and broken and whole lines. On the other hand, the original body and original nature of "central emptiness (non-change)" can be manifested and displayed into varieties of combinations of broken and whole lines, trigrams, and hexagrams. Just as the quotation goes, "With *Qian* and *Kun* in formations, Yi is hidden in them." This can be compared to all positive and negative numbers which are to prove the true "existence" of zero, and zero can be embodied in all relative and opposing numbers (the opposition of all yin-yao and yang-yao). Only when people can understand and feel that the non-change of central emptiness is exactly the "change" of the eight trigrams and Taiji, and the "change" of the eight trigrams and Taiji is exactly the "non-change" of central emptiness, will they have realized the truth that "there is no difference in Dharma Realm"; "change" is equal to "non-change"; "non-change" is equal to "change"; and non-dharma ("change") is equal to non-non-dharma ("non-change"). This is the state and realm where "the sages use it to purify their minds (destroy their mind-consciousness), and return to the original source and original nature". Apart from the supreme sages under heaven, who else could possess such a lofty state and realm?!

The original intention of Fu Xi's creation of the pre-heaven eight trigrams and Taiji is to guide people to understanding the mind and seeing the nature. Just as Yi Jing says, "Yi is what is used by the sages to increase virtue and expand cause." To manifest the bright

virtue, to reveal the self-nature and to focus on developing wisdom are really “to increase virtue and expand cause”. “With heaven and earth set in place, Yi goes in them.” The creation of the eight trigrams is used to guide people how to understand the mind and see the nature (to be connected to the virtue of spirituality). By using them, people should know that the body nature is manifested in specific appearances and applications, and the specific appearances and applications are the evidences of the existence of the body nature. From the centrally empty body nature displayed by the diagram of the eight trigrams and Taiji, people should know that the appearances of the eight trigrams and Taiji are manifested in the body nature. “Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one.” “The advantage of the simplicity of Yi matches the supreme virtue.” The great Way is the simplest. Only those who have thick virtue can carry it. Without thick virtue, one cannot become enlightened. Unfortunately, such an excellent method has been annihilated for a long time. Yi is really such a wonderful way for people to transcend polarity and opposition. From the opposition, interaction and neutralization of every pair of yin and yang, people can easily grasp the wonderful method that “yin and yang is exactly the manifestation of Dao.” By doing so, people will personally verify the saying that though simple, Yi includes the supreme principle under heaven (change and non-change). With the supreme principle under heaven included, success lies in it.

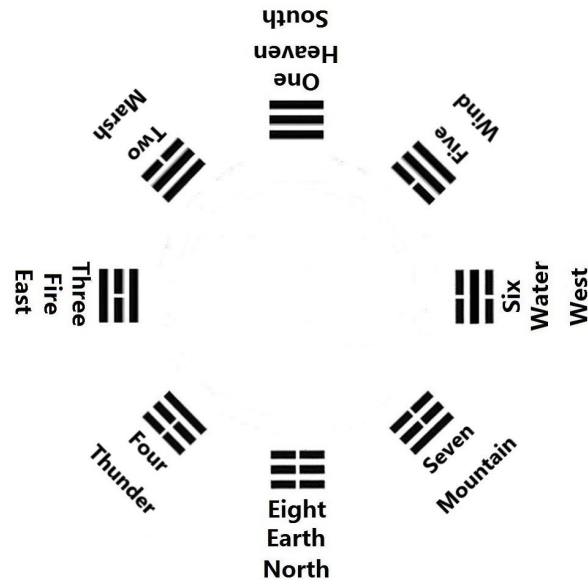
Fu Xi’s Taiji Diagram and Zhou Dunyi’s Taiji Diagram are very similar. They are black (yin) and white (yang) circles which are opposite to each other (see Zhou Lianxi’s Taiji Diagram). Actually, every pair of opposing yin and yang contains the Taiji state. The three circles of opposing yin and yang in Zhou Dunyi’s Taiji Diagram also show the Taiji state. The inner circle represents the Taiji state of carrying yin on the back and embracing yang. The central emptiness refers to the Wuji (Yi) circle in the upper part of this diagram. When activated by thought, Wuji directly turns into Taiji, which takes on the opposition of yin and yang. Wuji and Taiji have the same form but different states. When there is no thought and



Things are produced by transformation

no idea, there is the Wuji state. When there are thoughts and minds, there is the Taiji state. Seen from the perspective of evolution, it is a process from stillness to movement; Wuji turns into Taiji. Seen from the perspective of return, it is a process from movement to stillness; Taiji returns to Wuji, or Taiji is originally Wuji. Wuji is a state of non-polarity while Taiji is a state of non-polarity with hidden polarity. They are actually the two different states of the same body (noumenon). Take a person for example. When a person sits in meditation, this is metaphorically Wuji; when this person is walking, this is Taiji. The process from meditation to walking shows the changing process from Wuji to Taiji. The process from walking to sitting in meditation shows that Taiji returns to Wuji, also described as Taiji is originally Wuji. Zhou Dunyi's Taiji Diagram shows a principle that is consistent with that shown by Confucius' famous saying that "Yi has Taiji, which produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams." Additionally, it has the same origin with Fu Xi's pre-heaven eight trigrams and Taiji. The three yin-yang circles of Zhou Dunyi's Taiji Diagram are not fixed. The movements of three circles give rise to the two forms, the four emblems and the eight trigrams (see Fu Xi's Pre-heaven Eight Trigram). And the movements of six circles evolve into the sixty-four hexagrams (see Fu Xi's Sixty-Four Hexagrams Diagram).

Fu Xi, the ancient sage, was concerned about the liberation of future generations. The pre-heaven eight trigrams and Taiji he created are intended to open the wisdom which are originally possessed by future generations. This is the true meaning of "exploring the earliest beginning and exhausting the final state". In Great Learning, it is called "manifesting the bright virtue". As it reads, "The Way Great Learning is to manifest the bright virtue, to love the people and to rest in the supreme goodness." These also correspond to the Buddha's view that "one shall focus on gaining wisdom". The pre-heaven eight trigrams are the

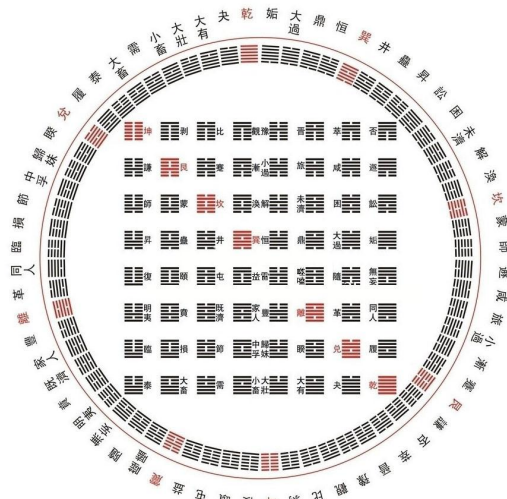


simplest and profound approach to developing and opening people's wisdom. The key to understanding Fu Xi's eight trigrams and Taiji is that when people see the "existences", such as the appearances and applications of the pre-heaven eight trigrams and Taiji, they should immediately see the "non-existence" of the central emptiness. By using "appearances" to display "the non-appearance" and using "the non-appearance" to display "appearances", people will reach the state where the non-appearance and appearances are only a unity of non-duality and cannot be separated from each other. Only at this state can people "exhaustively investigate principles, study the nature and master the destiny". This is the essence of "exploring the earliest beginning and exhausting the final state"; this is also the original intention of the sage's establishing the emblems; this is also the non-change (the non-appearance of the original state) and change (the impermanent appearances) exhaust when the sage created the gua-yao system. Confucius is expressing the true existence of "Yi", whether Confucius says that "Yi has Taiji" or that "Yi, having not thought and no action, is still and unmoving". But Yi has nothing at all. And then how

can you see Yi? Only when you are in the existence of Taiji can you see the existence of Yi. Only by means of the “existences” of Taiji, the two forms, the four emblems and the ten thousand things can the invisible Yi be spotted. It is exactly Yi that manifests the “existences” of Taiji, the eight trigrams etc. When “existences” are spoken, existences are the “emptiness”. Existences are used to show the emptiness. When the “emptiness” is spoken, the emptiness is the existences. The emptiness is used to show existences. This is the counteraction of the two way reveals the existence of the Middle Way.

With the pre-heaven eight trigrams in formation, the central emptiness naturally shows itself. “Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one.” It is really so! Why? The invisible central emptiness and the visible eight trigrams have the same body and are the same thing. Fu Xi used the “existence” of the pre-heaven eight trigrams and Yin and yang Taiji to prove the authenticity of “emptiness” (the body nature). With this method, the invisible nature is shown by the visible appearances. The non-change is shown by the changes while the changes are shown by the non-change. Look at Yin-yao and yang-yao of the pre-heaven eight trigrams which are opposite to each other one by one. When combined, these yin-yao and yang-yao will counteract each other and take on the non-appearance of central emptiness. There are four pairs together: the pair of *Qian* and *Kun*, the pair of *Dui* and *Gen*, the pair of *Kan* and *Li*, and the pair of *Zhen* and *Xun*. When combined, these pairs are neutralized and become centrally empty. So the eight trigrams are the evidences of the central emptiness. Isn't this “speaking appearances to show the nature”, “setting up trigrams to display the emptiness”, “employing applications to express the body”, and “using existences to manifest the non-existence”? Yes, it is really so! Ultimately, the nature, appearance and application are the same thing; the eight trigrams and central emptiness have the same body; the body and function is non-dual and inseparable; and the existence and non-existence are not different from each other. The final state is that there is nothing else but just this mind and this perceiving nature. And only the “self” is solely honored. This is the profound great Way conveyed by the easiest and simplest pre-heaven eight trigrams created by Fu Xi, the ancient sage. May generations of people who have affinity understand the mind-ground method created by Fu Xi, the ancient sage!

The core of the diagrams of the pre-heaven eight trigrams and Taiji created by Fu Xi, the ancient sage, is his mind-ground method. If those who study Yi Jing are unable to understand this Dharma-door, they will inevitably go astray. Some fall into the changes of the eight trigrams and the sixty-four hexagrams and the applications of the number skills and forget the great Way, thus making them unable to awaken to Dao, understand the mind and get ultimately liberated. Others drop into the dead state of inanimate emptiness, become self-centered and egocentric people and are unable to take across people in the world. The mind-ground method of



The Square-Circle Diagram of Fu Xi's Pre-heaven Sixty-four Hexagrams

cultivation created by Fu Xi and Confucius is a unity of the non-change and the changes. The non-change and the changes are originally a tranquil and immutable mind-ground, which is also described as a state of the supreme goodness.

## II Eastern Tathagata and Western Tathagata

©..... The Heart Sutra states, “The five skandhas do not differ from emptiness.” The fundamental reason lies in the truth that “All dharmas are inseparable from the self-nature.” The doctrine of prajna not just focuses on emptiness. The reason why emptiness is explained is that people have been attached to two-appearance “existences (having appearances)” created by false thinking. The emptiness here refers to the one-appearance of the original body (ontology). It is not the dead emptiness, such as empty space, which is called inanimate emptiness by the ancients. The Buddha advised people understand the mechanism that appearances are manifested according to the karma created by them. (It is like the images reflected in the mirror and the reflections shown in the water.) He also advised that people grasp the truth that “there is nothing existent and there is nothing that can be possessed”. This is the true meaning of the sutra line that “all dharmas do not ‘differ from’ and ‘are exactly’ emptiness”. Hui Neng, the Sixth Patriarch of Chinese Chan School, said, “All dharmas are inseparable from the self-nature”; “The ability of the self-nature to contain the ten thousand dharmas is what is meant by ‘great’”. The myriad dharmas are within the nature of all people.” “All is one; one is all. Coming and going freely, the substance of the mind is unobstructed. That is Prajna.” “With the One true, all are true.” “To find the supreme Bodhi, one must recognize the original mind and see the original nature that is neither produced nor destroyed. At all times and in every thought, one must see the ten thousand dharmas are unobstructed. With the supreme Bodhi true, all are true and all states are of themselves the thusness. This thusness-like mind is exactly true reality. If seen this way, it is indeed the self-nature of supreme Bodhi.” “Common people think of heaps and realms are dualistic but the wise ones know well that they are non-dualistic in nature. The non-dualistic nature is the Buddha-nature.” “When one is inseparable from the self-nature, one is the field of blessings.”

The Sixth Patriarch said, “**The wonderful nature of the people in the world is originally empty. There is not even a single dharma that can be obtained.**” However, this self-nature that is originally empty contains everything and can produce the ten thousand dharmas. If you can really penetrate this profound principle from your mind-ground, you will know “all dharmas are in the self-mind” and that heaven, earth and man are all the direct manifestations arising from the self-mind. They are like the images reflected in the mirror, whether they are good or bad, beautiful or ugly, none of which are not displayed by the mirror body. Similarly, the five skandhas and the eighteen realms all depend on the self-nature for their existences. It should be known that the non-duality of the nature and appearances is the fundamental of the non-dualistic method.

The Shurangama Sutra states that the five skandhas, the six entrances, the twelve places, the eighteen realms and the seven elements are “originally the wonderful nature of true suchness, the treasury of the Thus Come One” (the self-nature). What is the reason? The reason is that all dharmas are not different and inseparable from the self-nature and the self-nature is not different and inseparable from all dharmas; all dharmas themselves are the self-nature and the self-nature itself is all dharmas. Maha Prajna Paramita Sutra, the Shurangama Sutra and the Platform Sutra all elaborate on this principle. The Three Treasuries and the Twelve Divisions were all established for this principle. “**The Buddhas of the three periods of time and the Twelve Divisions Sutras are originally complete in the human-nature.**” “**There is knowledge in the self-mind..... Once enlightened, one**

**will ascend to the state of Buddha.**” Having known that the five skandhas do not differ from and are exactly true emptiness, and true emptiness does not differ from and is exactly the five skandhas, one will understand the principle of Prajna of the famous sutra lines in the Heart Sutra: All dharmas take on empty appearances. They have never been produced or destroyed. Nor are they defiled, purified, increased or diminished. And then one will be equipped with wisdom eye of Prajna.

Since “the self-nature establishing the ten thousand dharmas” is caused by false thoughts and ideas, people should be taught and first informed of the principle that the five skandhas do not differ from and are exactly true emptiness. (The thousand dharmas are inseparable from the self-nature). This belongs to the teaching method of “listening” and “thinking”. In addition, the method of no-thought should also be added to help people to cope with those false appearances (the false mind and the false forms) created in the past countless numbers of eons. In this way, they can definitely return to the original source. The Sixth Patriarch also mentioned these two methods. He said, “The self-nature establishing the ten thousand dharmas is merit, and the mind-substance is separable from thoughts is virtue. Being inseparable from the self-nature is merit, and being unpolluted in application is virtue.” What’s the reason? The Sixth Patriarch gave the reason: “The human-nature is originally pure. Because of their false thoughts and ideas, the true suchness has been obscured. As long as they produce no false thoughts, their nature will naturally become clear and pure.” **“The original nature itself is naturally pure and in a natural state of concentration. It is because people cling to states that they become confused.”** Therefore, to transmit the Buddha’s mind-seal, the Sixth Patriarch summarized the method of cultivation as Chan (Dhyana) and concentration (Samadhi). “Being separable from external appearances is Chan and being internally unconfused is concentration. External Chan and internal concentration are Chan and concentration.” Essentially speaking, this kind of Chan and concentration is exactly a kind of right knowingness that people possess when they enter a state where they can “experience the clarity and purity of their original nature in every idea and every thought”! Or it can also be called a cultivating method of turning into right knowingness. It can be seen that when people have nothing to turn in the process of turning into right knowingness, they will be in the state of Chan and concentration, as is defined by the Sixth Patriarch. Therefore, the method of Chan and concentration is a highly refined method of listening, thinking and cultivation. How incredibly wonderful wisdom the Sixth Patriarch has! Only the Tathagata can possess such incredible and wonderful wisdom!

Through listening and thinking, the existence of the self-nature can be recognized. **“It is a wonderful, clear, and perfectly still state; Its substance and its function are the same suchness; The five skandhas are fundamentally empty and the six kinds of dusts are non-existent; In such a state, there is neither coming nor going, neither concentration nor confusion; The Dhyana nature is non-dwelling but without dwelling Dhyana dies; the Dhyana nature has no-production but without production Dhyana disappears; The mind is like empty space but does not have the limited quantity of the empty space.”** “Let the mind be unattached to both movement and stillness, forget the feeling of both commonness and sageliness, put an end to both the perceiver and what is perceived, and achieve the oneness of the nature and appearances, and then a person will be in the state of concentration forever.”

When there is nothing left to be turned in the process of turning into right knowingness, this is the Dharma of the Buddha and the patriarchs. As it states, “There being nowhere to come from and nowhere to go, and there being neither production nor extinction, this is the Thus Come One’s clear and pure Dhyana (The one-appearance is exactly Dhyana, namely, Chan. Only Dhyana, i.e. Chan, can lead to true clarity and purity).

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All dharmas being empty and still (All dharmas are inseparable from the self-nature; all dharmas do not differ from and are exactly emptiness, that is, the self-nature. Knowing this principle, one will really know that all dharmas are empty and still), this is the Thus Come One's clear and pure seat. Ultimately, there is not even certification (The original nature of the self is clear and pure; the self-nature of Bodhi is originally clear and pure. Use only this mind and one can become a Buddha.), let alone sitting in meditation."

**"The essential trueness is wonderfully bright and the original enlightenment is perfectly pure. In it there is not birth or death in it. Nor are there dusts or defilements or even empty space, which are brought forth because of false thinking."** This is because we do not know that "this original enlightenment and essential trueness is originally wonderfully bright", and thus "falsely gives rise to all material worlds". (All worlds are created as a result of false thinking. They are like the World of Ultimate Bliss that appears with one's thought. Therefore the Thus Come One says, "The root cause of the five aggregates is all false thinking."). Unable to know what causes the material world, we "use our own mind to hold at our own mind". As a result, we falsely divide the one-appearance mind into the two-appearance things, such as the subject and object as well as the self and others. We become so confused that we use our left hand strive against our right hand for the food to eat. It is really pathetic. The Buddha said that there was a man called Yajnadatta in Shiravasti who on impulse held a mirror to his face and could not see his own face but a heavily made-up face. He was so confused that he went insane and ran madly out. The world we see today such as empty space, the great earth, the sun, the moon, the stars, myriad things in the universe, the subjective and objective, ourselves and others, all sentient and insentient beings, is nothing but the made-up face of "Yajnadatter". We cannot see the true face of Yajnadatta, that is, the "nature of non-duality" where there is nothing at all. So, we are also considered to have gone insane, because we have been firmly attached to the dual appearances and not know what the truth is. We have been wandering in the six paths from life to life and are unable to go home (return to the one-appearance of the original state).

The Sixth Patriarch said, **"The non-dual nature is the real nature. The real nature does not increase in common people nor increase in worthy sages. In afflictions it is not confused and in Dhyana and concentration is not still. It is neither broken nor permanent and has neither comings nor goings. It is not inside, outside or in the middle. It is nor produced or destroyed. Both the nature and appearances are true suchness, permanently dwelling and eternally immutable. It is Dao."** The one-appearance nature that has neither production nor extinction has been transformed into polarized appearances and forms, which are discoveries made by living beings according to their own karmas. Those who do not squat long will not see sparks in the sky. In the same bed, the wife may wake up with a dream of thunder while the husband is snoring. Common people have been clinging on to the collection of appearances which are produced by people relying on their self-nature and are inseparable from the self-nature. They do not know the collection of appearances are like the sparks in the air, dreams and illusions, and have never been produced, let alone becoming extinct. Knowing this principle, they will know that "all roots (sense organs) are like illusions and all states are like dreams." Only the three gates of liberation (emptiness liberation, no-appearance liberation and no-desire liberation) are the right Way. Those who hold externalist theories and deviant views are completely mistaken at the level of the major premise. They use their own mind to grasp at their own mind, thus turning the non-illusory into the illusory; they mistakenly believe that there are "sparks being produced and dying out in the sky"; they use extinction to end production and use production to reveal extinction; and they, from the perspective of the two-appearance, explain extinction is non-extinction and production is non-production.



However, people having the right Way are based on the premise of the one-appearance. They hold the view that there is originally neither production nor extinction; that the production is actually not produced; and the extinction does not actually become extinct. Those who practice externalist deviant views explain production and extinction from the perspective of the two-appearance and cannot be separated from their polar thinking. Before we certify to Dao, we all hold the externalist knowledge and deviant views. Therefore, we must realize the importance of destroying the mind-consciousness in the process of penetrating polar thoughts and concepts caused by the shielding of mind consciousness.

**“Brightness is used to display darkness and darkness is used to display brightness. The interdependence and counteraction of the two ways reveal the meaning of the Middle Way.”** Only when we know the falsity of brightness and darkness and are able to destroy the mind and consciousness can we understand the meaning of the Middle Way. We live in a polarized world and our head is filled with various polarized thoughts and minds. When we produce a mind or give rise to a thought, we are incorrigibly bound by polarized thinking and inevitably become one of the externalists. Even those who seek Dao find it hard to rid themselves of this set pattern, which makes them unable to understand this truth for hundreds of millions of eons that “the Dharma nature has neither production nor extinction and neither coming nor going.” They certainly cannot understand the truth that “there is nothing true in anything, so you do not view anything as true; if you view anything as true, whatever you see is not true.” (Truth and falsity are polarized concepts. If such polarized concepts as truth and falsity are not removed, everything you see is not true.) False causes unavoidably lead to false results.

When you know your original mind is Buddha, that the Pearl has not been lost and is still in your clothing, and that it does not come from outside, you do not have to laboriously cultivate and certify it. As long as the “Yajnadatta” in your mind rests, this is the Bodhi self-nature. The Sixth Patriarch said, “This mind is originally pure, and cannot be taken or rejected.” When enlightened to the self-nature, a living being is a Buddha. If confused about the self-nature, the Buddha is a living being. (Living beings are originally Buddhas.) We cannot recognize the self-nature, so Buddhas are in the living beings. “My mind has a Buddha. The self-mind is the true Buddha. If one does not have a Buddha-mind, where can he see the true Buddha?” Our self-nature is perfectly bright in and of itself. Without the polarization of polar thoughts, all the false appearances will cease to be and the true mind will appear. **“Being windless, waves naturally cease to be; being clear, water is originally wonderfully bright. The ten thousand things are reflected in clear and pure water; both things and the water are Dao. The five skandhas do not differ from true emptiness; true emptiness is exactly the five skandhas. With a priceless pearl, one should go begging; the Patriarch and the Buddha think it is pitiful and pathetic.”** Not knowing we are equipped with the priceless precious pearl, we are penniless and frustrated, begging around. Therefore, the Patriarch said, **“If you cannot see your self-nature but seek the Buddha outside, even if you produce such a mind, you are deluded indeed.”** **“If you can see the truth within your own mind, this truth is the cause of realizing Buddhahood.”** **“You will be suddenly enlightened to your self-nature, and see the World-Honored one.”** **“Dharma body, Reward body, and Transformation body: Fundamentally the three bodies are one body.”** **“The self-nature of true suchness is the true Buddha; deviant views (polarized concepts), the three poisons, are the demon king.”** **“Proper views used to rid the three poisons of the mind transform the demon into Buddha—true, not false.”** If one can really understand and certify the principle that the five skandhas do not differ from and are exactly emptiness; emptiness does not differ from and is exactly the five skandhas, one will definitely come to a lofty and

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noble state. As the following verse shows: **“Firm, firm: Do not cultivate the good. High, high: Do not do evil. Still, still: Cut off sight and sound. Vast, vast: The mind unattached.”** People who cultivate Dao should have neither movement nor stillness, neither inside nor outside, and neither dwelling nor thinking. Hui Neng’s final instruction is that the students of Dao should be in a state where there is neither movement nor stillness, neither production nor extinction, neither going nor coming, neither being nor non-being, and neither dwelling nor non-dwelling. This is “recognizing one’s own original mind and see one’s own original nature”. Is Hui Neng dead? Investigate this question!

Before nirvana, the Buddha said, “Through very deep prajna, I extensively watch all the six paths, the mountains, seas, great lands and living beings in the Triple Realm, and find that all in the Triple Realm is fundamentally non-existent (having no self-nature) and ultimately still and extinct; that they are the same as the appearance of empty space, have neither name nor consciousness, and sever all links with false existences (All things are empty and false); that they are originally equal, neither high nor low (All dharmas originally always have an still and distinguished appearance); that they have neither seeing nor hearing, and neither feeling nor knowing (There is neither seeing nor hearing in the one-appearance); that they can never be tied nor freed; that there are no living beings and no lifespans (Without polarized mind and consciousness, there is no such existence as time and space); that they are neither produced nor arisen as well as neither ended nor extinguished (Production and extinction are discoveries made according to karma; those who do not squat long cannot see the sparks in the sky); that they are neither worldly nor non-worldly; that neither nirvana nor birth and death can be obtained (Originally there is not polar thinking, so there are not any false appearances or thoughts); that there is the equality of all dharmas, for all equalities are equalized; that they are desireless and non-active, and are always in a serene and calm state, with nothing to be obtained (Originally there is not even a single thing); and that they are dharmas of no-dwelling (being everywhere throughout the Dharma Realm without movement and pervasive in the ten directions), always displaying the characteristics of the Dharma nature, which goes beyond all appearances and in which there is nothing at all(Originally they have neither production nor extinction. The existences are just discoveries made according to one’s own karma). The Dharma appearance is thus (They are originally this way). Those who know these are the ones that have gone beyond the world. Not knowing these is the beginning of birth and death (Knowing everything is like a spark in the sky, people will naturally want to bring an end to their sufferings in the cycle of life and death. Knowing the five heaps and the realms are just false and illusory appearances and are inseparable from the self-nature, people will try not to fish for the water moons but to transcend the polarized worlds. They will naturally awaken to the fact that all dharmas are inseparable from the self-nature and the self-nature is inseparable from all dharmas; all dharmas are exactly the “self” but the “self” am not all dharmas now. Having known this principle, people will not use their own mind to grasp at their own mind, and use their left hands to compete against their right hands. Not knowing this, they cannot jump out of the cycle of life and death. People living in the two-appearance inevitably produce consciousness and create karma, which definitely lead them to go through the endless cycles of birth and death.). All you do now is cut off the ignorance and destroy the beginning of birth and death. (To end the wheeling of births and deaths, one must first start with his understanding and views. One must know that the self-nature and original mind is a state of the unappearance, i.e. the one-appearance. Knowing this, one will get rid of the ignorance. What is above is how to cut off the attachment to the self and empty appearances.)”

**“.....Through Mahaprajna, I extensively watch all sentient and insentient beings in the Triple Realm, including both humans and dharmas, and find they are all**

**ultimate; that there are neither bound ones nor liberated ones; that there is neither subject nor object, with nothing to take in or take hold and that they are neither outside the Triple Realm nor inside the existences** (The above is concerned with the unity of the nature and appearance); **that they are originally clear and pure, having neither defilements nor afflictions** (Waves do not differ from water) **and being equal to empty space; that they are not equal and not non-equal** (the non-dual dharma); **and that they exhaust all their changing ideas** (distinguish polar concepts) **and extinguish their thoughts and minds** (destroy the mind and consciousness). **Such Dharma appearances are the Great Nirvana.**” (What is above is to destroy the attachment to dharmas) ..... **I watched with my Buddha eye all dharmas in the Triple Realm and find that they, at the root of ignorance** (In return, with this ignorance destroyed, the original state reveals itself), **are originally liberated in nature** (The self-nature of Bodhi is originally clear and pure). **Even if sought in the ten directions, they cannot be obtained. Without the root, the branches and leaves that depend on the root to exist naturally get liberated** (Everything manifested before the eyes are the Tathagata’s ground; this is the direct manifestations of sages). **With ignorance destroyed** (With the empty emptiness emptied, the three kinds of emptiness will be completely transcended), **old age and death will also be destroyed** (Without knowing the ignorance of the one-appearance, cotton has been transformed into shoe soles, and now the shoe soles have returned and restored the state of cotton). **As a result of these causes and conditions, I now serenely dwell in the eternally still and extinct light of nirvana. This is called Great Nirvana** (Hui Neng described it as a state where there is neither movement nor stillness, and nor is there production or extinction, going or coming, agreement or disagreement, dwelling or non-dwelling).” Thus it can be seen that, with the method of turning into right perception, people must transcend the three kinds of emptiness, namely, the emptiness of the self, the emptiness of the Dharma and the emptiness of emptiness, and directly reach the fruition ground.

©.....In the combining process from the two-appearance to the one-appearance, the key stage is to destroy the consciousness. To destroy the consciousness, what you do is just draw out the “S” line. However, it is impossible for you to use the “S” to draw out the “S” line, for it an ineffectual remedy which is similar to trying to stop water from boiling by scooping it up and pouring it back. The method of having a thought of neither goodness nor evilness is really a wonderful one. But this method is hard for beginners who are unable to grasp the Sixth Patriarch’s state of mind and always fall into dullness. Here is wonderful method that fits you well: “There is only this perceiving nature”. This method guides you directly to your original face! This “perceiving nature” is exactly the original state. Knowing this perceiving nature is the beginning of your awakening and enlightenment. There being only this perceiving nature means the combination of the beginning perception and the original perception. There is nothing but this perceiving nature. Even if there are, they are still the manifestations shown by the “perceiving nature”. For example, the sense-roots (sense organs), the sense-dusts (sense objects) and the consciousness are all appearances. The five skandhas and the twenty-five existences do not differ from and are exactly this perceiving nature (the wonderful nature of true suchness).

©Those who see that all appearances are empty and false are in the primary stage. Those who perceive all appearances are real are in the mature stage. Only those who see there is no difference in the Dharma Realms can be considered to have returned to the original home.

### III The Interconnection of the Sages’ wisdoms

Shakyamuni Buddha said that those who have heavy karma have no respect for Sages’

wisdoms. They have too heavy karma to have faith in the theories created by the sages. Lao Tzu said, **“When hearing Dao, men of the lowest type laugh at it loudly.”** Those who do not have the root-nature will break into laughter. So Lao Tzu said, **“Were it not laughed at, it would not be Dao.”** If those who have heavy karma, that is, the lowest type of men, do not laugh at what you say, it means that you are not talking about the great Way. If a jin of leek is thirty cents and I sell it for forty cents, this is not to be laughed at. What’s more, I will be considered as shrewd. The Buddha encouraged people to let go of and give away all, inside as well as outside, such as the throne, cities, towns, the wife, sons and daughters, the internal organs of the body, head, eyes, bone marrows and brain. Hearing this, you must disagree, because you have never thought about giving. What you think about all the time is how to take. It is impossible for you to think of such a word as giving. This is the difference of state and realm, which leads to the great difference in wisdom.

In Buddhist sutras, Shakyamuni Buddha often describes the sages’ wisdom as ineffable, inexpressible and unthinkable. When you think about or ponder over it, you will get what corresponds to the level of your thought. Your thinking displays the thought and understanding at your own level. Your discussion and talk are the expressions of the thought processed and controlled by your own karma. It is unlikely that men of low levels and realms can understand, approve of, comment, pursue or look up to the sages’ levels, states and manners. Without Yan Yuan, no one could make such lofty comments on Confucius: The more I look up to my master, the loftier he becomes; the harder I study his teachings, the more valuable and meaningful they are. Yan Yuan was able to understand Confucius’ teachings. He said that the Dao of Confucius could make him filled with endless happiness. Zhou Dunyi, the famous founder of Neo Confucianism in the Northern Song Dynasty. When he was a child, his mother told him to find “the happiness of Kong (Confucius) and Yan (Yan Yuan)”. Confucianism concerns with the happiness of Kong and Yan, but very few people could find the happiness of Kong and Yan, which is a kind of Dharma bliss of high level. Since Mencius, the mind method of Confucius and Mencius had been lost. For more than a thousand years, few people were able to understand the happiness of Kong and Yan. Until the Northern Song Dynasty, there appeared such a great mother who encouraged her son to pursue the happiness of Kong and Yan. So Zhou Dunyi devoted his whole life to the pursuit of the happiness of Kong and Yan, and finally he enlightened to Dao and found the happiness of Kong and Yan. Zhou Dunyi once definitely said that he had been connected to the mind method of Confucius and Mencius.

If those who lived in the period between Mencius and Zhou Dunyi were told the happiness of Kong and Yan, they would feel startled, for there was no one having such a lofty state. They would say they had not seen such a thing and that it was just a term in Confucian classics. In the same way, at the Dharma Assembly in Ling Shan, the Buddha held up a flower to explain the wonderful Dharma and Kashyapa smiled, thus transmitting the Dharma-door of directly pointing to wonderful mind of Nirvana to Kashyapa in a mind-to-mind way. It took more than a thousand years for this wonderful Dharma-door to reach China. When it was passed down on to Master Hui Neng, he was the 33rd Patriarch. Master Hui Neng, who was illiterate, certified the same truth stated in the Buddha’s mind-ground Dharma-door. When one of his disciples said his explanation was contrary to the meaning of the Buddhist sutra, he unlikely went against the meaning of the Buddhist sutras, for he came to transmit the Buddha’s mind-seal. He said he once explained Mahaparinirvana Sutra to Bhikshuni Inexhaustible Treasure, and there was no explanation against the meaning of the Sutra. Let’s look at the Master’s explanations. When asked what impermanence was, the Master said clearly that the Buddha-nature is impermanence. But the Sutra clearly states that the Buddha-nature is permanence. Why? What is permanence? Permanence refers to people’s changing minds and thoughts which constantly go through

productions and extinctions. It is obvious that the ontology of the real appearance is the permanence, but the Sixth Patriarch must say that productions and extinctions are the permanence. His explanations seem to go against the meaning of the Sutra but really not. When a sage understands the ultimate meaning of reality and is equipped with penetrating wisdom, he will be able to completely penetrate and perfect blend all things and all matters, including varieties theories and teachings. As you see, we advocate that the wisdoms of sages and worthies should be interconnected.

Why should the wisdoms of sages and worthies be interconnected? The reason is that there is only one truth. Take this crystal ball for example. It is called “水晶球(*shui jing qiu*)” in Chinese but “crystal ball” in English. It also has different names in Japanese, Russian, French, and Spanish, etc. It doesn't matter that there are so many different names. As long as people know that these different names refer to the same crystal ball, that's OK. There is only one truth. The sages of different times, different cultural backgrounds, and different geographical environments, when they personally verify and certify the absolute and ultimate truth, the realm and state they experience are the same, although their expressions and terms are different from each other. Confucian terms are “the nature of heaven's destiny” or “the bright virtue”; Taoist terms are “Dao”, “Greatness”, the undying “valley spirit”, “Pu” or “Wuji”; Buddhist terms are the real appearance, the Tathagata's Treasure House, the Buddha-nature and nirvana. There are different expressions. The Buddha advised people to follow the meaning rather than the language. Only when you are able to understand and become thoroughly acquainted with these theories and teachings can you know what the absolute truth is. There is only one absolute and ultimate truth. If you cannot personally verify and certify such a realm and state, or do not have such an experience in which only the drinker knows whether the water he drinks is cold or hot, you will unavoidably cling on to whatever you see and perceive, no matter how many theories you have learned. The reason is that you cannot make them perfectly blended. You will take these theories and teachings out of context, and even divide them into factions and religions. Instead of using them as the lighthouse of human civilization to guide human beings, you make them the root cause of mutual struggle! Therefore, large numbers of social problems and human problems today are in essence caused by the disagreement with the truth, culture and civilization.

So tonight we will focus on the interconnection of wisdoms sages and worthies. Through a few simple examples, you will understand this truth. Thus you will have a deep understanding of the absolute truth. For example, Zhong Yong, *The Doctrine of the Mean*, says, **“Dao is inseparable even for a moment. What can be separable is not Dao.”** These are very famous Confucian words. If you, especially those who learn the Buddhadharma, really understand them, you will be greatly benefited. These words concern with the nature of heaven's destiny. In Zhong Yong, the original body (ontology) of the universe is called “the nature of heaven's destiny”. It is generally called “Dao” in Confucianism and Taoism. Dao is the ontology of the universe as well as everything in it. “Dao can't be separable even for a moment.” If the ontology of all things in the universe could be separable, how could it be called the ontology?! The ontology is inseparable. What can be inseparable is not the ontology. Take a tree for example. Its root is the ontology of a tree. The root cannot be separated even for a moment. What can be separated is not its root. Can it be separated? If the root is exposed to the air or pulled out, the tree will die. The ontology is inseparable. As we often say, clothes, hats, shoes and socks are inseparable from the cotton fiber. Clothes, hats, shoes and socks are made from cotton fiber. They are inseparable from cotton fiber. Without cotton fiber, there wouldn't be clothes, hats, shoes and socks.

“Dao cannot be separated from even for a moment. What can be separated from is not Dao.” Since it cannot be separated, the things that can be separated are not real and absolute.

Only that which cannot be separated is absolute and everlasting. If you can understand this point, you will naturally understand that an inseparable thing is definitely unbroken and all-pervasive.

As we see, light is unlikely to be all-pervasive because it travels 300000 kilometers in a second. Some scientists say that neutrinos can travel faster than light. Then we will wait and see it. If experiments prove that neutrinos travel faster than light, the whole physics will have to be rewritten. Even if neutrinos could travel faster than light, they are still things that can be separable. Anything that travels at a certain speed is separable. The biggest speed in the physical world is the speed of light, which is only 300000 kilometers per second. Should light travel at 350000 kilometers per second, could it be separable and leave? No, it couldn't. If something travels faster than light, say, at the speed of 400,000 kilometers per second, it can still not reach that of 410,000 kilometers per second. Note that there is profound principle here. As long as a thing has speed, it is separable. Anything that has speed is not Dao. As long as a thing assumes a speed, it is a comparative quantity that can be measured and is separable. Supersonic aircraft is very fast, but it is not as fast as a photon rocket. So, it is also separable. Now, think about it. What kind of thing is inseparable? Anything that has a form or an appearance is separable. A photon is a microscopic particle without rest mass. If a micro particle has no static mass but moving mass, strictly speaking, it has reached the boundary of matter and energy. However, even if at this point, it can still be separated. The speed of photons is only 300,000 kilometers per second, which can certainly be separable. The super light speed of the energy world can move away from it.

Anything that can be separable must be a thing that has an appearance. Why? This is because anything that has an appearance cannot be everywhere and pervasive. As long as there is an appearance, there must be the appearance, boundary and surface. As long as there is an appearance, boundary and surface, for example, there is an appearance, boundary and surface between these two objects, things can be separable from each other. Therefore, things that have a speed, an appearance, a form and shape can be separable from each other. What is it that can be inseparable then? It is a thing that has no speed. Attention! No speed is the maximum speed. No sound is the loudest sound. Lao Tzu said, "**The loudest sound is soundless.**" As you see, Lao Tzu who had great wisdom had understood this. Having understood this, you will understand Lao Tzu's other famous sayings: "**The largest container is the uncompleted one.**" "**The greatest square has no corners.**" "**The greatest form has no form.**" "**The great Way pervades all.**" Now it should be known that a thing that can be inseparable must be a thing that has no speed and no appearance. Once a thing has an appearance, there will be the appearance, boundary and surface. Once there is the appearance, boundary and surface, a thing will be separable. An inseparable thing definitely has no appearance. With an appearance, a thing will be separable. No matter how big an appearance a thing has, it can be separable. The void has the biggest appearance. However, it can also be separable. As we see, when a cultivator of Dao come to a certain stage, the void will be into pieces and the great earth will disappear. So, the void can also be separable.

What is the biggest appearance then? The appearance that has no appearance is the biggest appearance. The speed that has no speed is the maximum speed, which is defined as pervasive and "being everywhere without movement". The "thing" that has no appearance is the real appearance. Why? This is because anything that has an appearance can be separable. Whatever has an appearance is concrete and has the appearance, boundary and surface. They cannot be everywhere and exist eternally. Just as The Diamond Sutra states, "All appearances are empty and false." And then what is the real appearance? The real appearance has no appearance. Only the appearance that has no appearance is the real

appearance and the maximum appearance. The speed that has no speed is the maximum speed. A thing with the maximum speed seems to be motionless but can exist everywhere. For example, though I am sitting here, my Dharma body is everywhere. This phenomenon is described as “Although not moving, one is everywhere”? Having known this truth, you will naturally comprehend that the real appearance is still and unchanging but exists everywhere. Only such a “state” is inseparable. You have no way to be inseparable from the real appearance because it exists at all times and in every place. The well-known “understanding the mind and seeing the nature” among cultivators is to understand and see this “thing”, which cannot be separable. This inseparable “thing” is also called the absolute truth, which can only be certified by the sages. Lao Tzu said that “there is a perfectly blended thing that exists before heaven and earth, still and vast. It stands independently but without change; it moves circularly but without cease.” The mixed thing is exactly this inseparable “thing”. What is this thing? This thing is not a concrete and specific one. It is an absolute and inseparable “thing” that exists before the birth of heaven and earth. It is “still and vast”. To be “still” is to be clear and with nothing in it. Were there even a single thing in it, it could not be described as “still”. To be “vast” is to be everywhere. When a thing does not move but can exist in every place throughout the Dharma Realm, this can be described as “vast”. To be vast is also to be unbounded. It is too large to have a boundary. “It stands independently but without change.” What does it mean? It means that it is not a relative but an absolute “thing”. As we see, anything that can be separable is relative and opposite. Inside is opposite to outside; top is opposite to bottom; bigness is opposite to smallness; remoteness is opposite to nearness; man is opposite to woman; yin is opposite to yang; heaven is opposite to earth. Concrete and specific things are relative and opposite. Now, let’s explore further. Is this Confucian saying that “Dao cannot be separated from even for a moment” the same as that of such Buddhist sayings as “the real appearance having no appearance, not moving but being everywhere, the ultimate one-appearance, non-dualism, and being pervasive in every place all over the Dharma Realm”? By saying “What can be separable is not Dao”, people are shown that things which can be separable are not the real appearance, or the appearance of true suchness, or the ultimate appearance. What can be separated is not the eternal, real appearance of true suchness. Therefore, what the sages and worthies at all times and in all countries are diligently striving after is this real appearance of true suchness. Only when they see this, understand this, and personally certify this can they complete the ultimate mission of their lives.

If you are still unable to comprehend this truth, you should work harder at it. If you can thoroughly understand it, this saying will bring you great wisdom. Now let’s look at another saying: “Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one.” This saying shows that nothing is more obvious and noticeable than Dao. However, for ordinary people, Dao is hidden and obscure, because they do not know the existence of Dao, although using it daily. So deeply hidden is Dao that we are unable to find it, understand the mind and see the nature. Unable to understand these extremely significant principles, we will have no way to certify the absolute truth even if we can devote all our life to reading and studying the classics and sutras.

Now let me give you an example, and you will understand that when people certify to the absolute truth, they will be able to penetrate all by penetrating one. Those who do not have a good command of Confucian theories and doctrines begin to verbally fight with each other, saying that Confucian theories are not ultimate theories but worldly ones, which cannot guide people to the ultimate realm and state. The reason why you think this way and come to your conclusion is that you have an inferior and shallow mind and cannot understand the level of the sages’ mind-ground and wisdom. Unable to understand the wisdom of sages, you will divide them into different religions, sects and factors, and then

attack and slander each other. Just now we study the famous saying that Dao cannot be separable even for a moment, which embodies the great wisdom of Confucianism. Here are a few more examples. A short passage in the Analects goes like this: “Do I have knowledge? I do not have knowledge. An untaught person asked me such a question. It is just the suchness of emptied emptiness. I grab and exhaust both.” For thousands of years, this passage has been badly misinterpreted by people. They are unable to experience the sages’ state, so they use their own understanding and views to arbitrarily distorted Confucius’ words, thus making such a great sage as Confucius wronged and buried. Do people have knowledge? Confucius said that there is no such knowledge. A rough person asked me such a question. There is just the suchness of emptied emptiness. I grasp both extremes and exhaust them to reach a higher state. This passage shows that Confucius had personally verified and certified the absolute truth, but has long been arbitrarily distorted.

Everything we know is characterized by the two-appearance, i.e. the two-appearance. They are outside things. For example, you know there is Majijishan Grottoes in Tianshui City, which exists outside you. There is also Mogao Grottos in Dunhuang, which is also outside of you. As long as you have knowing and consciousness, you will be in a state of two-appearance. As I said just now, there is the boundary, appearance and surface in the two-appearance state. Everything characterized by the two-appearance is not the absolute truth and can be separable. Anything with two-appearance is not the ultimate state, the absolute truth. So, only with “no knowledge” will people be in a state of one-appearance. Only in this way will people exist everywhere throughout the Dharma Realm. Only in this way will people be in a realm where “my mind is the universe and the universe is my mind”. I am the universe and the universe is I. What do you know then? Do you have knowledge? Without the surroundings, what can you know? There only being the ultimate state, that is, the one-appearance, you are the universe and the universe is you. This is the realm and state verified and certified by Lu Jiuyua, a famous philosopher in Song Dynasty. Once in such a realm and state, you will have verified and certified the absolute truth. You will be the universe and the universe will be you. The Chinese call it the unity of heaven and man. With heaven and man unified, your mind, your body and the world will be in the same body and the same appearance. Heaven refers to the outside world and man refers to your mind and your body. Your body, your mind and your world have been united as one, which is the one suchness of inside and outside, the non-duality of subject and object, the ultimate state of the one-appearance, and a state of neither dualism nor difference. Look! The wisdom of the Chinese people is really amazingly inexpressible and ineffable! In such a perfect oneness of nature and man, there is no such difference as you, I and others. All things are in perfect oneness; all realms and states are in unvarying suchness of themselves. Therefore, Zhuang Zi said, “Since all are in a state of one, is it possible to express it in language?” Since it is an ultimate state of the one-appearance, can there be anyone you can talk with? As long as you can talk with others, you must be in the two-appearance. This is the true meaning of this famous saying. In such an ultimate state of the one-appearance, there is no such thing as words and speeches. What’s more, there is nobody you can talk to. But, conversely, since you have said that there is such a “one”, you have already transformed the one-appearance into the two-appearance! In other words, your idea of “one” turns the one-appearance into the two-appearance. So, Zhuang Zi said, “Since you have said it is “one”, can it still be considered as wordless?” What you say is just “one”, but in such an ultimate state of the one-appearance, there is not a single thing. How can you express this “one”? You cannot! This is the state of no knowledge, which has no inside and no outside. Nor does it have subject or object. This is the true meaning of Confucius’ expression of “no knowledge”. Have you understood it? This is about the explanation of “no knowledge”.

If you can understand these wonderful wisdoms, you will know that Confucius is



worthy of the title of sage. He deserves the seat in the Hall of Great Completion and should be worshipped. Isn't it? Those who criticize Confucius will not achieve their goal, because they have not certified the state of Confucius. That's all about the explanation of "no knowledge". Now let's look at the expression of "an untaught person". This expression is frequently misinterpreted, because of which Confucius is often considered by some people to look down upon the common people, especially those uneducated ones. Their interpretations are not in accordance with the original meaning. "An untaught person" refers to the one who has too heavy karmas to have respect and faith in the sages' teaching. Such people are now described as impenetrably thickheaded and clinging to stupid ideas. In the Buddhadharma, such people are called "Sophists with knowledge of the world".

"An untaught person asked me such a question." This sentence is also frequently misunderstood. Most people think that this "untaught person" is asking Confucius for advice. It is not so. This "untaught person" actually is questioning Confucius reproachfully. It is similar to such a question: Have you achieved certification? Confucius said that he was in "the suchness of emptied empty". Note that this is not a question of consultation. It is similar to such a situation where when I require you to understand the mind and see the nature, you certainly ask me whether I have understood the mind and seen the nature or not. This is the original meaning. This "untaught person" wondered what state Confucius had come to. Confucius replied that he had come to the state of the suchness of emptied empty. From this saying, it can be seen that Confucius is explaining to people how to cultivate the great Way, that is, how to certify the suchness of emptied empty. Why? The following sentence reveals the method of certifying the suchness of emptied empty. "How have you reached the suchness of emptied empty?" Confucius replied, "I grasp both extremes and exhaust them". That is, by holding the two poles and removing them, I certified the suchness of emptied empty. What do the "two ends" correspond to in our Jiaolong Culture? It corresponds to "polarities", that is, the two poles. Aren't yin and yang a pair of polarities? Aren't left and right a pair of polarities? Aren't man and woman a pair of polarities? The "two ends" are the two poles. The "untaught person" asked, "Master, how do you certify the suchness of emptied empty?" Confucius replied, "I grasp both extremes and exhaust them." What is "holding the two ends and exhausting both of them"? Hui Neng put it in the following way: "The interdependence and counteraction of the two ways reveal the meaning of the Middle Way." In terms of Jiaolong Culture, transcend the two polarities and enter into non-polarity. Only in this way one can reach the suchness of emptied empty. This suchness of emptied empty, in the Buddhadharma, is called the transcendence of three kinds of emptiness. Destroy the attachment to the self and you will come to the emptiness of the self. Destroy the attachment to the Dharma and you will come to the emptiness of the Dharma. With the attachments to the self and the Dharma destroyed, there is still a kind of emptiness left. After this emptiness is destroyed, it is called the emptied emptiness, also called the suchness of emptied empty. This is the transcendence of the three kinds of emptiness.

As we see, in the translation of Buddhist sutras, some Confucian concepts, such as 空 (*kōng*) and "如 (*rú*)", are adopted. Buddhist terms such as emptiness, true suchness, the Thus Come One, etc. are from Confucian concepts. "空 (*kōng*)" means being empty or emptiness, and "如 (*rú*)" means being thus, thusness or suchness, as is shown in the Confucian term "the suchness of emptied empty (thusness)". Without these corresponding words, how did they translate Buddhist sutras? It would be very difficult to translate. Only sages can understand and decipher the sages' wise words. Those enlightened Indian Buddhist monks were able to understand the words of Chinese sages. However, strangely enough, those ancient Chinese were not able to understand what Chinese sages were talking about. At the beginning, it was the Indian monks who translated Buddhist sutras. They

came to China to learn Chinese, the teachings of Confucius and Mencius and the theories of Lao Tzu and Zhuang Zi so that they could find the corresponding vocabulary to translate Buddhist sutras into Chinese. The teachings of Confucius and Mencius as well as the theories of Lao Tzu and Zhuang Zi have paved Dao for the spread of Buddha's holy sutras in China. But now the situation has changed. Buddhism has been deeply rooted in people's hearts, and people have known well Buddhist truths and principles, which are often used to confirm and certify the great wisdom of Confucius and Mencius as well as Lao Tzu and Zhuang Zi.

Let's look at this saying of Confucius, **"I grasp both extremes and exhaust them."** What does it mean? In modern words, it means "transcending the relativity and opposition of polarities". How do we transcend the relativity and opposition of polarities? Look at Lao Tzu's instructions. He said, **"Know masculine to grasp feminine and transcend both."** Aren't masculine and feminine a pair of polarities? Confucius said, **"I grasp both extremes and exhaust them"**. This is also a wonderful way of transcending the opposition of polarities. Having transcended the opposition of polarities, we will be inseparable from the eternal virtue, the state of non-polarity. Just as Confucian said, "Dao is inseparable even for a moment." **"Know white to hold black and remove both, and one will not leave the eternal virtue."** Having removed the opposition of white and black, one will not go against the eternal virtue. **"Know honor to grab disgrace and exhaust both, thus making one valley under heaven. Being the valley under heaven, one will always have sufficient eternal virtue and then return to *Pu*, the uncut wood."** As is known, black and white, honor and disgrace, male and female are two opposing ends, which should be held and exhausted, that is, neutralized and removed. When we transcend the opposition of the two ends, the polarity of the opposites, we will enter into the "eternal virtue" of non-polarity. Only by entering into non-polarity can we be considered to have returned to the baby state, also known as the Wuji or *Pu* state. Such a state exactly refers to "the suchness of emptied empty", as Confucius called. Wuji literally means the lack of extremes or the two ends. *Pu*, the uncarved wood, refers to the original face in this chapter. The original face is just Dao that cannot be separated even for a moment. "Baby" here is a metaphor. Newly-born babies do not have the sixth consciousness. They do not have a discriminating mind. This metaphor of baby is very appropriate. Newborn babies, whose sixth consciousness has not yet been established, are unaware of difference. They are just taught and strengthened by adults to have consciousness and awareness. The one who smokes is dad and the one who has milk is mum. Dad is a man and mum is a woman. Originally, babies do not have such thoughts and concepts. On account of constant training and reinforcement, their sixth consciousness is activated. So when we return to the baby state, we need destroy these polar thoughts and remove them from the sixth consciousness. In the process of cultivation and certification, we have to turn into proper awareness, which starts with the six roots, namely, the six sense organs. If we do not distinguish among the things before the gates of the six sense organs, we are turning to the proper awareness, that is, returning to the baby state, the Wuji state and the *pu* state. Is this step difficult? It is really difficult. What's reason? The reason is that we have a very strong and sharp conscious mind. Now we cling to whatever we perceive, so we cannot return to the baby state. If we can really return to the baby state, we will return to "the suchness of emptied empty", as was called by Confucius.

From these passages, can you see the interconnection between Confucianism, Taoism and Buddhism? Aren't they interconnected? They are really interconnected. Now let's look at some of Mencius' sayings. Mencius said, **"The way of learning is nothing but to retrieve the lost mind."** The way of learning spoken of by Mencius is exactly the method of cultivation we talk about. Cultivation calls for theory as well as practice. What's the theory and practice of cultivation? Mencius said nothing but to recover the lost mind. What

is the lost mind? Here is a metaphor. When people lose their dogs, chickens, pigs and so on, they are very anxious and try their best to find them. However, when people lose their own mind or let their conscience run away, they never feel worried and try to look for them. The loss of the wonderfully bright true mind in Buddhism refers to the same thing. According to Mencius, the purpose of learning is to find that lost mind. This shows that the lost mind had been there. If it had not been there, how could there have been the lost mind?! It is because of the original mind that there is the present lost one. In fact, this lost mind has not disappeared. It has just been confused, stupid and muddled. You do not know where it has been. In Great Learning, people are first asked to “manifest the bright virtue”. Manifesting the bright virtue is similar to cleaning a mirror. A mirror is originally bright, which is the bright virtue. The mirror is the bright virtue but it has been covered with dust and dirt and become not bright. So the mirror needs cleaning to manifest the bright virtue. When the dusty and dirty mirror is cleaned and brightened, the bright virtue will be manifested. Similarly, the lost mind will be retrieved. It is indeed so. We each have the original mind and original nature but it has been lost. What we have to do is to regain and restore it. How great wisdom Mencius had! He was bright and concise, and had impressed us as a man with sharp, irresistible wisdom and could get to the truth with a single pertinent remark. As we see, his comments and statements on personal cultivation, social governance, and the certification of the mind and nature are very concise and bright. A few simple words can reveal a very profound truth. It is just to retrieve the lost mind. In other words, it is “manifest the bright virtue”.

Lao Tzu said, **“Cleaning and purifying the primal mirror, can you make it dustless?”** What is the primal mirror? This primal mirror is the great round mirror in the Buddhadharmā, which is invisible and pervades the Dharma Realm. To clean and purify the primal mirror is to remove the dust and dirt from it. When cleaning and purifying the dusty and dirty “primal mirror”, can you make it unstained and untainted? We clean and purify the primal mirror because this mirror is existent. Without the primal mirror, you have nothing to clean and purify. Without clothes, even if a lot of washing powder and soap is put, you still have nothing to wash. Just because of the existence of the primal mirror (the great round mirror), you can wash and clean it so as to make your built-in wisdom function. This is the original meaning of this quotation. Lao Tzu also said, **“Myriad as things are, they all return to the root. Returning to the root is called quietude. Quietude is called restoring the destiny. Restoring the destiny is called permanence. Knowing permanence is called brightness.”** Although there are numerous and complicated things in the world, they each return to their original source, just as thousands of leaves fall and return to their root. Every big tree has thousands of leaves, which are numerous and disorderly. But they can return to the twigs which can return to branches. The branches can return to the stem and the stem return to the root. Having returned to the root, those leaves will no longer be in disorder. They will be in quietude and concentration. “Quietude is restoring the destiny.” Only in quietude and concentration can you return to the original source and see the original face. This is called “restoring the destiny”, that is, returning to the original source. The destiny does not refer to the fate but the original face. In other words, the original source has been retrieved and regained. What does it mean by saying “Restoring the destiny is permanence”? It means that the original body of the real appearance, which is still and immutable, has been found among the moving and changing phenomena. Having regained the “destiny”, you will truly know the “destiny”, namely, the original state and original body of the universe and the human life. By “knowing permanence is brightness”, you will understand that all movements and changes occur in the still and immutable background. Now, you will have found the thing from which you cannot separate yourself even for a single moment. This is called the enlightenment and

certification of Dao. Permanence is a state of eternal immutability and existence. Having found permanence, your great wisdom will be opened and function. This is the true meaning of the saying that “knowing permanence is brightness”. This is similar to Mencius’ “having found the lost mind”. Did Confucius and Mencius have the same view with Lao Tzu? They did.

Now let’s look at what the Buddha said. The Buddha told us that we each have a wish fulfilling pearl sewn in our clothes but we do not know it. And there is no need to labor and toil to cultivate and certify it. The great round mirror we have is compared by the Buddha to a wish fulfilling pearl which is possessed by everyone. This precious pearl is “the wonderfully pure and bright mind”, which is pervasive in the Dharma Realm. None of us can be separable from it. This precious pearl is not something obtained from outside but is complete in itself. We do not have to work hard to cultivate and certify it, for each of us is equipped with such a wish fulfilling pearl originally sewn in our clothing. It contains everything in it, so you needn’t make hard efforts to own it. Having become enlightened, Hui Neng concluded, “How unexpected! The self-nature is originally complete in itself. How unexpected! The self-nature can produce the ten thousand dharmas.” The self-nature contains everything. It is not what you have cultivated. What you do is just find your lost mind. That’s all. The Thus Comes One said, “This is to like the person who has a wish fulfilling pearl sewn in his clothing without realizing it. Thus he roams abroad in a state of poverty, begging for food and always on the move. Although he is indeed destitute, the pearl is never lost.” What’s this precious pearl? It is nothing but the Buddha-nature, which is also called the wonderfully bright true mind, the inseparable Way, and the wonderfully bright Dharma body that pervades the Dharma Realm and exists everywhere. Everyone has this wish fulfilling pearl but you do not it. “Suddenly, a wise person shows him the pearl: all his wishes are fulfilled, he obtains great wealth, and he realizes that the pearl did not come from somewhere outside.” All of a sudden, he meets a person with great wisdom, a good knowing advisor, and is told that everyone has the Buddha-nature. Thus, you get your lost mind restored.

As a matter of fact, we each have such a wonderfully bright true mind. It’s just that we have not seen it for billions of eons, so we say this mind is lost. We shall get it retrieved now. This is like your “chicken” running to someone else’s house. What you do is to catch it back. This is just a metaphor. Actually, this wonderfully bright true mind can never run away or be driven away. But you do not know its existence because it has been covered by your karmic falsities so heavily that you don’t know it. Not knowing that all are contained in your Buddha-nature, you say it is missing. The mind covered by heavy karmic falsities is not different from the lost mind. Under the guidance of a good knowing advisor, you become aware of the fact that this precious pearl does not come from outside. When you attain final certification, you will naturally know that this precious pearl is not foreign to you but within yourself. As a result, Master Hui Neng said that if the stupid living beings in the Dharma-ending age are able to know they themselves are the Buddha, they will get liberated. Do you know you yourself are the Buddha? Such a problem must be solved. You should know that you are not a bit different from the Buddha. Why? Everything in the Dharma body of the Buddha is possessed by you. You are not short of the wonderfully bright true mind possessed the Buddha. We share the same wonderfully bright true mind with the Buddha. The difference between the Buddha and us is that the Buddha found the lost mind while we have not yet. Zhuang Zi explained this process in a wonderful way. The story goes like this. Once, Yellow Emperor made a tour of the north and when returned he found his black pearl lost. “Black” suggests “deep, profound and wonderful”. That is, the invisible and impalpable pearl had been lost. Yellow Emperor sent *Lizhu* who had the best vision to search for it but failed to spot it. Then Yellow Emperor sent *Zhi* who had good

thought to recover but still failed to spot it. Later, Yellow Emperor sent *Chigou* who did well in making speech to retrieve it and still failed. Finally, Yellow Emperor dispatched *Xiangwan* (the one-appearance with no appearance) to search and recovered it. Is this looking for the lost mind? Yes, it is. The story shows us how to retrieve the lost mind.

Are these sages' points of view the same? Yes, they are the same. Now let's look Jesus' point of view. He advised people never to follow the serpent's words, never accept the serpent's incitements and never open their eyes. Look at the serpent: What does it look like? It is the "S" line! Is it a vivid "S" line? It really is so. So never dare to recklessly vibrate and move your conscious mind. Once your conscious mind is vibrated and moved, you will be like the Taiji state with the two wide open eyes of yin-yang fish. Therefore, you should not follow the serpent's temptations and open your eyes. As we see, with their eyes opened, they are banished from the Garden of Eden. The Garden of Eden is a symbol of the wonderfully bright true mind. When you open your eyes, with the serpent's (the "S" line) vibration, you will be "cheated" into the two halves of yin and yang. You will be transformed from the one-appearance into the two-appearance. You'd better not make your eyes opened. As your eyes are opened, you will unavoidably be banished from the Garden of Eden. Subtly savor the truth behind it. In the process of educating and transforming the people, profound theories are used to teach those who have a relatively high level of wisdom and culture, while some popular sayings and stories are used to teach those who do not have much wisdom and culture. Let's look at some theories. God created heaven and earth as well as day and night on the first day. He created waters, sky and land on the second day. He created vegetation on the third day. ....God finished all he had made on the sixth day. By the seventh day, God had finished his work and rested. Look at the theory concerning the creation in Confucianism. **"Yi has Taiji that produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams."** And the eight trigrams evolve into the ten thousand things. Don't they have the same principle?! Look at the theory created by Lao Tzu. "Dao produces one. The one produces two. The two produces three. The three produces all things." It has the same principle. Now look at the evolutionary process carried by the numbers in mathematics: 0, 1, 2, 3, 4, 5, 6, 7, 8 and 9. Doesn't the increasing change show the same principle? They have the same principle. Understanding them, you'll find they are all the same. Not understanding them, you'll toss about in them. Having known these principles, let's look back at Mencius' saying that the way of learning is nothing but restore the lost mind. Isn't it easy? It is easy. Only from the perspective of pursuing the lost mind, we can see that the wisdoms of sages are interconnected.

Yi Jing is "number one among Confucian classics". Now I will show you a theory in Yi Jing and its equivalent theories in Taoism and Buddhism. In this way, the interconnection of the theories of the sages at all times and in all countries are clearly displayed. The truth is absolute and unique. If you can personally certify it, it is yours. If you are unable to do so, you will unavoidably be lost in the relative truths and dispute between right and wrong. Yi Jing states, "Yi, having no thought and no action, is still and unmoving. However, once moved, it can penetrate the causes under heaven." Although there are a great many people studying Yi Jing, most of them do not focus on Yi Jing's original intention. Why do they not focus on the original intention? Yi Jing is indeed a classic that has been passed down from the Three Monarchs and the Five Emperors all the way to King of Wen, Duke of Zhou and Confucius. It is the oldest classic in history and summarizes the ultimate law of all things in the universe. Look at the first part of the above saying. Yi has no thought and no action. What is Yi? Taiji is a term that comes from Yi Jing, in which it reads, "Yi has Taiji that produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams." And the eight trigrams

evolve into the ten thousand things. What does it mean by saying “Yi has Taiji”? “Yi” is a state called Wuji by Zhou Dunyi, and is represented by a circle. What is this Wuji state? It is a still and unmoving state. The Wuji state is exactly “the wonderfully bright true mind” written on the blackboard. Zhou Dunyi called such a state “Wuji”, which is called “Yi” in Yi Jing and “the wonderfully bright true mind” by the Buddhists. Yi represents a state of nothingness. The “S” line represents your thinking as well as minds, mental constructs, thoughts, ideas, notions and conceptions you produce and have. Does the wonderfully bright true mind on the blackboard have an “S” line? No, it doesn’t. So, do this “Yi”, this Wuji, and this wonderfully bright true mind have “thinking”? No, they don’t. This is the principle of “no thought”. Since there is not even thinking, will there still be the production of minds, mental constructs, thoughts, ideas, notions and conceptions as well as activities and actions? No, there won’t. You have to think first before you take action or take part in an activity. Since you do not produce minds and give rise to ideas, how can there be action you take?! Therefore, Yi does not have thought or action.

Look! How great our ancestors were! They were able to know the Yi state. They also knew that Yi is a still and immutable state that is devoid of thought and action. This still and immutable Yi state devoid of thought and action exactly corresponds to the wonderfully bright true mind in Buddhism. It is also the original body, also known as noumenon and ontology. The Buddha described it as “clear and pure and originally so”. In Buddhist sutras, being clear and pure and originally so, there being nothing, no production and no extinction, no defilement and no purity, no increase and no decrease are exactly the characteristics of the Yi state. This Yi state is not dead at all. Once it is moved, it can penetrate the causes under heaven and generates everything. What does this “moved” mean? The “moved” here corresponds to the “moved” in Lao Tzu’s saying that “The more it is moved, the more will be generated.” All things under heaven are caused to exist by “moving”, that is, stimulating and activating the still and unmoving Yi. This still and unmoving Yi state is the original source and original root of everything in the universe. So, it is described as the “causes” under heaven. Also, Lao Tzu said, “The valley spirit never dies.” The “valley” represents a state of nothingness or vacuity. As we see, there is an expanse of vacuity in the valley, in which there is nothingness. If there is a certain thing, such an expanse of vacuity cannot be called “valley”. The “spirit” here refers to wonderfulness and brightness. The valley spirit is not dead but a living thing. Although it is a state of nothingness, the valley is not inanimate. Why? This is because it is “the root of heaven and earth”. This undying valley spirit can give birth to heaven and earth and everything. Look! Are the truth conveyed in Lao-tzu and the truth conveyed in Yi Jing the same? They are the same! Hui Neng, the Sixth Patriarch, expressed the same truth through his own words. He said, “How unexpected! The self-nature can produce the ten thousand dharmas and everything is complete in it.” This self-nature is originally clear and pure and without movement. However, it can produce all things and all phenomena. In the Buddhadharma, there are many correspondent sayings. According to the Buddhadharma, “True emptiness can wonderfully manifest all existences. All the wonderfully manifested existences are exactly true emptiness.” The still and unmoving Yi state is exactly the state of true emptiness, which has nothing but can produce everything. You see, modern scientists who study the origin of the universe have also come to the conclusion that everything in the universe comes from vacuum symmetry breaking. The string theory shows that everything is formed by the vibration of closed loops or strings. This is similar to the fact that the tunes and melodies come from the piano without being played. Lao Tzu also said, “When used, it never exhausts.” The still and unmoving state is just the state of emptiness which has nothing in it. This saying is used to describe the production mechanism of a bellows used by Lao Tzu as a metaphor of Dao. It means that there is

nothingness inside a bellows, but it can offer endless supply of wind when worked. In a bellows there is nothing and you cannot find any wind, but when it is moved, the wind produced by the bellows is never used up. The more it is moved, the more wind it produces. It is the same with the wonderfully bright true mind or the Yi state. The wonderfully bright true mind has nothing, but as the information structures of your “S” lines are polarized, this true mind can produce you endless numbers of correspondent things. This mechanism is called by discoveries which are made according to one’s own karma. The undying valley spirits can give birth to heaven and earth and everything. What’s more, when used, it is never exhaustible.

If you understand these principles, you will know that the sages of Confucianism, Buddhism and Taoism all speak the same principle. What I explained tonight is exactly the content I wrote this morning in the book named Interconnections between the Wisdoms of the Sages of Confucianism, Buddhism and Taoism. This book is chiefly concerned with Confucian theories on the basis of interconnection of Confucianism, Buddhism and Taoism. What was explained tonight will be used as the preface. This book discusses the intercommunication of Confucianism, Buddhism and Taoism from the perspective of Confucianism. First, it summarizes Confucianism as a whole, and then uses correspondent Buddhist and Taoist theories to make them interconnected. The purpose of this book is to lead people to understand the absolute truth. There is only one absolute truth. Anyone who has personally certified and experienced the absolute truth will have the same description of the absolute truth, no matter how different their cultural backgrounds, regional environments, languages and times are. The absolute truth, which is exactly Dao that is inseparable even for a moment, can be neither produced nor extinguished, neither defiled nor purified, neither increased nor decreased. In Nirvana Sutra, this absolute truth is called Prajna reality. In the Vaipulya sutras, it is called the treasury of the Thus Come One, the wonderful nature of true suchness, the perfect enlightenment, the Buddha-nature and nirvana. Those who practice Taoism call it Dao, the Way, *pu* (the original wood), the valley spirit, greatness. In Confucianism, it is called the bright virtue, the nature of heaven destiny, good knowledge. Fu Xi called it the virtue of spirituality. Whatever is called is secondary, and the key lies in the fact that you shall understand, enlighten and finally certify it in person. By studying the interconnections of the wisdoms of the Confucian, Buddhist and Taoist sages, we have known that there is only one real existence. The rest are false appearances like mirror flowers and water moons which originally do not exist. There is nothing but this perceiving nature and this single mind. And then where is the crystal ball? The crystal ball is matter. Matter does not differ from true emptiness; true emptiness does not differ from matter. Matter itself is true emptiness; true emptiness itself is matter. You are also matter. “In true emptiness there is not matter.” That is to say, there are neither you nor me in true emptiness. Now I am sitting here. How can it be explained? Matter itself is true emptiness. What is the universe then? The universe is that there being nothing. Only when you are able to certify the state where there is nothing at all can you really understand the reason why there is everything, and vice versa. Only when you are able to certify the state where there is everything can you really understand the reason where there is nothing. Therefore, the ancients summarized as follows: **“True emptiness can manifest all wonderful existences. All the wonderful existences manifested are exactly true emptiness.”** True emptiness is not empty because it can miraculously manifest everything. All the things that are miraculously manifested are nothing but true emptiness. From these cases, you shall draw a conclusion. If you can come to the final conclusion, you will understand the mind and see the nature. If you can’t come to the final conclusion, you will be confused throughout your life.

It’s very difficult for you to understand these theories immediately after you learn and

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study them in the lectures. But what you have to do is, by learning the theories of these sages, know what the sages at all times and in all countries were doing. What they did is just one thing, that is, understand the mind and see the nature. The mind mentioned here does not refer to “the mind, ideas and concepts” in Western idealism and materialism. The reason why they created such isms and theories is that they are devoid of basic wisdom. In the West, there have never been such great enlightener-certifiers as Confucius, Lao Tzu, Fu Xi, Hui Neng and the Buddha. Even if there were, the level of their enlightenment and certification is not in place. What’s more, they are very few. The Diamond Sutra states, **“All the worthies and sages in the world are different because of non-doing dharma.”** In the West, few people have reached the level and state of such certifiers as Hui Neng, the Buddha, Lao Tzu and Confucius. However, they still received divine revelation in various ways. For example, Muhammad got revelation and became enlightened in a cave. He spread the truth that only Allah is the true God. Isn’t Allah the wonderfully bright true mind? Only Allah is the true God; the rest are demons. Only the wonderfully bright true mind is the true God, and the rest appearances are empty and false. The principle they explained is the same. In the teaching of Jesus Christ, only God is true and the rest are demonic. When you have understood the ultimate truth and reason, you will know what they said is true. If you are unable to know the ultimate meaning, you will find these theories are greatly different.

## IV The Three Lectures on Confucianism

### 1. The Three Outlines in Great Learning

Great Learning, which is one of the most important Confucian classics, is originally a chapter in Li Ji and was picked out as an independent book in the Song Dynasty. Great Learning, The Doctrine of the Mean, The Analects and Mencius are called the Four Books. It is not accurate to say that Great Learning was composed by a specific person. Why? This is because the Confucian classics have been handed down on from the eras of the Three Monarchs and the Five Emperors, that is, from Fu Xi, Shen Nong, Xuan Yuan, Yao, Shun and Yu, to King Tang of Shang, King Wen of Zhou, King Wu of Zhou, and the Duke of Zhou. These ancient sages each inherited the ancient the Chinese civilization of their respective times. Therefore, the Chinese civilization, which has come down in one continuous line, has been handed down and carried forward from generation to generation.

**“People’s hearts are dangerous, and their resolve to the Tao is not firm. Let them be pure and single-minded. Only in this way can they uphold the middle way.”** This is the famous “sixteen-character mind-method” that has been passed down from the times of the Three Monarchs and the Five Emperors. It is similar to the Dharma-transmitting verse in Buddhism which is a highly refinement of the mind-method. After deleting and revising the ancient documents, Confucius maintained the principle of “citing but not creating”. It means that Confucius only narrated the theories of ancient sages without creating his own viewpoints. We should know that Great Learning is what had been passed down from ancient sages. Later, it might have been sorted out by Zengshen, and thus has been passed down today. The version we see today was in circulation during the Spring and Autumn Period.

Times have been changing, so have Chinese characters which carry and convey the mind method. However, the mind method remains unchanged. The Tathagata who has great wisdom tells us that we have to believe in the meaning, not words. This is the mind-ground cannot be accurately described and expressed through language. So, Lao Tzu said, “The Dao that can be expressed is not the eternal Dao. The name that can be given is not the eternal name.” The Buddha said. “Dao dies in words and is ruined in minds.”



Confucius said, “Does heaven say anything?! The four seasons advance orderly!” The teachings of these sages were not created just to be designed as classics but to convey the invisible Way. So we shall find the sages’ mind-method among the words and between lines. If we die in words, we are absolutely not wise people. We must grasp the meaning among words and between lines, from which we can grasp the pulse of the mind-ground.

**“The Way of Great Learning is to manifest the bright virtue, to love the people and to rest in the supreme goodness.”** “Manifesting the bright virtue”, “loving the people” and “resting in the supreme goodness” are listed by the ancients as the “three outlines”. “Great Learning” is the translation of “大学 (*dà xué*)”, which also means “university” in English. Here “大学 (*dà xué*)” does not refer to such terms as “university”, “middle school” and “primary school”. Although the concept of “university” in modern educational system comes from the Chinese characters *dà xué*, it cannot fully display the original meaning of “大学 (*dà xué*)” as Great Learning. Great learning refers to a set of teachings and theories intended to guide people to the original face, that is, the absolute truth of the universe and life. In Buddhist terms, the Way of Great Learning contains the teachings and theories of final and ultimate meaning. In other words, the ultimate method of cultivation is the three outlines in Great Learning, that is, “to manifest the bright virtue, to love the people, and to rest in the supreme goodness”.

What is the Way of Great Learning? It is “to manifest the bright virtue”. In other words, the people should be taught to have their bright virtue manifested. The bright virtue corresponds in the Buddhadharma to the Buddha-nature, the real appearance, the self-nature and the true permanence. It is called by Lao Tzu *Pu*, Dao, Wuji, etc.; it is called noumenon, ontology in philosophy. It doesn’t matter what the name is. The key is how to master its spiritual essence and how to have it manifested. According to Buddhism, everyone has the Buddha-nature. In the words of Great Learning, everyone has the bright virtue. Therefore, “to manifest the bright virtue” is the greatest learning and knowledge, the most wonderful method of cultivation, and the great wisdom in the world.

Lao Tzu said, **“If I have true wisdom, I will walk on the great Way. My only fear is to stray from it.”** This saying shows us that if you are really wise, you will definitely cultivate Dao. On the other hand, if you are a Way cultivator, you must have wisdom. If you have true wisdom, how do you display your true wisdom? You shall “walk the great Way! To put it from the perspective of the world outlook, the most valuable thing you do this life lies in “manifesting your bright virtue”. In other words, the greatest learning people have is to have their bright virtue manifested and their divine light and wisdom revealed.

The Buddha said that the purpose of his coming to this world is to “lead all living beings to awaken to and enter into the Buddhas’ knowledge and views”. The knowledge and vision of the Buddhas is nothing but perfect wisdom! The knowledge and vision, that is, perfect wisdom, that we are led to awaken to and led into is exactly the bright virtue we must manifest. The Buddha’s appeared in the world is also for the purpose of “manifesting the bright virtue”. What is the purpose of Lao Tzu’s advising us to “walk the great Way”? It is also for the purpose of “manifesting the bright virtue”. Lao Tzu said, “Knowing permanence is called brightness.” What is permanence? Permanence is Dao, that is, Dao. “The Dao that can be expressed is not the eternal Dao.” If you think you can express Dao by means of thoughts and languages, the Dao expressed is not the eternal Dao. Thus it can be seen that the sages of Confucianism, Buddhism and Taoism all inspire us to “manifest the bright virtue”. Now that they all guide us to manifest the bright virtue, this shows that the bright virtue really exists. But this bright virtue is hidden or covered. It is like a dusty mirror that needs cleaning to make it bright again. Why don’t we clean bricks but mirrors? This is because mirrors become bright again after they are cleaned while bricks never become bright even if washed repeatedly. All these show that the bright virtue is possessed

by everyone. This is the problem which is repeatedly stressed by Buddha in Nirvana Sutra, that is, everyone has the Buddha-nature. So, we should know that, before Buddhist sutras were introduced into China, the Chinese sages and worthies in remote antiquity all knew that everyone has the bright virtue. This is a question that must be made clear. It has been clearly explained in Confucianism, Buddhism and Taoism. Zhong Yong, *The Doctrine of the Mean*, states, **“Dao is inseparable even for a moment.”** Everyone possesses it and everyone is inseparable from it. Soils, rocks, bricks, riles, even shit and urine are also the manifestations of Dao. This shows that Dao, also known as “the bright virtue” “the Buddha-nature” and “true permanence”, is eternally existent. It can’t be produced or destroyed. Nor can it be separable or driven away. “Manifesting the bright virtue” is of vital importance in this Confucian classic. The following teaching periods are to be devoted to elaborating on the specific method of cultivation. Manifesting the bright virtue generalizes the mind method of Confucianism, Buddhism and Taoism.

Now let’s come to the meaning of “loving the people”. What do we clean the mirror for? We clean the mirror so that we can have a clear view of ourselves. And then what will we do after our bright virtue is manifested and our wisdom is revealed? What we will do is “love the people”. There has been a lot of debate about “to love the people” since ancient times. Some Confucian scholars thought it should be interpreted as “to renew the people”. Which one makes sense, loving the people or renewing the people? Cheng Ying and Cheng Hao as well as Zhu Xi of the Song Dynasty believed that “renewing the people” makes sense. As the following saying shows, “Renew yourself day by day, month by month and year by year.” In our series of lectures, we interpret it as “to love the people”. Certainly, to renew the people makes sense as well. Having manifested the bright virtue, people will renew themselves, thus elevating their level, realm and awareness. However, through further analyses, we find that the purpose of “manifesting the bright virtue” is not to make the mirror have images but to recognize the true face of the images in the mirror. Note that now the difference has come out. Having manifested their bright virtue, people will be able to recognize the true face. So the purpose of manifesting the bright virtue is to reflect the reality. What is the relationship between the reality and “loving the people”? “To love” is to be close. Who is the person you love most? It is the “people”, which are called the living beings in Buddhism. As a result, to love the people means to be close to the living beings. So how do you love the people? You must be close to them. The closer you are to them, the more intimate you are with them. For example, who will be the most loved one for the mother? It is undoubtedly her sons and daughters. There is no more love under heaven than the mother’s love for her children. A father cannot reach such a high level of love. A Chinese saying shows the mother’s love. It goes like this: Keeping the baby in the mouth, the mother fears that it should melt away; carrying the baby in the bosom, the mother fears it should fall. However, such love is still not the highest love. What’s the appearance is such love in? It is still in the two- appearance. What is the true love for the people? It is the intimacy and closeness with no space and boundary. Such love is so intimate and close that there is neither space nor clearance. You and the people are combined into a unity. In other words, you and the people are in the one-appearance. Only in this state can you be considered to love the people. Note that you must work hard at this point because it is very difficult to understand. For example, your left hand and your right hand are in such an intimate and close relationship. To what extent is the love of the left hand for the right hand? The right hand often takes the steamed bread to eat but the left hand never envies. Isn’t it? If there are two people, one of whom takes the steamed bread every day and the other never has the chance to take it, then envy and hatred will naturally arise. It won’t do even though they have the most intimate relationship. However, your left hand never envies your right hand. Though they look like two hands, they have been in a unity, for they are in the same

body.

When your “loving the people” reaches the highest point, you will have the same-body mind of great compassion, as the Buddhists called. For this reason, “loving the people” cannot be interpreted as “renewing the people”. Although “renewing the people” makes sense as well, it is not the Way of Great Learning. The Way of Great Learning is not to make you renew yourself daily but love the living beings until you are equipped with the “same-body mind of great compassion”. Having been in the same body with the living beings, you will live in the one-appearance. As we see, Guanshiyin Bodhisattva has the same-body great compassion and the unconditional kindness. Guanshiyin Bodhisattva is the model of “loving the people”. Only in this way can you put “manifesting the bright virtue” into practice. Only by “loving the people” can you “manifest the bright virtue”! Which should come first, “loving the people” and “manifesting the bright virtue” then? Without “loving the people”, one can never “manifest the bright virtue”. Without “manifesting the bright virtue”, one can never “love the people”. Metaphorically, once a mirror is made clean and bright, the mirror can reflect the true face of things. Conversely, when the true face is reflected, the mirror must be clean and bright. So, are “loving the people” and “manifesting the bright virtue” two things or just one thing? They are the same and not different from each other. Therefore, only after breaking the polarity can the two qualities of “loving the people” and “manifesting the bright virtue” be displayed and revealed. If you cannot destroy polarity, you will never understand the mind and see the nature. This is the Way of Great Learning.

The way of small learning and the Way of middle learning are characterized by polarity. The Way of great learning, which goes beyond polarity, is employed to lead people to enter into non-polarity. So, the attribute of the bright virtue is characterized by non-polarity. The ancient did well in using the character of “大(*dà*, great or greatness)”. The character “great”, which is wonderfully used in Lao-tzu, has its unique meaning of transcending polarity. For example, **“The great container is the uncompleted one.” “The great (loudest) sound is the soundless.” “The great form has no form.” “Great completion is equal to incompleteness.” “Great fullness is equal to nothingness.” “Great straightness is not different from crookedness.” “Great dexterity is not different from clumsiness.” “Great eloquence is not different from stuttering.”** As a result, the “great” in “The Way of Great Learning” is not a word used to be relative to the word “small” but has a meaning going beyond polarity. “To manifest the bright virtue” and “to love the people” have to be explained from the perspective of non-polarity, namely, the one-appearance. Otherwise, the third cord “to rest in the supreme goodness” would make no sense.

What is “the supreme goodness”? The supreme goodness refers to the highest goodness. The ancient sage in India also used “supreme” to describe it. Lao Tzu used “Wuji” (no extremity) to describe it. With the bright virtue manifested, you will have wisdom. By loving the people, you will have morality and virtue. If you can treat others as if they were in the same body with you, you’ll have the morality and virtue of great kindness and great compassion. Where is such great kindness and great compassion embodied and reflected? It is embodied and reflected in your efforts to make everyone’s bright virtue manifested. “To manifest the bright virtue” is to make you enlightened, that is, to achieve self-awareness. “To love the people” is to be kind and compassionate to others, and guide them to the knowledge and vision of the Buddha. The ultimate state of “loving the people” lies in “making others enlightened”, that is to say, making all beings “manifest their bright virtue”. Is such a state the one-appearance or the two-appearance? It is certainly the one-appearance. All Buddhas have the same Dharma Body. With the bright virtue manifested, there is the ultimate state of the one-appearance, which is the state of “resting

in the supreme goodness”. In Buddhist terms, “to manifest the bright virtue” is to make oneself enlightened and “to love the people” is to make others enlightened. “To rest in the supreme goodness” is to enlighten others as well as oneself and to attain the perfection of wisdom and morality. “Resting in the supreme goodness”, one will become a Buddha. Similarly, having become a Buddha, you are naturally “resting in the supreme goodness”.

The principle of this saying is extremely profound. This saying contains the whole of the sages’ mind-methods. The mind-methods of all sages are nothing but “to manifest the bright virtue, to love the people and to rest in the supreme goodness”. Now let’s look at this saying the other way round. Resting in the supreme goodness, a will be in the one-appearance. Only in the one-appearance can a person be considered to love the people and have his wisdom opened. Only when a person rests in the supreme goodness will his bright virtue and his love for the people reach a perfect state, and the virtue nature will be revealed. Therefore, this saying displays the mind-method certified by the sages in remote antiquity.

Shakyamuni Buddha described this mind-method as follows: **“Enlighten others as well as oneself, and achieve the perfection of enlightenment and conduct.”** Confucius, the sage, described it as “to manifest the bright virtue, to love the people and to rest in the supreme goodness”. Lao Tzu described it as follows: **“Returning to the root is called quietude. Quietude is called restoring the destiny. Restoring the destiny is called permanence. Knowing permanence is called brightness. Not knowing permanence, one will act recklessly, which leads to disaster.” “Knowing permanence, one will be tolerant. Tolerance leads to selflessness.”** This is equivalent to “loving the people”. **“Selflessness leads to the whole. The whole is heaven. Heaven is Dao. Dao is eternal existence. One will not perish even without the body.”** Dao, namely, Dao, is the one-appearance that is immutable and unvarying. This saying be carefully studied and subtly digested.

The Great Learning states, **“Knowing where to rest, one is able to be settled. Having been settled, one is able to become tranquil. Having become tranquil, one is able to become stable. Having become stable, one is able to contemplate. Through contemplation, one is able to attain. Things have the root and branch. Affairs have the end and beginning. Knowing what is first and what is last, one is close to Dao.”** This passage is of vital importance. “Knowing where to rest”, one will know that the goal of the Way of Great Learning is to rest in the supreme goodness. In Buddhist terms, “knowing where to rest”, one will know one’s life goal and bring forth the Bodhi mind to become a Buddha, to attain the Anuttarasamyaksambodhi, and to certify the supreme proper equality and proper enlightenment. Only by knowing where to rest, will one be able to be settled. With the life goal set, one will be in the stage of “standing firm at thirty”. Confucius said that he his mind had been bent on learning at fifteen. The “learning” does not mean the start of learning. According to Li Ji, *The Book of Rites*, of the Zhou Dynasty, the ancients began to study at the age of six or seven, and completed their assigned learning tasks in nine years. At the age of 15, they would make great vows and set their goals in life. This is the true meaning of Confucius’ saying that “at fifteen, I had mind bent on learning”. By the age of 30, with the goal firmly established, one would stand firm and steady. This is the meaning of the saying that “at thirty, I stood firm.” It does not refer to the meaning, as most people think, that when one is turning thirty, one should find a girlfriend or boyfriend, find a job, and start a family. This is the meaning of “standing firm”. If this interpretation is right, what will one do after standing firm? What one will do is nothing but to have food to eat and clothing to wear. This cannot make a human life elevated and sublimated. Such an interpretation misguides others. The ancients would choose the final life goal first, and then their minds would be able “to be settled”. This is the true meaning of “Knowing where to

rest, one is able to be settled”. Without a goal, one is unlikely to have a settled mind.

“Having been settled, one is able to become tranquil.” Being tranquil refers to the state of single-mindedness after the life goal has been set. With no other ideas to divert attention, one can go firmly to the life goal and never be disturbed by any interference. For example, when you do something, you should do it single-mindedly. If you have a distracting mind, can you become tranquil? You can't. When one becomes tranquil, one will have no idle thoughts and ideas in his mind, and start to focus on “manifesting the bright virtue”. Thus, one has been on Dao to “the bright virtue”.

Having become tranquil, one is able to become stable. Being stable is being at peace. Being stable, one will be able to manifest the bright virtue heart and soul. With the false minds and distracting thoughts removed, there will be a kind of stability and peacefulness appearing in the mind. The expression of “stability” we frequently talk about comes from this passage of Great Learning. There should be stable first and be settled then. It doesn't matter. This does not affect the expression of the true meaning. When the tranquility reaches the state of “the manifested bright virtue”, one will be stable and no longer slip back. Tranquility and stability both suggest the Confucius' stage “where one no longer has doubts”.

“Having become stable, one is able to contemplate.” With a stabilized, tranquilized and settled heart, the conscious thoughts, ideas and minds will not be rampant any longer. Nor will there be interferences. At this moment, wisdom will be revealed. “To contemplate” here refers to vipashyana, (a Sanskrit word, meaning contemplation). The above mentioned “being settled, being tranquil and being stable” is called shamatha (cessation or halt) in the Buddhadharma. When combined, it is called shamatha-vipashyana, that is, cessation and contemplation. All the teachings of the Buddha are summarized by the Tiantai School into two words, cessation and contemplation in Chinese. In Sanskrit, they are shamatha-vipashyana. “To contemplate” here does not mean “to think or consider” but “to look into and observe”. It makes sense that Master Xuan Zhuang translated dhyana-samadhi into “quieted thoughts”. While contemplating in tranquility, one should contemplate the direct manifestation. In Sutra on Contemplating the Mind-Ground, the Buddha instructs how the full moon be contemplated. In contemplation, the full moon should be contemplated without break. If you do not practice shamatha (cessation), the coming out of your idle thoughts frequently makes the full moon disappear. So you have to take deliberate action to refocus your attention, and thus the full moon appears again. While contemplating the full moon, you cannot stop your idle thoughts from coming out, so the full moon often disappears. Thus, you have to take deliberate action to contemplate the full moon so as to make it reappear. .... Through repeated practices, gradually, your mind becomes more and more stable. When you enter into contemplation, the state will not change any longer. The full moon exists all the time and never disappears. This is samadhi. You have already had a certain state in cultivation now. You should go on with your contemplation until the state never changes whether your eyes are open or not. At this time, the level of your samadhi has deepened. Not only is the power of your damadhi is strengthened, but you can also use it at any time. Now you have come to the stage of dharani. “Having become stable, one is able to contemplate.” With a stable heart, one will no longer have conscious thoughts and minds. At this time, one can contemplate freely. “Cessation” exactly corresponds to “practicing the deep prajna paramita”. “Contemplation” exactly corresponds to “illuminating the five skandhas and saw that they are all empty”. When your mind rests in a certain stage or level, in other words, when your shamatha reaches a certain degree, the realms and states that correspond to your shamatha will be manifested and come into being. We are also in shamatha now. Because our minds have rested in the level of humans, the level of humans, i.e. the shamatha of humans, has been

manifested accordingly. If your mind rests in the level of heaven, the level of your shamatha will lead you to discover the realm of heaven. If you reach the level of the formless realm, what you will see are different levels and states of dhyana-samadhi. The first dhyana heavens are a state. The second dhyana heavens are another state. The third and fourth dhyana heavens have their respective states. When you reach the nine-degree samadhi of Arhats, it is also a different state, there being no rebirth. “Contemplation” is a state of direct manifestation, which is not the product produced by the thinking of the sixth consciousness. Therefore, the stage where “having become stable, one is able to contemplate” corresponds to the “contemplation” in shamatha (cessation). In contemplation, you have to take deliberate action, because you have a conscious mind. You have not reached the final stage, so you unavoidably use your consciousness. It is reasonable to use the word “contemplate” here. This is the reason why Xuan Zhuang translated dhyana-samadhi into “quieted thought” in the translation of the Buddhist sutras.

“Through contemplation, one is able to attain great wisdom.” When “contemplation” comes to a certain degree, one will be able to have “attainment”. “Contemplation” is the premise of “cessation”; “cessation” is the deepening of “contemplation”. “Contemplation” corresponds to wisdom in the Buddha-dharma. The “settlement, tranquility and stability” correspond to concentration (samadhi). Hui Neng said, “Concentration and wisdom should be equally balanced.” You want concentration. How can you attain concentration if you do not have wisdom?! Generally speaking, by upholding precepts, one can attain concentration; through concentration, one can open his wisdom. But in the Chan sect, concentration and wisdom are interdependent. Without wisdom, one is unable to become concentrated. Sitting in meditation, his mind is filled with various distracting thoughts. However, with sharp wisdom, one cannot easily attain concentration. So, “concentration” must be used as a means to open wisdom. At every level of “concentration”, a direct manifestation is displayed. The ten Dharma realms are different direct manifestations displayed by different levels of concentration. They are called worlds. At every level of concentration, to deepen such concentration, contemplation must be followed closely. In this way, the expected effect can be achieved. But when contemplation becomes too strong and sharp, there will be distraction; when concentration becomes too much, there will be stupidity. So, the two should be well balanced. While sitting in meditation, never enter into the formless realm. You should be clear and never enter into tranquility and cling to emptiness. You must keep concentration and wisdom evenly balanced. When you are short of concentration, you should focus your mind on one point to strengthen concentration; when your concentration reaches a certain degree, you should turn to contemplation. When you arrive at a certain level of contemplation, you should attain the same level of concentration. Similarly, when you arrive at a certain level of concentration, you should attain the same level of contemplation. Concentration and wisdom are actually simultaneous. Thus, you make progress step by step, and finally, through contemplation, you are able to attain the expected result. What is the expected result? You will attain fully revealed great wisdom. With your fully revealed great wisdom, your bright virtue has been totally manifested. It is called “understanding the mind and seeing the nature” by Chan cultivators.

“Things have the root and branch. Affairs have the end and beginning.” There have been many interpretations of these sayings since ancient times. We should interpret it this way. The process from “being settled” to “attainment” is the stage and program of “manifesting the bright virtue”. That is to say, there are “things” and “affairs” in the cultivating process of “manifesting the bright virtue”. Only when you attain great wisdom can you understand what “things” and “affairs” are. Before you understand your mind and see your nature, you are unclear about them. This is the confusion of ignorance. Now, when I raise this pointer or pick up this flower, you cannot recognize their root and branches. Can

you recognize them? Is it a “thing”? Everything has its root and branches. What is the root and branches of a thing? Can you tell me whether this pointer has its root and branches? An “affair” is what you are engaged in or the job you are doing. When they are finished, what is left is called karma. The popular interpretation of the two famous sayings is that every “thing” has its root and branches, and every “affair” has its beginning and end. Please think about it. If so, is it meaningful to expound such simple truth in “the Way of Great Learning”?! Now look at the last words. “Knowing what is first and what is last, one is approaching Dao.” Can those who know the root and branches of a “thing” and the beginning and end of an “affair” approach Dao? If things were so, the common people who all know such a simple truth would approach Dao. What is the value of “the Way of Great Learning”?! When the bell rings, it’s the beginning of a class; when it rings again, it’s the end of the class. Is it possible that people who know this fact are close to Dao? It is impossible. From this point of view, we should know that what the Great Learning is concerned with is an approach to the great Way. Therefore, we should correctly understand and explain the roots and the branches of things and the beginnings and ends affairs.

Before you “manifest the bright virtue”, all “things” are true and real. For example, this teacher’s pointer is a real, tangible object. However, after you “manifest the bright virtue” or “are able to attain through contemplation”, you will know everything has its root and branch. Ask (raising the pointer): What’s this? (Students: It is a pointer.) When you say it is a pointer, you are looking at it from the perspective of the “branch”. What is it from the perspective of the “root”? There is a Chan story that goes as follows. Chan Master Baizhang, pointing at a clean bottle, said to the senior monk, “It cannot be called a clean bottle. What is it called now?” He just asked the senior monk to say some word of illumination to show the level of his cultivation. The senior monk replied, “If this thing isn’t called ‘clean bottle’, it can’t be called “a basin” either!” This senior monk had been firmly attached to the “branch” of things. And then Chan Master Lingyou was asked the same question. Without saying a word, Chan Master Lingyou stepped forward and kicked the clean bottle over. Was he attached to the appearance of things? No, he wasn’t. His kicking over the bottle showed that he was never attached to the appearance of the bottle, so he did not fall into the trap of thinking. Having reached the level of the “root”, Lingyou viewed things from the perspective of the root. He had a different view from that of the senior monk. When people who have seen the “root”, that is, have understood the mind and seen the nature, they will find: “Matter does not differ from true emptiness; true emptiness does not differ from matter. Matter is true emptiness; true emptiness is exactly matter.” When people can see the nature in every appearance, they have seen the “root”. When people become attached to every appearance they see, what they see is just the “branch”. Take a pine tree for example. Seen from the perspective of appearance, there are hundreds of branches and thousands of leaves, every leaf being different from others. However, seen from the root, the whole towering tree is just a small seed. Hasn’t the essence been grasped? You shall grasp the essence. Once you grasp the essence, you will not be confused any longer. Thus it can be seen that this part of the Confucian classic is concerned with the method of Chan (Dhyana). Before you “manifest the bright virtue”, you view things from the perspective of the “branch”. After you manifest the bright virtue or achieve attainment through contemplation, you will spot the “root”. Therefore, when you view things, you should know that all appearances are empty and false. Now look at this pointer. What is it from the perspective of the primary truth? If you have succeeded in turning to the proper awareness from the sense organ of the eye, you will clearly know that everything takes on an appearance which is transformed by your seeing nature. Originally there is nothing! Ghosts view water as fire and fishes look on water as their living space. Different living beings at different levels spot different things. For the same thing, the sages who have

understood the mind and seen the nature find that they are the “root”, that there is nothing at all, that “matter does not differ from emptiness; emptiness does not differ from matter”, and that “matter is exactly emptiness; emptiness is exactly matter”. Ordinary people have been inseparably attached to external appearances, so what they have seen are nothing but various appearances, that is, various “branches”. Therefore, different people have different direct manifestations. This is the true meaning of the saying that “things have the root and branch”.

“Affairs have the end and beginning.” The “end” refers to the worldly, conventional, relative truth while the “beginning” refers to the first principle, the primary meaning, or the absolute truth. The “end and beginning” refer to the two types of truth. Everything, seen from the perspective of the worldly, relative truth, is a kind of understanding and awareness; when seen from the absolute truth, it is another kind of understanding and awareness. Take Tom for example. Seen from worldly and conventional truth, Tom is Tom. Tom is not Jack. These given names are “affairs”. However, Lao Tzu said, “The name that can be given is not the eternal name”. According to the diamond formula, Tom is not the true Tom but only a Tom in name. These two methods teach people to understand things from the perspective of the absolute truth. When people get to know things, they all start from names and appearances, so they are unexceptionally attached to relative truths. Once their understanding and awareness reach the ultimate state, will they still be attached to names and appearances? No, they won’t. They will understand the true meaning of Lao Tzu’s saying that “the name that can be given is not the eternal name.” Therefore, when they enter into the absolute truth, will there still be the existence of the ten Dharma realms? Will there still be Buddhas? Will there still be you? None of them will exist. However, seen from the worldly, relative truths, there is everything! This is the true meaning of the saying that “every affair has the end and beginning”.

“Knowing what is first and what is last, one is close to Dao.” Is there an order in your understanding, levels and states? Yes, there are. At the beginning, you were at a level. And now you are at another level. “Knowing what is first and what is last” suggests that you have known the truth that “things” are called the “root” from the perspective of the nature and “branch” from the perspective of the appearance; and that “affairs” are called “end” from the perspective of the absolute truth and “beginning” from the perspective of the relative truth. Having known the principle of the root and branch as well as the end and beginning, you will understand the order of “affairs” and “things”, and then you will get close to Dao. If you just know this side is the “end” and the other side is the “beginning”, how can such knowledge make you close to Dao? It can’t! Later generations used these two characters together, which is today’s “thing”. So “thing” has been used to describe the two phenomena. From this passage in Great Learning, we should know that “affair” and “thing” are two different existences. “An affair” refers to an ongoing process while “a thing” is a concrete and specific body appearance. When you are able to make clear the relationship between “affairs” and “things”, you will surely understand the relationship between the root and branch as well as the end and beginning. You will naturally understand the order from “being settled” to “attainment through contemplation”. In other words, you will have understood the program of “manifesting the bright virtue”. Having known what is first and what is last, you will naturally get close to Dao.

This is the general outline of the Great Learning, which has concisely brought out the theory and method of cultivation, with the purpose of leading people to spot the nature when they see appearances. This is actually the mind-method of cultivation passed down from Fu Xi, the ancient sage. By “observing astronomical phenomena above, watching the principle of geography below, and contemplating his sense organs near and the external things far, Fu Xi awakened to the “root and branch” as well as the “end and beginning” of



all things and all affairs. This has been passed down as the mind-method to make future generations “manifest the bright virtue, to love the people and to rest in the supreme goodness.

## 2. The “Nature”, “Way” and “Teaching” in Zhong Yong

Zhong Yong, *The Doctrine of the Mean*, which is a chapter in Li Ji, *The Book of Rites*, is the foundation of the Chinese civilization. Zhu Xi listed Great Learning and Zhong Yong separately, which raised the Confucian philosophy to a new height. This is one of Zhu Xi’s great contributions. Zhong Yong and Great Learning, as the theoretical basis of Confucianism, are chapters of the most profound theories in Confucianism. Zhong Yong, Great Learning, and Yi Jing have laid a solid foundation for Confucianism.

The two Chinese characters “中” (*zhōng*, middleness) and “庸” (*yōng*, commonness) in the title have revealed the depth of this Confucian classic. Zhong, middleness, refers to the body nature; yong, commonness, refers to the appearance and use. Zhong and yong means the body, appearance and use. The Way of middleness and commonness, i.e. the mean, refers to the mechanism of the body, appearance and use of the universe and human life. Zhong Yong, Doctrine of the Mean, which is the most fundamental classic of Confucian theory and cultivation, contains very profound but practical theories and methods of cultivation. In theory, the middleness and commonness corresponds to the Middle-Way in the Buddhadharma. In cultivation, middleness tallies with the final position of the original body of the cosmos; commonness refers to a way of cultivation that leads to the attribute of the original source state. So, the two words, middleness and commonness, have revealed the ultimate truth. It’s very difficult for people who do not have great wisdom to reach such a high level and state.

It is said that Zhong Yong was composed by Zi Si, Confucius’ grandson. But seen from its contents, it is not a work possibly created by Zi Si but a collection of ancient sages’ mind-methods of cultivation. This classic highly summarizes the mind-methods attested and verified by the Chinese sages, which includes remotely the mind-ground methods of the Three Monarchs and the Five Emperors, and recently the wisdom and philosophical ideas of Confucius, the great sage, thus forming the theoretical cornerstone of the Confucian school. When did Zhong Yong come into being as a book? For those who are devoted to cultivating Dao, enlightening Dao and verifying Dao, this is not a problem at all, not to mention the results coming from textual research. Zhong Yong is not a book dedicated to the theory of a certain sage or a certain school, but a collection of theories concerning the mind-ground methods of cultivation created by the sages from remote antiquities to modern times (by the end of Zi Si). There is in it the truth verified by all the ancient sages that “Dao is inseparable even for an instant. Whatever can be separated from is not Dao.” As a sage of the present civilization, Confucius said, “**The junzi (men of high morality and great wisdom) follows the middleness and commonness while the xiaoren (small men) goes against the middleness and commonness.**” There is still the theoretical expression that sincerity is the condition and attribute of the original body of the cosmos. Thus it can be seen that Zhong Yong should be interpreted not on the basis of its words but its intentions. Otherwise, people will come to illogical and absurd conclusions. Seen from the whole structure of Zhong Yong, Doctrine of the Mean, and the level and state cultivated and realized by Confucius, Zhong Yong is a book that is concerned with Confucius’ concluding talks and comprehensive explanations on the mind-ground methods of cultivation of the sages in remote antiquities, which were summarized and reorganized into a book by Zi Si, the grandson of Confucius, thus forming the longest compilation classics in the history of the Chinese culture.

Zi Si was a student of Zeng Shen, the successor of Confucius’ mind-method.

Confucius' certification of Dao can be proved by his words showing the process from the state where "I grasp both extremes and exhaust them" to the state where "The Dao of mine is strung by the one." That is to say, Confucius had transcended the polarized two-appearance and entered the non-polarized one-appearance. Having attained enlightenment, Zeng Shen commented, "**The Dao of our master is just *zhong* (loyalty) and *shu* (forgiveness)!**" His comment showed that he really understood the mind-ground method of the ancient sages.

How can we know he had mastered the mind-ground method passed down by the ancient sages? Look at the compositions of the two Chinese characters, "忠 (*zhōng*; loyalty)" and "恕 (*shù*; loyalty forgiveness)", and you will know the reason. The two Chinese characters are composed of upper and lower structures, both of whose lower structures are "心 (*xīn*, heart; mind)". The upper structure of "忠" and "恕" are respectively "中 (*zhōng*; middle-ness)" and "如 (*rú*; suchness; thusness)", both of which are characters describing are used to describe the level and state possessed by those enlighteners and certifiers. The level and state of "中 (*zhōng*; middle-ness)" and "如 (*rú*; suchness; thusness)" corresponds to the level and state of *zhong* (middle-ness) and *shu* (forgiveness). It is really reasonable that Zi Si has been honored as the Sage of Narration by later generations. Zi Si narrated the mind-ground methods of cultivation of the remote sages and his contemporary sages, and expressed them in contemporary language in a creative and inheriting way. Consequently, the contributions he made cannot be left unrecognized. It is also reasonable to say that Zi Si compiled *Zhong Yong* and preserved the mind-ground methods of cultivation. The early Buddhist scriptures were also collected and preserved by the great Arhats led by the Venerable Mahakasyapa. Similarly, Zi Si collected and preserved the classics handed down from the ancient sages to Confucius. He handed them to Mencius, therefore forming the Si-Meng School. This should be the mind-method inheritance of Chinese Confucianism.

Confucius said, "**Grasp both extremes and use the middle-ness to teach and transform the people. By doing so, everyone can reach the realm of Yao and Shun!**" Thus it can be seen that by cultivating the Way of *Zhong Yong* (Middle-ness and Commonness), the ordinary Yu Shun transformed himself into Da Shun, a sage king. Da Shun inherited the mind-method of Yao, who inherited it from the Three Monarchs. Therefore, Confucius said, "**Only heaven is great! Only Yao could follow and emulate it.**" The Way of *Zhong Yong* (Middle-ness and Commonness) is the backbone of the Chinese civilization and culture! The mind-ground method of cultivation passed down on from Fu Xi all Dao to King of Wen and Duke of Zhou was summarized as middle-ness and commonness by Confucius. Not only is this a masterpiece created by Confucius' great wisdom, but this is also an embodiment of Confucius' "knowing the heaven's destiny" and his ability "to following what his heart desires without transgressing the rules". Only in the state of *zhong* and *yong* (middle-ness and commonness) can people tally with the "heaven's destiny" and not be obstructed by anything, thus following what their hearts desire without transgressing the rules. What people can enlighten and certify with the mind-ground method of cultivation is definitely the mental attitude and state of "sincerity". In other words, only by "being sincere" can people display and embody the Way of *Zhong Yong* or the mean. Therefore, as a book, *Zhong Yong, the Doctrine of the Mean*, is really the crystallization of great wisdom.

**"What the heaven's destiny confers is called the nature. The following of the nature is called Dao. The cultivation of Dao is called the teaching. Dao is that which can never be separable even for an instant. That which can be separable from is not Dao."** This is the general principle is *Zhong Yong*. This passage reveals the final destination and ultimate state of *Zhong Yong, Doctrine of the Mean*.

“What the heaven’s destiny confers is called the nature.” The “destiny” refers to the original face; the “heaven” refers to the naturally original existence. “The heaven’s destiny” is the condition and attribute of the naturally original existence, which contains everything, is originally thus and needs no efforts of cultivation. Such a state of condition and attribute is called by the Buddhists the real appearance, the self-nature, the Tathagata, the Thus Come One, the true thusness, the thusness of thusness, and so on. Where there is the condition, there is inevitably the attribute. “What the heaven’s destiny confers is called the nature” is an expression which unifies condition and attribute. The “nature” possessed by the original face and the natural state of thusness is definitely unvarying and immutable. Take this mirror for example. The original body of this mirror is called “the heaven’s destiny”. Its condition is its ability to show forms and shapes while its attribute is bright and shining. Therefore, “What the heaven’s destiny confers is called the nature” shows us that the condition is that which originally exists and innately has everything, while the attribute is that which is miraculous, bright, and penetrating. In other words, the condition of “heaven’s destiny” is eternally dwelling while its attribute of it is wonderfully bright. Consequently, “What the heaven’s destiny confers is called the nature” exactly shows the condition and attribute originally possessed by all things in the universe, which also refers to the bright virtue in Great Learning. The bright virtue possessed by everyone corresponds to the “Dharma Body” in the Buddhadharma.

Now let’s look at “The following of the nature is called Dao”. The word “follow” in “the following the nature” means obey, abide by and observe the nature. Since we have known the condition and attribute of the original body, that is, the real appearance, we should cultivate ourselves to be unified with it (the following of the nature). This is called by Lao Tzu “being unified with Dao” and “Following Dao only”, and is called by the Buddhists “the beginning awareness being combined with the original awareness”. The unity of the nature of the heaven’s destiny is called “the following of the nature”. So, when you are “following the nature”, you will have already known the truth that “what the heaven’s destiny confers is called the nature”, and that there is the original body, namely, the Dharma Body. And then how can we become unified with the condition and attribute of the original body, which is also called the real appearance and the Dharma Body? In other words, how can we enlighten and enter into the Buddha’s knowledge and vision? The third saying is the answer. “The cultivation of Dao is called the teaching.” When you are able to follow the nature, to be unified with Dao, and to reach the state of gigantic virtue, you will have attained Dao. The saying that “the following the nature is called Dao” implies the success in the cultivation of Dao. This corresponds to the Reward-Body that is based on perfect and full merit in the Buddha-dharma. With perfect and full blessings and wisdoms, you will have not only the physical body for personal use but also the hundred thousand myriads of Transformation bodies for others to use. There is still the problem: How can you “follow this nature”? The answer is that it is achieved by cultivating wisdoms as well as blessings. In other words, “The cultivation of Dao is called the teaching.”

“The teaching” refers to education, instruction, taking across and transformation. All practices in the cultivation of Dao are completed according to the guidance of the sages and worthies. The process of cultivating Dao is a program in which the beginning awareness must be combined with the original awareness. Now that the cultivation of Dao is called the teaching, here are two questions: Who is the one that receives the education? Who is the one that cultivates Dao? There are two layers of meaning here. One of the following paragraphs in Zhong Yong states, “Going from brightness to sincerity is called the teaching.” What does it mean? It means that the completion of cultivation through self-awareness according to the instructions given by the sages and worthies is called the teaching. After self-awareness, the ability and function of making others aware also belong

to the teaching. So both self-awareness and the awareness of others belong to the teaching. This corresponds to the Transformation body in the Buddhadharmā.

“What the heaven’s destiny confers is called the nature. The following of the nature is called Dao. The cultivation of Dao is called the teaching.” Now let’s connect the three statements in meaning and view it as a whole. The three statements correspond to the three bodies in the Buddhadharmā, i.e. Dharma body, Reward body and Transformation body, which are possessed by the self-nature, namely, the original body. The three bodies are originally one body. The three statements reveal the condition and attribute of our self-nature, that is, the relationship between the original body and the appearance and use. “What the heaven’s destiny confers is called the nature” corresponds to the original body. “The following of the nature is called Dao” corresponds to the appearance. “The cultivation of Dao is called the teaching” corresponds to the use. The supreme, profound and wonderfully subtle Dharma, i.e. the Dharma body, reward body and transformation body, which correspond to the original body, appearance and use, has been completely and perfectly expressed by the Chinese culture. How wonderful it is! The compiler had the three statements connected so that the mind method of the ancient sages has been fully expressed. This is an indelible contribution to the Chinese civilization. Present certifiers of Dao certify the ancient Way; the ancient certifiers of Dao certified the present Way. In actual fact they have derived from the same origin. All of them attest, verify and certify that the great Way, also called the heaven’s destiny, which is neither ancient nor present, has neither birth nor death and neither form nor shape. The great Way takes on the one-appearance that has no appearance, “standing independently but without change” and “moving circularly but without cease”.

Now let’s decipher this passage from the perspective of Jiaolong Culture. “What the heaven’s destiny confers is called the nature” corresponds to the perfectly orderly information state, which is called the pure information state. “The following of the nature is called Dao” corresponds to the energy information state. “The cultivation of Dao is called the teaching” corresponds to the matter energy information state, which is equivalent to the transformation body. The fundamental state is still the information state that the self-nature originally possesses. When it evolves the form of energy information state and uses energy as the carrier, it transforms into Reward body; when it further evolves into the form of matter energy information state and assumes matter as the carrier, it transforms itself into Transformation body. The original body, appearance and use are originally the same suchness. The Dharma body, Reward body and transformation body are originally the same body. The original body depends on appearances to manifest itself. And then does the nature of the heaven’s nature” have appearances? (The audience: No, it hasn’t.)

When it comes to the stage where “the following of the nature is called Dao”, there appears the Reward body that has an appearance. When the Transformation body appears, it takes on an appearance correspondent to that of the object to be taught and transformed. Only by “following the nature” can one attain Dao. Only by attaining Dao can one really understand that Dao is exactly the nature of the heaven’s destiny. Since it is the nature of the heaven’s destiny, it does not have an appearance. What it has is the one-appearance which assumes no form and no shape. And then what is such a thing? Not only does it have no shape of the matter state, but it has no shape of the energy state as well. Lao Tzu called it “a perfectly blended thing”. Such a blended thing is “a form with no form and an image with no image”, and “stands independently without change and moves periodically without cease”. “Moving periodically” shows that Dao pervades the ten directions. It also shows Dao (the heaven’s destiny) is inseparable even for an instant, because it goes beyond both time and space, and does not have the change of production and extinction. Although different in expressions, their fundamental intentions are the same.

“Dao is that which can never be separable even for an instant. That which can be separable from is not Dao.” Is that which can be separable Dao? No, it isn’t. Therefore, Chan cultivators say that it can be found nowhere. However, having achieved enlightenment and certification, they know that it cannot be separated from even for an instant. What is the reason why this thing cannot be found? Is it because this thing doesn’t exist that it cannot be found? It is not. Zhong Yong states, **“Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one.”** This is absolutely a saying of wisdom after certification of Dao! Ordinary people cling to appearances, so they cannot see the nature when they see appearance. Although Dao cannot be separated for an instant, it is formless and shapeless, so it is invisible to the eyes. However, after enlightenment and certification, one can see the nature instantly they see appearances. What’s more, they can see the nature all the time. There is nothing existent but this “nature of the heaven’s destiny”, namely, this inseparable Way! The Sixth Patriarch said, “To find the supreme Bodhi, one must recognize the original mind and see the original nature that is neither produced nor destroyed. At all times and in every thought, one must see the ten thousand dharmas are unobstructed. As the supreme Bodhi becomes true, all that are manifested will be true, thus the ten thousand states naturally turn into suchness. This suchness-like mind is exactly true reality. If seen this way, it is indeed the self-nature of supreme Bodhi.” Can you prevent stop the heaven’s destiny? You cannot stop it. It can pervade every place and exist everywhere. After a Chan master became enlightened, he said excitedly that the nostrils turned out to be downward. For all of us who have not enlightened, the nostrils are downward as well. This shows that Dao is originally thus. All are ready made. If you ask what the Buddhadharma is, all are ready made! Because you used to be confused and to have been turned around by appearances, you failed to find the ready-made nature of the heaven’s destiny, thus making you unable to see the nature. Although you see the nature every day, you cannot recognize it, so you cannot see it every day. Have you see the nature now? It exists at the very moment! It can never be separable from everything. The nothingness, which is pervades every place, is a state of existence with no space. Why not recognize, grasp and spot the nature of the heaven’s destiny?!

We often use the relationship between ice and ice sculptures as a metaphor for the relationship between the nature and appearances. If we are able to know ice sculptures are made of ice immediately we see them, we will see the nature as soon as we see appearances. The nature of the heaven’s destiny which has no appearance has been transformed into the appearances of all things in the universe. To find the inseparable Way (the nature of the heaven’s destiny), we should first know that it is not a concrete and specific thing. Nothing can represent “the nature of the heaven’s destiny (the nature for short)” but nothing can be separable from “the nature of heaven’s destiny”. Consequently, the nature does not differ from appearances; appearances do not differ from the nature. The nature is exactly appearances; appearances are exactly the nature. So the Buddha said, **“The nature is both separable and inseparable from every appearance and every dharma.”** Any appearance is not the nature, but it cannot exist without the nature. That is to say, no dharma and no appearance can be separable from the nature. If you can understand this principle, you will surely be able to see through appearances and spot the nature. If you can’t, you will surely be turned around by the appearances seen, heard, felt and known through your own sense organs and become confused, let alone being the unity of the body, appearance and use! If people can immediately know that the “ice sculptures” of all things in the universe are the illusory transformations and appearances of “the nature of the heaven’s destiny” when they see them, as they immediately know that the body of all ice sculptures is ice when seeing them, they will be able to directly see through appearances and find the nature. In the Chan sect, this is called understanding the mind and seeing the nature; in Yi Jing, this is called

“thoroughly investigating the principles and exhausting the nature and even the destiny”; Confucius called it “knowing the heaven’s destiny”; and Lao Tzu described it as “knowing impermanence being brightness”.

Zhong Yong states that Dao can never be separated from even for an instant. This statement is more clearly that those in Buddhist sutras and more directly that those made by Lao Tzu. **“Therefore, the junzi shall be alert to what is unseen and be cautious about what is unheard. Nothing is more obvious than the hidden one; nothing is more conspicuous than the invisible one. The junzi shall be alert and cautious when they are in solitude.”**

“Junzi” refers to people who have high morality and great wisdom. People of high morality and great wisdom should be alert to what is unseen. What is it that is “unseen”? The unseen thing is exactly Dao (the nature of the heaven’s destiny)! Those who have high morality and great wisdom should be cautious about what is unheard. What is it that is “unheard”? (The audience: It is also Dao.)

What is it that cannot be tasted? What is it that cannot be smelled? What is it that cannot be felt? What is it that cannot be rolled into a ball and obtained? (The audience: Dao.)

What is it that cannot be thought over? What is it that cannot be expressed? (The audience: Dao.)

In Zhong Yong, the two sense organs of the eye and the ear are used to represent the six sense organs. Can you see and hear Dao? You can’t. People shall be alert to and cautious about this real appearance that they cannot see and hear. To be alert and cautious is to bear it in mind all the time. That is to say, people should see Dao at every moment.

To be cautious also implies worry and dread. It should be thus understood that the most worrying and frightening thing for people is that they are unable to hear and cultivate Dao. Confucius said, **“If I am able to hear Dao in the morning, it is still worth it even if I should die in the evening.”** The great Way is not something people can attain by cultivating it in a casual and careless way, so people must be alert and cautious. The outlook on the world and life the superior men should have is exactly to pursue the great Way that cannot be separable even for an instant. When ordinary people see things, the things they see take on nothing but a turbid and bad appearance. When listening to things, what they hear through their turbid and bad ears are just turbid and bad sounds and voices. Aren’t they? Consequently, the superior men should first be alert to and cautious about the things they see, hear, feel and know through the sense organs. The reason is that these things, which are gained through their six sense organs and characterized by the dual appearance, always make people cling to the appearance and unable to see the nature. Just as Lao Tzu said, having desires, people only see the peripheries; with no desires, people will see the wonderfulness (the nature). These are warning words. To see the inseparable Way, everyone Way-cultivator must maintain a state of alert and cautious mind. In modern words, those who cultivate Dao should study hard and persevere. They should not be slack, careless and casual.

What kind of person do you want to be, a junzi (a man of high morality and great wisdom) or a xiaoren (a small-minded person)? To be a small-minded person, you are just careless, indulge in verbiage and lost in the appearance of words, thoughts and meaningless talks. To be a man of high morality and great wisdom, you should be honest and work in a down-to-earth manner to cultivate and certify Dao. You should be alert to and cautious about the “this” that is unseen and unheard. Be sure not to be careless and act on assumptions. You should fear and revere your goal and hold on straight to the end.

Nothing in the world is more obvious than the inseparable Way that shows itself at every place and at every moment. But when you do not understand the mind and see the

nature, can you find it? You cannot find it. After you understand the mind and see the nature, you will find Dao is the only thing that is obvious, outstanding and conspicuous. As a matter of fact, only Dao is solely honored and never changes. As the Chan sect states, from the perspective of the Buddhadharma, everything shows itself in a way it deserves; everything displayed through your eyes is nothing but the Bodhi; whatever can be spotted by your eyes are Dao. If you are unable to recognize it at the very moment, you are still muddled and confused, no matter how faraway you can travel and how much practical knowledge you can gain. This is the true meaning of the saying that “The further one goes, the less one knows.”

“Nothing is more obvious than the hidden one.” What does it mean? It means that the most hidden thing is always the most conspicuous thing. This principle is extremely deep. What is the most difficult thing for people to see? It is the real appearance, namely, the original body. However, this real appearance and original body, is more conspicuous than any other thing. For instance, this cup is conspicuous only in this location. But it is invisible in any other locations. Isn’t it? The real appearance and original body is something that nothing can be separable from even for an instant. It is conspicuous everywhere and nothing can leave it even for an instant. Everything is it at the very moment. At no time and in no circumstances can a thing be separable from it. As everyone sees, Hui Neng, having attained Buddhahood, said that all dharmas (things) are inseparable from the self-nature. Although he did not read Zhong Yong, Doctrine of the Mean, the principle of his saying is the same as the principle of the saying that Dao is what that cannot be separable from even for an instant.

“Nothing is more conspicuous than the invisible one.” This means that the most conspicuous thing is exactly what your sense organs cannot perceive and spot. As we see, Fu Xi, the ancient sage, “observed astronomical phenomena above, watched the principle of geography below, contemplated his sense organs near and the external things far so as to get connected to the virtue of spirituality and brightness.” Did he get connected to the virtue of spirituality and brightness? Yes, he did it. He could directly see through the externalized and displayed things and “spot” the most hidden, obscure and invisible thing. Lao Tzu described the invisible Dao as follows. **“Look at it and cannot be seen. This invisible one is called flatness. Listen to it but it can’t be heard. This inaudible one is called rareness. Grasp for it but it cannot be got. This untouchable one is called subtleness.”** The most conspicuous thing is exactly what you cannot see, hear or touch. Any displayed thing that has form is not more obvious and conspicuous than the formless Way.

“The junzi shall be alert and cautious when they are in solitude.” “Junzi” refers to people who have high morality and great wisdom. “To be in solitude” means to stay alone. What does this statement mean? This statement means that junzi must be concentrated and singled-minded and have a straight mind. It is easy for people who have a straight mind to enter into the realm of non-polarity and the state of the one-appearance. Thus this statement can be explained this way: With a straight mind, people can be mindful of the original nature of true suchness. In other words, junzi and to-be junzi must contemplate and illuminate their self-nature at every moment, contemplate and illuminate the real appearance of true suchness at every moment, and point to their wonderful mind of nirvana at every moment. Do these sayings have the same principle? Yes, they do. “To be alert and cautious” also means that junzi and to-be junzi dare not lag behind in their studies and cultivation, and dare not produce false thoughts of ignorance. They must always be in a state of the one-appearance and non-polarity. This is the true meaning.

There is still a popular explanation of this statement, which is based on the appearance and use. People who stay alone should be alert and cautious and dare not act absurdly. “Nothing is more obvious than the hidden one; nothing is more conspicuous than the

invisible one.” They should defend their good character and dare not do bad and immoral affairs. This is the popular explanation. This explanation is not from the perspective of the mind method. It is a “branch” that comes out from the “root” and belongs to the scope of the appearance and use. A specific appearance and use cannot cover the whole.

Zhong Yong says, **“Before the emotions of pleasure, anger, sorrow or joy are produced, such a state is called *zhong* (middleness). After these emotions are produced but in due proportion, such a state is called *he* (harmony). Middleness is the original root under heaven; harmony is the penetrating way of the world. With middleness and harmony achieved, heaven and earth are in proper position, and all things are nourished.”**

Now the abstract “Dao” has reached the stage of concrete humans, that is, people. At this stage, we should know how to master it from the mind-ground and how to recognize and operate it from our six sense organs. Which one of the six sense organs do the emotions of pleasure, anger, sorrow and joy lie in? They lie in the sense organ of the mind. They are in our mind. The state before the welling up of these emotions is called “middleness”. Hui Neng said, **“When the preceding thoughts are not produced, this is mind.”** Are there any emotions of pleasure, anger, sorrow and joy before the preceding thoughts are produced? Since there are not even thoughts, how can there be such emotions as pleasure, anger, sorrow and joy! This “middleness” represents our self-nature, the original body. It refers to the Wuji state that is clear, pure and original. The Buddha called it the wonderfully bright true mind.

“When welling up, all are in due proportion, such a state is called *he* (harmony).” Lao Tzu said, **“All things carrying yin on the back and embracing yang in the arms interact in unseen force to achieve harmony.”** The “due proportion” exactly corresponds to the harmonious Taiji state, which is a state of non-polarity containing perfectly blended hidden polarities. Have these emotions welled up? Yes, they have welled up. What’s the meaning of “welling up”?

The meaning of “welling up” is functioning or working or playing its role. The state before the welling up corresponds to the original body. When emotions well up, which is the original body that is functioning and playing its role, they should be brought under good control and in due proportion. In terms of Jiaolong Culture, this is called “non-polarization”. If one is not polarized, one is playing the role of “wonderful application”. Once polarized, one falls and turns into a mortal being. This sentence does not mean that just emotions produced should be brought under good control and in due proportion. It means that everything produced should be controlled within a certain range and due proportion. When not polarized, all are wonderful applications. The best example is Guanshiyin Bodhisattva, who, responds to everyone when requested by a thousand living beings praying for help from a thousand locations. In terms of Buddhism, such phenomenon is described as “the wonderful virtue of non-doing and accomplishment achieved at ease”. Lao Tzu described it as “doing nothing but leaving nothing undone”. This is the true meaning of “harmony”.

“Middleness is the original root of the under-heaven.” Middleness refers to the original body, the noumenon in philosophy. “Harmony is the penetrating way of the world.” The penetrating way refers to the state of achieving accomplishments at ease, having no impediment, doing nothing but leaving nothing undone. Therefore, the Heart Sutra states, **“The Bodhisattvas, through reliance on prajna paramita, have no worries and obstacles in mind. With no worries and obstacles, they have no fear and terror, and stay far away from distorted and dream-like thinking, thus achieving ultimate nirvana.”** “The penetrating way” is a means that leads to every place. It corresponds to the Buddhist saying that Buddhas and Bodhisattvas can manifest whatever forms life to save sentient beings according to circumstances, and to Confucius’ state in which he could do



whatever he desires without transgressing the rules.

Therefore, “middleness” refers to the real appearance of the original body, i.e. the wonderfully bright true mind, or the Dharma Realm of One Reality. “Harmony” refers to the wonderful application (use) at ease. This appearance and application does not arise from intentional action but non-action (doing nothing). “Middleness” and “harmony” as well as “the great root” and “the penetrating way” show the unity of the body, appearance and application (use). They also show the truth that true emptiness can manifest all wonderful existences and the wonderful existences manifested are exactly true emptiness; that “middleness” is immutable but can manifest all according to conditions and all that is manifested according to conditions are still the immutable middleness. The penetrating way in the world is exactly that people should “neither dwell on non-action nor rest in action”. Being able to keep to the original root and the penetrating way, reach the unity of the body, appearance and use, and neither dwelling on non-action nor resting in action are the essence of the Culture of Middleness and Harmony. Actually, Harmonious Culture is just the Culture of Middleness and Harmony, which is the Way of Zhong Yong. The Way of Zhong Yong is the very great Dao spread by Lao Tzu, the real appearance advocated by the Buddha, which has no appearance but can display all appearances, and the self-nature explained by Hui Neng, which has neither production nor extinction and can produce all dharmas. Thus it can be seen that Harmonious Culture is really wonderful, for it can guide people all Dao to the original source. When returning, people should first arrive at the state of harmony. With yin and yang harmonized, people will return to Taiji. Taiji is originally Wuji. This is the state realized and certified by Zhou Dunyi.

“With middleness and harmony achieved, heaven and earth are in proper position, and all things are nourished.” The achieving of middleness and harmony is described as “Harmony leads to production (birth)” in Discourses on Lao Tzu’s Way, one of books of the Series of Return Culture in Jiaolong Culture. The true production (birth) repeatedly emphasized by us is endless production (birth), which is the harmony of non-polarity. Only the harmony of non-polarity can lead to endless production (birth). The ordinary harmony based on stages and conditions can only produce things in a limited way. It cannot produce things infinitely. Isn’t it? The real appearance and original body is the harmony of non-polarity, so it can produce heaven and earth and all things. Polar harmonization leading to limited and conditional production can only produce specific and finite things. It cannot produce infinite things. Can land produce things? Yes, it can. It can produce grass, trees, and flowers, crops, cereals, minerals, gold, silver and seven treasures, and so forth. But it is still a finite ability to produce. Can land produce heaven? It cannot produce heaven. Can land produce itself? It can’t. As a result, the ability of the land is still limited. However, when reaching middleness and harmony, one can produce everything, including heaven and earth, which are the first things to be produced. Lao Tzu said, **“The valley spirit never dies. It is the mystic female. The gateway of the mystic female is the root of heaven and earth.”** **“Empty as it is, it will never be used up. The more it is moved, the more will be generated.”** “Being empty” is “there being nothing” which is exactly harmony. What is it before no emotions of pleasure, anger, sorrow or joy well up? It is a state of nothingness, there being nothing. The so-called “existences” are just states which are produced by people at the thought of them. Because of there being nothing, there are uses to be made of. Because of true emptiness, there are wonderful existences to be produced. Thus, “middleness” is true emptiness; “harmony” is wonderful existence. Therefore, when middleness and harmony is achieved, there will be wonderful existence and the ability to evolve endlessly. What does it mean by saying “heaven and earth are in proper position”? Heaven and earth are orderly arranged according to their respective attributes. At a specific stage, the specific things that should be displayed are will be displayed inevitably and

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unfailingly. “With middleness and harmony achieved, heaven and earth are in proper position, and all things are nourished.” Even the position and order of arrangement of all things come from middleness and harmony, that is, the noumenon of the real appearance. When the thought of ignorance arises, there is immediately dim and obscure space. And then due to intensified false thoughts, the solidified earth comes into being. From the beginning of a thought of ignorance to the end of six kinds of coarseness, all things are in proper position, and will be always in proper position. With heaven and earth produced, there should be all things between them, so “all things are nourished”. So, all things come into existence. They all result from the state of middleness and harmony. “With middleness and harmony achieved, heaven and earth are in proper position, and all things are nourished.” In this way, the evolution of the universe is completely expressed. All things between heaven and earth are wonderfully produced from the noumenon of the real appearance. They are caused by the polarization of the noumenon of the real appearance. Without the polarization of the noumenon of the real appearance, there wouldn’t be heaven and earth as well as all things between them. It is just a popular interpretation of the “attainment of middleness and harmony”. When you try to attain middleness and harmony, is there the middleness and harmony? (The audience: No, there isn’t.) Note that it is a very profound truth. Just because there is not the middleness and harmony, there are possibly heaven and earth and all things between them. Only when heaven and earth are harmonized can things be produced. And then are they really produced? **“Shriputra, all dharmas take on an appearance of true emptiness. They are neither produced nor destroyed.”** They are not produced. Who say they are produced? Are there really heaven and earth as well as all things between them? Let’s remove “achieved” and put it this way: In the middleness and harmony, are there heaven and earth as well as all things between them? (The audience: No, there aren’t.)

No, there aren’t. From the perspective of the first principle, there are not heaven and earth and all things in the middleness and harmony. Fixed and permanent appearances are unlikely to be produced through wonderful applications and uses. Once there are fixed and permanent appearances, there must be discoveries made according to the karma. Therefore, when the middleness and harmony is lost, there will be heaven and earth and all things. In fact, when the middleness and harmony is achieved, empty space will be smashed and the great earth will sink. There will be nothing, thus exactly displaying the first principle. In the Buddhadharmā, this phenomenon is shown by a saying that true emptiness manifests wonderful existences and wonderful existences manifested are still true emptiness. It can also be shown by the famous quotation from the Shurangama Sutra: **“The nature of emptiness is true matter; the nature of matter is true emptiness.”** Therefore, this passage should be interpreted from the Shurangama Sutra. It is the nature that contains heaven and earth and all things. This is a principle of reading classics that meaning is above words.

Originally, there is nothing in the middleness and harmony. What are the heaven and earth and all things attaining the middleness and harmony then? They are the wonderful existences characterized by true emptiness. From its meaning, this passage explains the principle that true emptiness can wonderfully produce all things, and all things produced are nothing but true emptiness. The state where no emotions of pleasure, anger, sorrow or joy well up is true emptiness. Once the emotions of pleasure, anger, sorrow and joy well up, there is a state of wonderful existence. It conforms to the Way of Sages when this passage is explained from the perspective of the principle that wonderful existences are true emptiness and true emptiness manifests wonderful existences. In terms of the original body (noumenon) of real appearance, is there a need to achieve middleness and harmony? There is no need to achieve middleness and harmony, because it is middleness and harmony itself.

Now you should know that it is not “with middleness and harmony achieved” but “middleness and harmony” itself that contains heaven and earth and all things. How can true emptiness produce wonderful existences? The suns, moons and stars, mountains, rivers and great lands, that is, are all wonderful existences. When we say that wonderful existences are true emptiness, the appearances of all wonderful existences are empty of themselves. Although they are empty of themselves, these wonderful existences can be produced when there are conditions. **“The union and mixture of various causes and conditions account for their illusory and false existence, and the separation and dispersion of the causes and conditions result in their illusory and false extinction.”** They arise with conditions and have an empty nature. Though having no nature, they can be produced with the arising of conditions. Do the things produced in accordance with conditions have a nature? No, they don’t. They do not have a nature but are empty themselves at every moment. They have no self-nature, so they are called wonderful existences. If they had the self-nature, they would really exist. But there is only one thing that really exists. It is the real appearance. There is nothing else but this very mind and this very perceiving nature, namely, the real appearance. However, it can manifest and display all wonderful existences. This is the true meaning of the quotation: “With middleness and harmony achieved, heaven and earth are in proper position, and all things are nourished.” This paragraph is the general outline of Zhong Yong, and is of great importance.

### 3. The Mind-Method of Confucianism

#### (1) Understand the mind-ground Dharma-dor of Confucianism

Confucianism, also called the Confucian School or the Confucian teachings, has become the pillar of Eastern culture. This paper mainly discusses the mind-method of Confucianism.

The cultivation and certification of Confucian mind method is described as “the following of the nature” in Confucianism. Whether you can follow the nature or not is the key to Confucian mind method. Heaven, in the Chinese culture, is in the scope of the appearance and use, while the mind nature is the original body and as the principle. Heaven is a popular expression of the mind nature in Confucianism. It is also a wise expedient of using the appearance to display the nature. In Confucianism, the unity of the body, appearance and use, is expressed as the unity of heaven and man, thus forming one of the most enduring concepts in the Chinese culture.

Zhong Yong says, “The following of the nature is called Dao.” This is the unity of heaven and man. When one can achieve the unity of heaven and man, one will be in the ultimate state of the one-appearance and naturally become a “perpetual motion machine” that has inexhaustible functions. With so many high-level cultivators, the Chinese nation inevitably prospers. This has been proved by the fact that the Chinese civilization has lasted for at least 5000 years.

Where does the greatness of the sages’ theories lie? It lies in the greatness which is guided by wisdom, starting with wisdom and ending with wisdom. Guided by the sages’ teachings, people’s three outlooks will be characterized by wisdom. With wisdom, they will be able to achieve ultimate liberation. Without wisdom, they will come to nothing, even though they can possess immense wealth and occupy high social positions. What is the reason? The reason is that what they possess is not the truth of Dao or the mind method of the sages. The possession of wealth and fame is not the goal of the mind method of the sages.

Only by cultivating the mind-ground can the mind method the sages be certified and transmitted. Why was Confucius able to inherit the mind method of Fu Xi, the ancient sage? This is because Confucius had certified Fu Xi’s realm and state. It is clearly shown in Yi

Jing that Confucius has grasped Fu Xi's mind method. In Yi Jing Confucius says. "(Fu Xi) **In antiquities when Bao Xi was king under heaven, he observed astronomical phenomena above and studied the principle of geography below; he watched the patterns of birds' feathers and beasts' furs as well as the topography of the earth; and he contemplated his sense organs near and the external things far. And then he began to create the eight trigrams to be connected to the virtue of spirituality and emulate the general state of the ten thousand things.**" How did Confucius enter into the mental state of the ancient sage to "be connected to the virtue of spirituality and brightness and emulate the general state of the ten thousand things"? To solve this problem, we must get to know Confucius' understanding. We have to start with Confucius' mind method. Only in this way can we get the true answer.

It is by personally cultivating and thoroughly certifying the mind-ground method passed down by Fu Xi that Confucius got connected to Fu Xi's mind-ground (now called information communication), and grasped Fu Xi's mind method. Thus, he inherited the mind-ground method handed down by the ancient Chinese sages, and had it carried forward. Therefore, we should deepen our understanding of the culture of Confucianism. Yang Renshan in modern times was not only a great master of Confucianism, but also a great master of Buddhism. I think this man was really great. In his view, the ultimate state of Confucianism and the teaching of Lao-Zhuang coincide with the highest realm and state of the Buddha. Yan Renshan was a great master who deepened the understanding of Confucianism.

When Confucius was born, he had the mark of five Chinese characters on his chest which means "The maker of stabilizing the world". His historical task was to set the standard of stabilizing the world. Therefore, his teachings mainly focus on standardizing the behavior of people in the world. However, between the lines of his popular theories is there still the great wisdom of the mind-ground method flowing out from time to time.

Confucius once asked Zeng Shen, one of his outstanding disciples, "Have you considered that my knowledge is acquired through study?" Zeng Shen, "Isn't that so?" Confucius said firmly, "It is not! The Dao of mine is strung by the one." His words suggested that he had certified the ultimate state of the one-appearance.

Confucius said, "At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the heaven's destiny. At sixty, my ears were obedient to everything. At seventy, I have followed the desires of the mind but never transgressed the rules." Through this passage, Confucius made a summary of his cultivation and certification of the mind method throughout his life. Those who have read Zhou Li, Rituals of the Zhou Dynasty, know that, children, according to the education system in ancient China (from the Three Dynasties tracing back to the periods of the Five Emperors), were required to study at the age of 6 or 7 and would finish their learning at the age of 15. It was also a nine-year compulsory education. The age of fifteen was a year when people set up their life goals and made the greatest vows in their life. Confucius said that he had his mind bent on learning at fifteen. It did not mean he began to study at fifteen but that his life goal had been set. That is to say, when Confucius was 15 years old, he had established the correct three outlooks, that is, the world outlook, and the outlook on life and values.

Without the correct outlook on the world, life and values, people do not know what to be done and what not to be done. If the correct three outlooks are not well established, people do not know the value and significance of life. Having lost the great wisdom passed down by the ancient sages and worthies, people do not know what they must do when alive. "The Way of Great Learning is to manifest the bright virtue, to love the people and to rest in the supreme goodness." This was the life goal Confucius established at the age of fifteen. This goal made Confucius a great man and a great master who inherited and carried

forward the mind-ground method passed down by the ancient sages and worthies. Therefore, the pursuit of a wise life is the beginning of the correct three outlooks. In Confucianism, Yan Hui, Confucius' outstanding disciple, is a good model. Yan Hui lived in a mean narrow lane, eating with a bamboo container and drinking with a gourd ladle. While others could not have endured the distress, he did not allow his joy to be affected by it. People who are as poor as Yan Hui are few. However, under hard conditions and with scanty living materials, who else could be full of joy? Who else could have as much Dharma bliss as Yan Hui did? Who else could live a fuller life than Yan Hui? A story recorded in Zhuangzi goes as follows. The State of Jin asked Confucius to recommend one of his good students to be a governor, and Confucius recommended Yan Hui for the position. Unexpectedly, Yan Hui did not want to go. Confucius asked him why. Yan Hui said that there were ten *mu* of land in front of his house which provided him with enough food, and there were ten *mu* of mulberry field behind his house which provided him with enough clothing. More importantly, he said that the Dao of his Master which brought him an inexhaustible supply of joy. This story is just an example showing that the Confucianists pursue a liberated mind-ground. It is also an aspect of deepening the understanding of Confucius' mind method.

As you see, due to the lack of guidance from the wise cultures of the sages and worthies, people in modern society are unable to establish the correct three outlooks, that is, the correct world outlook, and the correct outlooks on life and values. As a result, when poor, they will be dispirited and undisciplined and abandon themselves; when rich, they will be proud, waste and licentious. Both those who have power or do not have power are equally egocentric and selfish. Without the guidance of sages' education, all kinds of theft, burglary, robbery, corruption and degeneration have completely ruined those who should be good people. The most outstanding point is that all people, from top to bottom, do not know one of the most important laws of the mind-ground method: the law of cause and effect. Confucianism pays great attention to the understanding of the law of cause and effect in the transmission of the mind-ground method. The Confucianists often use shadow and sound as metaphors for cause and effect. An effect definitely follows a cause, as a shadow follows a form or an echo follows a sound. Thus it can be seen that the expression of "shadow" and "sound" are just to express the law of cause and effect. The retribution a man must receive as a result of his doing good or doing evil is like a shadow following a person or an echo following a sound. It is very definite, quick and clear. If you have mastered the mind-ground method of the ancient sages, you will naturally regulate and standard yourself according to the attributes of the mind-ground method of the ancient sages. Therefore, it is an urgent requirement of the times to deepen the understanding of Confucianism. From the upper antiquity to the Three Dynasties, the concept of cause and effect had been deeply rooted in the hearts of ancient Chinese people. In the mind-ground of Confucianism, this concept of cause and effect is summarized as follows: **A family that accumulates goodness will have inexhaustible celebration; a family that accumulates evilness will have endless disaster.**

Confucius' mark of "The maker of stabilizing the world" shows that his core mission is to make the world and human society orderly. Therefore, he had been running for this mission all his life. Because of this, people have formed the wrong impression that Confucius had only worldly learning, which has covered up Confucius' theory of mind and nature, thus affecting the inheritance of Confucius' mind method by later generations of Confucianism. Even Confucius' disciples said that it was rare to hear Confucius talking about the mind and nature. In fact, in the classics such Yi Jing, the Analects, Great Learning, Zhong Yong, and even in Mencius, the revelation of Confucius' mind method can be seen everywhere. Having inherited Confucius' mind method, Mencius devoted the

last few chapters of Mencius to the discussion of the mind and nature. The mind method of Confucius and Mencius has carried on the mind-ground method coming down in one line by the Sages and worthies from the periods of the Three Monarchs and the Five Emperors. Confucius said what he did is to restate the classics passed down by the ancient sages. The civilization of Chinese sages in remote antiquity was mostly embodied in the mind-ground method based on the wisdom of sages and worthies, and Confucius has epitomized this mind-ground method.

What this mind-ground method is concerned with corresponds to the understanding of the absolute truth in modern philosophy. You have to be aware of the absolute truth. Otherwise, what you learn will be of no real use. At all times and in all countries, those creators of all the theories of truth that have been handed down for thousands of years had realized and certified the realm and state of absolute truth without exception. All knowledge that goes beyond relative truths is the fundamental mind method of all sages and worthies. Any teaching, doctrine or theory that does not reach the absolute truth cannot benefit the society in the end. These teachings, doctrines and theories cannot guide people to the state of ultimate liberation, so they have no real foothold and will eventually come to nothing.

Any sage's theory of mind and nature corresponds to its corresponding appearance. Only by reaching the unity of the nature and appearance can a theory or teaching be considered as the complete mind-ground method of the wisdom of sages and worthies. For example, "to manifest the bright virtue" is the study of the nature, and its corresponding appearance is "to love the people". The study of the nature is wisdom while the display of appearance is virtue. The unity of the nature and appearance corresponds to "resting in the supreme goodness". In other words, "resting in the supreme goodness" based on the unity of the nature and appearance is equal to the perfection of wisdom and virtue. The Buddhists describe this as "enlightening both oneself (to manifest the bright virtue) and others (to love the people) and eventually achieving the perfection of wisdom and morality (to rest in the supreme goodness)". Teachings, doctrines and theories that cannot reach the state of "resting in the supreme goodness" cannot be considered as the mind-ground method of sages and worthies, for they can neither guide others to "the following of the nature" nor transform the people. These teachings, doctrines and theories are not only unhelpful but also harmful to society.

## (2) Confucius' account of the mind-ground Dharma-door

Confucius said, "**At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the heaven's destiny. At sixty, my ears were obedient to everything. At seventy, I have followed the desires of the mind but never transgressed the rules.**" From the above passage, we can see that Confucius had established his life goal at the age of fifteen to pursue the perfection of wisdom and virtue. And he dedicated his whole life to completing this lofty life goal. Such "being bent on learning" corresponds to "bringing forth the Bodhi mind" in Buddhism to be in the pursuit of the supreme proper equality and proper enlightenment.

It is hard for everyone to establish such a lofty life goal. However, after the establishment, there is still the question of whether this life goal can be carried out stably and persistently. By saying "At thirty, I stood firm", Confucius said that after 15 years' study, he had basically established a firm foothold in his life goal and made some achievements, and he would no longer go backwards. He had understood the path and method of cultivating the highest goal, so he was full of confidence and only waited for the final certification and attainment by strengthening his skills. This is the true meaning of the statement "At thirty, I stood firm". With a firm foothold, one will have a determined mind and clearly know the stages and procedures of future operations.

“At thirty, I stood firm.” This shows another state where people should be stay true to their original aspiration no matter what adverse circumstances there are. It is not easy for people to stand firm and stay true to their original aspiration. It took Confucius fifteen years to have been equipped with such a quality. In the process of growing up, every sage has to go through such a hard process of steeling himself. Just as Mencius said, **“When heaven is about to place a great responsibility on a man, it always first frustrates his mind and will, exhausts his muscles and bones, exposes him to starvation and poverty, and harasses him by troubles and setbacks so as to stimulate his spirit, toughen his nature and enhance his abilities.”** Can you make your Bodhi mind firm and unswerving? This is one of the most critical issues of becoming a sage. It is also a necessary condition for the achievement of the mind-ground method. We ordinary people can also make great vows, but we cannot stand the test of time. In the unbearably hardening and toughening process, nine out of ten people cannot remain true to their original aspiration and keep it firmly in mind, thus becoming eliminated mortals. The achievement of a sage requires years of mental cultivation contributing to indomitable will and ability. This is the necessary condition for “developing and improving abilities”. It still took Confucius, a great sage, 15 years of training to have a brilliant achievement at thirty. When Confucius stood firm at thirty, he had already reached a very high state of cultivation and qualification where he could not be shaken by the eight kinds of “winds”. This is not what ordinary people can do.

“At forty, I had no doubts.” Having gone through another ten years of cultivation, Confucius reached the realm of no doubt. “Having no doubts” refers to a state where Confucius had thoroughly penetrated the principles. In Buddhism, this is called the enlightenment of principle. Although not having yet achieved certification, they have already had a thorough understanding of the principle, so they will not be cheated, taken in or misguided by those false theories, deviant views and heretical ideas. Nor will they become confused and puzzled by all phenomena in front of the gates of the six sense organs (the eye, ear, nose, tongue, body and mind). Now, look at the people in their forties around us. How many of them have reached the realm of no doubt? Because nowadays people do not study and cultivate the mind-ground method of wisdom passed down by ancient sages and worthies, it is unlikely that they are not confused. Instead, it is normal that they are confused and have various doubts. Therefore, it is necessary to carry forward the mind method of Confucianism.

The state of no doubts at forty exactly corresponds to the Buddhist state where the mind is no longer turned around by the outside world. At such a level and state, people no longer cling to the appearances of objects in front of the gates of the six sense organs, run after external things, or pursue various sensual pleasures. Instead, they conversely reflect upon and contemplate their self-nature. Only when one can know the one-appearance of the mind-ground method will people not be confused by external appearances any longer.

“At fifty, I knew the heaven’s destiny.” Zhong Yong states, “The heaven’s destiny is called the nature.” Yi Jing reads, “Exhaust the principles, the natures and even the destiny.” The destiny is exactly our original nature, namely, the original face. “At fifty, I knew the heaven’s destiny.” In terms of the Chan School, it is correspondent to understanding the mind and seeing the nature. Confucius understood the mind and saw the nature at fifty. “The heaven’s destiny is called the nature.” At fifty, Confucius knew the heaven’s nature and understood the original nature, and had a thorough understanding of the mind-ground method handed down by ancient sages. He personally certified the self-nature and original body. From the perspective of Great Learning, at fifty, Confucius “manifested the bright virtue”. The manifestation of the bright virtue is a significant stage in the Way of Great Learning. It is the enlightenment of the principle when Confucius had no doubts at forty. It is the complete enlightenment and thorough understanding when he knew the heaven’s

destiny at fifty.

It is not yet the ultimate state of perfection and fullness when one understands the mind and sees the nature, because one has not “rested in the supreme goodness”. Having understood the mind and seen the nature, people just have completed a key step on their way to the transformation from a mortal into a sage. The Buddha said, “You may have a sudden awakening to the principle, at which point they all simultaneously vanish. But in terms of the specifics, they are eliminated not all at once, but in sequence.” It belongs to “sudden enlightenment” when “Confucius knew the heaven’s destiny at the age of fifty”. However, the doubts as numerous as dusts and sands and the doubt of ignorance need to be cleared. Therefore, it took Confucius another ten years to reach such a realm of “obedient ears”.

“At sixty, my ears were obedient to everything.” It refers to the state where Confucius was not disturbed by any external sounds or voices. In such a state of “obedient ears”, people will display a high quality. Just as the Buddha said, “Scolding is the same as praise.” If people can remain at ease and not be manipulated by outside voices, whether they are praises or abusive words, they will have ears obedient to external voices. However, we ordinary people do not have such ears obedient to external voices. Criticisms make us unhappy and abusive words make us bristle with anger. However, praises make us happy and repeated praising words make us go wild with joy. The reason why we are unable to be obedient to criticisms and praises is that we have not cultivated the mind-ground method.

By the age of seventy, Confucius had reached the state where he could follow the desires of his mind but did not transgress the rules. This state, according to the mind-ground method, is described as “liberation at ease”. In such a state where people follow the desires of the mind without transgressing the rules, people do not just have “obedient ears”, but they have “obedient six sense organs” as well. Their six sense organs are not only “obedient” to the six sense dusts (objects). They are also in an unimpeded state where everything is unimpeded. “Following the desires of the mind without transgressing the rules” refers to a state of liberation at ease. So people in such a state have the wonderful virtue of non-doing and can make achievements at ease. When Confucius did not transgress the rules whatever he said or did, he set an example to the world. At this time, the sage himself was the standard. His words and actions were the rules. At the age of seventy, Confucius reached the state where, as are described in the Flower Adornment Sutra, noumenon is unobstructed; phenomenal are unobstructed; both phenomena and noumenon are unobstructed; and everything is unobstructed.

Now let’s look at Hui Neng’s experience. When Hui Neng was twenty-four years old, he understood the mind and saw the nature. He spent fifteen years living with hunters, which made his ears “obedient” to whatever he heard, and “follow the desires of the mind without transgressing the rules”. Both Confucius and Hui Neng cultivated and certified the mind-ground method and both were transformed into sages. Therefore, Confucius, Lao Tzu and Hui Neng have been honored by Westerners as the Three Eastern Sages. Thus it can be seen that every sage has to go through a similar process of cultivating and certifying the mind-ground method. We discuss the process of Confucius’ cultivation and certification of the mind-ground method, aiming to inspire our young people and future generations to establish their own correct three outlooks on the world, life and values in the inheritance and promotion of the mind-ground method. This is also the original intention of this paper.

### **(3) Confucius’ mind-method of destroying polarity and opposition**

The fifteen-year-old Confucius had already made the vow to thoroughly investigate absolute truth, that is, to “thoroughly investigate the principle and exhaust the nature and even the destiny”. The destiny refers to the original face, namely, the absolute condition and attribute. In other words, the destiny is exactly absolute truth. His goal in life was to pursue



absolute truth rather than relative truth based on polar thoughts and ideas. The purpose of “thoroughly investigating the principle and exhausting the nature” is to transcend thoughts and ideas based on polar opposition and enter into the Dharma-door of non-duality state, as the Buddhists call. Confucius described it as “the one pervading all things”.

Confucius said, “**The Dao of mine is based on the one that runs through all things.**” This is the mind-method of Confucianism, which goes beyond polarity and opposition. How should people go into the absolute one-appearance from the relative two-appearance is the central content of Confucian mind method based on “the one running through all things”. “The one” refers to the original nature. “Running through all things” refers to all things, dharmas and images. Just as Hui Neng said, “**All dharmas are inseparable from the self-nature.**” The one in Confucianism is exactly the self-nature, that is, the “nature” and “destiny”. “The following of the nature is called Dao”. “The following of the nature” means tallying with the nature. This is the highest goal in the mind method of Confucianism. Lao Tzu described it as follows: “Dao is the only thing to follow” and “Follow Dao only.” With the mastery of Confucius’ mind-ground method, people can enter the absolute state of the other side of the sages’ great wisdom from the relative state of mortals.

The Analects reads, “**An untaught person asked me such a question. It is just the suchness of emptied emptiness. I grasp both extremes and exhaust them.**” Through these words, the mind-ground method cultivated and certified by the sages has been fully revealed. The Chan School stresses using the mind to tally with the mind. The Dharma eye of the mind-ground is a means used to tally with mind-method of the ancient sages. As we see, Hui Neng, the Sixth Patriarch of the Chan School, did not know how to read or write. However, he was very proficient in Buddhism. Once, a Buddhist nun asked him, “You don’t even know a word. How can you explain the sutra?” Hui Neng explained, “**The wonderful principles of all Buddhas are unrelated to language.**” The Buddhas’ mind-ground method (the wonderful principles of all Buddhas) has nothing to do with either spoken or written language. If you can certify the realm and state, you naturally tally with the Buddhas’ realm and state. Hui Neng said that he was the one who came to pass on the Buddha’s mind-seal, so it’s not surprising that he is known as the Three Sages of the East. Confucius was the one who passed on the mind-seal of the Three Monarchs and the Five Emperors, so he was able to compose the Ten Essays to maintain the wisdom life of the ancient sages. When the mind method of Confucius passed on to Mencius, the stream of transmission and inheritance was broken. After Mencius, there were no successors of Confucianism. Until the rise of Neo-Confucianism in the Northern Song Dynasty, the mind-ground method had again drawn people’s attention. In particular, after the inheritance and promotion of Zhou Dunyi, Zhu Xi, Lu Jiuyuan, and Wang Yangming, the mind-ground method of Confucianism had taken on a new look and been revived.

“What the heaven’s destiny confers is called the nature.” “Exhaust the principles, the natures and even the destiny.” The meaning of “destiny” is very profound and shouldn’t be interpreted in a shallow way. Lao Tzu said, “**Returning to the root is called quietude. Quietude is restoring the destiny. Restoring the destiny is permanence. Knowing permanence, one will have brightness.**” When people reach the destiny in their return tracing back, they will tally with Dao and thus manifest Dao’s condition of eternity (permanence) and attribute of wonderful brightness. From the descriptions of “destiny” in Confucianism and Taoism, it can be seen that the destiny refers to the original nature and real appearance. Therefore, “thoroughly investigating the principle and exhausting the nature and even the destiny” is the core content of Confucius’ mind-ground method. And it is also where the wisdom life lies that Confucius inherited from Fu Xi, the ancient sage.

“Destiny” refers to the original face of the universe and human life, which is a state of

non-duality. The necessary operations of the mind-ground method of cultivation and certification are to restore this original face, to return to the “root” and to retrieve the “destiny”. Only when we restore the destiny can we understand the “one” of the original nature is clear, pure and wonderfully bright. If we do not return to the nature of our heaven’s destiny, we will not be able to improve our realm and level, nor can we open the treasure house of wisdom we originally have. As a result, Lao Tzu said, “Restoring the destiny is permanence. Knowing permanence is brightness.” This is where the goal of the mind-ground methods of all sages lies. This goal is expressed in Great Learning as “to manifest the bright virtue” and “to rest in the supreme goodness”. In the mind-ground method of Confucianism, the first to do is “manifest the bright virtue”. With the bright virtue manifested, people will “return to the destiny” and “know permanence”.

Now here is the key problem: How do we certify and tally with absolute truth? The sages at all times and in all over the world have their own wonderful ways of transcending polarity, i.e. relativity and opposition. There are many wonderful ways in Confucianism, of which the most famous is as follows. **“Do I have knowledge? I have no knowledge. An untaught person asked me such a question. It is just the suchness of emptied emptiness. To achieve such a state, I grasp both extremes and exhaust them.”** The two ends refer to the two poles, a pair of polarities, such as a pair of man and woman, left and right, top and bottom, inside and outside, positive and negative charges, Antarctic and Arctic, and so on. In the material world, everything is characterized by the opposing and relative polarity of the two-appearance. Even the thoughts, ideas, speeches and languages embody such polar properties. As long as we have polarity, we cannot enter the absolute truth of non-polarity, and the treasure house of our wisdom cannot be opened. Therefore, “holding the two ends and exhausting both” is the most direct and wonderful method to transcend polarity. “Exhausting both” means getting rid of polarities. Hui Neng said, **“The interdependence and cancellation of the two ways reveal the meaning of the Middle Way.”** “The two ways” refers to the two polar ends. “Revealing the meaning of the Middle Way” is correspondent to “exhausting both” in the Confucian saying. The sayings of the two great sages coincide with each other, both showing transcending polarity and entering the state of non-polarity. This exactly shows the identity of the mind-ground methods of Confucianism and Buddhism. These two sages use different words but express the same purpose. It is to transcend the relativity and opposition of polarity. Now look at Lao Tzu’s saying: **“Know masculine to grasp feminine and transcend both” “The great wisdom is similar to foolishness.”** These are expressions of transcending polarity. The transcendence of all pairs of polarities represented by male and female as well wisdom and foolishness is described as “grasping the two extremes and removing both”.

The mind-ground method handed down from the Three Monarchs and the Five Emperors is the sixteen-character mind-method. It goes as follows. **“People’s hearts are dangerous, and their resolve to the Tao is not firm. Let them be pure and single-minded. Only in this way can they uphold the middle way.”** To make people master the mind-ground method handed down by the ancient sage, Confucius put forward the theory and cultivation method of “holding the two ends and exhausting both” so that people can transcend and get rid of the polarity of the two-appearance to tally with the mind-ground method of the ancient sage. Therefore, the Confucius’ mind-ground method of “holding the two ends and exhausting both” is the fundamental operation to “return to the root”, to “restore the destiny” and to “follow the nature”.

Confucius’ mind-ground method of transcending polarity is also called the Way of Zhong Yong. Zhong, i.e. middleness, means avoiding leaning to either side. The Way of Zhong Yong is made to guide people to transcend the relativity and opposition of polarity. **“Middleness is the original root of the under-heaven.”** The middleness here refers to the

original body (noumenon) of the universe, the state of non-polarity that goes beyond the relativity and opposition of polarity in the mind-ground method. So the Way of Zhong Yong focuses on the core of Confucius' mind-ground method.

Confucius said, **“The junzi holds to the mean; the small man goes against the mean. While maintaining the mean, a junzi is always with it. While acting contrary to the mean, a small man has no scruples.”** In Dharma-door of mind-ground, junzi refers to those who have the lofty goal of transcending polarity and being able to “thoroughly investigate the principle and exhaust the nature and even the destiny”. “While maintaining the mean, a junzi does his best to avoid being separable from the mean even for a very short moment so as to be always with the mean. By doing so, a junzi can completely transcend the relativity and opposition of polarity, reach the impartial middle and certify Dao. Thus, they can go from the two-appearance into the one-appearance and from the realm of polarity into the realm of non-polarity. “While acting contrary to the mean, a small man has no scruples.” It shows that small men do not have the wisdom and wish to “thoroughly investigate the principle and exhaust the nature and even the destiny”. They are always polarizing themselves in their words, talks and behaviors. They have no way to stop it, and thus cause their polarized thoughts and concepts to become stronger and stronger. As a result, “they have no scruples.” This is the same as Lao Tzu’s saying. **“Knowing permanence, one will have brightness. Not knowing permanence, one will act blindly, thus resulting in disaster.”** The wise ones spoken of by Lao Tzu who “return to the root” and “restore the destiny” exactly correspond to those spoken of by Confucius who are occupied with the mind-ground method of cultivation and certification. When a junzi cultivates the mean and reaches the realm of “being always with it”, he will be in the state described by Lao Tzu in the following words: **“Returning to the root is called quietude. Quietude is called restoring the destiny. Restoring the destiny is called permanence.”** In such a state, their wisdom has been well developed, opened and displayed. However, small men who go against the mean do not “return to the root”, “restore the destiny”, “thoroughly investigate the principle and exhaust the nature”, and “follow the nature”. All in all, they do not want to remove their polarized thoughts and concepts from the mind-ground, so they “have no scruples” and “act blindly, thus resulting in disaster.” Confucius said, **“Unable to get men follow the middle course to communicate with, I have to find the ardent and the cautious. The ardent advance rashly and the cautious refrain from doing something.”** The reason why small men “act blindly” is that they do not want to “follow the middle course”, “hold onto the middle”, “know permanence, or “grasp the two ends and exhaust both”. In other words, small men have been recklessly polarizing themselves, violating the Way of Zhong Yong, and indulging in their greedy desires, false thoughts, selfish minds and personal considerations. In this way, small men unavoidably act blindly and restricted by the laws of the polar world, which inevitably lead them to endless troubles, pains, sufferings, sinful karmas and disasters. This is exactly what Lao Tzu said: **“Those who are cruel and fierce will not die a peaceful death.” “Those who are brave in daring will be killed.”**

Confucius said, **“How perfect the Way of Zhong Yong is! However, it is rare for the people to achieve such a high level and state!”** Thus it can be seen that the mean of the mind-ground method in Confucianism is the highest and simplest method of cultivation as well as a wonderful way of enlightenment and certification. The Way of Zhong Yong is the mind-ground method passed down by ancient sages and worthies from generation to generation, and has been inherited and carried forward by Confucius. However, in the age of Confucius, people who could cultivate and maintain it were not many. In addition to the characteristics of the age, this also reflected the value of the mean. The Way of Zhong Yong has been on the decline, which made Confucius sigh with feeling: **“Everyone says ‘I**

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know', but when driven into nets, traps or pitfalls, they do not know how to avoid them. Everyone says 'I know', but when choosing the mean, they cannot stick with it for a full month." **"It is impossible for people to practice and maintain the mean."** Although most people at that time did not strictly follow the standard to practice and cultivate the mean, as a mind-ground method to transcend polarity and transform a mortal into a sage, there were still people who inherited and carried it forward. Yan Hui was one. Confucius said, **"Hui, as a person, can grasp the mean in such a way that, having attained certain goodness, he will clasp firmly and never lose it."** Yan Hui was able to cultivate and certify the mean of the mind-ground method in Confucianism."

How do people "grasp both extremes and exhaust them"? How do people "hold onto the middle impartially? How do people remove and transcend their polarities? These problems are all dealt with by Lao Tzu and Shakyamuni Buddha. Lao Tzu suggested that people should "keep to the middle". Shakyamuni Buddha required that people maintain the middle-way. Lao Tzu said, **"More words frequently lead to no words. It is better to hold to the center."** "Voices are the sound of the mind." All thoughts, ideas, minds, words, speeches, creations, and actions are ways of embodying the properties of polarity. With thinking going on, you will be firmly controlled and locked by polarized consciousness, thoughts and minds. As a result, "more words frequently lead to exhaustion." Words only make thoughts of polarity become stronger and stronger, which hinders wisdom from showing itself. Therefore, Lao Tzu advised keeping to the middle. The Buddha said that the removal of the two extremes is called the middle way. Transcending the relativity and opposition of the polarity is the "middle way" of the one-appearance. The transcendence of polarized thoughts was described by the Buddha as "the destruction of mind consciousness". With the mind consciousness destroyed, people's thoughts of polarity will be purged, thus making them transcend the two extremes and being with the middle way. With the mind consciousness destroyed, people will be in a state of "no desire", as Lao Tzu said. Only in the state of "no desire" can people see the wonderfulness. The "wonderfulness" of non-polarity can just be displayed in the state of "no thought", "no dwelling" and "no appearance", as was shown by Hui Neng. Therefore, the expressions of the sages of Confucianism, Buddhism and Taoism are theoretically different but they are essentially the same in principle. As the Shurangama Sutra says, **"Return to the source and the nature is not two. But as expedients there are many entrances."**

Confucius said, "An untaught person asked me such a question. It is the suchness of emptied emptiness." The suchness of emptied emptiness is exactly the ultimate place where the mind-ground method of Confucianism lies. "Emptiness" is a polarity opposite to "existence". Seen from the property of polarity, "emptiness" and "existence" is a pair of polarities, which are both embodiments of the two-appearance. People always think that when "existence" is removed, there will be "emptiness" left. This is called "attachment to 'emptiness'" in Buddhism. The Buddha said, **"Good men, the medicine of 'emptiness' is originally used to cure the illness of 'existence'. The attachment to 'existence' results in illness. So does the attachment to 'emptiness'. There no such wise person who takes medicine to get sick! Good men, if there must be attachment, the attachment to 'existence' is more easily to be coped with than the attachment to 'emptiness'. 'Emptiness' can cure the illness of 'existence' but there is no cure for 'emptiness'."** From the Buddha's point of view, it is more difficult for people to get rid of "emptiness" than to get rid of "existence". So, to transcend this pair of emptiness and existence, the method of "emptying emptiness" introduced by Confucius is a wonderful approach. Why? The reason is that when "emptiness" is employed to remove "existence", people will be inevitably attached to "emptiness". This is like one who jumps into water to escape fire. Not only can he not transcend polarity, but he can also be locked and controlled by the

other polarity, that is, “emptiness”. Being attached to emptiness is the most difficult and intractable problem for the Chan cultivators. Therefore, the Buddha said it is easier for people to cope with their attachment to existence than that to emptiness. The mind-method of Confucianism is “emptied emptiness”, with which “emptiness” is first employed to remove “existence” and then the “emptiness” must be “emptied” (removed), thus reaching a state that completely goes beyond polarity. The Buddha said, **“There is no emptiness without existence.”** This saying of the Buddha suggests a wonderful approach to removing the pair of “emptiness” and “existence”, which are just false thoughts and originally non-existent. The mind-ground methods created by the sages are all designed to make people realize that all existences of polarity are interdependent and unreal. With one polarity of a pair destroyed, the other polarity unlikely exists independently. Without left, there is no right. Without smallness, there is no bigness. Without woman, there is no man. This is the fundamental property of all polarities. Therefore, with “existence” removed, there is no “emptiness”. “Emptiness” is just a kind of entanglement based on people’s polarized thoughts. By “emptying emptiness to reach suchness”, the mind-ground method of Confucianism display its excellence. “Suchness”, also called thusness, is the original face of non-polarity, the fundamental state of the original body (noumenon), and the real appearance of the one-appearance that has no appearance. “The suchness of emptied emptiness” shows the emptiness achieved must be removed (emptied). Only in this way can one completely transcend all polarities represented by the pair of “emptiness” and “existence”, thus entering into the non-polarized state of “suchness”, namely, the absolute state or truth. This is the wonderfully unique and superb place the mind-ground method of Confucianism possesses.

The “suchness of emptied emptiness” is exactly the state of non-polarity as well as the evidence of Confucius’ certification to absolute truth. As a result, the mind-method of Confucianism should be vigorously popularized and promoted. After Confucius and Mencius, the mind-method of Confucianism, a wonderful approach to knowing absolute truth, had been lost. However, in its place arose the Buddhism with Chinese characteristics, the Chan School, which is a dharma-door embodying the ultimate state of the “suchness of emptied emptiness”. The Buddhists pay attention to the transcendence of three kinds of emptiness, that is, the emptiness of the self, the emptiness of the dharma, and the emptiness of the emptiness. Transcending the three emptiness means going beyond all polarized thoughts so as to reach the absolute state of stillness and extinction. The Buddha said, **“With birth and death destroyed, the stillness and extinction appears before.”** This exactly corresponds to the state of “suchness of emptied emptiness” in Confucianism.

“Do I have knowledge? I have no knowledge.” This saying clearly shows that Confucius has transcended the polar thinking based on the two-appearance. The Buddha said, **“Knowledge based on awareness and perception is the root of ignorance. The absence of a view regarding awareness and perception is nirvana, the true purity of no outflows.”** When one bases his knowledge on awareness and perception, one is inevitably in the two-appearance. Only the two-appearance leads to knowledge and view, which becomes the root of ignorance. What is ignorance? The Buddha said, **“Not knowing that the Dharma Realm is the one-appearance, people say the mind has ignorance.”** The non-polarity of the one-appearance is characterized by the wonderful brightness of wisdom while the polarity of the two-appearance is characterized by the confusion of ignorance. If one has knowledge and view, one is unavoidably in the polarity and opposition of the two-appearance. Our knowledge and view are nothing but polarized thoughts and ideas formed by the existence of subject and object as well as inside and outside. As a consequence, when there is no knowledge and no view regarding awareness and perception, it is the nirvana of the one-appearance, an absolute state characterized by true purity and no

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outflows. Lao Tzu said, “Know the not-knowledge.” Thus it can be seen that people who cultivate and certify the mind-ground method should know the truth of no knowledge so as to enter the absolute state of “no knowledge”. Confucius said, “Do I have knowledge? I have no knowledge.” “No knowledge” is a state which has neither outside nor inside to be known, and goes beyond the polarity and opposition of inside and outside as well as the perceiver and the perceived world. “No knowledge” exactly reveals Confucius’ state, an absolute state of non-duality. The Buddha’s “absence of view regarding awareness and perception”, Lao Tzu’s “know the not-knowledge” and Confucius’ “no knowledge”, all show the consistence and identity of the mind-ground method created by the sages, and the non-duality of absolute truth certified by them.

From the perspective of Confucius’ view of no knowledge, we can see that the mind-ground method of Confucianism goes beyond polarity and eliminate the property of the opposition between subject and object, between the perceiver and the perceived world, and between inside and outside, so that it can lead people from the realm of polarity to the realm of non-polarity. This is the contribution made by the mind-ground method of Confucianism to human wisdom. Universally, people have knowledge, for they all live in the false thoughts and concepts based on subject and object, inside and outside, the perceiver and the perceived world, which produce endless conscious minds and false ideas. **“The mind is originally not produced but depends on the external world to exist.”** Ordinary people put their minds and the external states in opposition, which inevitably produces external cognitive objects, and thus gives rise to their knowledge and views based on the two-appearance such as inside and outside, etc. The fundamental characteristic of these knowledge and views is that they are based on the two-appearance. As a result, their minds that change with their states and the surroundings never become peaceful and tranquil. People cannot control the movement and change of the external world, so the knowledge based on the two-appearance of subject and object is the root cause of people’s sufferings, pains and defilements. Because of this, the mind-ground method of Confucianism requires people to enter the one-appearance state of “no knowledge where subject and object are united, inside and outside share the same body, the roots (sense organs) and the dusts (sense objects) are undivided, and heaven and man are unified. This is exactly the trueness and reality of the universe and the human life. It is also the right location and the ultimate destination that the mind-ground of Confucianism, the right Way, guides people to.

Anyone who has been transformed into a sage from a mortal has certified the one-appearance, the absolute state where there is neither inside nor outside. With neither inside nor outside, there is naturally nothing for people to know (no knowledge). With no knowledge, there will be no consciousness. At this time, “no knowledge” is a state where the consciousness has been turned into wisdom and mortals have been transformed into sages.

The reason why Confucius is great is that he has certified “the suchness of emptied emptiness”, which is the absolute state of the one-appearance. Such an absolute state is described as “suchness”. In the translation of Buddhist scriptures, the Confucian concept of “the suchness of emptied emptiness” has been borrowed to describe a similar state, such as “true suchness”, etc. Thus it can be seen that the absolute state of Confucius’ mind-method fully corresponds to the real appearance of true suchness, the wonderful nature of true suchness in Buddhism. This just shows the authenticity and reliability of Confucius’ mind-method.

Confucius said, **“Do I have knowledge? I have no knowledge. An uncultured person asked me such a question. It is just the suchness of emptied emptiness. To achieve such a state, I grasp both extremes and exhaust them.”** This passage

realistically and preciously shows the theory, the method of cultivation, the purpose and the realm of Confucius' mind-method. "Do I have knowledge? I have no knowledge." This is the theory that reveals the lofty realm of "no knowledge", which is an ultimate state of the one-appearance, an absolute state of non-duality. "The suchness of emptied emptiness" reveals the ultimate goal and the loftiest realm and state of Confucius' mind-method. "I grasp both extremes and exhaust them." This is Confucius' mind-method of cultivation that guides people from the realm of polarity to the realm of non-polarity. This passage can be regarded as the most complete expression of Confucius' mind-method, the most concrete expression of the middleness and commonness, that is, the mean, and also the solid content of "My Way being penetrated by the one".

It is no wonder that Yang Renshan, a famous lay Buddhist scholar in the Qing Dynasty, when reading this passage, he put his palms together and chanted aloud, "Namo Great Emptiness King Buddha". The audience was shocked and asked, "Why do you read a Confucian book but recite a Buddha's name?" Yang Renshan replied, "Do you think there is a difference between Confucius and the Buddha? Should there be a difference, the Buddha would not be honored as the Tutor of the Three Realms and Confucius would not be respected as the Teacher of all ages. In the Analects, this chapter is the only one that reflects the whole and great use of Confucius. The state of no knowledge in Confucianism is exactly the true emptiness of Prajna in Buddhism. Both the sentient and insentient beings base themselves on it as the original body. Although there are people with inferior roots, they should also be introduced to the original one. What ignorant people cling to is nothing but two extremes, such as existence and no existence, one and many, having and no having, permanence and no permanence, etc. Guided by Confucius's mind-method of "holding the two ends and exhausting their false knowledge", ignorant people can feel the existence of emptiness at the very moment. Is such a state different from the state of no knowledge possessed by Confucius?" To reveal the fundamental wisdom of no discrimination, knowledge should be used first, and then no knowledge should be used to remove the knowledge. When those who have inferior roots come to ask problems, they should be guided to true emptiness. The "suchness of emptied emptiness" is a wonderful expression. People's minds and thoughts are characterized by polarities, so Confucius employs emptiness to "empty" these polar minds and thoughts. In this way, ordinary people will rid themselves of their false attachments and recognize the wonderful truth of true emptiness." Here, although Yang Renshan did not completely exhaust the whole picture of Confucius' mind method, he still made a superb and valuable evaluation. From the Buddhist point of view, Yang Renshan mastered the mind method of Confucius and affirmed that there is no difference between Confucius and Buddha at the absolute state of the one-appearance.

The Buddha once said, "Only the Buddha and the Buddha can be interlinked." Similarly, only the sage and the sage can be interlinked. In other words, only the sages who have certified that state of mind-ground can interlinked with each other. What a great sage Confucius was! Both Confucius, the Teacher of all ages, and the Buddha, the Tutor of the Three Realms, have certified the realm of no opposition and no dependence, which is a state of non-duality and non-discrimination, and the one-appearance. This not only proves that Zhong Yong is the ultimate realm but also the worth of Confucius' mind-ground method that deserves to be spread and popularized.

## V A Lightless Flower

The idea of clinging only to one polarity is a lightless flower brought to mankind by Western culture. Although there were such similar theories in ancient times, they did not take the leading position. What's more, these theories were criticized by those wise sages as

deviant doctrines for their shallowness and ignorance. Therefore, these shallow theories could not mislead the public and society. Since the development of Western science and technology, the theories that cling to the existence of just one polarity have gained the upper hand and began to affect the whole world. These shallow and incorrect theories have replaced the wise and advanced theories handed down by the sages and the saints. This is really a historical stage where The Way of Sages is on the decline while various shallow and vulgar ideas are on the rise. In the history of human cognition, this is undoubtedly a great impact as well as a great retrogression.

## VI Achievement at Ease

Now we will take an example. When in pain or agony, some students will cry out to heavens, while others will cry out to their mothers for help. However, no matter how loudly you cry out, your pain or agony is still there, for your mother is unable to do nothing but leave nothing undone, as Guanshiyin Bodhisattva does. The reason is that you and your mother are in a state of the two-appearance. Should you be bitten by a wolf, you would cry out to heavens. However, the wolf would not leave but still run chase you. What's the reason? The reason is that you didn't find someone with super power of doing nothing but leaving nothing undone to help you. However, if you cry out to Guanshiyin Bodhisattva in danger or in difficulty, things will be different. In other words, the wolf would immediately run away. You will be immediately rescued and saved, because Guanshiyin Bodhisattva has long reached the state of doing nothing but leaving nothing undone, and has long possessed the great ease of "the wonderful non-doing virtue and achievement at ease". He can manifest in whatever physical body according to circumstances in order to rescue living beings. He can manifest thirty-two kinds of responses and transformations, and has fourteen kinds of fearlessness and four inconceivable spiritual powers and wisdoms. "The wonderful non-doing virtue" refers to the ability with which one can automatically come to everyone's rescue. What's the meaning of "achievement at ease"? It is a kind of ability with which can help others to relieve disasters, sufferings and distresses automatically.

Here is an example that can help you experience the feeling of "achievement at ease". How would you react if someone called you bad names, such as "you bastard"? (Students: We would unavoidably feel angry.)

Do you involuntarily have a feeling of anger? This is a negative example, but you can feel this uncontrollable feeling of achievement "at ease". This feeling of anger does not need any purposeful preparation or intentional action. It breaks out automatically, doesn't it? This is "achievement at ease" caused by karmic application. You can feel its power. You will uncontrollably feel very angry immediately you are called "bastard". Will there be anyone among who can feel uncontrollably happy when you are called bad names such as "bastard"? (Students: Hahaha...)

As you see, you will feel uncontrollably angry and furious instantly someone calls you bad names. You need no preparations and no conditions to do so. This is a negative example of "the wonderful non-doing virtue and achievement at ease". Can you feel involuntarily happy instantly someone calls you bad names? It seems that you can't. But the feeling of anger you produce seems a natural and involuntary one. It is the mind we each have that produces and displays the true wonderful non-doing virtue and achievement at ease.

When you are able to remove your appearances, names and false thoughts, reach the state of doing nothing but leaving nothing undone, and ascend the state of unintentional non-doing, what you desire to do will be achieved at ease. For example, if you are person who has attained sagehood and reached the state of "doing nothing but leaving nothing undone", and if you were bitten by a wolf, the wolf would naturally run away, although



there was no one driving away the wolf. This is the conceivable function of “the wonderful non-doing virtue and achievement at ease”.

## VII Change the Software Programs of life

In the Tang Dynasty, there was a man named Pei Du, who was later granted the title of Duke of Jin, and thus known as Duke of Pei Jin. When he was young, he did not have a good look. A man who was proficient in physiognomy said that Pei Du’s facial features suggested he would die of starvation. But Pei Du never believed in physiognomy. Many years later, the physiognomy practitioner met Pei Du again and felt greatly surprised, because he found that Pei Du’s appearance and temperament had become dignified and that he had a promising future. The physiognomy practitioner firmly believed that Pei Du must have done a lot of goodness which changed his facial features and temperament. Pei Du denied it and said that poor scholar like him had no chance of doing goodness. However, the physiognomy practitioner insisted that Pei Du had done large quantities of goodness. Without large numbers of accumulated virtues, one could not have such an appearance of wealth and honor. Pei Du’s facial features showed that he would have an extremely promising future which was beyond the predicting ability of the physiognomy practitioner. It turned out that once, when Pei Du went to a temple to offer incense, he found a lost package in which contained one jade belt and two rhinoceros belts. Knowing there were valuable things in the package, Pei Du had been waiting there for the owner of the lost property until the next day. The owner of the lost property was a woman who desperately needed the three valuable belts to save her father’s life. Having found the lost property, the woman was grateful, sobbed and insisted on giving Pei Du a belt as a reward. Pei Du said that if he wanted to take possession of the belt, he would have taken them all. He would not have had been waiting there for the owner of the lost property for such a long time. Pei Du said that he did not need it and urged the woman to be quick to save her father. Was Pei Du’s behavior helping others “be well established” and achieve success, and “love the people”? Pei Du regarded others’ worries and sufferings as his own and had no selfish ideas and personal considerations. Just his thought of not pocketing the lost property he had picked up was enough to be able to change and promoted the information structure and program of his software. This, in the eyes of the Chinese, can change a person’s destiny. Just with this thought, the program of Pei Du’s life was altered and the information quantity and information structure of Pei Du’s destiny was improved. Thus Pei Du became Duke of Pei Jin later.

This is the famous story of Duke of Pei Jin returning the jade belts in Chinese history. This moral story proves that if people are able to make great efforts to practice goodness and accumulate their hidden virtue, they definitely change the program of their destiny and turn ill luck into good. Old as this story is, it contains a very profound scientific principle. What principle is it? This principle lies in the level of information structure which scientific research has not come into contact with. At present, what scientific research covers is just the matter state. It has just contacted the energy state. Who else can contact the level and state of the information state? Only sages and worthies as well as the cultures they have created can! By practicing goodness and accumulating secret virtue, Pei Du had his life program, that is, his destiny, changed and improved. This is the saying that “good is rewarded with good”.

© Let me give you another example now. Lǚ Mengzheng was one of the famous Prime Ministers in the Song dynasty. When he was young, he was very poor but honest and upright. He worked very hard and had a great sense of incorruptibility. Once, he was working the land when he dug out a jar of gold, on which there was a note reading,

“Heaven has given Mengzheng a jar of gold.” What did Lǚ Mengzheng do? He added the following words on the note: “A windfall cannot make a doomed poor man rich!” He buried the jar of gold again. Later, Lǚ Mengzheng stepped into the official career, and became the Prime Minister of the Song Dynasty. When poor, he was even able to refuse the God-given gold. How could he become corrupt and commit embezzlement?! He would never pervert justice for a bribe, violate the law and commit crimes. By the summoning of good karma, he was discovered by the emperor and appointed Prime Minister. Tanks to his good character, Lǚ Mengzheng had the poverty program of his destiny removed, thus having a good fate.



## VIII Appendix (1): The Flower Adornment Sutra

### The Great Means Expansive Buddha Flower Adornment Sutra

#### The Ten Spiritual Powers

“At that time, Universal Worthy Bodhisattva Mahasattva told all other Bodhisattvas: Disciples of the Buddha! A Bodhisattva Mahasattva has ten spiritual powers. What are the ten? Disciples of the Buddha! With the wisdom-based spiritual power of knowing others’ minds, a Bodhisattva Mahasattva recognizes the varied minds of sentient beings in a trichiliocosm: minds of goodness, minds of evil, expansive minds, narrow minds, immense minds, petty minds, minds that follow birth and death, minds that do not follow birth and death, minds of Hearers, minds of Solitarily Enlightened Sages, minds of Bodhisattvas, Hearer’s minds for practice, Solitarily Enlightened Sage’s minds for practice, Bodhisattvas’ minds for practice, minds of devas, minds of dragons, minds of yakshas, minds of gandharvas, minds of asuras, minds of garudas, minds of kinnaras, minds of mahoragas, minds of humans, minds of nonhumans, minds of beings in the hells, minds of animals, minds of those at the place of King Yama, minds of hungry ghosts, and minds of sentient beings in various places of hardship. Just as a Bodhisattva Mahasattva can discern the limitlessly many different types of minds of sentient beings in one world, likewise he can do so in a hundred worlds, a thousand worlds, a hundred thousand worlds, a hundred billion *nayutas* of worlds. He can even discern the minds of sentient beings in worlds as many as dust motes in ineffably ineffable Buddhalands. This is called a Bodhisattva Mahasattva’s first wisdom-based spiritual power of skillfully knowing others’ minds.

Disciples of the Buddha! With the wisdom-based spiritual power of the unobstructed purity of the heavenly eye, a Bodhisattva Mahasattva sees countless sentient beings in worlds as many as dust motes in ineffably ineffable Buddhalands. He sees infinitely many types of sentient beings, such as beings who die in one place and are born in another, beings in good and evil destinies, beings with blessed or cursed features, beings beautiful or ugly, beings defiled or pure, and other such uncountable kinds of beings. That is to say, he sees devas, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, nonhumans, those diminutive in body, those enormous in body, those small, and those great. With his unobstructed vision, he clearly discerns the various kinds of sentient beings. He comprehensively and unerringly sees sentient beings according to their accumulations of karma, their experiences of suffering and happiness, their minds, their discriminations, their views, their speech, their causes, their karmic results, their conditions, and what they give rise to. This is called a Bodhisattva Mahasattva’s second wisdom-based spiritual power of the unobstructed heavenly eye.

Disciples of the Buddha! With the wisdom-based spiritual power of knowing past lives whenever one wishes, a Bodhisattva Mahasattva knows past lives of his own and all sentient beings in worlds as many as dust motes in ineffably ineffable Buddhalands, throughout past eons as many as dust motes in ineffably ineffable Buddhalands.

A Bodhisattva Mahasattva knows everything such as their places of birth, their first names and surnames, their ethnicity, their diet, their pain and pleasure, the causes and

conditions under which they have been evolving and transmigrating endlessly in the realms of existence, for life after life since time immemorial. He also knows all matters such as sentient beings' various types and ranks, nationalities, destinies in rebirth, appearances, karmic deeds, bondage, thoughts, causes and conditions that lead to their different lives.

He also recalls that there are as many Buddhas as dust motes in all Buddhalands, in worlds as many as dust motes in all Buddhalands, throughout eons as many as dust motes in all Buddhalands. The Bodhisattva Mahasattva recalls the name of each Buddha, how that Buddha came into the world, his assemblies, his parents, his attendants, his Hearers, his two best disciples, his cities and counties, his leaving home, his attainment of Utmost Proper Enlightenment under the Bodhi tree, the places and thrones where he proclaimed so many sutras, how he benefited sentient beings, his life span at that time, his performance of Buddha-deeds, his entry into parinirvana through reliance on the nonresidual parinirvana and how long his Dharma remained after his entry into parinirvana. The Bodhisattva can recall all of this.

He also recalls the names of Buddhas as many as dust motes in ineffably ineffable Buddhalands. Each name represents Buddhas as many as dust motes in ineffably ineffable Buddhalands. He has complete knowledge of how each of these Buddhas brings forth his initial resolve for Bodhi, makes vows and practices, makes offerings to all Buddhas, tames sentient beings, and speaks Dharma for his assemblies. He knows the length of each Buddha's life, his spiritual powers of transformation, and even his entry into nonresidual parinirvana, the length of time his Dharma remains after he enters parinirvana, and the stupas and monasteries that are constructed with various adornments, causing sentient beings to plant and nurture good roots. The Bodhisattva can know all of this. This is called a Bodhisattva Mahasattva's third wisdom-based spiritual power of knowing past lives extending back through eons of time.

Disciples of the Buddha! With the wisdom-based spiritual power of knowing future eons of time, a Bodhisattva Mahasattva knows all eons in worlds as many as dust motes in ineffably ineffable Buddhalands. In each eon, the Bodhisattva knows everything about how sentient beings continually die and are reborn within the levels of existence, whether the karmic actions and retributions are wholesome or unwholesome, transcendental or mundane, decisive or indecisive. He knows whether sentient beings have wrong or correct concentration, whether or not their good roots are accompanied by defilements, whether or not they are endowed with good roots, whether or not they can be gathered in by their good roots, whether or not they have accumulated good roots, and whether or not they have accumulated offenses.

He knows all such things throughout worlds as many as dust motes in ineffably ineffable Buddhalands, throughout future eons as many as dust motes in ineffably ineffable Buddhalands. In each eon, there are names of Buddhas as many as dust motes in ineffably ineffable Buddhalands. Each name represents Tathagatas as many as dust motes in ineffably ineffable Buddhalands. He has complete knowledge of how each and every Tathagata will bring forth his initial resolve for Bodhi, make vows and practices, make offerings to all Buddhas, tame sentient beings, and speak Dharma for his congregations. He knows the length of each Buddha's life, his spiritual powers of transformation, and even his entry into nonresidual parinirvana, the length of time his Dharma will remain after he enters parinirvana, and the stupas and temples that will be constructed with various adornments, causing sentient beings to plant and nurture good roots. This is called a Bodhisattva Mahasattva's fourth wisdom-based spiritual power of knowing future eons of time.

Disciples of the Buddha! With the perfection of the unobstructed purity of the heavenly ear, a Bodhisattva Mahasattva's hearing is perfect, extensive, keen, and penetrating. Unhindered and unimpeded in its reach, the heavenly ear is fully endowed and

accomplished. With self-mastery, he can hear or not hear any or all sounds as he chooses. Disciples of the Buddha! Buddhas as many as dust motes in ineffably ineffable Buddhahands exist in the east. The Bodhisattva Mahasattva can accept and practice all of the profound, vast, pure Dharma with its various distinctions, limitless expedients, and limitless skillful means, that all these Buddhas proclaim, reveal, impart, expound, establish, teach, use to discipline beings, recollect, and analyze. Further, the Bodhisattva Mahasattva can remember and uphold all of this Dharma, both the meaning as well as the words, whether it is spoken for a single person or an assembly, and including the Buddhas' tone of voice, their articulation, their wisdom, their understanding, their manifestations, their ability to tame, their states of mind, their ground of being, and their ways of transcendence. He never forgets this Dharma, nor dismisses it, nor severs it, nor retreats from it, nor becomes confused. He explains this Dharma for others so that they in turn awaken to understanding and never forget a single word or sentence of this Dharma. Just as he is able to do this in the east, he can do the same in the south, west, north, the four intermediate directions, as well as above and below. This is called a Bodhisattva Mahasattva's fifth wisdom-based spiritual power of the unobstructed purity of the heavenly ear.

Disciples of the Buddha! When dwelling in spiritual power devoid of substance, spiritual power devoid of effort, spiritual power based in equality, vast spiritual power, infinite spiritual power, spiritual power devoid of reliance, spiritual power that accord with one's wishes, spiritual power that arises, spiritual power that does not arise, spiritual power that does not retreat, spiritual power that is not cut off, indestructible spiritual power, increasing spiritual powers, and spiritual powers that reach wherever they are sent, a Bodhisattva Mahasattva hears the names of Buddhas in extremely distant worlds, that is, in countless worlds, measureless worlds, even worlds as many as dust motes in ineffably ineffable Buddhahands. He sees himself in each Buddha's presence as soon as he hears that Buddha's name.

Those worlds may be upright or inverted—each unique in shape, locale, and features. Boundless and unobstructed is the assortment of lands and epochs, each adorned with infinite meritorious virtues. Every Tathagata will appear in these worlds to manifest spiritual transformations and praise the unique names of limitless and countless Buddhas. Once this Bodhisattva hears the name of a Tathagata, he sees himself in that Buddha's presence without leaving his original place. There he bows, pays respect, attends and makes offerings to that Buddha. He asks about the Dharma of Bodhisattvas and enters the Buddha's wisdom. He thoroughly and utterly knows the assemblies and the Dharma spoken in bodhimandas in all Buddhahands, yet remains unattached. In this way, he passes through as many eons as dust motes in ineffably ineffable Buddhahands, reaching all places throughout the ten directions without going anywhere. Nonetheless, he travels to every land to see the Buddhas, to listen to the Dharma and to inquire about the Path without pausing, giving up, resting, or growing weary. He cultivates the Bodhisattva's practice and realizes his vast vows. To fulfill his vows he never retreats, for he does not wish the vast seed-nature of the Tathagatas to be cut off. This is called a Bodhisattva Mahasattva's sixth wisdom-based spiritual power of being devoid of substance and unmoving as one reaches to all Buddhahands.

Disciples of the Buddha! With the wisdom-based spiritual power of sentient beings' words and voices, a Bodhisattva Mahasattva understands the various spoken words of sentient beings in worlds as many as dust motes in ineffably ineffable Buddhahands. He understands the language of sages, the language of those who are not yet sages, the language of heavenly beings, the language of dragons, the language of yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans and nonhumans, and so forth to the languages of ineffably ineffable sentient beings. He understands all their individual

expressions and distinctions. In any world that this Bodhisattva enters, he discerns the dispositions and desires of all beings therein. He communicates in ways suited to these beings' dispositions and desires so that they completely understand without a doubt. Just as sunshine appears to illumine all forms so that those with eyes will see clearly, a Bodhisattva Mahasattva is the same way. With the ability to proficiently differentiate all spoken words, he deeply enters all clouds of verbal communication. All of his speech aims to ensure that those intelligent and wise in the world understand. This is called a Bodhisattva Mahasattva's seventh wisdom-based spiritual power of clearly discerning all words and phrasing.

Disciples of the Buddha! With the wisdom-based spiritual power of producing infinite asankheyas of adorned physical bodies, a Bodhisattva Mahasattva knows that all dharmas are apart from characteristics of form, being free from distinctive characteristics, various characteristics, limitless characteristics, and differentiated characteristics, and not being characterized as green, yellow, red, or white.

A Bodhisattva who enters the Dharma Realm in this way manifests a body that takes on various forms—boundless forms, infinite forms, pure forms, adorned forms, all-pervasive forms, incomparable forms, all-illuminating forms, enhanced forms, harmonious forms, forms replete with various features, forms removed from all vice, forms of awesome impact, honorable forms, inexhaustible forms, forms of intermingling wonders, extremely stately forms, incalculable forms, well-guarded forms, forms capable of maturation, forms that adapt and transform, unobstructed forms, thoroughly lucid forms, unsullied forms, extremely translucent forms, forms of courageous might, forms of inconceivable expedience, incorruptible forms, flawless forms, unclouded forms, well-settled forms, magnificently ornamented forms, forms with various stately features, various forms of subsidiary fine characteristics, forms of dignified nobility, forms of marvelous states, well-polished and glistening forms, forms of a pure and profound mind, forms of blazing luster, forms of supreme grandeur, uninterrupted forms, independent forms, matchless forms, forms filling inexpressibly many Buddhalands, increasing forms, steadfast and receptive forms, forms of supreme virtue, forms complying with the heart's joy, forms of pure understanding, forms of collected wonders, forms of adroit determination, unimpeded forms, forms of spacious clarity, delightfully pure forms, forms apart from defilement, immeasurable forms, forms wondrous to behold, forms pervasively seen, forms appearing according to the time, tranquil forms, forms that abandon greed, forms of true fields of blessings, forms capable of creating peace, forms removed from fear, forms apart from foolish actions, forms of wisdom and courage, forms of unhampered physical characteristics, forms traveling everywhere, forms with minds relying on nothing, forms created by great kindness, forms manifested by great compassion, forms of impartial transcendence, forms replete with blessings and virtues, forms according to the thoughts in the mind, forms of boundless splendid jewels, forms of brilliance from treasure troves, forms inspiring faith and delight in sentient beings, forms in which all wisdom appears, forms with happy eyes, forms foremost in the ornamentation of jewels forms without location, forms that manifest at will, forms of various spiritual powers, forms of those born in the family of Tathagatas, forms that surpass all analogies, forms pervading the Dharma Realm, forms of those to whom the masses flock seeking instruction, various forms, accomplished forms, forms of transcendence, forms of awesome deportment appropriate to those he teaches, forms that others never tire of seeing, various forms of luminous purity, forms that emanate countless webs of light, forms of an untold variety of radiance, forms with inconceivable fragrances and light beyond the three realms, forms of solar orbs that shine with infinite brightness, forms that reveal incomparable lunar orbs, forms of immeasurable delightful flower-shaped clouds, adorned forms that produce various clouds

of lotus garlands, forms of fragrant flames beyond all worlds perfuming everywhere, forms that generate all Tathagatas' Treasury, forms with indescribable voices that fluently reveal and explain all dharmas, forms that fulfill all the practices of Universal Worthy.

Disciples of the Buddha! The Bodhisattva Mahasattva deeply enters this formless Dharma Realm and manifests various physical bodies such as these, causing those he wishes to transform to see and to think of him. He turns the Dharma wheel for those to be transformed according to their time and according to their characteristics so that they draw close to the Bodhisattva and become enlightened. The Bodhisattva uses various spiritual powers, manifests various kinds of freedom and ease, and employs diverse abilities for those to be transformed. This is called a Bodhisattva Mahasattva's eighth wisdom-based spiritual power by which he diligently practices and perfects countless physical bodies in order to take beings across.

Disciples of the Buddha! With the wisdom-based spiritual power of knowing all dharmas, a Bodhisattva Mahasattva knows that all dharmas are nameless, without a seed-nature, without coming or going, neither different nor similar, neither diverse nor lacking diversity, neither dual nor nondual, without self-existence, incomparable, neither arising nor ceasing, neither in motion nor destructible, neither solid nor void, neither of one characteristic nor without characteristics, neither nonexistent nor existent, neither dharma nor nondharma, neither compliant with worldly conventions nor not compliant with worldly conventions, neither karma nor not karma, neither retribution nor an absence of retribution, neither conditioned nor unconditioned, neither truth in the first principle nor not truth in the first principle, neither Dao nor not Dao, neither transcending nor nontranscending, neither quantifiable nor nonquantifiable, neither of this world nor world-transcendent, neither arising from causes nor not arising from causes, neither determinate nor indeterminate, neither realized nor unrealized, neither emergent nor nonemergent, neither differentiated nor undifferentiated, neither reasonable nor unreasonable. This Bodhisattva does not grasp at mundane truth, does not dwell in truth in the first principle, does not differentiate among dharmas, does not establish words, complies with the nature of quiescence, and does not forsake any vows. Because he perceives the principles and understands the Dharma, he can spread clouds of Dharma and send down a shower of Dharma rain. Although he knows that the ultimate reality is beyond words, he nevertheless applies boundless eloquence and expedients to sequentially explain it according to the Dharma and principles. Because he has skillfully mastered all dharmas, words and oratory, and he has purified his immense kindness and compassion, he creates words for dharmas that are beyond words, which correspond to, rather than contradict, the Dharma and principles. He explains that all dharmas arise from conditions. Although he engages in speech, he has no attachments. With his boundless eloquence, he proclaims all dharmas. He distinguishes, establishes, instructs, and guides to ensure that the nature of all dharmas is totally evident, severing all beings' webs of doubt so that they become pure. Although he gathers in sentient beings, he does not lose touch with ultimate reality, becomes irreversible in the practice of non-duality, and always expounds practices for entering nonobstruction. By means of myriad wondrous sounds, he never misses an opportunity to send down a universal rain of Dharma that accords with the minds of sentient beings. This is called a Bodhisattva Mahasattva's ninth wisdom-based spiritual power regarding all dharmas.

Disciples of the Buddha! With the wisdom-based spiritual power of the Samadhi of extinction of all dharmas, a Bodhisattva Mahasattva in thought after thought enters the Samadhi of extinction of all dharmas yet does not retreat from the Bodhisattva Path, abandon the work of a Bodhisattva, or relinquish the heart of great kindness and compassion. He practices the paramitas without rest and tirelessly contemplates all Buddhalands. He does not relinquish the vows of saving sentient beings nor does he cease

the work of turning the Dharma wheel. He does not abandon the work of teaching sentient beings nor does he renounce the practice of making offerings to all Buddhas. He does not renounce entry into the self-mastery of all dharmas nor does he renounce constantly seeing all Buddhas or constantly listening to all dharmas. Knowing that all dharmas are equal and unimpeded, he effortlessly realizes all of the Buddhadharmas and perfects all of his supreme vows. He comprehends the differences among all lands, enters the Buddhas' seed-nature, and arrives at the other shore. In every world, he learns all dharmas, apprehending that dharmas are without characteristics. He knows that all dharmas arise from conditions and are without a substance or nature; nevertheless, he expediently explains them according to worldly conventions. Though his mind does not dwell upon any dharma, nevertheless, as an expedient he explains various dharmas according to sentient beings' dispositions and desires. When this Bodhisattva abides in Samadhi, he may stay for one eon, a hundred eons, a thousand eons, a million eons, a hundred million eons, a billion eons, a hundred billion eons, a million nayuta eons, a hundred million nayuta eons, a billion nayuta eons, a hundred billion nayuta eons, countless eons, measureless eons, even ineffably ineffable eons if he wishes. When a Bodhisattva enters this Samadhi of extinction of all dharmas, he may pass through that many eons, yet his body does not disintegrate, waste away, or change. He is neither visible nor invisible. He does not pass away, decay, tire out, or become lax; his endurance is inexhaustible. Although he makes no effort within existence or nonexistence, he accomplishes all the deeds of a Bodhisattva. That is to say, he never abandons sentient beings. He never misses an opportunity to teach and discipline them. He ensures that they grow in all aspects of the Buddhadharmas and perfect all the practices of a Bodhisattva. He utilizes his miraculous powers of spiritual transformation to benefit all sentient beings without ever pausing to rest. For example, he manifests everywhere like light and shadows yet remains still and quiet in Samadhi. This is called a Bodhisattva Mahasattva's tenth wisdom-based spiritual power of entering the Samadhi of the extinction of all dharmas.

Disciples of the Buddha! A Bodhisattva Mahasattva abiding in these ten kinds of spiritual powers is inconceivable to any heavenly being, inconceivable to any sentient being, any Hearer, any Solitarily Enlightened Sage, and the rest of the Bodhisattvas. None of them can conceptualize his state. This Bodhisattva's body karma is inconceivable, his speech karma is inconceivable, his mental karma is inconceivable, his self-mastery within Samadhi is inconceivable, and his states of wisdom are inconceivable. Other than Buddhas and the Bodhisattvas who have attained this spiritual power, no one else can tell, extol and praise the merit and virtue of this Bodhisattva. Disciples of the Buddha! These are the ten spiritual powers of a Bodhisattva Mahasattva. If a Bodhisattva Mahasattva abides in these spiritual powers, then he attains all the unobstructed wisdom-based spiritual powers of the three periods of time."



## Appendix (2)

### Nutrition table

Protein Composition of Common Plant and Animal Food

Name	Percent%	Name	Percent %
Rice	13.18	Red bean	19.06
Red rice	13.73	Black bean	32.45
Wheat	12.4	Winter bamboo shoots	4.01
Wheat bran	14.38	Dry pepper	15.50
Wheat root	20.29	Hair weeds	20.92
Dried noodles	10.2	Snow ear	6.60
Oatmeal	15.6	Wood ear	9.42
Corn	7.87	Dried mushrooms	13.98
Soybean	40.5	fragrant mushroom	14.38
Fresh soybean	15.2	Ginkgo	6.48
Dried bean curd	18.5	Peanut	28.00
Beancurd skin	32.9	Sunflower seeds	30.36
Fermented bean	17.23	Almond	25.15
<b>Mung bean</b>	22.97	Black jujube	5.11
Peas	23.64	Walnut	15.78
Broad bean	19.32	Pine nut kernel	15.33
Beef	14.50	Shrimp	17.54
Lam	13.32	Sturgeon	18.12
Pork	9.45	Mullet	18.29
Chicken	23.30	Yellow croaker	18.80
Duck meat	13.05	Perch	17.82
Goose meat	10.80	Whitebait	6.33
Frog	15.92	Egg	12.33
Crab	16.00	Duck' s egg	14.24
Clam	12.86	Goose egg	13.14
Freshwater shrimp	15.02	Pigeon egg	10.30

Table of Nutrients of Foods to Improve Wisdom							
Type	Name	Calcium mg	Phosphorus mg	iron mg	B1 mg	B2 mg	Note
	Arrowhead	7	155	1.1	0.23	0.04	
	Taro	41	100	1.2	0.28	0.06	
	Black bean	260	577	7.0	0.93	0.28	
	Broad bean	95	370	6.4	0.43	0.21	
	Red bean	83	318	6.1	0.34	0.26	
	Lotus seed	114	583	3.6	0.64	0.15	
	Green bean	86	320	4.9	0.52	0.29	
	Peanut	64	392	1.7	1.04	0.16	
	Soybean	216	506	7.4	0.44	0.31	
	Black sesame	1, 241	552	13.0	0.64	0.22	
	Beancurd skin	280	560	6.7	0.76	0.22	
	Runner bean	157	344	5.5	0.67	0.23	
	Hair weeds	699	71	10.5	0.21	0.18	
	Korea cuisine	300	106	15.1	0.15	0.52	
	Pickled gourd	78	213	4.7	0.01	0.01	
	Wood ear	207	210	9.3	0.12	0.49	
	Dried day lily	340	208	14.0	0.16	0.71	
	Lima bean	25	140	2.8	0.30	0.36	
	Mushroom	125	190	9.0	0.56	2.11	
	Laver	850	703	98.9	0.34	0.38	
	Sweet potato leaf	153	81	3.6	0.14	0.21	
M	Yellow cattle	8	177	3.6	0.08	0.15	
E	Buffalo beef	10	190	4.0	0.08	0.16	
A	Fat pork	1	18	0.2	0.19	0.04	
T	Lean pork	12	123	1.5	0.65	0.12	
	Chicken	5	104	0.4	0.07	0.07	
	duck	12	230	0.8	0.16	0.16	
	billfish	11	179	1.1	0.16	0.09	
	S-shelled	4	25	0.5	0.08	0.17	
	turtle	7	257	0.4	0.02	0.11	
	Squid						

Content of essential amino acids in some vegetarians

Food name	valine mg	leucine mg	Isoleucine mg	Threonine mg	Phe mg	Tryptophan mg	Methionine mg	Lysine mg
Rice (indica)	403	662	245	283	343	119	141	277
Rice (japonica)	394	610	257	280	344	122	125	255
Glutinous rice	461	658	338	274	381	88	146	233
Flour	454	763	384	328	487	122	151	262
Soybean	1800	3631	1607	1645	1800	462	409	2293
Red bean	1090	1881	799	871	1154	161	243	1603
Green bean	1110	1818	775	784	1179	205	242	1488
Broad bean	1376	2399	1060	1268	1218	211	174	1996

Pea	1075	1827	796	905	1114	142	164	1352
Sweet potato	64	55	31	37	49	15	15	26
Potato	113	113	70	71	81	32	30	93
Jujube (large)	111	116	53	71	71	20	23	38
Jujube (small)	99	93	49	60	60	17	20	38
Walnut	744	1040	50.4	499	655	213	211	363
Chestnut	222	254	143	143	160	61	45	215
Hazelnut	1216	1315	705	670	670	292	253	694

**Comparison of nutritional components of meat and vegetarians (%)**

	Name	Protein gram	Cholesterol Mg	Heat Kiloujoule m	Calciu Mg	Iron mg	Vitamin B1 Mg	Vitamin B2 Mg
Fish	Carp	13.0	93	256	54	2.5	0.06	0.06
	1000 Tofu <a href="#">skin</a>	35.8	—	1285	169	7.0	0.03	0.04
Meat	Shrimp	17.5	805	318	221	0.1	—	—
	Laver	28.2	—	1293	343	33.2	0.44	2.07
Meat	Crabs	14.0	235	343	141	0.8	0.01	0.51
	Dried bean curd	19.2	—	686	117	4.6	0.05	0.05
Meat	Mandarin Fish	18.5	96	443	79	0.7	0.04	0.1
	Peas	24.0	—	1402	84	5.7	1.02	0.12
Meat	Beef (lean)	20.1	96	720	7	0.7	0.01	0.1
	Fuzhu	24.0	—	1402	84	5.7	1.02	0.12
Meat	Turtle	17.3	77	439	15	2.5	0.62	0.37
	Peanut kernel	26.3	—	2285	67	1.9	1.07	0.11
Meat	Crucian	17.3	83	481	25	1.6	Trace	0.10
	Silk tofu	21.6	—	770	284	0.7	0.05	0.03
Meat	Mullet	19.8	unsure	385	57	0.5	—	—
	Green peas	37.3	—	1806	250	105	0.51	—
Meat	Finless eel	18.8	117	347	38	1.6	0.02	0.95

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*The Series of Books on the Return Culture*

**Interconnection of Eastern and Western Cultures (Volume I)**

**— A Collection of Lectures of Enlightenment**

Written by Zhang Jiankun

Author: Zhang Jiankun

Publisher: EVERBRIGHT PRESS

Room1403 BlockD, Tung Fat Building, 45-61 Kam Ping Street, North Point, Hong  
Kong

The Printer: Xi'an Mingrui Printing limited Company

Book size: 1/16

Printed Sheet: 24.675

Word Number: 296500

Edition Order: The first edition, in 2018

Impression: The first print, in 2018

Print Number: 100 copies

Book Number: ISBN 978-988-19987-8-1