回歸文化叢書之

The Return Culture Series

奉獻人生

—文明回歸的起點

The Life of Dedication

— The Starting Point of the Return of Civilizations

張戩坤　著

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Translated by Shi Junfeng

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(Book One)

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Statement

In view of the widespread reprinting of the Return Culture (Jiaolong Culture) Series across various regions, the Editorial Board of the Series hereby makes the following statement.

The copyright of this series is open for unlimited use, and reprinting is permitted. However, the excessively high prices of some reprinted copies circulated in society have aroused negative public reactions. As this series has never been sold for profit and has always been distributed free of charge as a gift, we hope that those who reprint this series will not seek exorbitant profits from it, so as not to damage the reputation of the series and the spirit of the life of dedication that it advocates. In addition, the Editorial Board of this book series extends its welcome and sincere gratitude to those reprinters who only charge a nominal production fee.

Editorial Board of the Return Culture (Jiaolong Culture) Series

Foreword

Standing under the sky, gazing at the boundless star rivers in infinite time and space, too many people have asked such questions: What exactly is human life? What is the purpose of human life? What is the ultimate meaning of human life? With different wisdom and morality, people's life realms are completely different. As the Buddha said, "The world is manifested in accord with the minds of living beings, and corresponds to the scope of their knowledge." "The mind is the realm, and the realm is the mind; the mind and the realm are of the same suchness Each person perceives their own mind, body, and world in accordance with the karmas they have created. One's external environment is but the manifestation of one's own mind. From ancient times to the present, countless sages and worthy ones have explored the truth of human life, leaving behind wise sayings that enlighten the ignorant. Water has three states, and human life lasts about a hundred years. Yet there is only one ultimate truth in human life: selfless dedication. Apart from this, no other doctrine can lead you and me to wondrously conform to our original nature—the leak-free state of true purity. This is the wise outlook on life held by innumerable sages and worthies, and also the ultimate true meaning of human life upheld by Jiaolong Culture and Jiaolong Lingshan. It is a natural outflow of the perfect fusion of principles and phenomena.

I have attained profound realization and received great benefit from it. For this reason, I write this essay as a gift to all readers, hoping to awaken the spiritual light of your original nature, and stand with me at the starting point of civilization's return—to board the Prajña ship of wisdom and virtue for "the life of dedication," and bravely advance toward the non-dual shore of omnipresence and wondrous brightness.

Jiaolong Culture, a new human civilization and culture named after Jiaolong Lingshan, was founded by Professor Zhang Jiankun. Relying on his innate great wisdom and extraordinary perseverance, combining modern scientific and cultural knowledge, he established it through on-site investigation and personal certification. Jiaolong Culture was introduced into the human world in line with historical trends and the needs of the times. It aims to guide people out of the plight caused by hardware civilization by purifying the mind, perfecting the personality, increasing the wisdom and sublimating the realm. Over the years, on the seemingly ordinary path of Teacher Zhang's life, selfless dedication has become the core of his outlook on life and values, embodying the endless extraordinary within the ordinary. His wisdom, kindness and compassion truly earn the respect and admiration of us cultivators and students. Under his guidance and example, Jiaolong Lingshan has become a pure land embodying the true meaning of the return of Jiaolong Culture to naturalness, and meanwhile, the outlook on life of dedication advocated by Jiaolong Culture has naturally become a symbol of people's sincere practice and cultivation! Through the selfless dedication and unremitting efforts of my beloved teacher and countless people from all over the country and the world, Jiaolong Lingshan has been transformed from a barren mountain into a modern pure land. People from all over the country and the world come to Jiaolong Lingshan to learn Jiaolong Culture, purify their minds, perfect their personalities, enhance their wisdom, and sublimate the realms. Although the practitioners and cultivators of Jiaolong Lingshan come from all over the country, the relationship between the people here is very close and harmonious, just like brothers and sisters in a family. The selfless dedication practiced by people here is not rhetoric; the life of dedication established by

people here is not an empty slogan. At Jiaolong Lingshan, form and content are united, theory and practice are inseparable, the nature and appearance are organically combined, and compassion and wisdom are wonderfully fused, which has shaken the darkness of countless ignorant people and awakened the wondrous brightness of countless people's conscience. Dear friends, when you step into Lingshan, set foot on this pure land, and immerse yourself in the life of dedication, you begin to return from this starting point, playing the resounding songs of your life of dedication.

As an important part of Jiaolong Lingshan's Return Culture and a basic step in the return operation, selfless dedication dispels the noise of utilitarianism and the bustle of modern life with its unstoppable purple radiance and brilliance, fully creating a wonderful world full of mind purification, personality perfection, wisdom enhancement, realm elevation, and return to naturalness. Jiaolong Lingshan practices and implements the "Four No-Charge Rules", which include free accommodation, free meals, free medical treatment, and free entrance tickets. This has become a condensed expression of the selfless dedication spirit that has characterized the development of Jiaolong Lingshan over the past decades. These indisputable facts truly confirm the operability of the life of dedication advocated by Jiaolong Culture, and more clearly reveal the endless true meanings deeply hidden in the return and tracing to the original source of Jiaolong Lingshan. On the contrary, behind these "Four No-Charge Rules" conducted at Jiaolong Lingshan are countless voluntary "not-frees" made by Teacher Zhang and a large number of selfless contributors, voluntarily paying for meals, accommodation, transportation, heating and so on. Here, the "frees" and "not-frees" are seamlessly integrated into one. For decades, with a kind and compassionate heart, Professor Zhang has been practicing the life of selfless dedication, enduring what others cannot endure, and giving what others cannot give. Unless you witness it with your own eyes, you will never believe that in our era of rampant materialism, there is still a group of people practicing selfless dedication and altruism in China's Jiaolong Lingshan Mountain. Fortunately, as a lost wanderer, I have come to Lingshan, and I have witnessed these, and I have been conquered! Dear friends, please think about it: Is there any other place on the vast earth practicing selfless dedication like Jiaolong Lingshan, a modern pure land? Of the countless people on earth, how many can establish the life of dedication? Undoubtedly, apart from those who have a profound understanding of the life and penetrate the original source, no one else can follow the original nature to create selfless dedication and set an example to establish the dedicated life. Teacher Zhang leads by example and guides others by action. Although practicing selfless dedication every day, he is forever in the one-appearance state of non-duality, where everything is the direct manifestation of the nature wisdom.

In the twelfth lunar month of 1999, when the weather was extremely cold, Mr. Zhang was invited to travel westward to publicize the outstanding traditional culture of Confucianism, Buddhism and Daoism as well as Jiaolong Culture at symposiums and report meetings in Xinjiang, which lasted eight days. At these symposiums and report meetings, he provided thorough and ultimate analysis of many issues that people are concerned about and puzzled about, revealed the limitations of the human level and realm, advocated that people should establish the correct outlooks on the world, life and values from a regular and scientific perspective, encouraged people to break away from the stupid mind of their vulgar views, and guide them to continue and carry forward the wisdom-life of sages and worthies, in the hope of creating a noble atmosphere where everyone can build the dedicated life to facilitate the true return of mankind from "hardware civilization" to "software civilization".

In 1999, which was a "big-number" year, Jiaolong Lingshan held two seminars on Jiaolong Culture with the theme of "the life of dedication". The people of insight present at the meeting were full of enthusiasm and spoke freely, all being infected and inspired by the

spirit and strength of dedication they heard and witnessed at Jiaolong Lingshan. Teacher Zhang also gave a keynote speech on "the life of dedication", emphasizing the necessity and scientific laws contained in establishing the life of dedication. All the favorable weather and geographical advantages in today's world demonstrate an infinite profound meaning of human returning to naturalness. He sincerely stated: "The life of dedication is a highly civilized characteristic of human society. The establishment of the life of dedication is not only the mind and practice of sages and worthies from ancient times to the present, but also the common ideal and goal pursued by human society. Jiaolong Culture understands, comprehends and practices the life of dedication from a regularized and scientific perspective, and regards the solid foundation of understanding as the reliable operation of human civilization and our ideal pursuit, so that people can eventually return to naturalness from the worlds at different levels of matter, energy and information." When you listen to it, Jiaolong Culture dispels your confusing fog, and when you learn it, you will benefit from the serial books of Jiaolong Culture. There is no need to elaborate on these.

Teacher Zhang's earnest words and teachings in his diligent promotion of the Dao of sages and worthies are innumerable, and what we learners have comprehended is only one or two out of ten. Due to space limitations, what is published today is also only one or two out of ten. To my relief, small as a dewdrop is, it can reflect the seven colors. It is the same with the articles chosen in this book. Although the principles of the great Way are profound and abstruse, the passages selected are easy to understand; although the content is novel, its language is colloquial and suitable for the general public, and the wisdom and virtue of sages are still vividly and fully displayed between the lines. When I immerse myself in it and read it calmly, I just feel that the wisdom of the sages is not only like a clear spring moistening the dry land but also like a lotus fragrance seeping into my heart and spleen. Although limited by the level of my physical body, it is difficult for me to fully understand my teacher's lofty realm. However, through systematic research, I fully comprehend that Jiaolong Culture is closely related to Confucianism, Buddhism and Daoism, and that they share the same original root and original source. Meanwhile, a flat and broad road about how to be a person, how to be a good person, and how to be a sage has emerged naturally from the depths of my mind, arising and extending higher and further…

Every life is composed of software and hardware. Although the hardware of life is constantly changing, the software of life never dies. In the long cycle of life, it is extremely difficult for a life to appear in the human form. It is also extremely difficult to be born in "the middle country", a place with the civilization and culture of Confucian, Buddhist, and Daoist sages, and it is once again extremely difficult to hear about the Buddhadharma and encounter a wise and enlightened teacher with Dao and virtue. Although it is extremely difficult to obtain a human body, you have already obtained it; it is very extremely difficult to be born in the middle country, you were already born in China now; it is incredibly extremely difficult to hear the Buddhadharma and Dao, you have already heard them now; and it is also incredibly extremely difficult to encounter a wise and enlightened master with wisdom and virtue, you have already encountered one today. Now that you have overcome all obstacles and have all the conditions of favorable time, geographical advantage and human unity, why not seize this rare opportunity to cultivate the supreme Way to achieve eternal liberation? If you miss this once-in-a-lifetime opportunity, you will be ashamed to face heaven and earth, your parents and your conscience. Although I have limited knowledge and talents, I still try my best to write this "Foreword", taking this rare opportunity to express my thoughts and sincerely advise all humane and virtuous people who are destined to cherish this life and make good use of it. Adhere to loyalty and filial piety, promote humaneness and righteousness, manifest the bright virtue, rest in the supreme goodness, and

practice the mind method of Confucius' Zhongyong and utmost sincerity. Block the six doors and shut the entrances, return to the root and restore the destiny, knowing permanence is called brightness, and master Laozi's Dao and virtue of naturalness and non-doing. Manifest the mind and nature, penetrate the true appearance, cultivate the six perfections, the ten thousand practices and the four boundless minds, and personally certify Shakyamuni Tathagata's wonderful mind of nirvana. Returning to the source, one perceives the nature is not dual. However, there are numerous expedient approaches leading to the origin. Any quote or famous saying that can guide people to manifest their original mind, recognize their original nature, and achieve the original source is a sage's saying that is trustworthy and feasible.

As a lover of Jiaolong Culture, I sincerely hope that all knowledgeable and destined people under heaven, when studying the culture of sages and worthies, can have a wise eye and adopt a modest and scientific attitude and a method of integrating subject and object, through quiet contemplation and careful reflection, so that they can wholeheartedly appreciate the character, conduct, words and teachings of the sages and worthies of ancient and modern times, and emulate those better than themselves, bravely board the ship of dedication and willingly fit in with the furnace of nirvana, practicing it together, investigating it together and verifying it together in order to personally certify the original nature of true thusness. By doing so, not only can everyone achieve the ultimate perfection of their wisdom and morality, but there can also be a comprehensive return of human civilization, and the realm of the original source is precisely at the present moment!

Sage sayings are innumerable; great Dao transcends words and thoughts; my master's teachings are also abundant, and their meanings are inexhaustible. However, as long as you can delve deeper into them, the benefits are certain. Because I firmly believe in the motto of dedication, the true meaning of dedication, and the power of such dedication, I firmly believe this book will bring you endless dharma bliss. With this book, you will merge into dedication, enjoy dedication, and ultimately reach the supreme realm of non-thinking!

When you reach such a lofty realm, this is exactly what I hope for! This is my foreword.

Li Cuihong, at Jiaolong Lingshan

The Second Edition Note

The value and significance of life exists in selfless dedication to others, the public, human society and mankind. Why? It is because only through dedication can people realize the value of the existence of life; only through dedication can people lead a life of wisdom; only through dedication can people make the light of life never-dying; only through dedication can people create a happy and fulfilling life without interruption; only through dedication can people attain great freedom and great ease; only dedication can be the eternal and unchanging theme throughout the ages; only through dedication can people completely change the program of their lives; only through dedication can people sublimate the realm of their lives; only dedication can represent the mind ground Dharma-door of ancient sages and worthies; and only through dedication can people reveal the originally innate prajna wisdom.

Ultimately speaking, there is only one correct path to follow in life, and that is dedication, which is also the correct direction for the development of human society. Dedication is the great wisdom revealed by the sages and worthies from the distant ancient times to the present, as well as the most sincere and most earnest teachings of the sages who have compassion for the world. The reason why sages become sages is that they have been practitioners of the life of dedication for countless eons. Only through the life of dedication can people benefit themselves and others. Ultimately, only the life of dedication embodies the ultimate truth consists.

Everyone in the world wants to benefit themselves, but they don't know that only through selfless and altruistic dedication can people truly benefit themselves. Ordinary people lack correct understanding, and they only seek to benefit themselves through selfishness and egocentrism. Therefore, not only can they not benefit themselves, but they harm themselves, causing them to be in pain and suffering for countless eons and unable to escape, which consequently leads to their low wisdom, inability to elevate their level and realm, and being forever trapped in the cocoon of egocentrism and self-interest, unable to be liberated at all. What's even more terrifying is that they will fall lower and lower, forming a terrible vicious circle. So, how do we people sublimate our level and realm? How can we forever free ourselves from the torment of pain and afflictions? This is exactly what this book reveals and teaches—to thoroughly establish the ultimate and perfect life of dedication.

Among the books in the Jiaolong Culture series, the easiest to understand is this book: The life of dedication (Book One). Since its publication, this book has been deeply loved and welcomed by readers. The reason is that this book expresses the most profound truth in the simplest language. At the time of the republication of this book, we have added some new chapters on the basis of the original content. After the article Cultivate the Mind and Nourish the Nature by Living the dedicated life, all the content is newly added. Please pay attention and enjoy it as you read these chapters.

The newly added content mainly expounds the mechanism and principle of the life of dedication, so that people can understand why to establish the life of dedication, what the value and significance of establishing the life of dedication are, comprehend the wisdom and understanding of the dedicated life, master the mind ground and realm one must possess to build the dedicated life, and know how to specifically practice and implement the life of dedication. With theoretical guidance on the mechanisms and principles, plus specific, practical and operational methods, this book can easily help people understand the true meaning of life and specifically implement the life of liberation and freedom. Time flies, but our lives are short. Here, we sincerely hope that our readers and friends can benefit from this book and truly fit in with the noble and quaint realm of the life of dedication. …

The Editorial Board of Jiaolong Culture (Return Culture)

南無釋迦牟尼佛

Namo Shakyamuni Buddha

Volume One: A Popular Edition

Get to Know the Life of Dedication

—Extracts from Talks at the Symposium in Xinjiang

First of all, on behalf of the people from Lingshan, I would like to express my heartfelt thanks to all of you for such a warm welcome and meticulous care! (Applause) Before coming here, I imagined that it would be very cold in Urumqi, so I mobilized everyone to put on their cotton-padded pants, cotton-padded clothes and thick sweaters. Now it seems that it is not too cold here, similar to the weather in Tianshui, which may be the result of our inner warmth. Because we are warm inside, the outside environment has also "become warm". On the train, we said jokingly that Lingshaners (the people in Jiaolong Lingshan) always go from cool places to hot places in summer, and from warm places to cold places in winter (Jiaolong Lingshan is located in Tianshui, with a pleasant climate, cool in summer and warm in winter). It is the first time that most of us have come to Xinjiang. As the train entered Xinjiang, a vast expanse of Gobi unfolded before us. While some found it desolate, I felt a sense of peace and exhilaration — it's so spacious! All of you have been to Tianshui. The climate conditions in Tianshui are relatively good, and the environment in the forest area is even better. However, Tianshui is surrounded with layer upon layer of mountains and peaks, so its view is not as open and vast as in Xinjiang. When the train we took entered the Hami area, what was revealed in front of us was the endless Gobi Desert, which was a completely different scene. When we saw the vast Gobi Desert, our hearts felt refreshed and our thoughts became cheerful. Later, when we arrived in Urumqi, many people at the train station greeted us with smiles. There was a heartfelt connection between us, making the atmosphere very harmonious.

Just now, Mr. Shi read out the letter from Mr. Yang, a retired veteran cadre of Nankai University whom I met in Tianjin when I attended a conference. At that time, I didn't know this old gentleman. Later, he came to Lingshan to talk to me and said that when I introduced Lingshan's "Four No-Charge Rules" and the spirit of selfless dedication at the conference, he felt very puzzled, and that he had a serious doubt whether what I said was true or false. He said, "To be honest, I didn't believe in what you said in my heart". I said, "It's normal for you to think this way, and it's in line with the habitual thinking and understanding of ordinary people, but seeing once is better than hearing a hundred times. You can make a field trip yourself." Later, he personally came to Jiaolong Lingshan with a group of foreign students who had studied at Nankai University. They stayed in Lingshan for a period of time. This old gentleman was particularly enthusiastic. Though already in his seventies, he went to work on the construction site every day, saying that he must experience the labor. Just like this, he worked every day and stayed in Lingshan for many days. Before leaving Lingshan, he insisted on donating his woolen pants and sweaters to others. I said, "This is not acceptable. If you donate your personal clothes to someone else, we'll have to worry about

you! Are you helping me or causing trouble for me?" He insisted on donating these clothes, saying, "I retired early, and my salary is low. Although I'm not financially well-off, I must donate something to others!" I said, "It's very great that you can have this heart and this understanding." Finally, after we persuaded him repeatedly, he kept the clothes for himself. After his trip to Lingshan, he was deeply moved, and later wrote many poems and articles expressing his emotions towards Lingshan. The letter that Teacher Shi read just now was written by him.

◎ The spirit of Jiaolong Lingshan and the connotation of Jiaolong Culture are more convincing when conveyed through the sentiments of these people than through those of us—staff members of Jiaolong Lingshan and those who frequently visit Lingshan. Mr. Yang has two comments on Lingshan: "Wash the mind and educate people", and "The value of human life exists in dedication". What we discussed with him was mainly about the views and understandings of the life of dedication in Jiaolong Culture. After returning from Jiaolong Lingshan, he realized that the value, happiness and significance of life lie in selfless dedication. People from all walks of life who have come to Lingshan, from ordinary citizens to veteran cadres and professors, all share a common understanding that what makes Jiaolong Lingshan attract people and arouse people's conscience is the spirit of selfless dedication that she advocates.

At this time, a problem arises: Have all the people in Jiaolong Lingshan attained this high level of selfless dedication? I have explained this problem many times. Jiaolong Culture regards selfless dedication as a goal of struggle, and it is also the spirit advocated by Jiaolong Lingshan. Have we all achieved selfless dedication now? I have said many times that my desire for fame and fortune is still quite strong. Lingshan advocates selfless dedication. Looking into my own heart, it is not true to say I have made no contribution at all; nor is it true to say I have achieved selfless dedication. Why? Adding the word "selfless" before dedication is an extremely high level and realm. We each make different dedications to others and society, but their scope, degree and nature are different. For example, your care, love and upbringing of your children are also a kind of dedication, which are an obligation from the perspective of citizens' legal responsibility, but from another perspective, they are also a kind of dedication. Dedication has its size and scope, but adding the word "selfless" before it would mean too much weight, and it is too heavy! So, I have repeatedly emphasized that our staff have not reached the lofty level of selfless dedication, and "selfless dedication" is still a slogan. Others have a good impression of Lingshan and believe that the Spirit of Lingshan is selfless dedication, which is a high praise and glorification! We also promote and advocate selfless dedication to some extent, and some people believe that people in Lingshan are all selfless dedication practitioners, which is an illusion. As the saying goes, "Family scandals should not be exposed to the public" but let's just publicize some in our "home" today, hahaha…. The purpose of exposing family scandals in the "home" is to turn scandal into good conduct. We need to advocate the life of dedication, especially the life of selfless dedication. To implement the life of dedication in everyone, it must first be implemented in those who advocate dedication. Specifically, the life of dedication must be embodied in us staff of Lingshan. The staff of Lingshan must set an example in this regard. It should be said that the staff of Lingshan must make greater achievements, and only in this way can we live up to the expectations of the world. If the staff of Lingshan cannot do this, then we are deceiving the public so as to build up a reputation.

How can we practice dedication, and even selfless dedication? If we treat dedication as a performance—deliberately putting on a show for some purpose—our actions become hypocritical, or even a calculated scheme with ulterior motives. Can such "performance" be sustained? Yes, it can. People can put on a hypocritical front for three to five or six years, or

even longer. However, I believe that the spirit of dedication at Lingshan should be manifested naturally, flowing forth spontaneously rather than being deliberately contrived. Then, how can we achieve such a naturally flowing spirit of dedication?

First of all, we need to have a profound understanding of dedication, and the key to this is to solve the problem of motivation for dedication and to understand where the motivation lies. That is to say, why must we practice selfless dedication? To practice selfless dedication, we must have a motivation. Once a visitor from another place told me he didn't believe the selfless dedication in Lingshan, saying that selfless dedication was false and deceptive. I think what he said was very straightforward, very good, and very motivating. Why? If someone asks you, "Why do you practice selfless dedication?", how will you answer the question? Maybe you will say you have communist thoughts, but most people don't have such a faith. They may think what you are doing is unrealistic. Because if we want to achieve communist thoughts, we must also have a foundation of understanding. Therefore, whether there is communist ideology or selfless dedication, the first thing to solve is the problem of understanding. That is to say, if you want to practice dedication, you must find the motivation for dedication. Only by doing so can you have a true realm and practice.

On the eighth day of the twelfth lunar month, I gave a lecture about the selfless dedication of Shakyamuni Buddha. Shakyamuni Buddha attained enlightenment under the Bodhi tree. What did he realize after his awakening and enlightenment under the Bodhi tree? Part of what he awakened to is establishing a life of dedication—that is, to build or live a life characterized by dedication. Shakyamuni Buddha advocated for a life of dedication, and this is a manifestation of his awakening to the Dao. What is the fundamental value and significance of human life he realized? It is the life of dedication. Additionally, some other doctrines and theories, whether it is the Prajna Sutra, the Dharma Flower Sutra, or the Flower Adornment Sutra, as well as the widely circulated Diamond Sutra, the Heart Sutra, and the Shurangama Sutra, including the Amitabha Sutra that people often recite, all involve the truth of the dedicated life. The purpose of explaining the truth to others is to raise their understanding and awareness. Only by explaining the truth clearly can people have understanding and awareness. According to Buddhist theories, when we are able to recognize that "the five skandhas are all emptiness", we will have reached a very deep level of understanding. So, how do we live after realizing that "the five skandhas are all emptiness"? Since you realize that form, feeling, thought, movement and consciousness are all emptiness, that is, absolute vacuum, how can you embody this understanding that "the five skandhas are all emptiness" in daily life? In a word, your way of survival, as well as your words and actions in life, must demonstrate selfless dedication. The life of selfless dedication is the way of life that Shakyamuni Buddha realized under the Bodhi tree, and it is also a precious wealth and theoretical doctrine he left for human society. Coupled with his exemplary role of the unity of knowledge and action as well as the agreement between words and deeds, Shakyamuni Buddha has set an example for us humans on how to lead the dedicated life. Since we talk about selfless dedication, you have to ask, "Why must we practice selfless dedication?" All the sages and worthies, including Shakyamuni Buddha, are elaborating on this issue and these truths. Jiaolong Culture is also exploring this issue, and has proposed the division of world levels, in order to study this proposition in depth. There are three levels of the worlds, that is, the information world, the energy world and the matter world. Different worlds correspond to different attributes and states. We live in the matter world, and the selfish minds, distracting ideas, greedy desires and delusional thoughts that embody the fundamental laws of the matter world correspond to our human attributes and states in the matter world. The purpose of advocating the life of dedication is to transform us from the matter attributes and states into the energy attributes and states, and then from the

energy attributes and states into the information attributes and states. From the evolutional law of the original source of the world and the returning and tracing-back process, it is inevitable that people should establish the life of dedication. If you don't have the spirit and practice of the dedicated life, it is impossible for you to complete the transformation of such attributes and states. This is a prerequisite.

◎ To transform oneself from the states and attributes of a low realm to the states and attributes of a high realm, one must possess the life of dedication. Otherwise, one cannot complete the transformation from realm to attribute and then from attribute to state. Why? This is because one's realm determines one's attribute, and one's attribute determines one's final state. In Buddhadharma, Bodhisattvas must cultivate the six paramitas. The first paramita is giving, also known as almsgiving, charity or donation. Fundamentally speaking, giving embodies the spirit of dedication. The so-called giving is nothing but dedicating to others! There are three kinds of giving: the wealth giving, the Dharma giving and the fearlessness giving. The wealth giving refers to both financial and material contributions; the Dharma giving refers to the dedication of thoughts, philosophical principles and wisdom; the fearlessness giving refers to the dedication of the spirit, words and deeds that help others eliminate fear, distress, and sorrow. No matter what kind of giving it is, there is a common purpose and a common sentiment, which is "dedication"! The so-called dedication is to give to others and regard giving to others as a pursuit of joy in life. This is a natural outflow of the noble realm and a manifestation of the value of wisdom and civilization. This requires people to possess the life of dedication from the transformation of different levels and different worlds, and this is also where the motivation for people to practice the life of dedication lies.

In addition, from the perspective of the relationship between "software" and "hardware" in Jiaolong Culture, it is also necessary to establish the life of dedication. This is because the orderliness of "software" and "hardware" is a manifestation of the understanding and practice of the value of building the dedicated life. The human body is composed of "hardware" and "software", and it has two attributes. That is to say, there are two development directions: one direction is to follow the periodic and cyclic law of the matter world, meet the needs of our "hardware", absorb matter and energy, and maintain the dissipation of the period and cycle of our physical bodies. When we strengthen ourselves in this direction, we will inevitably create an instinctive attribute of contention, greed, robbery and plunder. This instinctive attribute, when embodied in human nature, is a low-level "evil" nature. Moreover, the instinctive contention, greed, robbery and plunder will inevitably give feedback to the "software" as disordered and negative "poisoning" signals, causing our "software" to become disordered. The development in this direction can make the proportion and specific weight of people's material attributes become larger and larger. In this case, it would be too difficult for us to reverse from the material level to the energy level, and from the energy level to the information level. Just like launching a rocket, if it's too heavy, it cannot take off because it will consume more energy. What is another direction of development? It is to develop in the direction of orderliness of "software", and to achieve a high degree of orderliness of the "software", that is, to "rest in the supreme goodness" and manifest "the bright virtue" of the original nature. This is the restoration of innate spiritual light and wisdom, and the realization of manifesting the mind and seeing the nature, tracing back to the original nature and returning to trueness. The high degree of orderliness of the "software" reflects the nature's attributes, that is, selflessness, desirelessness, non-doing and naturalness. The high degree of orderliness of the "software" is the embodiment of the selfless, desireless, non-doing and natural original nature of the original source of human evolution. The original nature is a kind of high-level "goodness nature" shown in the human

nature. To develop in the orderly direction of "software", we must fight against our instincts, as well as the words, actions and thinking that our instincts embody, that is, the selfish minds, distracting ideas, greedy desires and delusional thoughts based on contention, greed, robbery and plunder. This process of fighting against instincts is the self-perfection process of purifying the mind, perfecting the personality, sublimating the realm, and increasing wisdom, which the ancients called "cultivation and refinement". Through this self-perfection, a kind of ordered signal will be inputted into our "software", so that a benign and orderly feedback will be formed, which makes the degree of orderliness of the "software" that has been "poisoned' by instinctual indulgence increase day by day, restores and manifests our innate original nature day after day, and finally lets the original nature of our innate spiritual light and wisdom be fully revealed.

This process of revealing the original nature, to put it bluntly, is the process of fighting one's own selfish minds, distracting ideas, greedy desires and delusional thoughts, that is, the process of conquering the ego and making the "software" orderly. And when you fight your selfish minds, distracting ideas, greedy desires and delusional thoughts, your actions can only be manifested in dedication. On the other hand, only by showing dedication can you demonstrate that you are fighting against your instincts and overcoming yourself. In this way, when the original nature is revealed, the content of our life is naturally the spirit, words and deeds of selfless dedication.

Just now, I explained from the transformation between different worlds and the requirement for orderly "software and hardware" of the human body that people should establish the life of dedication, and also meanwhile demonstrated that the value and significance of human life exists in dedication! Let's think about it. What kind of life will we lead if we don't lead the dedicated life? Will it be a happy life or a miserable life? All the sages and worthies at all times and in all countries have used their wisdom to explain this issue. Leading the dedicated life is the happiest life! So, the happiest people are those who practice selfless dedication! On the contrary, those who live a greedy and selfish life naturally lead the most painful lives. Let's start with simple examples instead of philosophical principles and theories. Assuming you have been in a state of tense interpersonal relationships, living in an environment full of competitive, greedy, robbing and predatory thoughts and behaviors. When you live in this atmosphere and state, no matter how many advantages you gain, how many personal gains you bring, or how many greedy desires you satisfy, the shadow of inner unease always accompanies you when you reflect on these "gains". I mentioned the day before yesterday that when a thief steals someone else's belongings, his greedy desire seems to be somewhat satisfied. However, he will not have a quiet conscience. As a saying goes, "He who does not violate his conscience does not panic at the knocks at his door in the middle of night." An upright person sleeps soundly at night. No matter who wakes him up in the middle of the night, he remains calm and composed, free from any pressure. However, for a thief, the situation is different. After a thief steals something, he is always afraid that someone will find him, so with such an alarmed mind, even if he sleeps, he cannot be at ease. If someone knocks on his door or if someone's footsteps are a bit louder in his ears, he won't be able to sleep. Do you think this kind of life is a happy life or a painful one? Of course it is a painful one! When you gain a little "satisfaction" through theft, are you painful or happy? You are certainly painful. For example, when a person has embezzled a lot of money, although he may have some "satisfaction" and be materially more abundant and temporarily satisfied with his food, clothing, shelter and transportation, can he find peace in his mind? No, he can't find peace in his mind! He is accompanied by constant panic and fear, and any sudden knock on the door can make him panic or run away.

When I explain these truths to some people, many of them say, “Teacher Zhang, you are wrong. Now, the situation has changed. People nowadays are not so good as you think. Those people are now so corrupt that they feel at ease and justified when embezzling public funds!” If that’s really the case, it means they are “too pitiful”! Because they have already become so ignorant! Aren’t they “pitiful”? People should be aware that there are objective laws in nature and human society that are independent of human will. Laozi said, “The Dao of heaven reduces the excessive to make up for deficiency.” “The heaven net casts wide, and its meshes are sparse, yet nothing slips through.” Seen from the perspective of deeper-level laws, when people are ignorant to the point of reckless greed, they are truly “pitiful”. Since there are such ignorant “pitiful” people, we must now create an environment and atmosphere to revive the conscience of such stupid, pitiful and greedy people. It is precisely due to the lack of such a good environment and atmosphere, coupled with their stupidity and ignorance, that their conscience has been extinguished, so they feel at ease to embezzle public funds and engage in corruption. They are like pigs in the pigsty, who also feel at ease. Pigs don’t know they are dirty and miserable, but in people’s eyes, they are dirty and miserable! It is precisely because pigs themselves do not know dirt or suffering that they feel at ease. If you tried to move them to a clean place, they wouldn’t appreciate your kindness, protesting, “Why? Leave me alone. I love to stay in the latrine!” Pigs will say so, which is a manifestation of their pitiful ignorance. The intelligence of pigs is very low. So ignorant are pigs that they do not know the level and realm of their actions, nor do they know they live a wretched and pitiful life. You feel that pigs live pitifully and painfully, which is a view you have when looking down the low realm of pigs from the high realm of humans. This is a psychological feeling and understanding of the pigs’ low realm from the high realm of humans.

Please think about the following questions: “What is pain? What is happiness?” For pigs, they don’t feel that living in a pit of feces and urine is painful, but for humans, it is very painful. If someone was forced to live in a pigsty or in a pit of feces and urine, it would be unimaginable pain for them. But for pigs, it feels very natural. It seems that this principle is very simple and everyone can understand it, but the philosophical principle and significance here are very profound. The understanding of the philosophical principle and significance revealed by the example still needs to be based on the understanding of the life of dedication, that is to say, pain and happiness are actually a kind of understanding and feeling you have. Different levels and realms will give people different understandings and feelings of happiness and pain. The happiness and pain you perceive are feelings of the level and realm of understanding you are in. Of course, the example of pigs and humans we gave may be too extreme. So, here is another example: let’s compare Lei Feng with others. In the eyes of the Chinese people, Lei Feng is the embodiment of selfless dedication. Then, when comparing Lei Feng with a corrupt official—though both are human beings—Lei Feng felt that after dedicating himself, he had gained the greatest enjoyment and the deepest psychological comfort; however, a corrupt official would think that the degenerate life he obtained through corruption was a form of enjoyment. So, is the life of the corrupt criminals happy or painful? It depends on the realm and understanding you are at when talking about this issue. Different people have different views. In the eyes of corrupt criminals, the money obtained through corruption brings them not only material enjoyment, but also psychological satisfaction, which proves that they are capable and powerful, but from the perspective of the law and the public, they are criminals. Some people believe that accumulating more money and enjoying more material possessions are the true happiness. Those who have this kind of understanding are filled with selfish minds, distracting ideas, greedy desires and delusional thoughts, which come from the understanding and feeling obtained from the level

of human instincts. People with the attributes of such low-level human nature always regard having more money and material enjoyment as feelings of happiness. Many people believe that having more money, higher status, and greater fame is the key to happiness. This is not wrong at the level of ordinary people's understanding, so this kind of understanding and feeling is considered natural and normal by them. However, from the level and realm of Shakyamuni Buddha, wealth and high status were not the source of happiness. He believed that making him king was also a pain, not happiness. The happiness he pursued was different from what we ordinary people pursue, which was why he tried every means to leave home to cultivate and explore the absolute truth of the universe and life. Not only did the people in his royal palace not understand this, but also his relatives and friends, and even his subjects did not understand. To what extent did they not understand him? Finally, Prince Siddhartha had no choice but to leave secretly and devote himself to cultivation.

Please think about it: What truth did Prince Siddhartha awaken to under the Bodhi tree? His awakening to absolute truth under the Bodhi tree did not happen in an instant; it was a gradual process. He had long seen that birth, aging, sickness and death are all sufferings. But in our eyes, birth, old age, illness and death are not sufferings but natural laws. So, we feel that birth, old age, illness and death are all normal. What are these feelings? They are understandings and feelings we have when at the material level and realm. When we elevate our realm and level and look back, we will find that our life at this level is very painful. We see that pigs are very painful, and they only live for one year before being slaughtered. Their life span is only one year, and they live in a very lowly and painful way. When compared with human life, the life of a pig is very short. Our human life, even if we live to be a hundred years old, when compared with the operational laws of the universe, of the energy level, and of the information level, is just like the fact that a pig lives for a short year. In the eyes of those high-level life forms living in the energy world and the information world, our human life is also a very, very short moment. Shakyamuni Buddha realized that human life is a "bitter and short" life, which is full of the suffering of birth, aging, disease and death, and other sufferings. In such a "bitter and short" journey of our human life, what kind of outlook on life should we adopt so as to make this "bitter and short" life happy? The answer is very clear. This is what we are talking about: Only the life of dedication can be a happy life!

People have grown accustomed to our current state of existence and regard birth, old age, illness and death as natural laws. This is the level of understanding and realm we currently inhabit. Precisely because everyone stays at such a level of understanding, people all take it for granted and feel that everything is just as it should be.

Everything in the matter world has a life span. An ordinary human life is no more than a hundred years. The life span of the sun is just longer, yet it also has its own life span. Some theories suggest that the sun is now in its middle age, and in a few billion years, its current state will come to an end. The earth has a life span, rocks have a life span, and everything in the matter world has a life span, only varying in length. The entire matter world also has a life span. From the perspective of different world levels (matter, energy and information), the whole matter world undergoes both evolution and return, for where there is an origin, there must be an end. As Friedrich Engels pointed out in Dialectics of Nature, "To live means to die."

The level and realm we perceive and understand is the level we currently possess. At our level and realm, advocating selfless dedication and the life of dedication will be seen as a joke and not believed by most people. It is natural and normal for ordinary people not to believe in such high-level human pursuits. From ordinary people's understanding, it is quite normal not to be familiar with or understand Jiaolong Lingshan and Jiaolong Culture.

However, most people will come to have a new understanding after they gain a deeper insight into Jiaolong Culture.

When it comes to dedication, people at different levels and realms have different understanding standards of dedication. From the perspective of ordinary people's level, realm and understanding, the spirit of dedication and the "Four No-Charge Rules" of Jiaolong Lingshan are difficult to comprehend. As they stand in sharp contrast to real-world conditions, ordinary people cannot accept them. However, from the realm of Shakyamuni Buddha and Guanshiyin Bodhisattva in Buddhadharma, the so-called "selfless dedication" of Jiaolong Lingshan is not truly selfless dedication, because that is a spirit every citizen in society should possess. To regard a spirit that people ought to have by nature as "selfless dedication" would be a joke in the eyes of sages with high realms. Why? Because the connotation of selfless dedication as understood by Buddhas and Bodhisattvas is different from that understood by us ordinary beings. You see, the life of Sakyamuni Buddha embodied selfless dedication. He renounced the throne, relinquished the kingdom and had no greed for beautiful women. Instead, he personally carried his alms bowl and begged for food from door to door. Sakyamuni Buddha preached the Dharma to all but never accepted any form of remuneration. He took in thousands of disciples yet charged no fees for accepting them as his students. For forty-nine years, he delivered countless Dharma talks, never uttering a word of complaint or weariness, nor harboring any resentment or grievance. Shakyamuni Buddha showed great kindness and compassion for all sentient beings and dedicated himself selflessly to them all. This was the realm of selfless dedication as understood by Shakyamuni Buddha. However, from the transcendent perspective of Buddhas and Bodhisattvas, they would say that the dedication demonstrated at Jiaolong Lingshan is illusory, falling short of true selfless dedication, or that the dedication of Lingshan is too trivial and of a low level. Why is this? Because most of our acts of dedication are dedication with appearance, carried out with purposes of varying degrees. Thus, there is a fundamental difference between the dedication of Lingshan and the high-level dedication that is no appearance and completely selfless. The root cause lies in the disparity of realms and levels. Naturally, ordinary people would also claim that our so-called selfless dedication is false, for the spirit of dedication upheld by Lingshan transcends their comprehension. Hence, they deem it impossible to practice. This is simply because they themselves lack even the thought and action of selfless dedication, and consequently, they regard it as something unreal.

How can we establish the life of dedication? This requires a high-level realm, understanding and pursuit. Without such a high-level realm, understanding and pursuit, you will lack the motivation to practice dedication. Without the motivation to practice dedication, it is impossible to take actions of dedication. Why should we dedicate ourselves? This has become a crucial question for us to practice the life of dedication. Earlier, we drew an analogy between the levels of humans and pigs. When we think pigs are pitiful, it indicates that our realm and level are far higher than those of pigs. If we think someone or some kind of being is very happy, then our level is lower than theirs, or has already declined. Because those with a higher realm and level than us will see us as pitiful, ignorant and inferior; while we will see those with a lower level than us as pitiful, ignorant and inferior.

Therefore, we must first understand what level we are at and what kind of position we stand in the great thousand world. Without this understanding, we cannot understand the deep-level laws, which will also affect our motivation for eternal dedication. As was mentioned earlier, the world consists of three major levels, and we humans only exist on the matter level. Besides, there are still the energy level and the information level. The information level is different from the energy level and the matter level. The matter level and

the energy level are polarity worlds which are constrained by the periodic and cyclic law, while the information level belongs to the non-polarity world, which is not subject to the periodic and cyclic law.

Buddhadharma advocates nirvana. What is nirvana? In terms of state, nirvana refers to a state of neither birth (non-production) nor death (non-extinction); in terms of attribute, the attribute of nirvana refers to the pre-heaven original nature of human beings. When your Buddha-nature is revealed, you will possess the state of nirvana without leakage. On the other hand, when you attain the state of nirvana without leakage, your Buddha-nature will inevitably be revealed. Laozi's study of Dao requires people to cultivate virtue to conform to Dao and to only follow Dao. What is the attribute of the state conforming to Dao? The attributes of Dao are selflessness, desirelessness, non-doing and naturalness. In terms of human nature, a Dao cultivator first needs to achieve the state of selflessness and desirelessness. Only with such a selfless and desireless realm can a Dao cultivator have the attributes of non-doing and naturalness. Only with such attributes can you conform to Dao and attain Dao. Confucians require that people should "manifest the bright virtue" and then "rest in the supreme goodness". The "manifesting the bright virtue" in Confucianism corresponds to "virtue Dao", that is, "cultivating virtue to conform to Dao". The "bright virtue" refers to the Buddha-nature in Buddhadharma. To "manifest the bright virtue" means to have the Buddha-nature revealed, that is, to become a Buddha or to attain Buddhahood. Having manifested "the bright virtue", cultivators need to "rest in the supreme goodness"; having got the virtue Dao, namely, having cultivated virtue to conform to Dao, cultivators need to be selfless and desireless; having manifested the mind and seen the nature, having certified the fruition of nirvana, and having become a Buddha, cultivators need to reveal their kindness and compassion. This shows that the ancient sages had long realized the true meaning of the universe. Having known these truths and reaching the realm of sages and worthies, their common outlook on life as well as life practice is selfless dedication, that is, establishing the life of dedication. We ordinary people are far from being able to catch up with the level and realm of sages, so we should lose no time to emulate those better than ourselves, align ourselves with sages and learn from them. When we learn from Shakyamuni Buddha, we should learn about his perfection of personality, the natural flow of his kindness and compassion, his spirit of dedication and his perfect wisdom. When learning from him, we must understand the spirit of his life of dedication, rather than imitating him, thus losing our own individuality. For example, we don't have to beg for food just because Shakyamuni Buddha once begged for food. If so, in the face of the changed realm, we can only stubbornly adhere to the old way without knowing how to adapt. Because at that time, begging for food was feasible, but in this era, begging for food is not feasible. We need to be adaptable to changing circumstances. We need to learn the spirit of sages and understand their high-level spiritual connotations. The life led by those who have become Buddhas through manifesting the mind, conformed to Dao through cultivating virtue, and turned into sages through manifesting the bright virtue is the life of dedication, so dedication is the concentrated expression of the personality and spirit of sages. Therefore, the ancient sages taught us to practice "kindness, compassion, joy and giving", to "act without competing", to "rest in the supreme goodness". In short, we should have a complete understanding of the spirit of sages. Whether they are thousands of sutras or thousands of words, when implemented in our lives, they are exactly to advocate and establish the life of dedication.

◎ I said just now that we should understand what happiness and suffering are. In fact, happiness and pain are feelings of understanding the level and realm you are in. So objectively, are there such things as happiness and pain? It depends on which level you are speaking from. On a deeper level, there is no happiness or suffering! Why? This is because

through the cognitive state of “desire”, people cannot perceive the “wonder” level but the “periphery” level, that is, something superficial, so they cannot understand the essential. Form, feeling, thought, movement, and consciousness are all (truly) empty. This is a profound insight gained from the cognitive state of “no desire”. These are both profound understandings and profound laws. There are profound scientific truths behind them, but people have not yet extracted the scientific truths from them. What Jiaolong Culture aims to do is to decode and convey the truths and principles summarized by ancient sages and worthies to everyone in modern language, so that everyone can reunderstand them and deepen their understanding. Now we need to deeply understand the connotations of happiness and suffering. Happiness and suffering are built on the foundation of your understanding and on the different feelings of your levels and realms. By understanding this and looking back, we will know what happiness and suffering are. For example, in the past, the Chinese people believed that more children could bring more happiness. Is it true that more children bring more happiness? Every child has to go through ten months in the mother’s womb, which itself is very painful, and their birth is also a very painful experience. The process of birth, old age, illness and death spoken of by Shakyamuni Buddha refers to the life of every individual. As a mother, it is full of hardship and suffering to conceive, to give birth, and to raise children. As the child grows up, the mother still has to worry about him going to school, starting a family, building a career, etc. Until she dies, the mother’s worries, cares and love for the child have not disappeared. From this realm and understanding, having more children means more suffering. It is not that more children means more happiness. If you regard the idea of more children bringing more happiness as a spiritual pursuit, then of course you will feel very satisfied. Even if you have to worry and work hard every day, you still feel these things are not suffering, but rather the prosperity of your family. At different levels and realms, your perspective on understanding problems is different, and your understanding and perception of happiness and pain are also different.

Some people love to accumulate wealth, believing that the more they have, the better. However, some people consider wealth as a burden. There is a story about a man who had accumulated a lot of riches and was always afraid of others stealing and robbing him. He was so consumed by worry that he couldn’t eat or sleep properly, tossing and turning all night. One day, he always felt something pricking him, which made him unable to fall asleep. After lighting the lamp, he noticed a hair on the cotton-padded mattress. The master was very angry with the servant and criticized him for not sweeping the bed clean, which made him unable to sleep. Was the hair really to blame for his master’s inability to sleep? Certainly not! It was the rich master’s worrying about his money that caused his inability to sleep. It was his money that made him so sensitive that even a single hair could have a negative impact on him. It can be seen how much suffering the riches had brought him! However, the suffering that money brought to this old miser went far beyond these. When he was old, he had new troubles. He began to worry about how to divide the wealth among his sons. What if the distribution was uneven? After the old miser distributed the money to his sons, he had new worries. What if his sons couldn’t keep his property? What if his sons squandered his property? The rich miser never stopped his worries about his money and property. His wealth really brought him no peace. When he accumulated his wealth, he worked hard from morning to night and endured countless hardships. In order to gather wealth and keep wealth, he suffered all kinds of pain, and even on his deathbed, his wealth did not bring him peace. Please think it over. What did his wealth bring him, happiness or suffering? Seen from a higher level and realm, this miser had been tormented by the wealth all his life, enduring a lifetime of suffering. If he hadn’t had so much wealth, maybe he wouldn’t have had so much suffering. On the contrary, it was precisely because he had the

wealth that he had suffered so much pain. In fact, all of his pain is the result of his lack of understanding the life of dedication. When people lack the realm and wisdom to build the dedicated life, they cannot recognize their pain. They are like pigs in a pit of feces and urine, unaware that they are painful, so they suffer their whole lives, unable to realize the truth of life until death. Too many people are engaged in contention, greed, robbery and plunder all their lives, racking their brains to satisfy their greedy desires, delusional thoughts, selfish minds and distracting ideas. Because they do not comprehend the wisdom and value of the dedicated life, they stay in a very low realm, suffering all their lives, and wasting this precious human life in vain.

When people are at a low level and low state, they cannot realize the happiness and lightheartedness brought by establishing the life of dedication and the great ease brought by the emancipation of the mind. Always thinking in a narrow and low-level mentality, these people are unable to break through and let go of their ego. Therefore, they always think that the life of dedication is unrealistic and even absurd, and they are afraid of harming their own interests. Some people say, "I have no money. What can I give to others?" The life of dedication is just a state of mind, which cannot be limited to the donation of wealth or property. There are tangible and intangible dedications. This idea still shows that we are at a lower realm. If from a higher realm, dedication is unconditional, and also a natural expression of reaching a certain level and realm, just like the radiance of the sun and the nourishment of water, which are selfless and desireless natural acts.

We advocate the life of dedication, which requires people to start with their understanding, and then guide them to turn from unnatural operations into habitual and even natural behaviors. There is a story about a couple who were so poor that they both wore the same pair of trousers, but in the end they gave away the only pair of trousers. The disciple of Shakyamuni Buddha did not want the pants, but from the Buddhist point of view of creating affinity and planting blessings for living beings, the disciple accepted the trousers and felt that the poor couple had made a particularly meaningful almsgiving, because it is very difficult for the poor to give alms. That disciple specially told Shakyamuni Buddha and the king of that country about this matter. Moved by the spirit of their giving, the king immediately sent clothes and cloth to the couple. The Buddhadharma inspires people to establish the life of dedication through karmic retribution of cause and effect. The meaning of telling this story in Buddhist sutras is to hope that people will always embody the spirit of dedication. This spirit of dedication is founded on the elevation of one's realm and understanding, and does not waver with changes in circumstances or environment. If everyone dedicates themselves to others unconditionally, everyone will be the beneficiary of dedication, and then there will not be poor people without trousers to wear; nor will there be the poor who find it difficult to give alms. On the other hand, if you are really poor to that extent, but you still truly dedicate yourself to others, this society and its citizens will never let you be so poor that you have no pants to wear. It depends on whether you are able to truly dedicate yourself.

When talking with many people about the life of dedication, they always worry about what to do if they dedicate themselves to others but others don't. This is also a manifestation of selfishness. The life of dedication is for everyone. It is not designed just for a certain person or only for you to practice the life of dedication. If everyone overcomes this selfish mindset, this worry will melt into the dedication of others to you. If you really improve your understanding, level and realm, you will no longer think like this, and you will no longer have such a state of mind. When you don't have such a barrier, you won't have this fear and worry. When you have no such worry, you will be selfless and proceed without hesitation to contribute to others. At that time, you will find that you will lose nothing but gain a lot. First

of all, what you gain is the comfort of the mind, the sublimation of the realm, and the perfection of the personality. What you get is a high-level, high-realm enjoyment. What enjoyment? The enjoyment gained through establishing the life of dedication. Shakyamuni Buddha did not have any pain at all, because he did not have as many binding feelings and psychological barriers as we do. His realm was much higher than ours, and he comprehended and felt a higher level of spiritual enjoyment. He realized the laws of existence of different worlds as well as the transformational laws between different worlds. He stood high and had deep understandings, and what he achieved was the liberation of mind and body.

◎ King Shuddhodana arranged food and lodging for Shakyamuni Buddha and his disciples, instructing them not to go begging for food from door to door. Think about it, Shakyamuni Buddha, the former Crown Prince, went begging along the door, which was a great shame in the eyes of King Shuddhodana. But Shakyamuni Buddha did not think so. He as well as his disciples believed that it was not the crown prince of the king but the Buddha begging for food. Shakyamuni Buddha, even though he begged for alms as a crown prince, saw no distinction between high and low, noble and humble, nor did he have the pain brought about by the concept of fame and fortune. This precisely illustrates that pain and happiness are different feelings that arise from different levels and realms. In the eyes of King Shuddhodana, this is a painful and difficult thing to do, but in the eyes of Shakyamuni Buddha, it is a natural and enjoyable thing. So, what is happiness and what is pain? Happiness and pain are just different feelings you have towards different levels and realms. For people with a purified mind and perfected personality, they will regard wholeheartedly serving the people, helping others, and sacrificing themselves for others as a natural outpouring and a conscious behavior. Therefore, what they have is not a burden and pain but a kind of enjoyment. In the view of ordinary people, it is very difficult and painful for the crown prince to beg for food. This is a feeling that ordinary people have at their cognitive level and realm. However, seen from the level and realm of the Buddha, he did not have the psychological barriers and cognitive constraints that cause us to experience pain, because he had already surpassed the level and realm that produces pain. The Buddha viewed the value and significance of life from a higher level and realm, so begging for food was not a burden or difficulty for him, but a liberated state of mind.

As the times become different, people's feelings and understanding will have different contents. So how do we transform and understand the feelings of happiness and pain? How do we transform what ordinary people consider to be a painful thing into a high-level understanding, making them feel that it is a very happy thing? For example, people's opinions vary about sacrificing oneself for others and selfless dedication. To facilitate these transformations, we must have an understanding of the transformations at different levels of worlds. We must pursue the orderliness of our "software" to elevate our mind, personality, and wisdom to a higher level. Only in this way can we have a clear and scientific understanding of the life of dedication, can we practice the life of dedication, and can we have endless levels and stairs of the life of dedication. Climbing up along the ladder of the life of dedication is both the fundamental symbol of human evolution and the right direction of human development. When people's practice of the life of dedication reaches the selfless, desireless and egoless realm, they will inevitably move towards the corresponding states and attributes that lead to a higher-level realm.

A high-level realm is the realm of perfect and full morality and wisdom. What are the signs of high morality and perfect personality? They are exactly the life of dedication and selfless dedication. So, what have you realized by awakening yourself as well as others? Your fundamental awakening, when implemented in how to be a person, is still to establish

the life of dedication. What is awakening others? To awaken others is to educate others to understand and practice the life of dedication. Then what's about perfect and full wisdom? To what extent has this perfect and full wisdom reached? The symbol of perfect and full wisdom is the realization that the life of dedication and selfless dedication are the highest values of life. Therefore, being able to recognize the value of the dedicated life and fully embody it are precisely the signs of the life of perfect and full wisdom.

The topic I am talking about is to discuss this issue from the perspective of the value and significance of everyone's life. After class, everyone needs to slowly understand, feel and recognize the life of dedication. Only when you understand, feel and recognize its true meaning can you live a valuable and meaningful life. You see, when we met each other at the station last night, we were very joyous and cordial, just like the reunion of siblings in a family who hadn't seen for many years,… Can such beautiful feelings generated by our communication and exchange in our hearts be measured by money and wealth? Of course not! If people could remain immersed in the warmth of mutual understanding throughout their lives, how fulfilling their lives would be! When everyone contributes to each other, understands each other, and communicates with each other, it is a spiritual enjoyment and a manifestation of high-level civilization. If people have good living conditions, eat well, dress well and live well, but the couples often quarrel; if people often have conflicts and frictions with others at work; if people are frequently scared by the social phenomenon of being stolen from or robbed after work on the road; if people engage themselves in the struggles full of selfish desires and greedy ideas with each other, their nerves are tense every day, and they are in constant panic, even if they have good and abundant clothing, food, housing and transportation, is such a life happy or painful? Just think: If everyone is bent on satisfying their own selfish minds, distracting ideas, greedy desires and delusional thoughts, then every person will be filled with anxiety and restlessness amid the struggle to gratify their personal desires. Their whole lives will be full of gloomy countenance and great mental pressure. So, which life is happy and which is painful? People do not understand or delve into this issue, nor do they consider it deeply. They are just accustomed to living naturally by the drive of their instincts, and surviving by the embodiment of their instincts. They simply do not know or forget the joy and happiness brought about by building the dedicated life. You see, when a couple argue, it ultimately boils down to a matter of not building the dedicated life. Why are you arguing? Isn't it just that your husband gave more money to his brother but less money to your brother? Isn't this a selfish desire? Isn't this a manifestation of lack of dedication? If both husband and wife have the understanding and realm of dedication and are willing to give, for example, you give more money to my brother, and I will also give more money to your sister, won't this contradiction be gone in this way? Please carefully and deeply reflect on all our pains and sorrows. What is their root cause? It all stems from our lack of understanding of the life of dedication and our failure to practice it. If we all practice the life of dedication, our human society will also become a "pure land of ultimate bliss". How to build a "pure land of ultimate bliss" on earth? First of all, we should purify our mind. With a purified mind and perfected personality, we will no longer engage in contention, greed, robbery and plunder. Only in this way can the earth become "a pure land". So, advocating the life of dedication is the fundamental practice to create "a pure land of ultimate bliss".

Everyone is quite interested in and yearns for Lingshan. What is it about Lingshan that they yearn for? Let's think: If Lingshan did not have the spirit of dedication that is higher than the current cognitive level of ordinary people, what value and attraction would it have to everyone? The reason why Lingshan is attractive is that Lingshan advocates dedication, and Lingshan staff take the lead in dedication. Mr. Yang has written many poems to laud Lingshan, but the most fundamental thing is to praise Lingshan's spirit of dedication. It is

precisely the spirit of dedication that appeals to him to develop a longing heart. What else does Lingshan have besides this attraction? Those people talk about their qigong, while we do not have qigong; those people boast about their functions, while we don't have any function. Some people said to me, "Since you have neither functions nor qigong, what do you have in Lingshan?" I often tell those Lingshan staff who are going out to attend meetings, "When others ask what qigong you practice, you tell them what we practice is selfless dedication qigong". No matter how advanced your "functions" are, if you have not cultivated selfless dedication, you will still remain at a very low level, and your "functions" will also be of a very low grade.

◎ Lingshan advocates selfless dedication, inspiring and guiding people to build the life of dedication. We should not pursue any "functions (abilities)" deliberately, but when you truly practice selfless dedication, the "function" of such selflessness will naturally be yours, which is an advanced and hard-to-attain "function", and which contains and covers all other so-called "functions". Only when you achieve this "function" of selfless dedication through cultivation can you experience the power of "doing non-doing but leaving nothing undone" generated by the "function" of selfless dedication. All the cultivation methods of Confucianism, Buddhism and Daoism are the means to reach selfless dedication through cultivation. The purpose is to achieve such a state and attribute of selfless dedication. Therefore, the functions of practicing Buddhist, Daoist and Confucian exercises are the same. You see, the purpose of precepts, concentration and wisdom in daily life is ultimately implemented by the practice of the life of dedication. The process of achieving concentration through precepts mainly refers to not producing any thought when facing any realm. Only when people extinguish their greedy desires and do not produce any thought of greedy desires when facing any desire-stimulating state can they have true concentration. Only with true concentration can you eliminate various interferences, open up your information channels, and achieve perfect and full wisdom. On the other hand, only with wisdom can you have a clearer understanding of the value of establishing the life of dedication. The reason why you lack wisdom is that your greed, anger and ignorance cover the original nature of your wisdom. When one is foolish, one does not know the value of the life of dedication and does not understand that the life of dedication is noble. From this perspective, the life of dedication is the key to dispelling our ignorance fog and opening the door to our wisdom. So, all the methods you practice are cultivation methods aimed at achieving such a goal. To get to Urumqi, you can go by horse, by sedan chair, by train, by car, or by plane—any of these ways works. Of course, these are all means of transportation, with the purpose of reaching Urumqi. So, the life of dedication is the attribute of the ultimate goal, and everything else is the method of cultivation to achieve this attribute of the ultimate goal.

◎ Although we're too far and far from the level of selfless dedication, we need to do our best to move closer towards this goal. The self-perfection I mentioned refers to gradually reducing your selfish minds, distracting ideas and thoughts of fame and fortune day by day. If someone says that the staff of Jiaolong Lingshan (including me) don't have any selfish minds, distracting ideas, greedy desires and delusional thoughts, it is a lie. But can you lower your selfish minds, distracting ideas, greedy desires and delusional thoughts, as well as your notions of fame and fortune day by day? Can you make them neither rise nor expand? The ancients called these operations cultivating one's conduct. Certainly, some people who have good awakening nature can achieve sudden enlightenment. If you are able to suddenly reach such a high realm, that will be more wonderful. I hope the more people like this, the better. However, in this era of human beings, such people are not many, but too few.

◎ What are we doing in Xinjiang this time in such extremely cold weather? The only purpose is to exchange the philosophical principles of the life of dedication with everyone,

hoping that everyone can deepen their understanding of the life of dedication and have the courage to practice it!

The understanding and practice of the life of dedication, in a profound sense, can enable us to improve and save humanity, and to perfect and save ourselves. First of all, we need to perfect and save our human mind. Only when we have perfected and saved our mind can we perfect and save our mind and body. Second, we need to have a healthy mind and body. Without a healthy mind, there can be no healthy body. Only by advocating the life of dedication and embodying the life of dedication can one perfect and save oneself. It is you, not others, who can perfect and save yourself.

◎…Some people with functions always make themselves very mysterious, saying, "Just by giving you a glimpse, I know something wrong with your…" I think their words are illogical and unreliable. Can they eliminate others' selfish minds and distracting ideas just by giving them a glance? This is absolutely impossible! Some "masters" like to brag about themselves, saying, "I can take away people's karmic hindrances", which is completely false, for everyone's karmic hindrances must be cleared and perfected by themselves. If they could take away the karmic obstacles of others, the retributive law of cause and effect wouldn't hold. If the law of cause and effect did not hold, it would inevitably contradict the laws of nature. Therefore, it is up to you to improve and save your mental and physical health. The central topic of our discussion in Urumqi is to understand the life of dedication, promote the spirit of selfless dedication, employ the life of dedication, make everyone's mind and body healthy, and let the life of dedication perfect and save everyone. That's all for today.

Mr. Shi: Professor Zhang gave us a wonderful speech on the life of dedication. The concluding part is particularly wonderful, which is full of sincere and earnest instructions. All of us must deeply understand the teacher's instructions, keep them in mind, and practice them, and the key is to practice them. Please consider this question: Why does Professor Zhang explain the life of dedication to us? Where is the philosophical principle? The profound philosophical principle and connotation in it need to be understood by everyone.

Extracts of the Talks at the Symposium on Returning to Naturalness

Mr. Jin: When you come to Lingshan for tourism, you can enjoy the benefits brought by the Four No-Charge Rules of Lingshan, that is, free accommodation, free meals, free medical treatment, and free entrance tickets. This operation is rarely seen all over the country. Some of us present here have been to Lingshan. Let's talk about our feelings this afternoon. That's all I say. (Applause) …

Mr. Jin: I have a question concerning veganism. Should people go veggie naturally? Will people be able to stop eating meat when they do not want to eat meat? Or do they still need to make up their minds not to eat meat?

Prof. Zhang: There are both factors. Through certain operations, a person can return to naturalness, to the stage when humans did not eat meat, and return to the original state. At that time, the person himself will not want to eat meat. Evolution is the downstream direction, in which humans have evolved from a non-carnivorous stage to the carnivorous

stage; return is the upstream direction, in which people need to return from the carnivorous stage to the non-carnivorous stage.

Mr. Jin: Is veganism also a manifestation of returning to naturalness?

Prof. Zhang: Yes! This year we held a Jiaolong Culture Seminar, where we specially focused on returning to naturalness, including the issue of veganism. Veganism is related to physiology, medicine, psychology, as well as ecological balance, ecological civilization, and other aspects.

Liu: Right!

Prof. Zhang: Veganism is also an issue that involves the entire human society. In fact, we modern people do not pay much attention to this issue, but in ancient times, some sages and worthies had actually long understood and recognized the issue of veganism. After that, the religious circle has taken over this scientific proposition, but in other circles, especially in the current intellectual community, the scientific nature of veganism has been shrouded in a mysterious or superstitious tinge, which is a misunderstanding. People should study the relationship between macro-social phenomena and micro-level motivations. Both ecological civilization and spiritual civilization are related to micro motivations. If the fundamental micro motivations of human contention, greed, robbery and plunder cannot be eliminated, many social problems such as strife, war and disease will be difficult to completely eradicate.

◎ If you tell people that someone has carbon monoxide poisoning, that is, gas poisoning, everyone will understand it easily. However, if you tell those who have no knowledge of chemistry that carbon monoxide poisoning is the result of CO disrupting the oxygen transport function of hemoglobin; the result of CO firmly binding to iron ions; the result of CO having strong coordination ability in its molecules; and the result of oxygen atoms in CO molecules providing a pair of electrons to carbon atoms, those who do not study chemistry will become increasingly confused. If you explain gas poisoning from this perspective, most people won't understand the process of gas poisoning because of the terms you use. They simply do not know how people get poisoned. Carbon monoxide poisoning causing death is a macroscopic phenomenon that is easy for people to understand. War is a means to achieve political and economic goals, or a manifestation of class struggle, which can be explained macroscopically and can be understood by people. This is also an explanation at a certain level. But Buddhist theories do not explain it this way, and they seem to explain it from a microscopic perspective. In a poem by a Buddhist Chan master, there are two lines that go as follows: "If you want to know the cause of wars in the world, you just need to listen to the howls of animals being slaughtered in the slaughterhouse at midnight." Why are there wars in the world? Buddhism believes that war is related to killing animals. Is there a connection between war and animal slaughter? If war is related to the slaughter of animals, then it must be a microscopic explanation. This Buddhist viewpoint attempts to illustrate that animals and humans can respond to and interact with each other in terms of matter, energy, and information, thus establishing a deep connection. Just like the example we just gave, carbon monoxide poisoning is related to the coordination bonds within the CO molecule. When gas poisoning happens, if you tell people that someone has gas poisoning, people will understand. If you say it's a coordination effect of carbon monoxide and iron atoms, those who don't know chemistry will have a hard time understanding it. In fact, this phenomenon is caused by people's different levels and depths of understanding. One is the microscopic cause, and the other is the macroscopic effect. The macro effects are easy for people to understand, while the deep-level reasons or motivations at the microscopic level are not easy for people to recognize. Only when people reach that level of understanding will they comprehend those microscopic motivations. The

Buddhadharma associates the contention, greed, robbery and plunder in human society with people's eating meat, which is too deep and too profound, so few people know and understand this profound truth. Saying that gas poisoning is carbon monoxide poisoning is a level of explanation, and saying that gas poisoning is caused by the formation of coordination compounds between carbon monoxide and iron ions is another level of explanation. If you go deeper, you have to talk about the molecular orbitals of CO molecules. CO molecules have three bonds, one of which is formed by oxygen atoms providing a pair of electrons alone, causing a slight negative charge at one end of the carbon atom, resulting in strong coordination and toxicity of CO. This becomes a deeper level. If expressed in this way, people will become more and more confused and unable to understand.

Liu: It's really so.

Prof. Zhang: Which explanation is correct? It depends on which level you stand on. There are laws contained in layer by layer, and the ultimate manifestation is that when you inhale too much CO, the oxygen transport capacity of your hemoglobin will be disrupted. As the oxygen transport capacity is disrupted, the brain becomes hypoxic and the myocardium becomes hypoxic, leading to poisoning. After hypoxia, one naturally dies. Death is a phenomenon, not a cause!

◎ All macroscopic phenomena have their microscopic causes, and the explanation of the causes is also level by level. From a macroscopic perspective, these contentions, greed, robberies and plunders are caused by economic, political, military, and other factors. But to find out the microscopic causes, we should first analyze the relationship between human instinct and the original nature, and then analyze the attributes of the laws reflected by the instinct and original nature. From a perspective that people can understand, these contentions, greed, robberies and plunders are all caused by people's indulgence of their instincts, as well as indulging in their greedy desires, delusional thoughts, selfish minds and distracting ideas. If we continue to delve into the reasons for people indulging in these instinctual behaviors, we will find that they result from being prompted by human "software". That is to say, these contentions, greed, robberies and plunders are all caused by people's poisoned or disordered software. Now you see, this is related to the superposition of low-level animal "software" on the advanced human "software". Therefore, Buddhists associate war with slaughtering animals and eating their flesh. The principle behind this explanation is the same as the principle explaining carbon monoxide poisoning. It depends on how you explain it or at which level you explain it. The ecological civilization advocated by you (referring to Professor Liu) is also a level of explanation.

◎ When it comes to ecological civilization, the first thing to be explained should be psychological civilization, also known as mental or spiritual civilization. Only with civilized mentality can there be ecological civilization. Only with ecological civilization can humans embody the high-level civilization of humanity. In the civilization of mentality, there is a question of how to view the existence of other life forms. All life is formed through natural evolution in nature and has its inevitability of existence, so it should be treated correctly. At this point, the manifestation of our mentality is uncivilized. We people also feel very normal about slaughtering animals, always thinking that animals are born for us to eat! "If they are not used as food, what is the use of animals?" People will also use this theory to justify their killing animals for food. When tigers eat people, people think it's cruel! But in the eyes of tigers, people are born to be their food. Otherwise, what is the use of humans in nature? What are we humans born to do? What are the functions that nature endows humans with? What is the role of human existence in the universe? When we humans encounter natural disasters, we always blame nature. Why hasn't Heaven granted us rain? Why hasn't Heaven granted wind? Why has the weather still been so cold! We need to deepen our understanding

of ecological civilization layer by layer, link by link, and truly establish ecological civilization.

Liu: What you talked about just now is the content of mentality civilization. Just now, we also mentioned the issue of return. As everyone sees, when the sun shines on the earth, the energy of the sun is first absorbed by plants, and then herbivores feed on plants, which is a process of transforming the energy from plants to herbivores. Then, carnivores eat herbivores, which is a process of transferring the energy from herbivores to carnivores. Humans also eat carnivorous animals to obtain energy. So now, humans need to return to naturalness and directly absorb the energy of the universe. No matter what form of "gong" people practice, they all need to reach this realm. To attain it, they must reverse their path and return to naturalness.

Prof. Zhang: Yes, it is high time that we humans should return to naturalness.

Liu: Now, due to the unlimited development of human desire, the ecology of the whole earth has been destroyed. If we all lived like Americans and pursued that kind of consumption, even if there were ten such planets, I'm afraid they would not be able to feed so many people in the world. By pursuing a way of life like that of Jiaolong Culture, are we returning to primitive society or more in line with the ideology of ecological civilization? Everyone needs to stand at this height to understand Jiaolong Culture. Only by doing so can people's understanding of Jiaolong Culture reach a relatively high level. And everyone needs to change their own lifestyle and way of thinking in order to accept Jiaolong Culture. Just now, Teacher Zhang talked about the levels, and it depends on the level you are at. Some people think it's good to be an emperor, and others think it's good to be a president, but in fact, this is not the case. Otherwise, why did Shakyamuni Buddha renounce the throne to cultivate the Way? He realized that only through cultivation in that way could he connect with the universe and directly absorb this energy, so as to achieve the unity of heaven and man. But many people nowadays cannot get rid of this worldly pursuit, and there is nothing they can do about it. However, once people reach Jiaolong Lingshan, that worldly thing will be washed away, and at this point they will naturally connect with the universe. In addition, the energy field in Jiaolong Lingshan is amazingly good, and after this connection, many of people's illnesses will naturally disappear. This is my understanding of Jiaolong Lingshan. Now let's have a free talk.

Prof. Zhang: Professor Liu's understanding makes sense. Since we humans have divorced ourselves from nature and degraded the functions bestowed upon us by nature, the scope of people's lives has become increasingly narrow, and meanwhile the restrictions they face have multiplied. For example, the consumption of animal meat has made their way of absorbing energy more and more indirect, and caused their lifestyle to increasingly deviate from nature. As a result, their lives have become less and less adapted to nature, and their own living circles have shrunk smaller and smaller. Now, some people have developed to eat monkey brains, which is very horrible. What do you think they will eat next? If people continue to consume such "ready-made" products, they will eventually abandon all the natural functions that nature has endowed humans with. As you see, people's digestive and absorptive functions have all degenerated, and their ability to resist diseases has also weakened, leading to an increasing disharmony between humans and nature. The ancients advocated "the unity of heaven and man", which means that man and nature should be in harmony and unity. However, according to the current development of mankind, man and nature are no longer in unity, and people can no longer conform to nature, which harbors catastrophic dangers! I once discussed with some doctors how to achieve mental and physical health by mobilizing the human body's natural healing functions and using fewer drugs. If humans rely on drugs and use antibiotics for a long time, this will destroy the

body's natural functions, resulting in a decrease in human resistance, and the final result is that humans kill themselves. Therefore, people should understand nature, understand the laws of man and nature, inherit the superhuman insights of ancient sages and worthies, and return to naturalness. Traditional Chinese medicine emphasizes returning to naturalness and "the unity of heaven and man". The truth of returning to naturalness is very profound. If mankind continues to follow the current path, the path of human development may grow narrower and narrower, and may even lead to a dead end. The concept of modern medicine holds that treating and preventing diseases relies on external forces (medicines) to achieve and complete, while ignoring the self-prevention through strengthening the body's internal functions. If humans do not mobilize their own bodily functions, this reliance on external forces (medicines) to protect physical health objectively inhibits and degenerates our inherent natural functions, which is not conducive to the establishment of human natural recovery. Humans are natural products of nature, and the laws of nature have shaped human natural functions. Therefore, we must strengthen human natural functions and mechanisms, which requires people to maintain their own adaptability to the natural environment. Recognizing the natural state of "the unity of heaven and man" is the most scientific way for humans to survive. The potential of humans is enormous, and everyone here has conducted many tests and investigations on this. People engaged in research on human body science have encountered many such cases, and the ultimate purpose of these phenomena is to guide people to elevate their level of understanding.

◎ Our current way of survival is to only pursue material forms of existence. However, in addition to the form of matter, there are also forms of energy and information, which are higher-level forms. Therefore, human beings need to develop more advanced forms and ways of survival. All forms of existence and ways of survival are objective realities that exist independently of consciousness. Whether you oppose them or you don't know them, they exist objectively. Sooner or later, human beings will come to know them, and science will inevitably study the level of energy and the level of information. Our current research focuses mainly on the material level and has not yet realized the natural constraints of ecological balance. Now that people have artificially destroyed the ecological balance, how can we establish ecological civilization? The destruction of the ecological balance is first and foremost the destruction of mentality balance; the destruction of mentality balance is the most fundamental destruction of human survival. The path of mankind towards self-strangulation begins with the destruction of mentality balance. The indulgence of instincts and the expansion of greedy desires have led mankind into a vicious vortex of satisfying selfish desires and delusional ideas, thus becoming separated from nature. The theory of mentality balance established by the ancient sages and worthies is now considered outdated or even backward. It is painted with a superstitious color, and as a consequence, the flash of wisdom and reason is ignored. The destruction of mentality balance brings about the destruction of ecological balance; what the ecological imbalance brings about is ecological uncivilization. Nowadays, humans fail to recognize that they are part of nature. Instead of dominating, altering, or transforming nature, people should wisely understand their survival status in nature and conform to it. When people are not clear about their level and status in nature, their survival is inevitably blind. People mistakenly believe that they can conquer nature, so they do their best to conquer nature. However, while they are conquering nature, nature is also conquering themselves. Now people see that material civilization is very good, and everything in high-rise buildings is automated, but in fact, humans make their own birdcages and live in them. When mankind ultimately finds its way out, the so-called "material civilization" will become an obstacle to our true civilization and wisdom.

Mr. Liu: Modern people think that it is superstitious for some religions to advocate no

killing of animals. However, from the perspective of ecology, the existence of animals provides us with a foundation. If people willfully kill animals and arbitrarily take away their lives, people will finally destroy ecological balance. If the whole ecology were destroyed, the whole human race wouldn't survive. So, in this way, the understanding of killing animals will be raised to a very high level. We should scientifically understand the concept of "no killing of animals".

Prof. Zhang: Ancient sages and worthies attached great importance to understanding the issue of veganism from a scientific perspective, and there is now more scientific research in this area. I have read some materials, which were not written by religious people, but by some biologists and medical scientists. They are experts and professors in biology and medicine. They have conducted in-depth research on aspects such as human physiology, pathology, and functions, and believe that veganism is far better than meat-eating. Physiologically, human teeth and digestive systems are naturally meant to consume plant-based foods; pathologically, many diseases are caused by people's eating meat and worsened due to eating meat; from the perspective of functions and mechanisms, eating meat has degraded humans' natural functions and mechanisms; from the perspective of human society and the natural environment, eating meat has undermined human spiritual civilization and ecological balance.

… Athletes who eat meat have poorer endurance than those who eat a vegetarian diet, which can give people some revelation. This is also shown in the animal kingdom: cattle and sheep have great endurance, while tigers, although fierce, have poor endurance. This made me suddenly think of the allusion "Wu Song Killing a Tiger" in the famous novel. I suddenly wondered why the novel says Wu Song was able to beat a tiger to death? It is because tigers eat meat and have poor endurance. When the tiger's ferocious three-charge passed, it would have no endurance, so it was beaten to death by Wu Song. You see, the lives of carnivores are actually very fragile, while the lives of herbivores are particularly tenacious. There are also many examples in real life, which are enough to inspire people to return to naturalness firmly. Professor Liu said just now that people can return to naturalness by practicing qigong, and *bigu* (abstention from grain) is a phenomenon of returning to naturalness. Did you (Liu) attend the conference held in Tianjin?

Liu: No. I didn't.

Prof. Zhang: At the conference held in Tianjin, a Buddhist nun introduced herself as a *bigu* -practitioner and said that she had not eaten food for 9 years.

Liu: For 9 years?

Prof. Zhang: The nun's Baihui acupoint sank in, and the indentation was very deep. At the meeting, she introduced her *bigu* experience, and shared it with many *bigu* practitioners. In addition, there were also many *bigu* practitioners who introduced the experience of abstaining from eating, especially Mr. Ma, a professor of physiology at Nankai University. Prof. Ma also introduced his *bigu* experience to me, and his experience is very real and reliable. These examples serve as a good footnote to the returning to naturalness advocated by Jiaolong Culture.

Mr. Jin: Before liberation in Lanzhou, there was a lady named Yang Mei who had not eaten any food for nine years. At that time, some journalists followed and reported on her miraculous phenomenon.

Prof. Zhang: Professor Ma's *bigu* experience is more scientific. He's a professor of physiology, so his experience is more convincing. After the conference, we discussed the process of his *bigu* experience in private. Physiologically speaking, it is impossible for people not to eat food for months or even years. If you don't eat food, you will consume fat, and if you consume fat, you will experience urinary ketosis, which will lead to poisoning

and death. This concept is an existing scientific understanding, and ordinary people cannot overcome it. However, as the facts of *bigu* have been unfolding before us one by one, we cannot but face them squarely. Professor Ma's personal experience shows that there was really the physical and pathological phenomenon of urinary ketosis in the first two or three weeks, but he managed to keep calm and got through it. Having got through it, the baihui acupoint on his head opened, and he immediately connected the energy in the universe. He could feel a stream of qi (energy) flowing in through this place (the Baihui acupoint). After entering the body, this flow of energy passed through the upper dantian, the middle dantian and the lower dantian. It was as if energy was being transported from these three dantians to the entire body, and he himself felt full of vitality. That Buddhist nun can carry water by herself without eating food for nine years. Professor Ma can also go to work, teach and engage in research during the period of *bigu*. He is also very energetic.

The return to naturalness we propose consists of two types: One is the return to naturalness in terms of energy intake, and the other is the return to naturalness in terms of connecting information channels. In the beginning, early human beings were not like humans as we are now, nor were they exactly what we imagine as those who ate raw animal flesh and drank blood, nor were they as ignorant and backward as some experts and scholars have claimed. Such beings were not humans in the modern sense. Peking Man was also not a human in the modern sense but an ape-man. The character "ape" is added before "man". This question, in turn, is linked to the origin of humans. The origination of humans was not entirely the process as described by Darwin. Humans were "grafted" from apes, rather than evolved from them. Is there any evolution? Yes, there is. But evolution is only the adaptive process of the "hardware". The "software" cannot evolve; the "software" is obtained through grafting! This is similar to the principle of plant grafting, and the grafting of "software" is the grafting of DNA information structure. Aren't people talking about genetic codes nowadays? DNA is also the most basic hardware in the "hardware" of life. DNA is the "hardware" of the code of life formed according to its "software" (information structure), and the program that prompts the code to be revealed is the software. What is grafted is the "software', not the "hardware". After being grafted with the "software", the "hardware" can "evolve" by adapting to the "software". Only in this way can evolution occur. Monkeys today still possess the characteristics of the monkeys in ancient times, which cannot be changed. The way of life of humans today is completely different from that of the humans under the "software" civilization of ancient times. We modern people need to understand the composition of the human being. While recognizing that human beings are developing "hardware civilization" (material civilization), people should pay more attention to "software civilization". The true meaning of human existence and returning to naturalness lie in establishing the "software civilization". The true "evolution" of human beings and the way out for human beings lie in the establishment of the "software civilization". As long as human beings understand the relationship between the "software and hardware", they will be able to consciously establish a balance of mentality, and then establish an ecological balance at a macro level. If humans follow such dietary habits, the earth's animal and plant resources will be increasingly destroyed, ultimately destroying the environment and nature in which we live. You see, nowadays, fishermen cannot even catch fish in the offshore waters, and many animals and plants are almost extinct. Therefore, Jiaolong Culture strongly advocates returning to naturalness, using only eating plant-based food as a breakthrough for the "hardware" to return to naturalness, and purifying the mind and perfecting the personality as the basic operations for the "software" to return to naturalness.

Any naturally formed system cannot be destroyed. If it is destroyed, it is unnatural and violates nature. Therefore, in the process of establishing a new balance, nature will generate

feedback that we are not accustomed to when we destroy nature, which is nature's retaliation. Laozi once said, "The Dao of heaven reduces the excessive to make up for deficiency."

◎ Just now we talked about the struggles, greed, robberies, plunders and wars that exist in human society. How do these uncivilized phenomena come about? From the macroscopic perspective, these uncivilized phenomena can also be classified as ecological imbalances; from the microscopic perspective, they are driven by people's selfish minds, distracting ideas, greedy desires and delusional thoughts. In the midst of greedy desire, people's desire to eat meat inputs "poisoning" signals into their "software", which causes their "software" to become disordered and their wisdom to decline. As a consequence, people foolishly indulge in their instincts, thus making their original nature concealed. After their original nature is concealed, people's low-level instincts, such as greedy desires, delusional thoughts, selfish minds and distracting ideas, become more and more intense, making their spiritual light and wisdom unable to be revealed, thus forming a vicious cycle. Although the spiritual light and wisdom of people's original nature cannot be revealed, it is merely concealed and still exists. The role of Jiaolong Culture is, through cultural dissemination, to make people aware of these laws, to inspire everyone, to cause everyone to think, and ultimately to awaken everyone, so that everyone can understand that both the mentality and ecology of human survival must be balanced. Additionally, the role of Jiaolong Culture is to guide people to understand that the value and significance of human existence exists in selfless dedication. After understanding this, people will naturally learn how to better conform to the laws of nature in their existence and how to establish a "unity of heaven and man" way of life.

Returning to naturalness does not mean that people should regress to primitive society. Laozi had long recognized the evolutionary pattern 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 ritual." Laozi did not say what would follow after the disappearance of the ritual in human society, but it is clear that the development trend of human society is that the level of people's morality is constantly declining. Therefore, the entire human society needs to return to a higher level of civilization now, rather than regressing to a primitive and ignorant state. First, people must return to the "ritual" level, curbing their animalistic and uncivilized instincts. Doesn't Confucianism advocate that everyone should observe rituals and etiquettes?! Then they will return to the levels of humaneness and righteousness, and then further return to the state of Dao and virtue. When one conforms to Dao by cultivating virtue, one will have achieved the realm of "the unity of heaven and man".

"The unity of heaven and man" is not only a philosophical principle but also a state of civilization. One of the specific applications of the "unity of heaven and man" is the absorption of energy. If people's "unity of heaven and man" can reach a level where they can directly utilize and absorb various forms of energy, and can mobilize and restore the potential that humans originally possess, then mankind will attain greater freedom and happiness. At the same time, human struggles, greed, robberies, plunders, and wars will lose their basis for occurrence. People's selfish minds and greedy desires always lead them to feel that their material desires are not satisfied and their pursuit of pleasure is not enough. The fundamental motive force behind the expansion of material desires is the drive of human instincts, and the production of instincts comes from the demand for energy intake caused by the periodic and cyclic law. When we achieve "the unity of heaven and man" and merge with nature, we can freely absorb certain energies inherent in nature and communicate seamlessly with the information of the natural world. In this way, contention, greed, robbery and plunder in human society will naturally disappear. Only in this way can permanent peace and

civilization for mankind be truly established; otherwise, the more inflated people's material desires become, the more restless they will be!

The resources in nature are limited, while human desires are endless. With this desire satisfied, the next greater desire is born. With the development of the times, productive forces will also develop, but the development of productive forces can never keep up with the development of human desires. With bicycles, people desire to have cars. With cars, they want to have planes. With planes, they also desire a spaceship. With the spaceship, they still long for the moon. With the moon, they still want to occupy the Milky Way... Human desire knows no bounds. Human desire can never be satisfied. Only when people's selfish minds and greedy desires have not reached a certain level of desire will they have the idea of satisfaction. Once this level of desire is satisfied, this idea of satisfaction will be swallowed up and replaced by another stronger greedy desire. Therefore, if people do not purify their minds, enhance their wisdom, and cultivate their virtues to conform to Dao, people's greed and desire will become more and more intense. In order to satisfy their greed and desire, people will always live in competition and struggle. In this way, they will inevitably struggle in the vortex of pain. What's more, there is only one Earth and one Moon. How can you compete?... The non-spontaneous development process will inevitably leave traces on the environment, and dealing with these traces must come at a cost. People compete for limited available matter under certain conditions with infinite greed and desire, which will inevitably lead to cruel plunder by humans, and will inevitably form a vicious circle of greed and desire. In this way, the survival of mankind always threatens itself and creates pain for itself. … In the end, human beings have to use solar energy. How do we use solar energy? Is it direct or indirect? The most fundamental solution to the energy problem is that human beings directly utilize the energy in nature.

How can mankind break free from the vortex of pain and the sea of suffering? The answer is to establish the ecological civilization that he (referring to Professor Liu) just mentioned. This once again returns to the content of our Jiaolong Culture. Only by first purifying the mind, perfecting the personality, increasing the wisdom and returning to naturalness, and first establishing the mental balance and mental civilization can mankind achieve the ecological balance and ecological civilization. The series of books on ecological civilization compiled by Professor Liu and his team is consistent with the fundamental purpose of Jiaolong Culture.

Liu: What Teacher Zhang said has far-reaching significance. If the influence of Jiaolong Culture can spread all over the country, the ecological civilization of the whole world will be greatly promoted, for the ecological civilization of the world is based on China's ecological civilization. Why? This is because China used to be an agricultural society, but we have been moving towards an industrial society, and now we are moving towards an information society. However, it can be seen that the Western industrial society and information society are still unable to solve the fundamental problems we human society faces. Therefore, we must make up our minds to start from this basic point to solve those fundamental social problems. It seems we need to approach this from a cultural perspective: promote China's traditional culture while absorbing the advanced achievements of industrial and information societies, especially those related to information technology. Currently, the oil and coal we extract are all energy-related, but what happens when they are depleted? Those energy sources are essentially ancient solar energy stored underground: coal is converted from plants, and oil from animals. We are depleting all the animal biomass accumulated over millennia, so what comes next? We will have to extract energy directly from the sun. However, even with solar energy, the problems inherent in our existing lifestyle, such as the polarization between the rich and the poor, cannot be solved, nor can

they be solved in the information society. Now, what has Jiaolong Culture done? Jiaolong Culture has proposed the famous "Four No-Charge Rules", offering mankind a fundamental operational solution to this problem. It charges no admission fees, no charge for accommodation, and even provides free meals. Why has such a situation formed? It resembles the utopian communist experiments of the past, but those were unsustainable... Therefore, we must blaze a new path now. If this path is successfully taken, it will address far more than just individual issues.

◎ **Liu**: As you said just now, we must not advocate killing living beings. Why? We should view animals and plants as equal beings to us from the perspective of ecological balance, rather than destroying them. Only in this way can we achieve a complete balance in the ecological environment. This is not just what Buddhism taught in the past or some other viewpoints. On this basis, we have connected it with modern science. Teacher Zhang also studies modern science, so many of his things are not written in the original terms. Everyone will know it after reading the article "The Relationship between Man and Heaven" written by him. We can establish connections with the key research topics of the country. The topic we are researching can only be understood by a few people, and we also need to use Jiaolong Culture to make the general public aware of ecological civilization. Moreover, Jiaolong Culture's series of books are concise and easy to understand, making people understand ecological civilization, and at that level, people can accept it easily.

Prof. Zhang: It is highly intuitive.

Liu: Yes, it certainly is. The reason we endorse it (referring to Jiaolong Culture) is that its spiritual essence aligns with ours. Prof. Zhang's approach is well-suited to people's acceptance level. More importantly, it is not something superstitious. What do we refer to as Western science? It is called "charmless science"—meaning it has lost its appeal to people, as it deals with rigid, sterile content. To restore this charm, we must embrace faith and pursue a new culture and civilization. And Jiaolong Culture possesses exactly this kind of charm. Jiaolong Culture often uses these stories and such vivid language to expound on some philosophical truths. Just now, Teacher Zhang also spoke in the same way, explaining the profound truth from a chemical perspective. You may also feel that you don't quite understand, but he doesn't necessarily explain at that level. On another level and angle, this spirit can also be explained, and the effect of practicing qigong can also be achieved. Which of these two is better? Just like Master Huineng, who was illiterate and had a low level of education, he achieved sudden enlightenment. He didn't need to read so many sutras and he transformed Chinese Buddhism, and from then on, the Chan School he founded and promoted has become very popular. So through this, plus the fact that people from home and abroad all come to Tianshui to pay homage to Fu Xi, and the place itself is so nice, I really think it is highly meaningful for our Xinjiang to connect with Jiaolong Culture this time. …

Today, Tianshui, Lanzhou and Urumqi have been connected into a line. As we all know, these three cities are all on the Silk Road, which starts from Lianyungang City, Jiangsu Province, China, passes through northwest China — a region that was once the poorest in the country — and extends all the way to Rotterdam in the Netherlands. The line connecting Tianshui, Lanzhou and Urumqi is part of this major artery of the Silk Road. In the past, northwest China was the poorest region in the country. However, if we can do a good job in related efforts, we will be able to turn this poorest region into one of the world's earliest pilot areas for the transition to ecological civilization. This is of great significance, because ecological civilization not only benefits all mankind, but is actually saving all mankind. In this way, the role of traditional Chinese culture can also be brought into better play. If we understand the significance of Jiaolong Culture from such a perspective today, our horizons and realms will naturally be different.

Western science has become "charmless", and it has lost its charm to attract people. This kind of science has been far away from us, making our world more mechanical and losing people's hearts. In a sense, science has become a tool for us to destroy ecological balance. Then, if we develop these things in the East that place greater emphasis on human nature and worship the friendly relationship between people, and combine them with the useful things from the West, we are likely to create a new world. Therefore, although we may not be able to complete the journey we envision now, we can pave the way for people in the future.

Prof. Zhang: Lay the foundation!

Liu: Yes, lay the foundation! That still makes us proud, doesn't it? …

Prof. Zhang: Now, as you can see, Professor Liu's understanding is connected with the theory of Jiaolong Culture. Now there is a great need for people like Professor Liu to popularize and promote their profound insights. Only when this advanced culture can be understood, comprehended and recognized by everyone can it benefit all mankind. When a theory or doctrine can benefit the entire human race, in the words of the common people, there will be immeasurable merit-virtue!

Liu: Yes! Right! Yes, Right!

Prof. Zhang: Many statements, sayings and conclusions in traditional Chinese culture, if translated into terms of modern science, many spirits are the same.

… The content of the traditional culture of the Chinese nation, especially that concerning ethics and morality, should be incorporated into primary and secondary school textbooks. It is essential to start from primary education, as this is of vital importance for fostering a mental civilization and building an ecological civilization. The Chinese government advocates learning from Lei Feng, advocates the education of communist morality, and vigorously advocates and implements the slogan of serving the people. The principle of serving the people is profound, but a theoretical problem must be solved: Why should we advocate learning from Lei Feng? Why should we advocate the education of communist moral qualities? Why should we advocate serving the people? What are the supporting points for these advocacies? That is to say, what is the lasting motivation for doing so? If the problem of lasting motivation is not solved, people's implementation of serving the people will have no support and foothold, and people's operations will become quite difficult to last for a long time.

… In addition, various forms of corruption and moral degradation that people detest are also included in the category of uncivilized mentality and ecology in human society. Why do people become corrupt and degenerate? In terms of Jiaolong Culture, these uncivilized behaviors are due to people's failure to purify their minds and perfect their personalities, which inevitably makes them indulge in their own instinctive behaviors. The instincts of people's greedy desires, delusional thoughts, selfish minds and distracting ideas must be controlled and purified through the awareness of a balanced mentality. Legal means alone cannot block the instinctive "source". When the "source" of instincts cannot be blocked, its "flows" cannot be stopped or checked; even if one tries to plug them at this point, it will not help. This is because various laws and regulations only passively and forcibly restrain people's instinctual greed and selfishness from the outside. If people's minds are not purified and their personalities are not perfected, they will always find ways to exploit loopholes in the law to satisfy their personal greedy desires and delusions. Therefore, those in leadership positions need to govern the mind with the "mind" — turning to the culture of sages and worthies to purify the people's minds and cultivate their civilized mentality. When people's minds are not purified, the law will struggle to cope with various forms of corruption and moral degradation, leading to a growing number of laws and regulations that yield

unsatisfactory results. Just as Laozi said, "The more laws and regulations there are, the more robbers and thieves there will be." If people's minds are not purified and their personalities are not perfected, there will be no peace in society and mankind. Therefore, it is necessary to integrate the inside and outside, and it is more important to focus on the inside. Everything else is a concrete manifestation. Since you (referring to Liu) just mentioned the "Four No-Charge Rules" of Jiaolong Lingshan: free accommodation, free meals, free medical treatment, and free entrance tickets, what do the "Four No-Charge Rules" embody? At the beginning, everyone was worried about whether this "Four No-Charge Rules" policy could continue. And now, as you can see, this system has been in operation for eight or nine years and running well. Jiaolong Culture believes that the original nature of people's innate spiritual light and wisdom is just covered up. This original nature has not been extinguished, nor has it been cleared. It is only hidden. Once awakened, the original nature will appear. If not awakened, the original nature will fall asleep. With the original nature hidden and dormant, people give free rein to their instincts, indulging in their greedy desires, delusional thoughts, selfish minds and distracting ideas that run rampant. Driven by their greedy desires, various selfish motives and distracting ideas evolve into unlawful and disciplinary violations, among which corruption and degeneration is one manifestation of satisfying their greedy desires. What is the purpose of going to Jiaolong Lingshan? The "Four No-Charge Rules" are very specific and give people a highly intuitive feeling. The "Four No-Charge Rules" are a strong call for the awakening of human nature and the restoration of conscience. There are dedicators everywhere in Lingshan. When you have a meal, you will find people there dedicating themselves to others; when you work, you will also find people there dedicating themselves to others. In this atmosphere of the "Four No-Charge Rules" and mutual dedication among people, your conscience is easily revitalized there! Jiaolong Culture serves to inspire, revitalize, and awaken people's original nature.

Mr. Jin: In the beginning, the human nature is originally good. Though the human nature is originally the same, people's habits differ greatly.

Prof. Zhang: The human nature is originally good. Our innate original nature has been covered by acquired instincts, so it has become hidden and obscured. Only through purifying our minds and overcoming our greedy desires can we manifest our original nature.

"The Four No-Charge Rules" of Lingshan embody the spirit of dedication. Under the call of everyone's selfless dedication, those who originally had unpurified minds and unperfected personalities will immediately feel that their original nature and conscience are returning when they compare themselves with everyone's spirit of dedication. Although no one asks you for money, you know in your conscience that the food is donated by everyone. People work there voluntarily and contribute selflessly. How can you have the nerve to take without giving in that place?

Human society requires more theoretical doctrines and the spirit of practical operation that can awaken human nature. I think if it is not artificially destroyed, it will inevitably operate for a long time and keep getting better and better! Let Jiaolong Culture inspire more people to recover their original nature and purify their minds; let more and more people understand the connotation of Jiaolong Culture, so that more and more people will return to naturalness, which will become a starting point for human society to return to naturalness. In this sense, Jiaolong Culture and Lingshan Spirit are the shining points of human civilization. They are the culture and spirit that purify, perfect, and enhance human civilization. At the meeting this morning, I read a letter from Prof. Yang of Nankai University and his several poems, which express the voices of countless people who have come to Lingshan. Everyone in that environment will embody the real spiritual outlook of Jiaolong Lingshan and the connotation of Jiaolong Culture, and this effect is great and amazing! If everyone can

understand Jiaolong Culture and Lingshan Spirit, everyone can get their mind purified, an ecological civilization will be established very soon.

Liu: Yes! Absolutely right! Yes! Absolutely right! You and the Spirit of Lingshan will be included in our future books.

Prof. Zhang: Our staff do not have the same deep understanding of the spirit of Jiaolong Lingshan and the significance of Jiaolong Culture as you do.

Liu: Ah! (Expressing that he does not deserve such praise.)

Prof. Zhang: They really don't have such a profound understanding as you do. They haven't viewed Jiaolong Culture from the height you stand at. This is because some of our staff members fail to recognize that their work is for all mankind; they only think they are working for themselves or for the small area of Jiaolong Lingshan.

Liu: Yes! Right!

Prof. Zhang: The value and significance of Lingshan cause and work do not exist in remuneration, fame or profit. If you have a secure life and have the knowledge in this aspect, you can participate in this cause of dedication and let people bathe and get nurtured in this civilization. This is just where the value of your life lies. We do not pursue fame and fortune, nor do we need fame and fortune. But as long as you can engage in it naturally and willingly with a lofty spiritual realm and persist in it, although you may suffer financial straits, your happiness also lies right within this process. If Jiaolong Culture and this series of books on ecological civilization can promote social development and advance human civilization, this in itself is the value and significance of your existence, and this in itself is the reward for your dedication to society. Value and significance cannot be uniformly reduced to the equivalent amount of money. When engaging in a job, one should not focus all attention on material and monetary rewards. Just as Laozi said, "Therefore, sages always put themselves behind, but find themselves ahead; they never care about themselves, but always find themselves well preserved. Is it not through their selflessness that their selfishness is realized?" Laozi requires people should make more contributions to others, the public and society, and they should not only care about their own personal interests. When you contribute to everyone and everyone contributes to society, you are also in the midst of others' contributions.

When Dharma master Xuanzang of the Tang Dynasty started his journey to India to acquire Buddhist sutras, he never thought to be an eminent monk or a famous translation master. He just wanted to know the source of the Buddhist texts and original sutras. This is because the translation and dissemination of Buddhist sutras are also influenced by conditions, and there are omissions in the content, distortions of meanings and principles, and inevitable errors and contradictions. Therefore, Xuanzang's purpose was to acquire correct Buddhist sutras to enlighten the world and deliver sentient beings. He went to India at the cost of his life to fetch Buddhist sutras, without selfish minds, distracting ideas, greedy desires and delusional thoughts, but his historical achievements will be remembered forever. Even the "by-product" of his journey, The Great Tang Records on Western Regions has become valuable historical data. The value and significance of those who study Jiaolong Culture and ecological civilization, whether they are scholars or Lingshan staff, are very profound and far-reaching. You should not pursue anything related to fame and fortune in the secular world now, but focus on doing a good job in this research work in the realm of making contributions to others, society, and humanity. By doing so, the career you pursue will naturally demonstrate its significance and value.

When Confucius and his disciples were stranded in the bordering area between the States of Chen and Cai and had no food, some of his disciples did not understand this, so they began to doubt Confucius and his theories. At the same time, Confucius also tested his

disciples. Confucius also asked his students, “We are neither rhinoceroses nor tigers. Why have we been stranded in the wilderness, starving to death? Is the Dao we have been promoting and spreading wrong? Why are we in such a situation now?” Confucius also asked his disciples whether his teachings and theories were wrong. Among his disciples, only Yan Yuan had the right answer. He replied, “The Way of the Master is supremely great and transcends the understanding of ordinary people. Hence, the under-heaven cannot accommodate the Master, yet he persists in promoting and practicing it without lowering the standards or altering the truth. It is precisely because he does not lower the standards or alter the truth that his demeanor as a junzi is manifested.” This means that Confucius’ teachings are so profound and great that they surpass people’s existing knowledge and understanding. Nevertheless, Confucius neither altered the content of his teachings nor lowered his standards. It is precisely because Confucius refused to lower his standards even in the face of adversity that his greatness was manifested. If Confucius had modified his teachings and lowered his standards to make them understandable to everyone, where would his greatness lie then?! Therefore, it is reasonable and understandable that ordinary people may fail to comprehend some advanced concepts or ideas. You (referring to Liu) just said that some people can’t understand Jiaolong Culture for the time being. This is logical. So, it will be completely wrong if we relax our research on Jiaolong Culture or give up our pursuit just because others cannot understand Jiaolong Culture for the time being. Conversely, it is precisely because there are a considerable number of people who don’t understand that there is the value and significance of our research and work! Only when we are able to make others understand and comprehend this advanced human culture through our work and research can the value of ecological civilization be demonstrated, the connotation of Jiaolong Culture be manifested, and the effects of our contributions to mankind be displayed.

◎ Laozi’s descriptions of the states of Dao can be divided into several levels: “So dim and so obscure”; “So deep and so dark”; “In it there are images”; “In it there are things”; and “In it there is essence”. As for the states and attributes of Dao existence, Laozi realized and perceived them in the deep-level cognitive state of “no desire”, yet it cannot be described with our ordinary language. Just as an old saying goes, “Dao breaks wherever there are words.” What is expressed in language is not the existential states and attributes of Dao that you have realized and perceived. Why? It is because language is the means of communication we use at the material level. It is not applicable to express things of the levels of energy and information. This is just like the reason that a flour sieve cannot be used to sieve molecules. The examples are different, but the principle is the same. “To say that it is a thing is to miss it.” This famous saying also reveals the same truth. For example, when you describe this cup to others, what you describe does not match the cup itself. In other words, if you put it into words, it is no longer that cup. But for anyone with normal eyes, there is no need for you to describe it. When he sees it with his eyes, he understands the state and properties of the cup in his heart. Now we don’t need to talk about anything mysterious. We need to first deepen our understanding of things that are operable and perceptible. The understanding of ordinary people has not yet reached that stage. Deeper things are certainly studied and investigated by some experts and specialized cultivators. There are not many people with a sense of crisis regarding the concept of ecological civilization. Some intellectuals have not yet reached a high level of understanding.

… Previously, I read a report about a high-rise building in the United States experiencing a power outage and many people trapped in elevators. Afterwards, after being rescued, a Chinese American talked about his feelings and said that ancient Chinese people were really great. He said that the Chinese character “活 (huó, live)” means water on the

tongue, which reflects the great wisdom of ancient Chinese people. The feeling of thirst in the elevator made him realize the close relationship between life and water. This Chinese character is a left-right structure, which shows "water on the tongue" and reveals the close relationship between life and water. The creation of the Chinese character "活(huó)" also resulted from our ancestors' personal feeling, experience and observation. If people have no experience of thirst, the feeling of "thirst" can't be expressed through words. … The elevator power outage also shows that the farther you drift from nature, the greater your peril, and the scarcer the life-sustaining essentials—symbolized by "water on the tongue". For example, if the whole New York city had a power outage for a week, what would it be like! What if there were a power outage in the United States for a month? So, the higher the level of industrial civilization, the more detached people are from nature. The more detached people are from nature, the narrower their future paths will become, and they be even cut off. In natural disasters, those who usually live close to the natural environment face fewer difficulties, while those who usually live away from the natural environment face greater difficulties. If you can return to the degree of *bigu*, that is, not eating grains, in the process of returning to naturalness, even if it is difficult for others to get through hunger, you will not have such a problem. When you return to naturalness to the level of "unity of heaven and man", your adaptability to nature will be stronger. So, returning to naturalness means that humans need to broaden their own path and make their development prospects more and more spacious. What Liu said is very important. If the development of Western industrial civilization and science and technology continues as it is now, mankind will push itself into a dead end. The medication use I just talked about is a typical example. For example, if people don't return to naturalness, even if you're not sick yet and everyone else is sick, then you cannot be well in such an atmosphere and environment. After the whole mankind is uncivilized, you cannot be civilized alone. You may say that you don't get sick, nor do you cultivate those cold viruses, or all kinds of cocci and bacilli. Although you do not cultivate those viruses, other people are cultivating them, and the drug resistance is getting stronger and stronger. When you are unexpectedly infected with a certain disease, the medicine you take will not work, because all the people are cultivating bacterial resistance. Therefore, it can be seen from this example that it is a matter for all mankind to return to naturalness and establish ecological civilization. It is concerned with everyone. It should be said that it is everyone's responsibility to return to naturalness.

Looking at the human dietary structure, if we continue with such a dietary structure, the consequences will be dire! Take snake restaurants and all those live seafood restaurants for example. The resources there are limited. There's absolutely no way nature can replenish the amount of animal meat people consume in a single day! With such a way of survival, can mankind continue to exist for generations to come? At the current level of fishing and hunting, the fish in the oceans and the naturally existing animals will be depleted in no time. We're even destroying icebergs, damaging the atmosphere and the ozone layer. Do you think this is a natural disaster or a man-made one? It's man-made, a disaster caused by humans! It stems from people's greed and desires, a sign that human minds are not purified, and a mark of human uncivilization! That's why Jiaolong Culture advocates returning to naturalness. This is not regression; it's about making humanity more civilized, helping humans break free from confusion and escape suffering. Therefore, the issue of ecological civilization is of great significance.

… We promote and exchange Jiaolong Culture so that everyone can understand the importance of returning to naturalness and establishing an ecological civilization. You see, all our staff from Jiaolong Lingshan who go out for meetings or exchanges do so at their own expense. Even so, everyone is still eager to go out for such conferences and academic

exchanges. When they are out, they still dedicate themselves—giving voluntary lectures and participating in various cultural exchange activities at their own expense. In Lingshan, these people are still leading the dedicated life, making contributions to others! Isn't this an economic burden from the perspective of commodity economy? Since they don't earn an income, they still have expenses to cover. We came to Xinjiang this time to participate in academic exchanges at our own expense. What do you think is the commodity value of doing this? It truly has no commodity value, but it has its social value: that is, to spread Jiaolong Culture, hoping that people will understand the connotation of Jiaolong Culture, as well as how to purify the mind, how to perfect the personality, and how to return to naturalness. Now, our task is to enable people to know, study and practice returning to naturalness. Ecological civilization still falls within the large category of returning to naturalness. When everyone does this job well, it is indeed a contribution to human society.

◎ To establish the life of dedication, one or several generations must pay the price of hard work! If you don't have such a lofty goal, you are not fit to join such a cause. If you do join such a cause, you can only suffer losses, not take advantage, and you have to be prepared to suffer big losses! So, among our staff, some of them can't go on after a period of time. Although they can't go on, you can't say they are wrong.

Liu: When they go through a stage, they can't keep going any further beyond that stage.

Prof. Zhang: Their understanding only stays at that stage and so does their dedication. Once they enter a deeper level, they cannot adapt.

Liu: Yes! Yes!

Prof. Zhang: Jiaolong Culture advocates the life of dedication. If everyone can recognize, understand and establish the life of dedication, our society will become more and more beautiful! So, this long-standing value and significance is to establish a new civilization.

Liu: The improvement of ideological realm.

Prof. Zhang: This new civilization must combine traditional culture (including religion culture) with science. The civilization of the next century is the connection between traditional culture and science. Of course, this connection is not a mechanical fusion!

Liu: Yes!

Prof. Zhang: As you can see, Einstein said, "Science without religion is lame; religion without science is blind." With the development of the times, people need to study the scientific laws in traditional culture, including religious culture. However, the content of traditional religious culture is no longer blindly accepted by people, so its scientific connotation should be deciphered and the deep-level laws should be understood. At the same time, we must also recognize the limitations of modern science, guide the direction of scientific development correctly, treat science scientifically, and not alienate or ossify science, let alone develop science into a state of superstition. If a theory is formalized and made absolutely correct or even superstitious, the vitality of the theory will be terminated. Similarly, if science is formalized and made absolutely correct or even superstitious, science will inevitably become religious.

Liu: Science seems to be becoming a new religion and a new superstition.

… For example, there was a man who was seriously sick. He went to your place (Jiaolong Lingshan), and his illness was cured through Lingshan's software therapy—he was so moved! At that time, he didn't care about anything. But after he recovered, his thoughts of fame and fortune came back. Because when he was on the brink of death, he felt that fame or fortune was no longer useful, right? At this time, it was easier for him to connect with the universe. Once the connection was established, the illness would be cured. However, after

the man recovered physically, he relapsed into his old ways and resumed his former life.

Prof. Zhang: Instinctive pursuit.

Liu: Let's explain this phenomenon through the relationship between the left brain and the right brain. When living in the world, people use the left brain that is responsible for human activities related to fame and profit, and the right brain is directly connected to the cosmos. When people cut off their consciousness of fame and profit, the right brain is connected to the cosmos. Once connected, they will be in good physical health. After the illness is cured, the left brain regains its function and they begin to pursue fame and fortune again, which makes the right brain blocked again. So, I am afraid that the logic behind this is probably related to physiology. As Teacher Zhang said just now, if people's mentality does not reach that state, ecological civilization cannot be established. Therefore, we should advocate mentality civilization, which is the foundation of ecological civilization. If the mentality is not solved, the ecology cannot be solved. But how can we turn our mentality from a low level to such a high level? In the past, people all reached a high level through cultivating virtue. When you cultivate virtue to a certain level, you will achieve Dao, namely, "the unity of heaven and man". In fact, the mentality of cultivating virtue may shut down the left brain...

Prof. Zhang: At that human science conference, we all saw with our own eyes that Mr. X shook some tablets out of a medicine bottle without opening its lid. All the representatives present perceived it and believed it to be true. However, it is hard for those who have not witnessed it with their own eyes to believe it. Even if you tell them, they won't really believe it. Some people engaged in natural sciences believe that this is impossible because it violates this principle or that law. You see, if people engaged in science do not respect facts, they are going against the essence of science.

Liu: They used that scientific framework to frame this.

Prof. Zhang: When they claim that something does not conform to a certain law or principle, they have already fallen prey to superstition regarding the knowledge they possess, and rendered such knowledge absolute. Why? This is because the laws and principles of science are used to describe the regular patterns of things at a specific level. Therefore, we must not remain confined to the understanding at a certain level; for behind the laws we have come to know, there exist yet higher-level laws that govern these laws themselves. What we know is only the laws at the matter level, but there are also laws of the energy level and the information level, and the laws of different levels also need to communicate, induce and interact with each other. In other words, the laws at different levels can influence and respond to each other. We only understand the barrier of matter at the matter level, but we do not realize that matter can be transformed into energy under the action of a certain information structure, and then be restored to matter. Was the pill shaken out of the bottle without opening it? The process involves first converting the pill into energy by altering its information structure—since energy cannot be blocked by matter, it can pass through the bottle to the outside, and then restoring it back to the state of a pill. In this way, the audience saw that the pill was removed from inside the bottle. The entire process relies on the information structure to operate and complete. If this phenomenon violates the laws already recognized by science, it is achieved through laws that "science" has not yet recognized. If acknowledging this fact violates the laws of modern science, not acknowledging it violates the laws of future science. Rigid cognition is a kind of "disaster" which the Buddha called the disaster of "worldly knowledge and intelligence". While opposing superstition, we should also be cautious of falling into another kind of superstition.

Are ancient religious cultures all superstitions? Certainly not! Here is an example. There is a passage in the Buddhist sutras that describes the entire changing state of a fetus

from the fertilized egg to the birth of a fully developed fetus, which is somewhat similar to the results obtained in modern embryology. So think about it: How did they know about this change? How did they come to know about this issue? To study the advanced understanding contained in traditional culture, we must first expand human channels of understanding and truly scientifically look at the crystallization of civilization in traditional culture.

The research method of modern science is a cognitive approach based on the separation of subject from object that regards people as the subject and the things under study as the object. This research method of subject-object separation is only applicable to the study of the matter level, but for the study of the energy level and the information level, this subject-object separation method is not suitable. With the cognitive method based on the separation of subject from object, we humans cannot know the existent state of the original being. When understanding the energy level and the information level, what Laozi adopted was not the cognitive state of "having desire" used by ordinary people, but the cognitive state of "having no desire". As Laozi said, "Therefore, always having no desire, one can see the wonder; always having desire, one can only see the periphery". This famous saying describes the human cognitive channels and research methods. The sages use the "no desire" cognitive channel and research method based on the integration of subject and object, and the unity of subjectivity and objectivity. Your subjective consciousness and the object of your research are originally the "sameness". Ms. X can achieve communication between the subject and object. What Ms. X used is the method of subject-object communication. She is connected with plants, engaging in mutual resonance, communication and influence!

Liu: She was able to turn the cooked peanuts back into raw ones and make them finally grow seedlings, which is difficult for ordinary people to understand. …

Prof. Zhang: Man should return to naturalness and achieve the unity of heaven and man. After reaching such a state, you will become "one body" with "heaven". What else do you have to compete for? What else do you need to covet and pursue? There is nothing! At that time, nature is you yourself, and you yourself are nature. When you achieve the unity of heaven and man, everything will be you and you will be everything. How can you still destroy the ecology?! From this point of view, when you destroy the ecology, you are destroying your own body. Therefore, we must still vigorously call for a return to naturalness and attach importance to ecological civilization.

◎ A professor from Beijing was so excited that he cried when he visited Lingshan. On his first day here, he felt deeply moved. He said, "There are too few places like Lingshan in China." It was really delighted tears from his inner heart! If we can promote Jiaolong Culture and the Spirit of Lingshan, I think it will be greatly beneficial to human society. If more and more people can take the lead in implementing the spirit of dedication of Jiaolong Lingshan, that will be great!

You see, in this cold winter, we have come from the warm Tianshui to the cold Urumqi to exchange Jiaolong Culture with everyone. If we can spread the spirit and connotation of Jiaolong Culture as well as the Spirit of Lingshan in Urumqi and Xinjiang, and make them bloom and bear fruit, this is indeed a very good thing.

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

Liu: Today, as you all can see, this is the kind of house they live in, where people are crowded together. When we went to Beijing to attend a conference, we all shared a room with two people. Teacher Zhang is relatively simple in this regard, and the staff at Lingshan fully embody this spirit!

Mr. Jin: It really gave them a hard time. They cooked their own meals themselves, which is hard enough for them when outside! (Translator's Note: Lingshan staff are all vegans, and it's hard to find vegan restaurants outside.)

Mr. Shi: Teacher Zhang and Lingshan staff always pay their own expenses for going out. Their expenses cannot be reimbursed even in Lingshan. The remarkable feature of Jiaolong Culture is selfless dedication. No matter how much it costs, we are willing to accept it. We are willing to devote ourselves to others. We are happy because of our dedication to others. The more we contribute to others, the happier we are. When dedication is made, we rejoice! Dedication is happiness!

Prof. Zhang: Just now, I heard what Professor Liu talked about. He believes that this cause is not a small one, but a great cause that concerns the future of mankind.

Liu: It is a new civilization!

Prof. Zhang: Right! It is a new civilization. This new civilization will be built on the dedication of countless people. When people are committed to building this new civilization, their happiness and pleasure also exist in it. Professor Liu's speech today was particularly thorough.

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

Prof. Zhang: … We must be both cautious and bold in our exploration and research, otherwise many processes related to human civilization will be artificially delayed. These delays will cause great harm to mankind. For example, due to the lack of awareness of the importance of ecological balance, people cut down trees wantonly, reclaim wasteland indiscriminately, hunt animals ruinously, and catch fish immoderately, and some other blind pursuits, all of which have brought future problems to human beings. Now we should act in accordance with natural law and try our best to contribute to human civilization. Just as many little drops of water can make an ocean, our small deeds can also contribute to the development of human civilization.

… Just now you talked vividly about how to close the left brain. Of course, it is a mechanical way of expression. The key is inside, not outside. The door to the production of greedy desires, delusional thoughts, selfish minds and distracting ideas should be closed, the process of which was called "cultivation and refinement" by the ancients. Those who do not understand that dedication is governed by the laws of heaven cannot engage in truly selfless dedication in accordance with such laws. Dedication that fails to align with the laws of heaven will often not endure; it will become a mere formality and ultimately devolve into empty sloganeering. You see, there are many theories that are good in themselves, but because their operability is not handled properly, over time, they cannot play their due role. Without operability, any theory will lack motivation. Only theories and operations based on a deep understanding of natural laws can have sustainable momentum and be enduring. For example, some people call on others to learn from Lei Feng and talk extensively about serving the people, yet they themselves are mercenary, driven by intense greed and desire, leading a corrupt life and engaging in corruption and law-breaking. This is because these individuals fail to recognize the in-depth laws of things, thus being unable to establish a correct outlook on life and the world, let alone understand the value and significance of building the dedicated life. Therefore, they cannot set an example through their own actions.

Jiaolong culture emphasizes that actions speak louder than words. Unlike here, where

we have plenty of university professors and intellectuals, what is lacking there is exactly high-level intellectuals. However, what is abundant among them is pure hearts and the spirit of dedication. This kind of spirit and mindset mainly stems from their intuitive understanding of the dialectical relationship between cause and effect, as well as their proactive pursuit after recognizing the laws of things. Instead of understanding the law of cause and effect through theories, the people there grasp its dialectical relationship and the constraints of in-depth laws through personal feelings, insights, and concrete manifestations. The establishment of these concepts largely comes from the natural emanation of human nature and a profound understanding of the inevitable laws. So, those who voluntarily dedicate themselves there have a simple and noble mentality, and they downplay their pursuit of fame and fortune. The staff there have been unpaid for a long time, and some of the main staff have remained so for years. In addition to dedication, they also have to endure incomprehension, even slander and blows from all sides.

◎ This is the realm and understanding; this is education and infection. Therefore, the environment can edify people. As long as there is a correct understanding and guidance and the edification of good environment, people will change from evil to good, purify their mind and perfect their personality. Lingshan is such an edifying furnace that purifies the mind and perfects the personality, and it is also a natural place for people to return to naturalness. The reason why Lingshan (the Efficacious Mountain) possesses a wonderful energy field is that it is built upon people's spirit of selfless dedication. When people have developed a mindset of selfless dedication, they will foster an orderly energy field and information field within themselves. Meanwhile, their minds and ideas will transform such energy field and information field. When in such an orderly field, their disordered lesions and diseases will be consciously regulated. The ancients often said that "the Buddha's light universally shines". The "Buddha light" refers to the orderly information field and energy field. The state and level of Buddha are the highest. Buddha is a title referring to one who has achieved perfect personality, complete morality and consummate wisdom. "Universally shines" means that the Buddha's highly ordered information field and energy field exist everywhere! This is one layer of the meaning of this famous saying that "the Buddha's light universally shines". In addition, it refers to awakening people with the morality and wisdom at the level of "Buddha", enabling them to become enlightened and consciously practice and cultivate. The key is still spiritual influence and the manifestation of wisdom. If the Spirit of Lingshan is cultivated somewhere in Urumqi and everyone there has the spirit of selfless dedication, that place will also have the effect of Lingshan healing diseases and transforming people's minds.

◎ Why is it that if you practice the Lingshan "Fourteen Principles" to purify your mind there, some of your illnesses will recover naturally at Lingshan? Because at Lingshan, there is both the influence of an external ordered information field and energy field, as well as internal self-regulation. When these two factors combine, unexpected healing effects occur! When all of mankind can embody Lingshan's spirit of dedication, mankind's collective information field and energy field will change, and this will influence human society and the living environment. Everything is governed by laws, and there is mutual interaction between them. Why do we advocate the life of dedication? Exaggeratingly speaking, people's common good thoughts will establish a good order and principle for mankind. The ancients said, "An idea can eradicate a thousand-year suffering," and the good thoughts of people will establish a good atmosphere. This atmosphere is the energy field and information field we are talking about.

Liu: Recently, I attended a meeting held in Yantai, Shandong Province, where I met a scientist who wrote a book named Matter, Consciousness and Field. The book is said to have

been highly praised in a letter written in 1995 by Qian Xuesen, the most famous Chinese physicist, saying it opened up a new horizon for philosophy. He has matter and consciousness unified and calls it the field. He believes that the entire universe has a field which is ubiquitous, and this field is not just a matter of matter and energy. Therefore, after the information that Teacher Zhang mentioned changes, it will have an impact on the entire universe, and they are related to each other. Just as in treating an illness, Western doctors only focus on addressing specific parts of the body. Yet the moment you set foot in Lingshan, you will unconsciously experience Lingshan's "software therapy". Once the field changes, you will bathe in this orderly and benign field formed by Lingshan people's selfless dedication. In such an orderly and benign field, there is no need to specialize in treating a specific part of your body; nor is there any need to know the affected area of your body. Your entire mind and body will be well regulated as a whole. With your entire psychological field well regulated, you'll become one with the universe. At this time, you can receive energy supply and undergo further mental and physical adjustment.

Prof. Zhang: When learning, comprehending and understanding Jiaolong culture and the Spirit of Lingshan, if people can further put them into their words and deeds, people will achieve a natural recovery and produce mental and physical health effects. If there are some effects generated by this dedication in various parts of the country, and then these effects are horizontally connected, they will make immeasurable contributions to society. In terms of the psychosomatic effects of rehabilitation, that contribution is also enormous! By doing so, the staff at Lingshan can save a considerable amount of medication costs in just one year.

… A culture or a theoretical system will lack vitality if it is merely fabricated out of thin air at one's desk. In the long river of history, it will neither gain recognition nor be popularized, nor will it resonate with people! Why can the theories of Confucianism, Buddhism, and Daoism have a lasting appeal to people? These philosophical principles and understandings were not fabricated out of thin air, nor were they created by Confucius, Shakyamuni Buddha, or Laozi. These theories all represent the ultimate understanding of the laws of the universe, as well as the fundamental states and attributes of the world, which the sages of Confucianism, Buddhism, and Daoism realized through their desire-free information channels by means of communication, comprehension, and understanding. Only in this way can they establish a thorough life of dedication and possess the moral and virtuous qualities surpassing the ordinary. Only the understanding and knowledge based on this foundation can be called absolute truth.

Purifying the mind, perfecting the personality and establishing an ecological civilization are urgent issues! They're not leisurely and slow-moving issues, but people haven't felt it yet. Now, although people are still pursuing this or that function, it is not the time for people only to pursue functions. People have not known or realized that those functions are not great Dao. Without purifying the mind, perfecting the personality and increasing wisdom, even if you have the same functions as Great Sage Sun, they will not work, because only by means of functions, your realm cannot be sublimated.

Liu: These functions cannot solve the fundamental problems of mankind.

Prof. Zhang: These things cannot solve the fundamental problems. Even if you have the function to pass through walls, when your mind is not purified, it will be even worse because you will bring chaos to society. When your mind is not purified and your personality is not perfected, what do you plan to do with the function that passes through the wall? For people without the purified mind and perfected personality but with the function that passes through the wall, it is very easy to take the deviant path. What mankind is facing now is not the issue of functions, but how to return to naturalness, how to restore its original nature, and how to establish the life of dedication. Do we need such functions? For those who are

entrenched in rigid materialistic mindsets, extraordinary abilities can broaden their horizons and help them perceive the existence of diverse realms with distinct states and attributes. While enabling humans to recognize these truths, it is even more urgent to popularize the wisdom and guide the whole of mankind back to naturalness. Ultimately, this boils down to the questions of how to return to one's original simplicity, how to conduct oneself as a proper human being, and how to establish the life of dedication. If people do not understand and carry out the life of dedication, all their learning and endeavors will be meaningless. As we all know, when that Laoshan Daoist tried to do something evil with his function of passing through the wall, his function suddenly failed. He bumped his head while trying to pass through the wall. It is said that a man in India got stuck in a wall while trying to pass through it. In the early stages of his performances, his extraordinary abilities still worked, broadening people's horizons. However, later on, as this man gradually began to use his supernatural powers to show off, just as Professor Liu put it, his left brain "activated", and that was equivalent to deactivating his extraordinary abilities. When you have a purified mind and perfected personality, you will be in a state where "form does not differ from emptiness, and emptiness does not differ from form", that is, in a state of mutual conversion between matter, energy, and information. A single wrong thought of yours causes form to differ from emptiness, and emptiness to differ from form. In this way, matter, energy and information can no longer be transformed into one another; form and emptiness become distinct from each other, and obstacles arise. In other words, a single wrong thought of yours "ruins" the ordered information structure, and in doing so, you bring harm upon yourself. Why? You are already in pursuit of fame and fortune. The instant your idea of fame and fortune is generated, your matter, energy and information cannot communicate and transform with each other. So, Laozi advised people to cultivate virtue to conform to Dao. To conform to Dao is to manifest Dao's states and attributes of selflessness, desirelessness, non-doing and naturalness. Therefore, any good theory or culture must be concretely implemented in each individual. Only when it is implemented among ordinary people can this good theory or culture universally benefit human society and educate and transform the world.

… Now, human civilization is being challenged. Should humans continue to degenerate by indulging in their greedy desires and delusional thoughts, or should they purify their minds and return to naturalness? Should humans satisfy their greedy desires and destroy themselves, or conquer the ego and return to naturalness? Therefore, the mission of saving human civilization is very urgent.

Mr. Shi: … After arriving at Lingshan, too many people were shocked and sighed, "Lingshan has saved my soul!" This remark reflects their deep experiences and feelings. There was also an old comrade who advocated extreme "leftism" during the Cultural Revolution and hurt some comrades when he was in a leadership position. Once, he had the opportunity to visit Lingshan, where he came into contact with Jiaolong Culture, and said feelingly, "I feel so guilty." Why was he guilty? He said, "I used to harm some people, and now the more I think about it, the worse it feels." He also said that he would not only apologize to those comrades he had persecuted but also offer them financial compensation at his own expense. Everyone advised him to forget it! "After so many years, things have changed. Why do you still mention it?!" He said, "That won't work! If this matter is not resolved, my mind will not be at peace!" He told others that he had been learning Jiaolong Culture and knew that these actions would cause his "software" to be poisoned, and that the "software poisoning" would have adverse consequences and make his mind and body unhealthy, because the law of cause and effect is a very important category in Marxist philosophy. There are some old comrades saying that their trip to Lingshan was a big turning

point in their lives. These words sound very ordinary, but if you think about them carefully, you will naturally ask yourself: "Why did their trip to Lingshan become a big turning point in their lives?" When you further consider their words, you will find that their words were very profound and reflected their personal experiences. Therefore, it is a wonderful thing that Jiaolong Culture can be exchanged and promoted in Xinjiang. As Teacher Zhang said, if everyone could make selfless dedication, our society would be extremely beautiful—a pure land indeed! People would no longer compete with each other but treat one another with humility. There would be no need for so many anti-theft doors, anti-theft locks, safes or security locks, nor would there be such a heavy workload for police, courts or public security institutions. Wouldn't it be better if everyone followed the "Fourteen Principles" of Jiaolong Lingshan to purify their minds, and diverted the saved manpower, material resources and energy to the development of education, economy and spiritual civilization? Isn't this part of manpower, material resources and energy being wasted in vain right now?!

Some people may say, "Has your Jiaolong Culture contributed to the construction of two civilizations?" From the construction of spiritual civilization, Jiaolong Culture has indeed contributed to the construction of spiritual civilization, because people's spiritual realm has been elevated. What contribution has Jiaolong Culture made to the construction of material civilization? From the perspective of material civilization, if fewer safes and security doors are produced, isn't this saving money? When the expenses of police, public security and courts decrease due to a decrease in crime rates, isn't this a contribution made to material civilization?! Therefore, Jiaolong Culture is beneficial to everyone, every family, every country and the whole humankind. If people act spontaneously in accordance with the degenerate nature of greed and desire, human society will deteriorate more and more. However, people have not yet fully recognized this harm. What kind of state human society is in, and what kind of process human beings are in, many people do not consider such issues, or are muddled about them. To establish a high degree of human civilization, it is urgent now, and each of us must have this sense of mission.

Mental and Physical Health and Returning to Naturalness

—Excerpts from the Talks at the Symposium in Urumqi

I have been in contact with relevant people in Urumqi in the past two days, and I know that there are people from all walks of life attending the conference today. Unlike the academic conferences we held in the past, where the participants were relatively single, it was easier for me to give a speech because the content was targeted. Today, all of you present here come from all walks of life. I told the meeting host that this situation has given me a bit of a challenge today—how should I deliver my talk? I think the key is to cater to the needs of everyone here: whether you're here to learn about natural recovery, explore theoretical concepts, care about Lingshan, or hold various personal sentiments, we will try our best to cover all these aspects and present content that is suitable for people of different backgrounds and levels.

My first topic is about people's mental and physical health.

The mental and physical health of the whole human race involves the mental and physical health of every individual. When we talk about whether someone is healthy or not, we often refer to whether that person's physical body is in good health or not. When we ask others: "Are you feeling better now?" or "Are you recovering from your cold?", we are actually concerned about their physical health. From the perspective of traditional culture, these concerns belong to the category of the body. Well, in the culture of our Chinese nation, health is divided into two parts: One is the health of the mind; the other is the health of the body. We often say that the mind and body must be healthy. How can the mind and body be healthy? In the study of Jiaolong Culture, how can we express the relationship between the mind and the body, as well as the internal laws of the mind and the body mentioned by the ancients, in modern language? First of all, we need to understand the "composition" of human beings. What are human beings "composed" of? If we do not understand the "composition" of human beings, then we will not be able to achieve mental and physical health. The health of the mind and body is a problem that is crucial to human survival, and it is also a problem that we need to solve urgently. Why are diseases rampant in humans now? And the development of medicine is far from keeping up with the troubles caused by diseases. This disease has not been eradicated yet, and another disease has sprung up. For example, there is still no cure for AIDS, and a new disease has emerged. From a macro perspective, human health is affected by various diseases, causing people to passively cope with them. Not to mention the current health care conditions, even if there are the best medical and health conditions like these, if we do not understand and solve the relationship between the mind and the body, as shown by the research of Jiaolong Culture, we still cannot get rid of the troubles caused by various diseases, and nor can we make our mind and body healthy. An unhealthy mind and body has imposed a heavy burden on human beings!

Yesterday, we held a symposium with relevant people, during which Professor Liu introduced ecological civilization. He has a group of people studying the topic of ecological civilization. The ecological civilization they study coincides with the content of Jiaolong Culture in some aspects. Now we need to conduct research from various aspects, studying human mental and physical health from the perspective of modern science, explaining the mechanism of mental and physical health from the traditional culture of the Chinese nation, and then integrating cultures from different angles and systems to achieve the health of human mind and body. Let us first understand the composition of a human being. Then, how should we describe the composition of a human being? Jiaolong Culture, borrowing terms used in computer science, divides the human body into two major components: One is called "software" and the other is called "hardware". Next, the content I am about to discuss includes terms such as information, energy, matter, "software", and "hardware", all of which are borrowed from the nouns used in modern science. We should understand these terms in a corresponding manner while distinguishing them from the meanings used in modern science. This issue was also discussed during our talk yesterday. We must not be rigidly confined to specific terms and concepts. In modern communication, we must use contemporary language; otherwise, we will be unable to describe the content we intend to convey or communicate with others. Therefore, we must convey our ideas using modern terms and concepts.

On the other hand, because the nouns and concepts with certain physical meanings cannot accurately express the things they are describing, we needn't be confined to the modern meanings of these nouns. For example, when we talk about the "software" and "hardware" of humans, we cannot mechanically say that humans are the same as computers. As we all know, computers are artificial instruments, computer software is programmed by humans, and computer hardware is also man-made, but the human brain and computer are greatly different, so do not make them correspond mechanically to each other. Now, we use

the software and hardware of the computer to introduce human "software" and "hardware". A computer requires software to operate. As we all know, the function of our brain cells far surpasses that of the most advanced computer in modern times. There are 100 billion brain cells in a person's brain, which is equivalent to having 100 billion computers installed in one's brain. Let us think about it: When there are so many computers in the human brain, don't they need a "software" to coordinate them? Is it okay if there is no highly coordinated and unified software? So there must be a software, otherwise so many "computers" cannot be coordinated and unified, which means that people must have coordinated "software". The "hardware" is easy to understand. The various systems of our body are like "hardware", which include the nervous, digestive, respiratory, and circulatory systems, etc. There's no need to elaborate on this. Let me give an example: DNA is the "hardware" of the genetic system, and it is the carrier of our genetic code. You see, why doesn't a boy grow a beard when he is born, but only starts to grow one when he reaches a certain stage of development? The reason is that the genetic "hardware" carries the inherent code information that is supposed to be expressed, and such information will be manifested when the (biological) program runs to a certain stage.

So, how does this program manifest itself at a certain stage? What is it that controls the program? The manifestation of such a program is controlled by "software"; the manifestation of this program requires a "software" to regulate and operate it. In other words, every program requires corresponding "software" to stipulate, drive and operate it. A human being is a living body with a combination of human "software" and "hardware". So we divide people into two main parts – "software" and "hardware". The organic combination of human "software" and "hardware" for highly coordinated operation is what makes a human being with life, which is the composition of human beings. Let's look at an example in medical science. A heart disease patient can be diagnosed with heart problems by a doctor using a stethoscope or electrocardiogram. Why does a person have heart disease? From a medical perspective, the causes of a disease can be identified, but not everyone with these causes will develop heart disease. Why is it that Zhang San does not have heart disease while Li Si does? Such questions cannot be resolved by examining the "hardware"—the root cause lies in the "software". Modern medicine clearly establishes that if there are defects in the code of our DNA, corresponding diseases will emerge at a certain stage of life. But why? Why do such defects appear in your DNA? No cause can be found by looking at the "hardware"; the cause resides in the "software".

Now we talk about mental and physical health, so how can the mind and body be healthy? When we do not understand the composition of human beings and the relationship between software and hardware, we cannot operate and achieve mental and physical health. We have discussed this issue with many doctors specifically. Modern medical treatment of diseases often starts from the "hardware" aspect. When you have a disease in a certain part of your body, or when you are diagnosed with a disease, the doctor will prescribe medication for your condition. As for how this disease is caused, they generally don't care, or they still look for the cause from the "hardware". If doctors just treat the disease from the "hardware", it will inevitably lead to the situation in which doctors treat the head when the head aches and treat the foot when the foot aches. In this way, the following phenomenon often occurs: When the patient's headache is cured, the patient's shoulder aches; when the patient's shoulder pain heals, the patient's leg goes wrong again,... There is no one who lives without illness. There are thousands of diseases. If people only study this "hardware" to treat diseases, they will never be able to understand the root cause of diseases. How do we prevent diseases from happening? It's hard to prevent diseases from happening from the "hardware". To treat and prevent diseases, we must start with the "software". If there is

something wrong with the software of the computer, even if the hardware is manufactured with utmost precision and of good quality, it cannot function properly. Similarly, if a person's "software" is disordered, no matter how healthy his body is, he will still be a useless person. Let us take an inexact example: a person in a vegetative state has disordered thinking, yet the "hardware" functions of all his bodily systems remain intact. How could the thinking of a person in a vegetative state become disordered? The root cause still lies in the "software". Thus it can be seen that when a person's "software" is disordered or disabled, this person will have lost the value of the existence of human "hardware", and also lost the basis for the existence of ordinary human life. However, those with "hardware" disabilities—perhaps missing an arm, a leg, or having a blind eye or deaf ears—can still embody all the values of human existence as long as their "software" remains orderly. Therefore, from the above examples, we can see the relationship between "hardware" and "software": "Software" is the root and content, while "hardware" is manifestation and form. It is "hardware" that displays "software".

Therefore, when we talk about the health of the mind and body, i.e. the mental and physical health, we first need to start with "software". We should have healthy "software". In fact, such an expression of "having healthy 'software'" is not very accurate. The accurate expression is that we should have "orderly software". Simply put, we need to make our "software" regular. It is still extremely difficult for some people to understand that the "software" needs to be ordered. Let's still use healthy "software" to make it easy for people to understand. The level of your "software" health must be reflected in your "hardware". Only when the "software" is healthy can the "hardware" be healthy. When both the "software and hardware" are healthy, diseases will have no way to arise. From a macroscopic perspective, this refers to our mental and physical health. We should not only pay attention to the maintenance of our "hardware", but also to the maintenance of our "software". If the "software" is not healthy, functional diseases will sooner or later manifest in the "hardware". Some people focus solely on taking tonics and health food to maintain their "hardware", which is like trying to stop boiling water by skimming off the foam—an ineffective approach. They do not pay attention to the health of "software", and their healthcare practices can sometimes become possessed by demons and fall into the demonic state. This kind of health care is not only useless, but also harmful, and may even lead to more diseases. In view of this, Jiaolong Culture has proposed the establishment of mental and physical health, which first requires the establishment of the health of human "software", and in today's topic, it is the health of the mind, or mental health. The mind we talk about is not the fleshy heart but the mind talked about by the ancient Chinese which corresponds to the "software" part in Jiaolong Culture. Some of you present have been to Jiaolong Lingshan, where the "treatment" of disease is a kind of natural recovery. In Lingshan, a sick person is treated on both the "hardware" and "software" simultaneously. In other words, while drugs are used to treat the "hardware", the software treatment is also carried out in the way of purifying the mind and perfecting the personality. Treating diseases from "hardware" is a commonly used method in modern medicine and hospitals. Doctors administer injections or prescribe medications for patients based on their symptoms, matching the treatment to the specific illness. So how does Jiaolong Lingshan treat diseases from the perspective of the "software"? Diseases related to the "software" are essentially caused by its "poisoning" or disorder, which mainly result from people inputting "toxic" signals into their own "software" or superimposing chaotic programs on it. Some diseases are brought about when our thoughts, words and deeds are fed back to the "software" through the thinking activities of the brain's central nervous system—this is what the ancients referred to as the function of the "mind", or in their terms, "everything is created by the mind". Therefore, "software"

treatment means “treating the mind with the mind”.

Jiaolong Lingshan’s sweeping away mistakes and purifying the mind is one of the operations of “software” natural rehabilitation. Purifying the mind is now called making the “software” orderly. How can you make your “software” orderly? This requires self-operation: inputting benign signals into “software”, eliminating impurity signals that have already been “poisoned”, and inputting orderly operation programs, which can restore the health of our “software”. As the “software” becomes orderly, its operation will automatically adjust the lesions in your “hardware”, thereby achieving the cure or improvement of the “hardware” disease.

So, how do people operate specifically? The “software” therapy of Jiaolong Lingshan has three procedures.

The first operation procedure is to return and trace back to the original source

Many things require an operational procedure; without one, they cannot proceed—this is especially true for “software” operational procedures, which can be quite difficult to understand and accept. Additionally, when Jiaolong Culture proposes the concept of “software-based” natural recovery, people also struggle to comprehend and accept it initially. This, of course, is normal. The “returning and tracing back to the source” theory of Jiaolong Culture aims to guide people to establish a mindset of returning, reversing, and tracing the root in the mind. Put simply, “returning and tracing the original source” means seeking the root, tracing the ancestry, and finding the original source. Explained this way, it becomes easier for everyone to understand and apply—whether they have formal education or not, they can grasp and accept it. Returning and tracing back to the source means exploring and returning to the original source of all things and all phenomena. Humans are one of the “things” among all creatures, and first and foremost, we need to understand how humans originated. To seek the root and find the ancestry, we need to ask who our ancestors were—a question that immediately touches on the issue of human origins. How did humans originate? Who were our ancestors? How did humans evolve into what we are today? Humans are a product of cosmic evolution and a unique life phenomenon formed naturally; naturally, they also embody the characteristics of all life phenomena in nature. When returning and tracing back to the source, we need to trace backward to explore how life originated. The emergence of life has gone through a process from the inorganic world to the organic world, and then to the appearance of living organisms. All life on our planet has the characteristics of “software” and “hardware”, and the “hardware” is composed of matter. To further return to the source, we must ask how matter itself came into being. This leads us to the question of the origin of the universe, that is, the origin of the matter world. The healing process of returning and tracing back to the source is to input an orderly “signal” to our “software” through thinking and reasoning to trace the root, and to communicate with the orderly energy field and information field of the universe. Through this operation of returning and tracing back to the source, we can rationalize the internal and external relationships, thus mediating the disordered state of “software and hardware” and achieving the effect of natural recovery. This practice of “returning and tracing back to the source” is what the ancients referred to as the process of “the unity of heaven and man” as well as returning to naturalness. “Seeking the root and finding the ancestry” is a popular way to explain the concept of returning and tracing back to the source. Since what we are talking about is how to recover from illness, it must be something that everyone can understand and practice—even those with little education can grasp it. Only when people understand it can they put it into practice; and only when they practice it themselves can they achieve the effect of rehabilitation. Only when it is easy for everyone to understand and operate can it be

popularized; and only through popularization can we achieve the ecological civilization that Professor Liu mentioned just now.

Jiaolong Culture is also known as the Culture of Return, which in essence encompasses content from modern science regarding the origin of mankind, the origin of life, the origin of the universe, and more. The current scientific understanding of these three origins is still far from adequate, as it has not yet returned to the ultimate root. How is matter created? Where does matter come from? According to the current Big Bang theory, all matter originated from the explosion of an extremely tiny "singularity". Even if we follow this theory, where did this "singularity" come from? This again brings us to the topic of the different hierarchical levels of the world. The world exists in three distinct hierarchical states: matter, energy, and information. We must recognize that the process of returning and tracing back to the source is a gradual and step-by-step one. Generally speaking, the practice of returning and tracing back to the source starts with the simple and accessible act of seeking the root and finding the ancestry, then deepens into exploring the origins of mankind, life and the universe, and further extends into returning from the distinct realms of matter, energy and information. Why should we establish such a concept of seeking the root and finding the ancestry, returning and tracing back to the source in our minds? Why is this practice adopted? I call this "software" input. For the natural recovery of the "software", it is necessary to input orderly signals into it. The ancient sages spoke of the unity of heaven and man, and this indeed refers to the communication of energies and informations at different levels. As was mentioned earlier, the root cause of the matter world lies in the energy world; the root cause of the energy world lies in the information world. Thus, our practice of seeking the root and tracing back to the source can extend all the way to the information world. First, we must establish such a origin-tracing concept in our own minds, just like a large tree starting its journey of return from its numerous and disorderly leaves and branches. It first returns from the leaves to small twigs, then from the small twigs to larger branches, further to the main branches, and then all the way back to the trunk... In this way, the deeper we trace back to the source, the easier, neater, and more orderly the journey of return becomes. Returning and tracing back to the source is similar to how one often misses one's parents and grandparents, which is also a form of seeking the root and returning, a relatively close and superficial level of return. When you recall how your parents or grandparents brought you into the world, cared for you, nurtured you, and educated you, you are instilling in your mind the concept of being grateful and repaying kindness. You are also inputting a type of ordered information into your "software", which is beneficial for regulating your mental and physical health. However, when you indulge in wild fantasies about your future prospects, or worry endlessly about whether your children will be promoted to official positions or amass wealth in the future, this is no longer returning and tracing back to the source! Naturally, this will not generate feedback of ordered information either. The deeper the level of return, the higher the degree of order, and the more beneficial it is for mental and physical health. When we start from seeking the root and finding the ancestry, then sequentially return to our original nature, trace back to the origin of humans, the origin of life, and the origin of the universe, then further return to the origin of the energy world, and finally reach the original source of information evolution, we are essentially connecting energies and informations at different levels. This is, in fact, an effective means, method, or way to communicate energies and informations at different levels. This is the first procedure of natural recovery that we are discussing.

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

The specific operation is to check one's mistakes and correct them by referring to the "Fourteen Principles" of Jiaolong Lingshan. We must deeply understand and thoroughly purify the fourteen aspects of errors that do not conform to the laws of nature (known as the pre-heaven great Dao by the ancients). The following are the "Fourteen Principles of Jiaolong Lingshan" to sweep away mistakes and purify the mind. They are: 1. Being rebellious and unfilial; 2. Engaging in promiscuous behavior; 3. Extravagance and waste; 4. Corruption and moral degradation; 5. Abduction, fraud, theft and robbery; 6. Harming and framing others; 7. Evil habits of smoking and gambling; 8. Beating, cursing and telling lies; 9. Spreading deviant viewpoints and slandering great Dao; 10. Being inhumane and unrighteous; 11. Killing living beings and endangering their lives; 12. Superstitious offerings and sacrifices; 13. Disrespecting sages; 14. Insulting and reviling ancestors. Are "the Fourteen Principles" based on ethics and morality? No, they aren't. The study of Jiaolong culture starts from the relationship between "software and hardware", and it studies the existing laws of nature. I have already explained the requirements of each of the Fourteen Principles, and today I will not discuss these requirements. Those interested can read these materials after the conference. Today I will only talk about why people should be filial to their parents. The ancient adage of filial piety to parents has been passed down for a long time, but people only regard it as an ethical concept and do not know that filial piety to parents is a requirement of the law of nature. If you only consider filial piety towards parents from an ethical and moral perspective, you may question me: "What will happen to me even if I am not filial to my parents?" If you insist on doing so, it can only be said that you have violated the spirit of the Constitution. Only when your rebellion against your parents is too serious can you violate the provisions of the criminal law. For people who are generally unfilial to their parents, it can only be said that they are not good citizens. Many people nowadays are not filial to their parents because they have not recognized the scientific nature of filial piety from the perspective of natural laws. If people are only required by law, morality and ethics to be filial to their parents, but are not guided to understand the objective laws of filial piety to their parents, they cannot build a lasting motivation for filial piety to their parents. It is necessary to guide and teach people to recognize from the perspective of laws that being unfilial to parents will cause disorder and interference between the mutual information fields and energy fields of their own and their parents', which will inevitably cause mental and physical damage to themselves. Why do Jiaolong Lingshan and Jiaolong Culture advocate that filial piety is the first of all virtues? The first of the Fourteen Principles to purify the mind and perfect the personality is "Being rebellious and unfilial". The reason is that "being rebellious and unfilial to parents" can input "poisoned" information into our "software", and the harm it causes to our mind and body is extremely serious. Therefore, from the perspective of mental and physical health, we must promote filial piety to parents, and purify our own mistakes of being unfilial to parents and the dirty minds of being unfilial to parents. After clearing the signals of "software poisoning" caused by you being rebellious and unfilial to parents, you will recover from your unhealthy mind and body caused by you being rebellious and unfilial to parents. There are many similar cases in this regard in Jiaolong Lingshan.

◎ To admit mistakes from the bottom of your heart and correct them is to input a kind of orderly signal into your "software". When you recognize a mistake, you have already input a kind of orderly information into your "software"; when you resolve to correct the mistake from the bottom of your heart, you will have input another kind of more orderly information into your "software". Once these benign and orderly pieces of information are input, they will run automatically, resulting in unexpected effects. Those patients who are from all walks of life and receive "software" natural rehabilitation for various diseases at

Jiaolong Lingshan should purify their minds in accordance with the "Fourteen Principles". Through such an operation program, we are equivalent to cleaning up the "poisoned" signals of our "software", and purging the "noises" we have recorded. When these contaminants, such as "poisoned" signals and recorded "noises", are washed away, the "software" becomes clean and white. After becoming clean and white, our software will not be chaotic and disorderly; when not chaotic and disorderly, our software will become orderly. After the "software" becomes orderly, some diseases on the "hardware" lose their root causes, and only in this way can the health of the "hardware" be reflected. With well ordered "software", people will have the health of the "mind"; with a well ordered "hardware", people will have the health of the "body". When these two are combined, it is called "mental and physical health". In other words, people will be mentally and physically healthy. This is the second operational procedure of "software therapy" in Jiaolong Lingshan to achieve mental and physical health.

The third procedure is to establish the practice of the dedicated life

Jiaolong Lingshan and Jiaolong Culture advocate selfless dedication, and I also elaborated on the life of dedication yesterday. The concept of selfless dedication advocated by Jiaolong Lingshan must first be implemented among the staff and researchers of Jiaolong Lingshan and they should take the lead in selfless dedication. Dedication is something that everyone can possess, but it is not easy for everyone to achieve "selfless dedication". The staff of Jiaolong Lingshan, me included, have not reached such a high level of "selfless dedication", because the meaning of "selflessness" is too heavy. The realm implied by the word "selfless" is easy to say and sounds simple, but it is more difficult to achieve than ascending to the sky. Why? This is because selflessness and desirelessness are in line with the attributes of "Dao" talked about by Laozi. Only the state of "Dao" has the attribute of selflessness. Just because the nobility of selflessness lies in the difficulty of achieving it, there is a saying in the world: "A person without a selfish mind becomes a god". Those who are impartial and selfless are called "gods", and this word "god" is also a recognition of the high realm of selflessness. We have not yet reached the realm of selfless dedication, but Jiaolong Lingshan and Jiaolong Culture advocate selfless dedication and require everyone to pursue it. So, in what aspects does the spirit of dedication of Jiaolong Lingshan manifest? As you can see, this spirit of dedication is reflected in people's daily voluntary research, voluntary labor, and voluntary management, including our participation in conferences all over the country, no matter what the conference is, we pay for it ourselves. This is not to say that Lingshan cannot afford the money, but that Lingshan tries to guide people to establish such a spirit of dedication to perfect your "software" and simplify social customs, which is conducive to self-perfection and the promotion of spiritual civilization. Otherwise, when you talk to others about perfecting "software" and selfless dedication, but your own "software" has not been perfected and your spirit of selfless dedication has not been established, then the Spirit of Lingshan and Jiaolong Culture you are talking about are just empty words. In other words, you are deceiving the world and stealing the fame, which is even a sin. Just now, Professor Liu introduced the implementation of the Four No-Charge Rules in Jiaolong Lingshan (the Four No-Charge Rules refer to no fees for natural rehabilitation, no fees for entry, no fees for meals, and no fees for accommodation). The implementation of the "Four No-Charge Rules" alone has caused confusion among the people. A comrade from Xinjiang told me that when someone told her about the "Four No-Charge Rules" policy implemented in Jiaolong Lingshan, she didn't believe it was true. Later, when she came to Lingshan herself, at a symposium, I asked her, "Now that you have been here a few days, do you think the "Four No-Charge Rules" implemented by Lingshan are true or false?" She cried

excitedly at the time, meaning that the "Four No-Charge Rules" carried out in Lingshan were absolutely true. It is understandable that people do not understand or believe in Lingshan's "Four No-Charge Rules" and selfless dedication, because human society has been flooded by the tide of commodity economy for too long. People have long been living in such an environment full of various forms of contention, greed, robbery and plunder, and understanding things in such a consciousness of satisfying their selfish minds, distracting thoughts, greedy desires and delusional thoughts, so it is quite natural for them not to believe in or understand the "Four No Charges" of Lingshan and the spirit of dedication. If they understood it all at once, it would be against "common sense".

But I have to say here that the dedication of Lingshan is indeed true. Some presidents of the local associations have been volunteering, working, and managing in Lingshan for many years. A large number of staff members have been dedicating their material and energy resources for a long time. It is common for people to dedicate themselves in various ways in Lingshan. Even now, some presidents still go back to their own homes to eat after work; some staff members donate their food, flour, oil, and vegetables to Lingshan and do volunteer work at Lingshan, such as cooking, management, and so on. Some even pay for their own meals and engage in research and management voluntarily. When I say these facts, some people may not believe them, and ask, "Why are you doing this?" Yesterday, I specifically talked about the motivation for establishing the life of dedication. Should we only talk about the grand principle of the dedicated life emptily, it would be impossible to establish such a mechanism for the life of dedication. The "Four No-Charge Rules" has been implemented for eight or nine years, and the life of dedication has also been advocated for eight or nine years. This operating procedure has aroused concern and well-intentioned worry from people all over the country. This worry was also my original worry. I had been worried like this before, but I say you can rest assured that people have their noble survival value.

According to the study of Jiaolong Culture, people have original nature and instinct. Instinct here refers to the spontaneous tendency of people's greedy desires, delusional thoughts, selfish minds and distracting ideas. The embodiment of instinct is greedy desires and selfish ideas. Why do people produce these greedy desires, delusional thoughts, selfish minds and distracting ideas? Because our body is a material body, which must conform to the fundamental law of the matter world. What law? The law of period and cycle. The law of period and cycle constrains us. To complete the operation of this body, we must absorb energy; to absorb energy, we must rely on food. Therefore, we need materials to provide energy. All forms of life, from simple life to advanced life, survive by absorbing the energy of nature. This requirement to take in energy to maintain the body's period and cycle is reflected in our human nature as a spontaneous tendency towards greedy desires and selfish ideas, and this spontaneous tendency is human instinct. Look at newborn babies. They are born with the instinct to seize things for themselves. They stuff whatever they seize into their mouths. They grip the things in their hands tightly, and when you take them away from their hands, they cry. This instinct is a manifestation of the periodic and cyclic law of the matter world.

In addition to instinct, people still have the original nature. The human original nature displays the spiritual light and wisdom of people, and reflects the kind emotions and attributes of selflessness, desirelessness, kindness and compassion. The human original nature is the embodiment of the attributes possessed by the original source of the great cosmos in human nature. This original source belongs to the state of the information level, and is an attribute divorced from the law of period and cycle. When embodied in human nature, it is the spiritual light and wisdom represented by goodness, humaneness, love,

kindness and compassion. The ancient Chinese had profound insights into this regard. Menzi recognized the original nature of humans, and believed that human nature is good, proposing the "theory of original goodness of human nature"; Xunzi focused on human instincts and argued that human nature is evil, putting forward the "theory of original evil of human nature". Actually, from the perspective of natural evolution, humans are a product of the evolution of the great cosmos. The evolution of the great cosmos goes from information to energy, and then from energy to matter. Our original nature embodies the attributes of the information world while our instinct embodies the properties of the matter world. Therefore, everyone has both the original nature and the instinct. Usually, people's original nature is covered by human instincts, so instincts become apparent while nature remains hidden. Jiaolong Lingshan and Jiaolong Culture advocate purifying the mind, perfecting the personality and promoting selfless dedication, with the aim of curbing human instincts and bringing back people's original nature. The "Four No-Charge Rules" implemented and selfless dedication advocated in Jiaolong Lingshan are based on the innate goodness of people's original nature, and they are also the specific operations and practices for people to restore their original nature. Understanding human instincts and original nature through scientific laws will provide an internal motive force for the development of human civilization. Having known this internal motive force, people will consciously practice selfless dedication. Otherwise, this kind of operation and practice will become like water without a source and cannot last long. Therefore, when people don't realize the inner mechanism of learning from Lei Feng, they only know that it is good to learn from Lei Feng and that it is good to possess communist morality and ideals. So what if they don't learn from Lei Feng? What consequences will those who do not learn from Lei Feng have? Because people lack a regular understanding of this, many things that are beneficial to society and individuals lack sustainability. The fundamental task, motivation, and purpose of our advocacy for selfless dedication is to make your "software" orderly, and the value of the dedicated life is also to make your "software" orderly. From the perspective of the direct benefit of making your "software" orderly, it first prevents your "hardware" from developing diseases or restores your sick body to health. So, from this point of view, why does Jiaolong Lingshan implement the "Four No-Charge Rules"? It's not to curry favour by claptrap, nor is it for any other purpose. It's just to hope that everyone can make their "software" orderly in that atmosphere, make their conscience rejuvenate, and make their original nature return.

According to traditional Chinese culture, "The Way of Great Learning is to manifest the bright virtue, love the people, and rest in the supreme goodness." What is "the bright virtue"? The bright virtue is the original nature we are talking about now. "The bright virtue" refers to the highly ordered "software" in Jiaolong Culture, or it can also be said that complete orderliness is called "the bright virtue". Why does this "bright virtue" need to be manifested? This is because our "bright virtue" is no longer bright, just like a glass window, which was originally bright and translucent, but now it is covered in dust and grime, rendering it opaque. Now this dusty glass needs to be wiped clean, which is called "manifesting". When the glass is wiped clean, it becomes clean and transparent. This clean and transparent glass is called "bright virtue", which is a metaphor for our original nature. In this way, our "bright virtue" is revealed and our original nature is restored. "The Way of Great Learning is to manifest the bright virtue." What is the greatest learning? What is the ultimate goal of learning? The ancient sages believed it was to "manifest the bright virtue"! That is to say, the ultimate goal of life is to restrain our instincts, overcome the greedy desires and selfish ideas, restore the original nature, and purify our mind, perfect our personality, and elevate our wisdom and morality to a higher level and realm. The Buddhaharma states that everyone has the "Buddha-nature". What is "Buddha-nature"? When embodied in human nature, it is the

perfect original nature of morality and wisdom. Both "Buddha-nature" and "bright virtue" are the attributes of the highest level and highest realm and state. Complete wisdom, noble morality, perfected personality, elevated realm and purified mind are the manifestations of "Buddha-nature" and "bright virtue". Laozi required people to "cultivate virtue to conform to Dao". So, what Dao should people conform to by cultivating virtue? What are the attributes of Dao? The attributes of Dao are selflessness, desirelessness, non-doing and naturalness. If one wants to achieve the realm free from selfish minds, distracting ideas, greedy desires, delusional thoughts or intentional actions, one must cultivate virtue to conform to Dao. The intentional act I refer to is an act that violates the laws and properties of nature, and is done intentionally to satisfy our greedy desires, delusional thoughts, selfish minds and distracting ideas. Therefore, we should act in accordance with naturalness, conform to the Dao of heaven, and achieve the unity of heaven and man, so that our original nature can be fully reflected, until we reach the attributes and states of selflessness, desirelessness, non-doing and naturalness of Dao. This is the profound understanding of the instincts and original nature of human nature in traditional culture.

We should study, carry forward and develop traditional culture, enabling it to make greater contributions to human civilization. Starting from the understanding of human instincts and original nature, Jiaolong Culture proposes to overcome one's own greedy desires and selfish ideas, purify the mind, perfect the personality, and return to the original nature, so as to bring order to the "software". Great Learning states, "The Way of Great Learning is to manifest the bright virtue, to love the people, and to rest in the supreme goodness." Great Learning (a classic of Confucianism) mentions "loving the people". Here, "loving the people" means guiding people to overcome their selfish minds, distracting ideas, greedy desires and delusional thoughts in order to become completely new individuals. For example, when a person who was once dishonest becomes someone who is incorruptible and dedicated to public service, or becomes a public servant serving the people, this is what is meant by "loving the people"—in other words, becoming a "new person". (In another version, the term "love the people" was replaced by "renew the people".) This new person must continue to renew himself every day, until he can "rest in the supreme goodness". This "supreme goodness" encompasses both the perfection of morality and the perfection of wisdom. When both morality and wisdom are perfected, one will rest in the supreme goodness. Jiaolong Lingshan advocates selfless dedication and promotes the "Four No-Charge Rules", whose theoretical basis is the supreme goodness of human nature. Through the operation of the "Four No-Charge Rules" and selfless dedication spirit, it aims to awaken people's original nature to help them enjoy mental and physical health.

This time, two people came with me, one is Director Zhao (Zhao Guobing) and the other is Li Yongchang, both of whom are cancer patients. Since arriving at Jiaolong Lingshan, these people have been operating according to the requirements of making the "software" orderly we mentioned above, and surprisingly, they have miraculously healed! Not long ago, there was a lung cancer patient who had been bedridden for a long time and could not get up at all. The hospital thought his condition was beyond treatment and advised him to go home. Fortunately, the patient was taken to Lingshan by his relatives. We used the "software" natural rehabilitation therapy, and the patient was able to walk after more than a week, and also participated in voluntary labor, carrying bricks up the mountain on the construction site. Now he is a healthy man and works as a volunteer in Jiaolong Lingshan. What do these cases illustrate? These examples show that the "software" operation that admits mistakes, purifies the mind, and perfects the personality in accordance with the "Fourteen Principles" of Lingshan is very beneficial to people's mental and physical health. The operation of "software" for mental and physical health requires people admit their

mistakes and correct them, and ensure that they won't commit them again in the future. This operation has a very big effect on people's mental and physical health. What I mean should not be misunderstood. It seems that that place specializes in treating cancer, which is not the case. Not all diseases can be cured in that place, and people with certain diseases may not recover naturally there. For example, there was a sick person from Xinjiang who also suffered from cancer. After cultivating in Lingshan for some time, he still died. After his death, his son called me to express his gratitude to the staff at Lingshan for taking care of his father. He also said that his father had no pain after returning home and passed away peacefully.

To achieve mental and physical health, people must first recognize that the human body is composed of "software" and "hardware" and understand the relationship between them. Only by starting with the health of the "mind" (the "software") can people truly ensure the health of their "body" (the "hardware"). Of course, medical treatment through drugs is extremely necessary. However, those treatment methods that rely solely on addressing the "hardware"—such as relying merely on taking medicine and injections—will inevitably bring about negative effects if used improperly. Sometimes, they even cause a decline in the patient's own resistance function, an increase in bacterial drug resistance, and may even lead to a vicious cycle between diseases and drugs. You see, the dosage of antibiotics used by people today is getting larger and larger. If things continue this way, the situation will only grow more severe! Nowadays, while treating diseases, people are also "training" and "cultivating" bacteria, making their drug resistance stronger and stronger, while humans' natural immune resistance is becoming weaker and weaker. Therefore, to return to naturalness, human beings must improve themselves at the level of the "software", thereby enhancing various functions of the "hardware". This will make people's "software" increasingly ordered and strengthen the functions of their "hardware". Only by doing so can their mental and physical health have a solid foundation. If people do not pay attention to the health of the mind, allowing the relationship between the mind and the body to become disconnected, and only focus on medical treatment and maintenance through drugs, people will end up treating the symptoms rather than the root cause. If this continues for a long time, there will be potential dangers.

Jiaolong Lingshan has created a precedent for using "software" for natural rehabilitation, which has attracted widespread attention from people from all walks of life, especially in the medical and health circles. Why does the area of Jiaolong Lingshan have such a therapeutic and rehabilitative effect? Those who do not study this aspect will have difficulty understanding this phenomenon. The study of Jiaolong Culture shows that when people's "software" is orderly, everyone is a transmitter source of benign and orderly energy and information fields. What kind of information field and energy field you emit is related to the degree of orderliness of your "software". People with highly ordered "software" create a favorable time and space for healing and recovery around them. Even if they do not talk to you or interact with you physically, their mere presence allows for the exchange of energy and information with you. If you can communicate with them, their energy field will regulate your mental and physical state and activate your mind and body for natural recovery. You may not understand my expression and think it's too mysterious, but it's true. It's just that external factors still work through internal factors, so you must receive and respond to this information field and energy field by yourself. Why is Jiaolong Lingshan able to produce such a strong natural healing effect? This question explains the reason why Jiaolong Lingshan advocates purifying the mind, perfecting the personality and selfless dedication. The unique regional phenomenon in that place is the result of everyone purifying their minds, perfecting their personalities and practicing selfless dedication, creating a powerful and

orderly energy field and information field. When you come to Lingshan and immerse yourself in that environment, and hear, witness and personally experience the words and deeds of everyone purifying their minds and perfecting their personalities, as well as the natural expression of selfless dedication and true emotions, all of these will influence you, which is your tangible feeling. On the other hand, when you follow the Lingshan healing procedure yourself, the energy field and information field created by all Lingshan people will also regulate you simultaneously. Now let's look back and consider it as a whole. Jiaolong Lingshan advocates selfless dedication, implements the "Four No-Charge Rules", and encourages people to sweep away their mistakes according to the Fourteen Principles of Lingshan to purify their minds and perfect their personalities to achieve natural recovery of their mental and physical health, which is creating such an environment and atmosphere for everyone, society, and mankind so as to make them realize the importance of purifying their minds and ordering their "software". Through the same operation, Jiaolong Culture enables everyone, society and mankind to achieve mental and physical health and the sublimation of the realm, thus making our human society better and more ideal!

When reading the picture album of Jiaolong Lingshan, you will find a photo showing many volunteers working at the construction site of the Taiji Platform, among whom were elderly men in their seventies and eighties ramming the earth, as well as three-year-old children carrying soil on their backs. At that time, there were many people who participated in voluntary labor every day. At that time, the Taiji Platform was very small, not as grand and majestic as it is today. The Taiji Platform is a place where people worship the ancestors of mankind, which required a spacious area, so people built the foundation of the Taiji Platform like building a city wall. The Taiji Platform we see today was built on a tamped foundation constructed by people carrying bags of dirt on their backs from elsewhere. Every day, everyone happily engaged in voluntary labor and selflessly dedicated themselves there. When a tourist from other places stood on the top of the mountain and saw this kind of scene, he was very moved and confided in me his inner shame. Once some tourists came and asked how to pay for their meals after finishing their meals. Our staff said, "We just said this is the Ancient Home of Lingshan. When sons and daughters who have wandered far from home return home and eat at their own home, who else do they need to pay for their meals?" They immediately said "It's wrong; it's wrong. Lingshan is a place for everyone to seek the root and find the ancestry. We should show filial piety to our ancestors, and everyone should dedicate themselves to each other." Jiaolong Lingshan never charges anyone for board and lodging. Although the staff of Jiaolong Lingshan live a simple and frugal life, they reflect the close brotherly and sisterly relationship between people. When people come to Lingshan, seeking the root and finding the ancestry, and have a vegetarian meal, but you charge them for food, lodging and other expenses, what will they think? If asked, they certainly pay for the meal. However, if this is done, the great and glorious image of Lingshan in their minds will be weakened. Their trip to Lingshan is not different from any other trip of theirs at all. If that is the case, what is the value and significance of their journey to Lingshan? They not only fail to purify their minds, but also suspect that the staff of Lingshan have personal interests and intentions. If so, we would make Lingshan lose the connotation of Lingshan Spirit and Jiaolong Culture. Even if you implement the Four No-Charge Rules and do not charge any fee, they do not come here to eat a bowl of vegetarian rice for free, but to yearn for the Spirit of Lingshan! Therefore, we should let everyone who comes to Lingshan feel that Jiaolong Lingshan is a place to purify people's minds from the bottom of their hearts. We need to let everyone understand that the staff of Lingshan are people who take the lead in dedication and serve everyone, not people who seek personal gain. In this way, people will consciously maintain the existence value of the Spirit of Lingshan, thus forming a virtuous

circle of "each individual contributes to the collective, and the collective contributes to each individual". Those who came to Lingshan heard that eating there was free, and each of them insisted on donating, feeling relieved and happy from the bottom of their hearts.

Let's think. What does such a simple thing indicate? This indicates that everyone has the innate spiritual light and wisdom, that everyone has the original nature of goodness, that everyone has a desire for a healthy mind and body, and that everyone has beautiful wishes. At the same time, it also indicates that Jiaolong Lingshan advocates the spirit of selfless dedication and the "Four No-Charge Rules", which brings people a spiritual enjoyment and plays a certain role in purifying people's minds and promoting the construction of spiritual civilization. Indeed, the spirit of dedication and the practice of the "Four No-Charge Rules" have influenced batch after batch of people. Many people, influenced by this spirit and culture, have awakened from the fog; many others have corrected their ways from the wrong path and started anew. Lingshan has become an ideal place for people to purify their minds, perfect their personalities, reveal their wisdoms and sublimate their realms. Every day, there are people coming to Lingshan from all over the country, mentally and physically exhausted but full of hope and expectation, and every day, there are people returning home from Lingshan, healthy in mind and body, and full of new hopes and aspirations. Every day, Lingshan witnesses the joyful greeting of new arrivals, as well as the reluctant departure of those who have become brothers and sisters. The tears of excitement and touching scenes are truly unforgettable. Li Yongchang, who was mentioned just now, and his group donated 70 to 80 quilts from Henan (They consigned the quilts from Henan to Tianshui by railway and then chartered a truck to transport them to Lingshan). When the staff gave them the freight and other fees, they refused to accept the money. They thought the staff didn't treat them as siblings of the Ancient Home and it was embarrassing to be treated as outsiders and receive the money. Not only did these people not accept the transportation fees given to them by the Lingshan staff, but they also donated a lot of money to Lingshan. This spirit of mutual dedication is truly touching. Of course, Jiaolong Lingshan is sustained by the selfless dedication of everyone to each other, and whoever goes there is the master. Jiaolong Lingshan is known as Lingshan Ancient Home. It is the ancient home for every single one of us, and we are all brothers and sisters of this ancient home. The staff members are merely the caretakers guarding this ancient home. Many people worry about how Jiaolong Lingshan can sustain itself. In fact, it relies on the noble ideology and broad-minded spirit of "The world belongs to all" to uphold this pure land, a sacred place for people to purify the mind, seek the root, and find the ancestry. Jiaolong Lingshan is the place for people to practice selfless dedication, seek the root and find the ancestry. Through the influence, education and edification exerted by this place, everyone can join the ranks of those who lead the dedicated life. Only when everyone joins the ranks of those who lead the dedicated life can they truly enjoy the value of life, the happiness and joy of survival. When you live in this kind of atmosphere and place where people give selflessly, and when you are bathed in this kind of environment where people respect and love each other, a virtuous circle will form in your "software" and it will become more and more orderly. If you live in such an environment and place full of contention, greed, robbery and plunder, then your "software" will become more and more disorderly, forming a vicious circle, and in the end, you will lose the value and significance of what makes people human. The disorder of "software" leads to the formation of the vicious circle, so the "hardware" is inevitably filled with diseases. By studying human mental and physical health, Jiaolong Lingshan and Jiaolong Culture propose the theory and practice of selfless dedication, purifying the mind, and perfecting the personality, so that more people will be able to recognize and enjoy the value and happiness of the life of dedication!

Mr. Yang Yizhong is a retired cadre from Nankai University. He came to Lingshan in his seventies and personally participated in labor and learning, experiencing and understanding the spirit and culture of Jiaolong Lingshan. He stayed in Lingshan for two weeks and had profound feelings. When he left, he insisted on taking off his sweater and woolen pants and donating them to others. After returning home, he wrote a letter to share his thoughts, believing that "voluntary labor and selfless dedication of Jiaolong Lingshan are effective ways to purify the mind, perfect the personality, address both mental and physical illnesses simultaneously, and achieve natural recovery without medication. The pioneering work of Lingshan people is worthy of emulation and promotion by the whole society and mankind, because this method is highly likely to become a revolution for humans to overcome themselves and diseases." Just now, Liu also said that a new civilization should be established. This new civilization must be based on the organic combination of traditional culture's essence and modern scientific culture. In this new cultural system, human beings should take the life of dedication as the highest value and enjoyment of life, and take the understanding of returning to naturalness and the unity of heaven and man as the scientific view of new civilization. Only in this way can man have a way out. The establishment of mental balance and ecological balance between man and nature is the mark of new civilization. Jiaolong Culture has been developed for the purpose of establishing the balance of human mentality and the ecological balance of nature.

The mental imbalance of mankind and the ecological imbalance of nature are the fundamental causes that threaten people's mental and physical health. Professor Liu and his team are working on the topic of ecological civilization. As we mentioned earlier, without the balance of human mentality and the ecological balance of nature, there can be no ecological civilization at all. This is the first issue I talk about—mental and physical health and how to establish it.

Earlier we talked about the issue of mental and physical health, and its theoretical basis is Jiaolong Culture. Jiaolong Culture involves the content of traditional culture and modern science, and is a product of the combination of traditional culture and modern science. It has the characteristics of advancedness, comprehensiveness, interdisciplinarity and marginality. Therefore, it requires people from all walks of life to participate in research, exploration and investigation. Last year, I attended a conference in Beijing where I met a professor. He believed that research conducted on Jiaolong Culture would give rise to a new form of human civilization in the next century. He also believed that Jiaolong Culture possesses the characteristics of this new civilization. So, one of the major characteristics of this kind of civilization is to make the content of traditional culture as scientific and regular as possible. Traditional culture, to be more specific, is mainly the culture of Confucianism, Buddhism and Daoism, and of course, there are other aspects. When it comes to Confucian, Buddhist and Taoist cultures, some people cannot treat them correctly and even regard them as superstitions. They cannot view them scientifically, but instead simply and crudely attribute them to religions and superstitions. This is a new concept of "superstition" and an understanding that is unknown. This concept and understanding need to be gradually transformed, as it has been formed over many years and needs to be changed step by step.

Let me cite a few simple examples for you to see: The Buddhist scriptures contain content related to embryology, which describes the process starting from the fertilized egg all the way to the delivery of the fetus. There are also many parts in the Buddhist sutras that belong to the field of natural science. For instance, Shakyamuni Buddha stated that there are hundreds and thousands of worms in a single cup of water. This might have seemed incredible to people at that time; some might even have regarded it as nonsense. How could there be hundreds and thousands of worms in one cup of water? From the perspective of

bacteriology today, this is not difficult to understand. Have not the expositions in the Buddhadharma made more than two thousand years ago, such as the three thousand great thousand worlds, the boundlessness of the void, and the infinitude of worlds, already been verified by modern astronomy? Let us look further at Laozi's insights. Modern cosmologists have put forward the theory that "the universe originates from nothingness", yet more than two thousand years ago, Laozi already said: "All things under heaven are born of being, and being is born of non-being."; "Dao produces one, the one produces two, the two produces three, and the three produces all things." With just a few concise words, he depicted the evolution of the universe. Many modern scientists deeply admire Laozi's prescient insights. In the West, Laozi's Dao De Jing has been widely circulated. Numerous scientists who concern themselves with the development of human society, including Nobel Prize laureates, hold Confucius' doctrines and thoughts in high esteem, believing that the future society will need to draw on Confucius' Confucian thought.

Jiaolong Culture is dedicated to inheriting the fine cultures of previous generations and the spirit of traditional culture. It extracts the quintessence of Confucian, Buddhist, and Daoist doctrines, along with the scientific laws and inherent scientific implications they contain, and integrates them with modern science. Einstein once stated, "Science without religion is lame; religion without science is blind." This great scientist already alluded to a new civilization. It can be said that the new civilization of the 21st century lies in the convergence of natural science with traditional culture, ethics, and morality. Jiaolong Culture takes the purification of the mind and the perfection of the personality as its starting point, with the aim of elevating people's realm and enhancing their wisdom. Jiaolong Culture holds that the ultimate purpose of all cultures, including natural science, should be to elevate people's moral integrity and augment their wisdom. Any culture that fails to contribute to the purification of people's minds, the perfection of their personality, and the enhancement of their wisdom is a worthless culture, or even an evil one. Only when human civilization advances to the stage of sublimating people's realm, upgrading their level of human being, and transforming their state of life form can mankind truly approach the issue of its own way forward.

Now let's talk about the significance of Jiaolong Culture research. Jiaolong Culture studies the issue of the balance of human mentality and how to achieve it. We discussed the issue of human mental and physical health earlier. Why don't we have a healthy mind and body? It results from our unbalanced mentality! The human mentality is a very complex conscious activity, but no matter how complex people's mentalities are, they are governed by various laws, which are all formed by the drive of people's instincts and original nature. Only by understanding the laws of our own mentality changes can we establish a balance of mentality. The imbalance of mentality is the root of all the ills of our human society. Let's take an example from everyday life. If a colleague you work with is promoted to section chief but you aren't, you'll feel mentally unbalanced. You might say, "My ability, age, education, and competence are all better than his, or at least on par with his. Why was he promoted to section chief instead of me?" Even though you can't do anything about it, you'll still feel unbalanced. However, when Clinton was elected president, did you feel any psychological unbalance? You didn't feel any psychological imbalance, and you don't have any pressure at all, because that has nothing to do with you. On the other hand, your boss has all kinds of reasons for not promoting you because he feels mentally balanced. If you get promoted, he won't feel mentally balanced. This imbalance in mentality brings pain to each other, and meanwhile results in various evil consequences for society. Here is another example: When someone criticizes you to your face, you feel very angry in your heart. When someone scolds you behind your back with the same words and you don't know it, you feel

at ease. These are all very simple examples, but if you reflect on them, you will find that profound philosophical principles lie within them, especially the philosophical principle of maintaining mental balance. When your mind is in balance, you will be free from worries and anxieties, feeling relaxed and unburdened.

How can people establish a balanced mentality? Is it by becoming foolish or "feigning ignorance" that they can attain such balance? No! It does not require people to reach the kind of insentient and emotionless balance that earth, wood, bricks, and stones possess. Instead, it means people need to develop an understanding of a high level and realm, and achieve a state of detachment, civilization, elegance, and a "bird's-eye view" to foster such a mindset. However, this kind of mindset cannot be established with just a single sentence; it must be practiced through understanding the laws of things. Just yesterday, someone told me that either her father-in-law or mother-in-law—I can't remember exactly which one—used to treat her very badly. She said that even now, when she thinks about it, her heart is still filled with shadows. So, I talked to her about the principle of a balanced mentality and also told her that she would have a balanced mentality after the talk. Why was her mind unbalanced? It was the result of being driven by people's inherent greedy desires and delusional thoughts. When people do not understand various laws, once their selfish thoughts and desires are not satisfied, their mindset becomes unbalanced. Then, how can people achieve a balanced mentality? The theme of my talk yesterday morning was "the life of dedication", which was designed to enable people to understand the value and significance of the life of dedication, and recognize the scientific laws behind it. Only by doing so can people truly establish a balanced mentality. Otherwise, they will never achieve a balanced mentality.

To achieve a balanced mentality, people must overcome their greedy desires and delusional thoughts driven by their instincts, allow the spiritual light and wisdom of their human original nature to shine forth, establish the concept of the life of dedication, and fulfill the value and significance of such a life. The value and significance of human existence are endowed by our natural attributes, and the fundamental value and significance lie in the word dedication. A life without dedication cannot be considered meaningful and valuable at all, let alone happy. Yesterday, I gave an example: a thief steals someone else's belongings. You might think he has gained an "advantage", but he is actually filled with anxiety. This is because his instincts drive him to satisfy his evil desires, yet human nature and natural attributes restrict the indulgence of these instincts. The "struggle" between instincts and original nature leaves him uneasy and restless. As the saying goes, "If you have not done anything wrong, you will not fear a knock at the door in the middle of the night." The thief's insatiable greedy desires lead to a feeling of fear and mental unease; he cannot sleep peacefully. He cannot fall asleep even at the sound of heavy footsteps, always worrying whether the police will arrest him. These are all different manifestations of an unbalanced mentality. Is this happiness or suffering? Satisfying certain material desires and selfish thoughts brings you mental unease and pain. Although the thief satisfies his material desires and some selfish thoughts to a certain extent, this brings him indescribable mental unease and pain. What's worse, such a mentality inevitably inputs "poisoned" signals into his "software"(a metaphor for the mind). Once "poisoned" signals are input into the "software", they will inevitably manifest as disorders and obstacles in his "hardware" (a metaphor for the body). Therefore, when people have an unbalanced mentality in pursuing material desires, they end up causing mental and physical unhealthiness to themselves, and the negative number effects generated by this are far greater than the positive number effects brought by the so-called "gains". Perhaps the thief's mental agony is beyond words, and it cannot be compensated by the value of the "advantages" he takes—there is simply no way to

make up for it.

Here, I want to say a few more words to everyone. The working principle of our "software" is similar to that of this video recorder (referring to the one mentioned earlier), but the "software" we each possess is much more sophisticated and automated than this video recorder. It records everything about you—your words, actions, thoughts, and all your deeds, including your thinking, ideas and intentions. Nowadays, many people do not engage in research in this field. Instead, they think this might be a hoax. Absolutely not! This is an absolute and undeniable truth. There are countless examples to prove this, but due to time constraints, I will not list them here. How do we balance our mentality? This requires us to understand deeper-level laws, that is, to pursue the goal of establishing the orderliness of human "software". However, establishing such orderliness in the "software" inevitably requires a balanced mentality. Yet, cultivating such a balanced mentality is not something that can be achieved overnight; instead, it is a process of combating one's ego, greedy desires, delusional thoughts, selfish minds and distracting ideas—all for the sake of overcoming the ego. Those who cannot conquer the ego will inevitably have an unbalanced mentality, and an unbalanced mentality will bring them endless pain. A person who does not understand the natural attributes and laws of human beings cannot be considered noble and civilized, and of course, cannot be considered to have a balanced mentality. Just think about it: All the ugly phenomena in human society stem from failing to overcome the ego and having an unbalanced mentality. Why did Hitler launch World War II? His mindset was unbalanced—he wanted to invade others and plunder other peoples' resources and wealth. Invading others and attempting to dominate the world are nothing but greedy desires and delusional thoughts, and also manifestations of an unbalanced mentality. Why do couples quarrel? If you analyze it, it is either due to an unbalanced mindset caused by unfulfilled selfish desires or overly strong greedy desires and delusional thoughts. What are anti-theft steel doors and windows, safes, anti-theft locks, security guards, police, courts, military, countries, and even organizations such as the United Nations used for? These things are mainly tools, facilities, and organizations designed to guard against people. Why do people need to guard against each other? It's because people have been indulging in their own instincts. In order to satisfy their respective instincts, they have to engage themselves in various forms of contention, greed, robbery and plunder with each other, so it is impossible for them not to guard against each other. In this way, large quantities of financial and material resources and manpower of mankind are mainly consumed in the behavior of contention, greed, robbery and plunder among people, and the root cause of this contention and plunder lies in the imbalance of people's mentality, that is, uncivilized mindsets. As long as people in human society have a slightly balanced mentality, we will feel that nature has given us enough wealth and infinite pleasure. However, due to the unbalanced mentality of human beings, there is an inequality between the rich and the poor, and between the noble and the humble, which artificially aggravates the existing imbalance. The result is that there is such a survival situation where everyone is greedy, everyone is competitive, and everyone is painful. People live a heavy life in the midst of unbalanced mentality and mutual strife, which makes them fail to live up to the beautiful conditions created for us by nature. This not only results in a serious waste of manpower, energy, and financial resources, but also makes mankind lose civilization, joy and elegance originally possessed by humans. Through the dissemination and learning of Jiaolong Culture, people are made aware of the importance of establishing a balanced mentality, thereby contributing to the material and spiritual civilization of humanity.

Yesterday, Mr. Shi delivered a very good speech. He said, "Some people once asked him, 'What role does Jiaolong Culture play in the construction of material civilization?'" He

gave an example: If everyone were able to establish a balanced mentality, then we wouldn't have to spend large quantities of metal to make steel doors, steel windows, safes and safety locks, and nor would we spend a lot of metal building guns, cannons, airplanes, warships and air carriers. Additionally, we wouldn't need so many security guards, law enforcement, and police forces, let alone so many military and organizational facilities. Think about it. A balanced mentality can lead large amounts of manpower and material resources to be saved. Merely these human and material resources can save a considerable amount of wealth for mankind, and also make an enormous contribution to the material civilization of mankind. If we establish a balance of mentality, we can invest large amounts of saved energy, financial resources and material resources into the construction of spiritual civilization, so that we have more energy and wisdom to promote the development of human civilization. Therefore, the life of dedication that we advocate is a more valuable and meaningful way of survival. Establishing the life of dedication is a necessary condition for mankind to move towards a higher level of the world. Therefore, we must recognize the pain and disaster caused by our unbalanced mentality. It is of vital importance to establish a balance of human mentality. We all know about class struggle. Why are there struggles between social classes? Why do the exploiting class exploit others? They just want to satisfy their greedy desires, delusional thoughts, selfish minds and distracting ideas! It is selfishness and greedy desires that cause their imbalanced mentalities. Why do they engage in corruption? The reason still lies in the imbalance of mentality. These people use their power and positions to appropriate public funds and property for themselves to satisfy the instincts of their selfish minds, distracting ideas, greedy desires and delusional thoughts. Why do couples quarrel? The basic reason still lies in their imbalanced mentality. Anyway, it's still an imbalance of mentality! When we have the concept of the life of dedication, we naturally achieve the balance of mentality, and fulfill the needs of everyone through mutual dedication. When you dedicate yourself to him, who does he dedicate himself to? The object of his dedication is you. If you fight with him and he fights with you, it leads to everyone fighting with each other. When everyone is competing with each other, a vicious cycle is formed. Unfortunately, nowadays, everyone is competing with others, every family is fighting against other families, and every country is fighting against other countries. There are various forms of contention among countries around the world. The whole society is in contention and fighting, and the whole world is in contention and fighting. After so many struggles, all humanity has been led towards this human condition. Everyone is suffering, every family is uneasy, and every country is in turmoil. The whole human society is becoming more and more chaotic, and nuclear weapons have been produced; missiles and rockets have also been produced. All cutting-edge scientific developments and applications are basically aimed at meeting the needs of contention. People have become accustomed to this way of survival through thousands of years of struggle. Modern people have become so accustomed to this way of survival that they are unaware of other ways of living and states of existence. In the eyes of modern people, humans seem to be born to fight.

The life of dedication and the balance of mentality advocated by Jiaolong Culture are aimed at all mankind. It does not just require any one nation, region or country to achieve the life of dedication. Its purpose is to enable the entire human race to realize the life of dedication and achieve true human development and evolution. Otherwise, if people continue to engage themselves in contention, greed, robbery and plunder in this way, mankind will have no way out. When you want to satisfy your greedy desires and delusional thoughts, you will necessarily harm others; when you try to satisfy your selfish minds and distracting ideas, you will inevitably cause pain to others. All social tragedies and ills have their roots in people's indulgence in their instincts. Because of the imbalance of human

mentality, there will inevitably be ecological imbalance. Next comes the ecological imbalance we are going to talk about. To achieve a balanced mentality, we need to build it on the foundation of the life of dedication. In my speech yesterday, I also mentioned that Shakyamuni Buddha is highly respected by people, and there are statues of Shakyamuni Buddha in every temple. Why do people respect him? Let us put aside religious overtones and superstitious content and consider the question: Why is he respected? The reason why he is respected lies in the life of dedication he embodied and the selfless dedication he advocated. He didn't have any greedy desires, distracting ideas, selfish minds, delusional thoughts that we ordinary people possess. For example, we ordinary people will all fiercely compete for the position of section chief. But how did he regard such fame and fortune? According to the situation at that time, he was the crown prince and the natural heir to the throne, but he did not inherit the throne, which is something that ordinary people cannot do. We ordinary people do not have the same realm, understanding and behavior as the Buddha. Others vied for fame, wealth and status as well as high positions and beautiful women, while he possessed them but abandoned them. He gave up the pursuit of fame and fortune that ordinary people strive for, and instead sought the true meaning and value of life, as well as the path to human liberation and the ultimate destination of mankind. As a thinker and philosopher, his profound understanding is the pride of human wisdom. As a great man advocating the life of dedication, he is an example for us to follow and emulate. Shakyamuni Buddha explained sutras and spoke the dharma for over 40 years, enlightening people, inspiring people, universally educating people and transforming people, but he never received a penny of tuition or collected apprenticeship fees from his disciples. However, people today are different. Nowadays, various "masters" charge admission fees or tuition fees for their lectures and speeches, and they also charge apprenticeship fees for their apprentices. You see, everything has been commercialized, which goes against the principle of the life of dedication. In this regard, some ancient sages and worthies have set an example to us. Shakyamuni Buddha had such great learning and such great wisdom, but he still explained sutras and spoke the Dharma for people by begging for food from door to door. He had long gone beyond people's ordinary concepts and been in a highly balanced state of mentality. He was selfless and desireless, and had no selfish minds, distracting ideas, greedy desires or delusional thoughts, so his realm had been sublimated and he was completely liberated. His only value of life was to dedicate his wisdom and knowledge to others. A person who opposed him saw him begging for food and accused Shakyamuni Buddha of not cultivating the land himself but begging for food from others. This is similar to an ancient Chinese case where a farmer unfairly accused Confucius of "neither plowing the land nor being able to tell the five cereals apart". Shakyamuni Buddha replied, "What you cultivate is the soil field, while what I cultivate is the mind field; you cultivate the soil field with a plow, and I cultivate the mind field with wisdom." The mind field also needs people to cultivate it! Cultivating the mind field is exactly building spiritual civilization, while cultivating the soil field is building material civilization. Were there no one to cultivate this mind field, human society would be in ignorance and backwardness. The instinctive indulgence of human beings will make them stupid and savage, and there will not be spiritual civilization at all. Without spiritual civilization, human material civilization cannot be displayed. Therefore, when this mind field is not well cultivated, your soil field cannot be cultivated well either. Analogically, if your mind is not purified, you cannot peacefully cultivate your soil field. Today you argue with others over the land, tomorrow you fight with others due to greed, and the day after tomorrow your grains are robbed, and so on. In short, without a well purified mind, your land cannot be cultivated peacefully.

It is necessary for us to vigorously promote the balance of human mentality today. If all

people in human society had purified minds, perfected personalities, balanced mindsets, and elevated realms, just think—would human society still need the teachings of Shakyamuni Buddha? It would not, and he would not have to beg to propagate the Buddhadharma either. In a certain sense, his act of begging for alms and preaching was also a contribution to humanity's realization of the life of dedication. Let's advocate establishing the life of dedication and enable people to practice selfless dedication, so that there will no longer be any begging in human society, which is also the inevitable effect of establishing the life of dedication in human society.

When Confucius had no food at the border between the States of Chen and Cai, even his disciples complained, but Confucius still took it calmly, without any complaints or worries, and was still fairly leisurely, because he had a balanced mentality. Confucius had a famous student named Yan Yuan, who "lived in a humble lane, and had only one basket to hold food and one gourd ladle to scoop water with. People all thought he lived a hard and bitter life but he himself took delight in his life and never changed." Yan Yuan led an extremely simple life which was so simple that even Confucius sighed. Ordinary people thought his life was very bitter and miserable, but Yan Yuan did not think so. Instead, he thought he led a leisurely and content life. Why could Yan Yuan (Yan Hui) take great delight and be at ease in his simple life? Yan Yuan did not passively endure this kind of life, nor did he accept the suffering out of helplessness, but took pleasure in it leisurely with a balanced mentality. Yan Yuan's austere and ascetic life reflected his contentment with poverty, keeping to Dao and taking wisdom as his sole pursuit, which demonstrated his balanced mentality of the high level and high realm based on the understanding of deep-level laws.

The Era of Yao and Shun is an era that humans aspire to, and the days of Yao and Shun represent the ideal society that people pursue. Here is a story about Yao. At that time, there were two senior local officials, whose positions were equivalent to that of a provincial governor today. The two officials became embroiled in a dispute and thus brought the case to King Yao, pleading for his ruling. King Yao's capital was located in present-day Linfen, Shanxi Province. When they came to King Yao's residence, they found that King Yao's living conditions were very simple and not as good as theirs. The kings back then did not live in magnificent palaces like later emperors, nor did they place themselves above the masses. The kings of upper ancient times were indeed public servants serving the world. The two litigants were deeply moved by the clothing, food, shelter, and transportation of King Yao. They thought to themselves, "As a king who is constantly busy with state affairs every day, King Yao lives with such simplicity. What else can we compete for?" Later, when Emperor Yao asked them what they came for, they both said that they missed the monarch and came to see him. In this way, the dispute automatically extinguished without trial, as the two litigants both had a balanced mentality later. The balanced mentality of these two officials in dispute came from the balanced mentality of King Yao, who had no extravagant desires for pleasure. King Yao taught others by example and set a good example for the world, which is a manifestation of his balanced mentality. A balanced mentality is an artistic conception and a state of high-level understanding. When the two senior officials saw that their monarch's life was even simpler than theirs, they themselves felt that their mindset of competing for gain and being greedy was rather low. With this understanding, they felt ashamed of their state of being competitive and greedy, and the artistic conception of balanced mentality arose within them. They realized that their contention and greed were manifestations of their selfish minds and distracting ideas, thus achieving a balanced mentality and resolving conflicts. If everyone had a balanced mentality, there would be no contention, greed, robbery or plunder in the world.

Jiaolong Culture advocates return, but it does not mean we should return to primitive

society! The return it advocates is guiding people to return to the original nature, to human natural attributes, and to the high level and lofty realm of selflessness and desirelessness. It is by no means guiding people back to the savage state of eating raw meat and drinking blood. The original intention of Jiaolong Culture is to help your thoughts, realm and consciousness return to the spiritual light and wisdom of our original nature. Returning to simplicity and naturalness advocated by Jiaolong Culture is not retrogression but progress. Only in this way can mankind move towards true human civilization. You cannot turn back to primitive society even if you wish to, for the timeline of social forms is a one-dimensional arrow. There is simply no way to reverse it.

People's original nature is hidden and latent, but this original nature reveals its spiritual light and wisdom from time to time. Human beings will eventually recognize the evil consequences and harms of an unbalanced mentality through internal and external factors, and at the same time realize the benefits of a balanced mentality brought to society and individuals. In this way, the so-called contradictions between individuals, contradictions between people, contradictions between countries, and contradictions between human society and nature will be easily solved. Therefore, the significance of Jiaolong Culture lies in establishing a balance of human mentality.

We just talked about mentality balance. Next, we will talk about ecological balance. How can we achieve the ecological balance of nature? Now we all know that the ecology of our living environment has already become unbalanced, with large areas of forests being destroyed and large tracts of land being desertified. Indiscriminate hunting of animals, reckless deforestation, endless and unrestrained exploitation, and waste of mineral resources, environmental destruction, pollution of water and air, and rapid population growth, etc., have led to the deterioration of the entire ecological environment, causing serious consequences for us humans and forming a potential crisis for human survival. As Professor Liu said, the so-called industrial civilization has brought crises. Last year's flood was enough to make us realize the danger of destroying forests and vegetation. Some animals and plants have become extinct artificially, others are endangered artificially, and some animals and plants have declined sharply, which will inevitably lead to ecological imbalance. Many people think that the extinction of animals will have no effect on human beings. This is completely wrong! We humans live in the same biosphere with other living beings, and we humans are just one "life" in the earth's biosphere. This biosphere forms a system. When any link in a system is destroyed, it will inevitably affect the whole system. At the seminar yesterday, I gave an example of a river embankment collapse. A section of the river embankment collapsed. After careful investigation, it was found that the final cause was the sewage discharged by a factory upstream of the river. How was it related to the sewage from the factory? The original reason for the collapse of the riverbank was that all the trees on the riverbank had died. Because the roots of the trees withered, water flowed in from the withered roots, washing away the riverbank. How did the trees die? The tree had been bitten to death by a certain insect, which only began to reproduce in large numbers after another kind of insect that restrained it had become extinct. So, how had that kind of constraining insect become extinct? It had been poisoned by the sewage discharged from the factory upstream. So in this system, it was ultimately the factory's sewage that "washed away" the riverbank. The purpose of this example is to show that the ecosystem cannot be destroyed. The biosphere chain is a naturally formed system. When you hunt down this kind, kill off that kind, eat up this species or extinguish that species, you will destroy the balance of this ecosystem. You haven't seen its macro effects yet, and by the time you discover them, it will be too late! When the effect reveals itself, the evil consequence will have been caused, and then it's too late to regret. As the birthplace of Chinese civilization, Northwest China once

had a good ecological environment. However, due to man-made destruction, large areas of Northwest China have become desolate and backward areas. The Xinjiang region was also very prosperous in ancient times, and many countries were founded. Now those countries have become ruins in the desert. The reason is that the ecological balance has been destroyed, and now we are seeing the consequences of this destruction. If our mentality is unbalanced and we continue to destroy the ecological environment in order to satisfy localized and immediate interests, to satisfy our selfish and narrow greedy desires, then the ignorance of human mentality imbalance will eventually destroy our living environment.

Environmental pollution destroys the naturally formed natural environment, and the fundamental damage is still reflected in the ecological balance. As we all know, our so-called modern material civilization is first reflected in the destruction of the natural state. The disruption of the natural state of animals and plants, the destruction of the natural state of minerals, and the rapid growth of population have all caused us to lose the natural state of existence and become separated from nature, which is the most fundamental destruction of system balance. The evil consequences of this imbalance include air, sea, and land pollution, climate deterioration, and the degradation of human nature. Take the destruction of the ozone layer as an example. Massive emissions of industrial waste gas damage the ozone layer. If the ozone layer is destroyed, large quantities of rays will shoot down like invisible cannonballs, which can directly threaten the survival of human beings. At best, they will cause diseases, and at worst, they will likely change the state and properties of human existence. Maybe some rays will hit you and cause you to mutate, giving you horns on your head and tails on your butts. This is not an alarmist talk. You see, after the Chernobyl nuclear power plant in the Soviet Union leaked, the nuclear pollution caused some animal deformities. The imbalance in human mentality has created an ecological imbalance, and these two imbalances not only affect individuals and societies, but also affect the natural functioning of the natural world.

The desire of human unnatural attributes is the imbalance of our mentality. There are many ecological imbalances caused by the greedy desires of unbalanced mentalities. How can we operate now to achieve the balance of mentality and ecology? At the Third Jiaolong Cultural Symposium, the slogan of returning to naturalness was put forward to guide both people and nature to return to the original natural attributes, and people and society to return to the ways of existence that align with the natural state and natural attributes. Returning to naturalness essentially means returning to the states and attributes of mental balance and ecological balance. It is impossible for me to cover all aspects here. Today, we will only focus on the issue of practical operations for this return.

The most intuitive and operable way to return to naturalness is to adopt a vegetarian diet and protect the natural environment. Adopting a vegetarian diet is one of the most fundamental steps for the return of humans, society, and nature to their natural state, and it serves as a basic practice to safeguard the ecological balance of animals. The call to "return to naturalness" through veganism requires everyone to consume plant-based foods and abstain from animal-based foods. This is because plant-based foods align with humans' natural state of existence and inherent attributes, and can fully meet people's needs for materials and energy. Veganism is conducive to the balance of human mindset, thereby fostering the natural balance of the ecosystem. This practice benefits people's mental and physical health, and also promotes the civilization of human society. Returning to naturalness is a reverse process. To revert to our inherent state of original existence, we must start by consuming only plant-based foods and abstaining from animal-based foods. Gradually, we can restore the balance of mindset and the ecosystem; only after achieving such balance can we move toward a deeper level of return. Numerous experts and professors

in medicine, physiology, and pathology have conducted extensive research on human vegan and non-vegan diets, and published many works on this topic. Their studies cover aspects such as human physiological structure, the nutrition of plant-based and animal-based diets, the impacts of these two dietary patterns on human mental and physical health, and the influence of veganism on human society.

For instance, from the perspective of human physiological structure, humans are not naturally built to eat meat. Our digestive system—from teeth to colonic excretion—is not structured for a carnivorous diet. Humans have flat molars, similar to those of herbivores, and lack the sharp, prominent fangs seen in carnivores like tigers, leopards, and cats. Our saliva, like that of frugivores and herbivores, is alkaline, which facilitates the digestion of grains; in contrast, carnivores have acidic saliva. Carnivores also have much more gastric acid than humans and non-carnivores, while humans are quite similar to non-carnivores in this regard. Additionally, human intestines are not as short as those of carnivores; instead, they are long, similar to the intestines of non-carnivores. It can thus be concluded that humans are naturally meant to be vegan, and our physiological structure is non-carnivorous. Humans have consumed fruits and grains for a far longer period than they have consumed meat—a fact evidenced by the physiological structure formed through human evolution. Early humans did not eat meat; the practice of eating meat emerged much later, and the history of humans consuming meat in such large quantities as we do today is not that long. In ancient times, early humans could fully sustain themselves on wild roots and fruits that grew abundantly across mountains and plains. Back then, all humans were vegan, and it was due to both innate factors and the long millennia of veganism in human history that our current digestive system and its functions took shape. During the vegan phase of human history, diseases were scarce, unlike the plethora of illnesses we face today.

When eating vegetarian food, humans are closely connected to nature. At that time, the human function of directly utilizing natural energy was still partially preserved, and their mentality was relatively balanced, with few internal diseases occurring. When they had occasional illnesses, they could use the self-regulating function of their "software" to recover; moreover, people living in a natural state were able to naturally regulate and heal. Later, since humans began to eat meat, meat-eating has brought us humans the evil consequence of widespread diseases. As a result, Shennong tasted hundreds of herbs to treat people's illnesses, which is the historical testimony to the prevalence of human diseases among humans. Due to the inability of human physiological functions to adapt to meat-eating, diseases have emerged in various systems of the human body. It is difficult to cure these diseases by stimulating acupoints and unblocking meridians and collaterals, which forced people to study medicine, and Shennong was one of the representatives. Even if the era when Shennong tasted hundreds of herbs dates back more than ten thousand years from our time, before that period, humans existed in a state of natural recovery without medicine, living in unity of heaven and man and following the laws of nature. Due to the balance of human mentality, disorders in various human systems were rarely caused. You see, wild animals in nature rarely develop diseases as long as they can survive in their natural environment. The same is true of humans. As long as the environment is natural and undamaged, with the unity of nature and humans and a balanced mentality, our own resistance function and natural regulatory function will prevent diseases from occurring. As the ancients said, "Being tranquil, empty and desireless, true qi will follow it. With essence and spirit guarding from within, how can there be diseases to arise?" At that time, humans were using natural remedies. Humans do not eat meat, which in the long run will have great benefits for the health of human mind and body! Since humans ate a large amount of meat, human diseases have increased more and more, generation after generation. Therefore,

medicine has inevitably been greatly developed. In fact, eating meat has brought a heavy burden of disease to humans, and there is a lot of information in this regard, so I will not go into details here. Nowadays, meat contains even more potential hazards. All kinds of pollution and toxins eventually accumulate in the bodies of animals raised, while humans are the final reservoir of all kinds of pollution and toxins. These pollutants and toxins are the direct and indirect sources of disease in various systems of our body, and we can refer to some other materials in this regard. In today's human society, most people who live a long and healthy life are long-term vegetarians and people who live in the natural environment. Eating plant-based foods can maintain people's natural attributes and functions, and is an important part of natural rehabilitation and natural therapy. Why do vegetarians have better mental and physical health and fewer diseases than meat-eaters? The reason lies in this.

Jiaolong Culture is a culture of returning to the origin. First and foremost, people need to understand their own natural attributes and natural structures, so that they can achieve a true return to naturalness. We human beings need to start with a vegetarian diet to return to naturalness, consuming only plant-based foods and abstaining from animal-based ones. Proceeding along this path, when we return to a certain extent, the heavy burden on mankind will be relieved. What we eat now ranges from animals like pigs, cattle, sheep, chickens, ducks and fish to small insects such as ants and flies. No animals on the land, in the sea or in the air can escape being eaten. How far has this gone? Even monkeys, mankind's close relatives, have become the target of human hunting and consumption. Some people nowadays even eat monkey brains alive. The scene is simply too horrible to look at! If we keep eating like this, what will humans eat next? Driven by such a mind of greed and desire, what else will humans eat in the future? When all monkeys are eaten up, what more advanced animals can there be for people to eat? Let us think about it. I dare not say what humans will eat next. Oh no! That would be disastrous! The extremization of human meat consumption indulges all human instincts fully, allows human "animalistic nature" to be manifested completely, and covers up human original nature entirely. At that time, people will lose the basic attributes that make them human, and become no different from carnivorous animals. Human beings are a balanced entity of the original nature and instincts. If all instincts are revealed and all the original nature is concealed, such a being is a carnivorous animal. If all instincts are eliminated and all the original nature is manifested, such a being is a person with noble wisdom and perfect morality. This kind of "person" is different from us who maintain a balance between the original nature and instincts. If we need to use the character "person" to denote it, this character "person" should be enclosed in double quotation marks, thus becoming a "person" that transcends the level of ordinary humans.

We need to promote a scientific food culture now. Only by reflecting the diet content endowed by nature according to our human physiological structure can we have a scientific dietary concept and establish a scientific dietary culture. Laozi said thousands of years ago, "Man follows earth, earth follows heaven, heaven follows Dao, and the law of Dao is naturalness." Only when we people follow naturalness and live in nature naturally can we live in a most scientific way. If we humans continue to develop according to current dietary concepts for a long time, due to human indiscriminate hunting and killing, the human population will grow rapidly, but various birds, animals, fish, and insects will become increasingly scarce. This is not a scientific direction of diet. With this or that kind of animal being eaten to extinction, we humans will eventually be driven to a desperate end. Our way of eating will eventually lead to ecological imbalance, and even lead to cannibalism. After we become vegans, the most direct good effect is that we have few diseases and a healthy mind and body. What's more, eating only plant-based foods can meet all our physiological

requirements. From a nutritional point of view, beans and nuts are rich in nutrients and have high nutritional value. All the nutrients from meat can be obtained from grains, and it is simple and natural to get directly from plants. It doesn't need to be obtained indirectly by slaughtering animals. The closer we humans are to the natural state, the more our manners of absorbing matter and energy demonstrate harmony and balance with nature; the more indirectly we absorb matter and energy from nature, the more disconnected we become from nature, and ultimately our path of survival becomes narrower. Nowadays, more and more people are recognizing the benefits of a vegetarian diet, and there are more and more people and vegetarian restaurants advocating veganism. Dr. Sun Yat-sen, a physician, also advocated veganism, saying, "Veganism is the supreme art of prolonging life, as universally acknowledged by scientists, hygienists, physiologists, and medical experts today..." Einstein advocated veganism, stating, "I believe the change and purification of disposition that vegetarians produce is of considerable benefit to humans." It is said that half of the people in Taiwan are vegetarians, and the number of vegetarians in Japan is increasing. There are more vegetarians and advocates in Western countries than we think. I was originally most worried about whether an athlete's vegetarian diet would affect their performance. Later, I saw that foreigners had conducted tests on vegetarian athletes and meat-eating athletes. The results showed that the endurance of meat-eating athletes was far inferior to that of vegetarian athletes, and the results of vegetarian athletes were outstanding. The same is true in the animal kingdom. As you can see, herbivorous animals such as horses, cattle, goats, elephants and gazelles have good stamina, are highly robust and enjoy long lifespans. In contrast, carnivores such as tigers and leopards may appear to possess great strength, yet they have poor stamina.

Therefore, the inherent physiological structure of the human body dictates that humans are naturally herbivorous rather than carnivorous. Consuming animals will impair the innate functions we are endowed with. If humans survive solely on a meat-based diet to the point where they degenerate to a state of being unable to live without meat, the consequences will be dire. Should our inherent ability to digest plants and extract energy from them become partially or fully atrophied, mankind will grow increasingly disconnected from nature, lose more of its inherent freedom, and the outcomes will be even more catastrophic. When people's dietary habits evolve to the point where they can only survive by eating meat, they will have walked themselves into a narrow dead end in life. This is because alternative food sources are limited, and the supply of animals is finite as well. When plants are destroyed, how can animals possibly thrive? When all animals are consumed, what else will be left for humans to eat? That would be tantamount to self-destruction, leaving mankind with no way out. Therefore, the first simple step toward returning to naturalness is to adopt a vegetarian diet, which means consuming only plant-based foods and abstaining from animal-based ones.

When people return to the state of unity between man and nature that humans originally possessed, the smell of meat naturally makes them feel nauseous. There are many people in Jiaolong Lingshan who have returned to the state where they feel nauseous when smelling meat. As a result of eating a vegetarian diet and returning to naturalness, they have fewer and fewer illnesses and their bodies are becoming healthier and healthier. People working in Lingshan are basically vegans. Veganism is an effective means of natural rehabilitation therapy in Lingshan. Some staff members have not taken a single pill in seven or eight years, and the majority of people are experiencing a decrease in disease, which cannot be said not to be the main benefit of veganism.

A few years ago, I went to Tianjin to attend a conference and passed by Beijing. Someone introduced the Xianghe "flesh body" to us. There was an old lady in Xianghe

County, Hebei Province, who lived for 87 years, and had been a vegan for 50 years. After her death, her body was stored in natural conditions without any anti-corrosion protection measures. Although it has been six years, her physical body has not decayed and is still in good condition. Her body was permeable to the light of a flashlight, and some say that she has evolved into an indestructible Vajra-like colored glaze body. Many concerned experts, scholars, and professors both domestically and internationally have been studying this mysterious phenomenon, and in Beijing, I, along with the grandson of this elderly person and some scholars, specifically discussed this issue. This elder person was an ordinary rural woman, but it is a miracle that she was able to achieve such an indestructible body of Vajra-like colored glaze! Her deeds have been introduced in newspapers and magazines both domestically and internationally. This newspaper (referring to the newspaper in his hand) is Hebei Daily, with the front page headline reporting on the Xianghe "flesh body". How do we explain the Xianghe "flesh body" phenomenon from the theory of Jiaolong Culture? This is closely related to the balance of ecology and mentality. She had been a vegan for fifty years in her life, combined with her belief in becoming a good person, which constitutes the basic conditions for this miracle to occur. Let me recite for you the five standards for being a good person put forward by the elder Zhou Fengchen.

The first criterion: "No matter how far you go, even to the ends of the earth, you must let your words align with your heart, and set your intentions in the right place." This means that no matter where you go, you must be consistent in what you say and what you think, and consistent in your words and actions. Be an honest person, a truthful person, and never fabricate lies or engage in deception. You should set your intentions on the right path: do not harm others, do not hurt others, do not do bad things, but instead do what is right. If you act this way, your intentions will be in the right place.

The second criterion: "Think more about others when you encounter problems, don't just think about yourself." Isn't this what we just talked about the life of dedication?! Don't just think about yourself when you encounter problems, but think more about others. Confucius said long ago: "Don't do to others what you do not want done to yourself."

The third criterion: "When you receive a drop of kindness from others, you should repay them with a gushing spring." This criterion shows that we should take less but give more. This is exactly the life of dedication! This is the wise outlook on life and values that a person embodies when he has achieved the balance of mentality.

The fourth criterion: "Money and property are external things which one cannot bring at birth, nor can one take at death. Don't take them too seriously." Although she didn't have profound learning, the old lady expressed profound philosophical principles in simple words. With a purified mind and returned original nature, the old lady subconsciously believed that money mustn't be valued too much. This is not only a revelation of the elevation of human nature, but also a manifestation of a state of her balanced mind-ground.

The fifth criterion: "Those who do good are known, and those who do evil are also known. The ultimate result is that good will be rewarded with good, and evil will be rewarded with evil." This is the dialectical relationship between cause and effect. Dialectics talks about cause and effect, that is, causality. People often say that good is rewarded with good, and evil with evil. Good and evil retribution is actually about the dialectical relationship between cause and effect. The old lady said that when a person does good deeds, they are known by heaven, and when a person does bad deeds, they are also known by heaven, she was talking about the connectivity of cause and effect. When she said the ultimate result is that good will be rewarded with good, and evil with evil, she showed us the inevitability of cause and effect. The law of cause and effect is a universal law in the universe and a natural law. After the superstitious and anthropomorphic retribution of cause

and effect is abandoned, you will find that the law of cause and effect is an inevitable manifestation of the laws of nature. Laozi said, "The Dao of heaven reduces the excessive to make up for deficiency." The Dao of heaven here refers to natural laws. "To exhaust the surplus and to make up for the deficiency" is the manifestation of the laws. The causal laws of good and evil must be reflected through natural and social laws. For example, the indiscriminate logging of forests and destruction of vegetation by humans can lead to soil erosion, floods and harm to life and property. This is what we commonly refer to as nature's retaliation or retribution. How does nature take retribution and revenge? The retaliation and punishment of nature are displayed through natural laws. We should understand the retribution of good and evil as the manifestation of the natural and social laws of causality. The old lady's five criteria of being a good person embody her purified mind and perfected personality. These five criteria are exactly the content of mentality balance we talked about just now. They are not only the understanding and methods of mentality balance but also the embodiment of the old lady's mentality balance. The elderly lady from Xianghe had already established a balanced mentality, and she always considered others when faced with problems. Not only did she not take advantage of others, harm others for her own benefit or ask for anything from others, but she also tried to make more contributions to others. With this state of understanding, your mentality will be balanced. She regarded money and property as things outside the body that cannot be brought along at birth or taken away after death. This shows that the old lady had achieved a mentality balance from a higher level. In addition, her firm belief in the law of cause and effect also provided her with a guarantee of psychological quality for purifying her mind and perfecting her personality. When people firmly believe in the law of cause and effect, they will go from not daring to do bad things to consciously not doing bad things. In this way, everyone will consciously manifest their human original nature.

The balance of human mentality is related to the ecological balance. Only when our mentality is balanced can our ecology be balanced. If the mentality is not balanced, we can't establish an ecological balance.

We should also stop indiscriminate cutting to protect vegetation and forests, and let the natural ecology recover and exist naturally. A more proactive approach is to vigorously restore the ecological environment damaged by humans, through afforestation, closing hillsides for afforestation, and converting farmland back to forests. This will allow forests and grasslands to re-cover the land, enabling people to enjoy the natural pleasures in the beautiful environment of nature and truly return to the embrace of nature. This concept is easy for everyone to understand and accept, so I won't talk much about it.

There is also the destruction of nature caused by excessive use of pesticides and the unnatural behavior of drug abuse, which are aspects we should pay great attention to when returning to naturalness. Living systems include both macroscopic life and microscopic life. Microscopic life refers to microorganisms; the bacteria and viruses we often talk about are examples of microscopic life. Life in material form, whether visible or invisible, has a certain ecological balance of time and space. Microorganisms such as bacteria and viruses are also in the balancing process of mutual restriction and their balance cannot be disrupted at will. Jiaolong Culture does not advocate taking medication indiscriminately. Some people abuse drugs, which is also an unnatural behavior that artificially disrupts their own ecological balance. We advocate letting natural mechanisms restore natural properties as much as possible, and using natural therapies to rehabilitate our mind and body.

Talk at the Symposium of Xinjiang Society of Human-Body Science (Abstract)

Mr. Jin: This afternoon, both Professor Zhang Jiankun and the chairman of this executive council are to attend this symposium. Teacher Zhang arrived in Urumqi the night before, and since yesterday, he has been holding seminars and report meetings continuously. Today present at this meeting are experts, scholars, professors as well as responsible comrades from other fields. Now let's first invite Mr. Yang Junpeng, chairman of this executive council, to speak a few words. (Applause)

Mr. Yang: Today, the Human-Body Science Society is holding this academic symposium on Jiaolong Culture, and we are honored to have invited Teacher Zhang to give us a presentation. Teacher Zhang is the founder of Jiaolong Culture, and has a deep study of our country's traditional culture, especially Jiaolong Culture, human body science, life science, as well as Jiaolong Culture and spiritual civilization, Jiaolong Culture and many specific issues. In the morning, many people attended the lecture given by Teacher Zhang and felt that he did have unique research in this area. We have known each other before, and to this end, our Xinjiang Society for Human Body Science sent out invitations very early this year, inviting Teacher Zhang to come to Xinjiang to give lectures and give us an academic report. Since he arrived at Urumqi, he has been very busy and tired. He started attending several meetings as soon as he got off the train. He just gave a report this morning, and this afternoon he is here again to give an academic report to everyone. Therefore, let us warmly welcome Teacher Zhang to give an academic report in Xinjiang! (Applause)

I have read a lot of materials about Jiaolong Culture and know that Teacher Zhang's research involves a wide and deep range of aspects. These comrades from Xinjiang Human-Body Science Society have only studied some specific issues, while Professor Zhang has been studying human-body science and the unity of heaven and man. He studies them as a whole and delves deeper into them. Therefore, his lecture will have some guiding significance for the future research work of the Xinjiang Human-Body Science Society. Some leaders, experts and professors of our Society listened to Teacher Zhang's lecture in the morning, and in the afternoon, Teacher Zhang will give us another report here. After the report, a few minutes will be set aside for interaction with everyone. Now let's invite Teacher Zhang to give us an academic report on Jiaolong Culture. (Applause)

Prof. Zhang: I got to know Chairman Yang in Beijing. When I attended a conference held in Tianjin, Prof. Tan of Nankai University asked me whether the "software, hardware, matter, energy and information" in Jiaolong Culture corresponded to the matter, energy and information in modern science. I said that they are just borrowed nouns, with similarities but not one-to-one correspondence. Many terms and concepts used in modern science are also borrowed from existing terms and concepts in history, but given new content. For example, the term "atom" existed in ancient Greece, but the meaning of the atom we are talking about now is different from that of ancient Greece, so it is a borrowed word. When reading materials about Jiaolong Culture, don't be confined to the use of certain nouns but focus on their connotations. Mr. Tan also said, "I just thought that your information and energy are not exactly the same as the information and energy discussed in physics, and they do not

correspond one-to-one. Should they correspond to each other, it would be difficult for people to understand." He is absolutely right! If we create another noun, will this word work? Yes, it will. However, it will actually increase the cumbersomeness and require a lot of space to explain. Even if we explain it for a long time, others may not understand it, because any expression is still that "The Dao that can be expressed is not the eternal Dao". The Dao spoken in language is far from the Dao comprehended by Laozi. Just as the ancients said, "Dao breaks wherever there are words, and perishes wherever the mind goes". Many things, especially those involving the levels of energy and information, need to pass through ourselves. We need to study ourselves as both the object of research and as the subject of research. We must study things from the unified state of subjectivity and objectivity. That is to say, we must study things through our own understanding. This viewpoint is difficult to accept for people currently engaged in natural sciences, especially those of us who work in experimental sciences.

Regardless of the type, contemporary experiments all separate the subject from the object of study. Through intermediate transmission—instrument to instrument—this is known as research based on the separation of subject and object. Almost all the laws of the matter world that we modern humans have recognized are obtained in such a state of understanding as the separation of subject and object. If used to study the laws at the matter level, this research method of separation of subject and object is suitable, but for the laws at the deeper levels of energy and information, this research method of separation of subject and object is not suitable. Liu gave an example of fundamental particle research, which is very good. It is said that some scientists have discovered that human subjective operations and the subject of human thinking also play a role in the study of microscopic particles. Nowadays, scientific research has come into contact with this, approaching the research method of the unity of subject and object. The ways and methods used by some ancient sages to study things were different from those used by modern people. They did not adopt a research method based on mechanical or instrumental separation of subject and object but instead a research method of combining subject and object, that is, the way of unifying subject and object. This morning we also talked about Laozi. Last year, I attended a conference organized by the Laozi Society and submitted an article titled Understand the Understanding of Laozi. How did Laozi understand the world thousands years ago? How did he understand the cosmos? How could Laozi draw some conclusions only known in modern frontier science under such simple conditions he had? Laozi's conclusions are even more advanced than those drawn in modern science. Westerners also esteem some propositions in Dao De Jing. There are indeed some scientific discussions and advanced laws of understanding in traditional culture. I had never come into contact with traditional Chinese culture. Later, due to the need to study Jiaolong Culture, I began to come into contact with traditional Chinese culture. Through studying Jiaolong Culture, I have found that many things require certain operational methods to achieve certain results. That is to say, the subject must reach a certain state of cognition to recognize some laws at a certain level. In ancient times, the process of reaching this cognitive state was called "cultivation and refinement". How can we achieve such a cognitive state? This is inevitably in line with traditional culture.

When studying Jiaolong Culture, we came into contact with traditional cultures such as Confucianism, Buddhism and Daoism. I originally studied natural sciences, but when I came into contact with traditional culture, I discovered that many elements within it elaborate on natural laws and are related to natural sciences. Today at the meeting, I talked about the process of fetal development recorded in Buddhist sutras, describing the process from the fertilized egg to birth, which is basically consistent with modern embryology research.

According to Buddhist sutras, there are thousands of "worms" in a cup of water. At that time, there was no concept of bacteria or viruses, so they were called "worms"! "Thousands of" is an adjective expression that means a great many. Now, from the perspective of microorganisms, this statement is correct. As stated in Buddhist sutras, macroscopic objects are composed of "motes of dust", which are in turn made up of "emptiness-neighboring dusts", and these "emptiness-neighboring dusts" arise from the "void"(emptiness). Laozi said, "All things under heaven are born of being, and being is born of non-being." The Buddha said that it is from "emptiness" that "emptiness-neighboring dust" is produced. In other words, "emptiness" gives rise to "emptiness-neighboring dust"; "non-being" gives rise to "being". This is similar to the statement put forward by modern scientists that the ground state of the vacuum quantum field generates excited states through symmetry breaking, which then give rise to microscopic particles. Let's take a look back and see how these ancient sages knew these things without modern scientific research methods. How did they understand these theories?

The ancients had a cognitive system entirely different from the one we rely on, which is based on the perceptions of our five senses. In this regard, Laozi described it with remarkable incisiveness, "Always having no desire, one can see the wonder. Always having desire, one can only see the periphery", "Without stepping out of the house, sages can know the under-heaven; without peeping through the window, they can see the heavenly Dao. The further one goes, the less one knows", as well as "Sages know without traveling". These famous sayings of Laozi are describing the cognitive method based on the unity of subject and object employed by ancient sages. Laozi also said, "The farther one goes, the less one knows." This stresses the importance of the understanding based on the unity of subject and object. Besides, Laozi said, "The pursuit of learning requires daily accumulation. The pursuit of Dao requires daily reduction." The acquisition of worldly learning and knowledge is based on the separation of subject and object, and requires accumulation over time. However, if you want to pursue "Dao" and study the things of the energy and information levels, that is, the laws of the laws, you cannot just use your cognitive system based on the perceptions of the five senses to understand. Laozi said, "The pursuit of Dao requires daily reduction." On the contrary, what you need to do is "daily reduction", that is, to completely shut down and reduce the cognitive systems based on the perceptions of your five senses. To what extent should it be reduced? Laozi said, "Reduce it and again reduce it until one can do non-doing." Only when you "achieve the extremity of emptiness and guard the ultimate of quietude", that is, only when you reach the "no desire" cognitive state of "the extremity of emptiness and the ultimate of quietude", can you see the phenomenon of return. From the state where "Multitudinous as things are, they each return to the root" to the state of "returning to the root and restoring the destiny", one can get to know the laws of the laws. "Restoring the destiny is called permanence. Knowing permanence is called brightness." By doing so, you will open up another cognitive system and another cognitive state. In the process of studying Jiaolong Culture, I felt that the ancients had gained a deep and far-reaching understanding by using the cognitive state of united subject and object, some of which cannot be recognized through the cognitive method of separated subject and object.

Take the Chinese jingluo theory, the theory of channels and collaterals in the human body, for example. The jingluo system cannot be detected by means of modern anatomy and analytical methods. Yet the concept of jingluo has long existed among us, a discovery made and passed down by our ancestors ages ago. After the emergence of the jingluo theory, people began to explore and seek verification of it. I have seen reports stating that the existence of jingluo has been proven. I wonder if such verification has actually been achieved.

Prof. Peng: Those reports are false.

Prof. Zhang: There are still some similar reports. Let's first leave aside the question of whether their "empirical evidence" is true or false. At least acupuncture anesthesia is real and authentic. According to the theory of channels and collaterals, it is a fact that acupuncture anesthesia has been used to treat patients' diseases. If you say this theory does not work, you have wronged the ancients. So, how did ancient people discover the existence of channels and collaterals? Since modern science finds it difficult to confirm its existence, how did ancient people come to know about it? From the records in the Yellow Emperor's Inner Canon to Li Shizhen's Examination of the Eight Extraordinary Meridians, it can be seen that ancient people used the method of reverse contemplation and inner illumination based on united subject and object to observe the running of these meridians and collaterals in the human body. There are also terms such as qimai and mingdian in Esoteric Buddhism, which are both studies of the human body. The deeper your research, the more clearly you will discover that the research methods and cognitive channels of ancient people are different from ours. They acquired their knowledge through another set of cognitive channels. It is by studying human cognitive channels that Jiaolong Culture has known the laws of the universe as well as the laws of deeper levels. A lot of people ask me, "Since you are a person engaged in natural science, how did you start researching in this field?" There was an opportunity here. There was a teacher at Lanzhou University who was engaged in physics. Once, this physics teacher paid a visit to Famen Temple in Shaanxi Province, and he stopped at Tianshui on his way back and told me about the sarira (Buddha's relics) emitting light at Famen Temple. He thought that was inconceivable and illogical. But this phenomenon cannot be fake, because people from all walks of life present have witnessed this phenomenon. Finally, he asked, "Do you think this phenomenon is true? How can this phenomenon be explained?" How can the bones that have been dead for thousands of years emit light? This matter had a great impact on me, so I specially went to Famen Temple and learned that this was a real existence. When I went there, the Buddha's sarira emitted light more often than when he went there, and there were more photos of light-emitting sarira taken. The connection between the phenomenon of the Buddha sarira emitting light in Famen Temple as well as the unique regional phenomena of Jiaolong Ling Mountain, such as the natural healing effects of sick people, is thought-provoking and has captured my interest. Later on, many sick people followed the set of procedures at Jiaolong Lingshan and quickly recovered or their conditions improved. These were not only "temptations" but also opportunities for me to study traditional Chinese cultures.

After years of research, we have proposed a complete set of explanations. A scholar from Beijing came to Lingshan and talked with me about the phenomenon of light emission from Buddhist relics and flying saucers. We explained these phenomena using the three major levels of the world, and Mr. Liu was very interested. We have realized in our research that there are three levels in the world, or three great worlds. These three levels can be divided into the information level, the energy level and the matter level by using the terminology of modern science. From the perspective of the understanding of Jiaolong culture, the light emission from Buddhist relics is absolutely not the light emitted by bones that are thousands of years old. Instead, it is a phenomenon of energy materialization, where the energy from the energy world materializes in the matter world and manifests itself in the form of light. Since these are the materialization phenomena of energy, how are these various shapes, such as the shape of the Taiji diagram and other regular shapes, formed? This inevitably involves the issue of information structure. If there were no information structures to regulate energy, energy would be in a scattered and irregular shape because energy is scattered. Those regular patterns and shapes are determined by their information structures.

This very phenomenon also provides us with evidence (alongside other proofs) that reveals the existence of distinct layers of information, energy, and matter in the world. Before the phenomenon of Buddha relics emitting light appeared, we had already proposed the division theory of the three levels of the world. I said, "If this theory is correct, people will communicate the levels of energy and information. At that time, after the levels of energy and information are communicated, it will manifest itself in our physical world."

Indeed, there are levels of energy and information in the objective world. We are at the matter level and live in the matter world. Many problems can be easily solved by dividing the worlds into three levels. Take the UFO phenomenon for example. It is very simple to explain the flying saucer phenomenon from the perspective of Jiaolong Culture. A flying saucer is a luminous disk, which is its materialized form. It is a materialization phenomenon that occurs when it enters the matter world from the energy world. If you try to chase it, you will never catch up. This is not because it has escaped at a high speed, but because it has transformed from a material state back into an energy state. In other words, it has vanished into an invisible energy form. Even if you stand in its energy field, you cannot feel its existence. When matter is energized, we can no longer see it. But, whoosh! It suddenly appears again, because the energy-state flying saucer suddenly materializes, so that our five senses can feel its existence. This phenomenon can also be understood in terms of Einstein's mass-energy transformation. Actually, it is not that the flying saucer flies away, but that the existence of the flying saucer has been transformed! The reason why flying saucers can freely shuttle between the matter and energy worlds and transform freely is that they have the operation of special information structures.

There is mutual communication and mutual induction between information and information, between information and the levels of energy and matter, and between the levels of energy and matter. The theory of the three major world levels is the theoretical cornerstone of the Jiaolong culture, from which many natural science phenomena, traditional cultural connotations, and other mysterious phenomena (including religious phenomena) can be explained and even easily solved. Now, we should use this theory to conduct human body science research in this regard.

Another is to explore the composition of human beings, and to explore the origin and formation process of human beings from the evolution of the three major worlds. This morning, we discussed that people have both "software" and "hardware". Due to the development of mankind into this computer era, we borrow the computer terminology to describe it. By comparing and contrasting the computer and the human brain, we can understand the relationship between the "software and hardware" that humans have, and the relationship between human instinct and the original nature, thus further involving the development and evolution of humans and society, and constituting a whole from nature to humanity. By using the relationship between "software" and "hardware" in Jiaolong Culture, we can solve and decipher many difficult problems. That year, during a human body science conference in Beijing, I talked about Jiaolong Culture with an old gentleman who was the editor-in-chief of a newspaper, and when it came to the theory of human "software and hardware", he was very interested. He said, "I have a firm belief that Jiaolong culture is absolutely scientific, because the 'hardware and software' relationship of Jiaolong Culture has unraveled a mystery that has plagued me for decades." He told me a strange happening took place in Qingyang Prefecture when he worked in Gansu Province. A man suddenly didn't recognize his wife and children for no reason, and told other villagers he wasn't the original person they knew, and that he had neither a wife nor children. The old gentleman said that the matter was widely circulated and caused a sensation in society at the time, so he sent people from the newspaper to investigate and confirmed that it was an actual happening.

When someone told the "patient" that he had a wife, the "patient" would become very angry. Seeing a good family would break up, the villagers became very worried. They invented a stratagem and tried to introduce the original "wife" as a girlfriend to this "patient". Luckily, the "patient" accepted her and they formed a family again. This old gentleman said that this happening had bewildered him for many years. When this incident was brought up by a senior editor, it indicated that it was not fictional. It is precisely because it was not fictional that this senior editor had been very confused about it for many years. How should we explain this confusing incident? After listening to the relationship between human "software" and "hardware" of Jiaolong Culture, the old retired editor felt suddenly enlightened: It turned out that the signals of TV Station One had been replaced by the signals of TV Station Two! The "hardware" remained unchanged, but the signals had been changed, that is, the "software" had changed. With his puzzling problem solved, the old gentleman felt very happy.

This is one of the examples. Modern science studies some laws of our matter world, but has not yet delved into the laws of the energy and information worlds. Although we have touched on some marginal phenomena and laws of the energy world, we have not yet studied them in depth. In fact, electromagnetic waves are also a part of the energy world, and the wave nature of microscopic particles is the manifestation of some marginal phenomena and laws of the energy world. Wave-particle duality embodies both the particle nature of the matter world and the wave nature of the energy world; this is an obvious marginal phenomenon. Wave nature is just a way to embody the laws of the energy world, much like the material forms of the matter world, which are countless and diverse. Human beings are a form of material existence. Besides humans, there are various others such as animals, plants, the organic world, and the inorganic world. However, all of them are forms and states of material existence in the matter world. The energy world also has numerous levels, along with distinct forms and states of existence. The same applies to the information world, which also features different information structures and states of existence.

The relationship between human "software" and "hardware" can directly affect people's mental and physical health. This morning, we specifically talked about mental and physical health. The understanding of human mental and physical health should start from understanding the relationship between people's "software and hardware". After understanding the composition of people, we must consciously operate to make our mind and body healthy. From the perspective of Jiaolong Culture, we must make our "software and hardware" highly ordered. Modern medicine focuses on the study of human "hardware" diseases, functional disorders and specific lesions, while traditional Chinese medicine pays more attention to "software". Of course, it was not called "software" at that time; it was the study of the causes of diseases. Traditional Chinese medicine starts from this aspect to study people's mental and physical health. In other words, starting from the operation of making the "software" orderly, traditional Chinese medicine attaches great importance to purifying people's minds, perfecting their personalities, enhancing people's ideological realms, and sublimating people's levels so as to achieve human mental and physical health. Then, to achieve this goal, we need to involve the content of ethics and morality. Only by developing a systematic understanding of the laws of ethics and morality can we bring order to our "software", thereby eliminating these "poisoned" signals. We must never allow our "software" to be contaminated with impure signals or "poisoned" signals. Only by starting with "software" can we humans achieve our mental and physical health, and completely rid ourselves of the troubles of unhealthy human mind and body. If we humans only focus on the health of "hardware" and do not understand the causes of "software" diseases, we humans are often led by diseases and a vicious circle is formed. A doctor once told me that

decades ago, a dose of 400,000 units of penicillin was enough to cure a disease, but now the normal dosage is 1.8 million units. Isn't that true?

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

Prof. Zhang: Oh! This is particularly frightening. If it continues like this, it will be very dangerous.

We need to start with the "software" to purify the mind, perfect the personality, and make our own "software" orderly, so as to achieve the purpose of physical health. Jiaolong Lingshan has indeed set a precedent in these aspects! If the relationship between "software and hardware" as well as the relationship between the human original nature and instinct expounded by the Jiaolong Culture can be embodied in various aspects of human society and daily life, and when everyone can understand and operate them, some of the problems that plague mankind will be fundamentally solved. The "software" therapy for natural rehabilitation and disease treatment in Jiaolong Lingshan is based on the three aspects we discussed at today's meeting: Firstly, return to the original source. Secondly, purify the mind, that is, examine one's own mistakes according to the "Fourteen Principles" of Lingshan. Thirdly, advocate selfless dedication and establish the life of dedication. These specific operations cannot just be written in articles, talked about verbally, or told to others. Such operations have no practical effect! What we need to do is to truly start with ourselves. So, as I said yesterday, if everyone truly implements the spirit and connotation of Jiaolong Culture, we can create an orderly energy and information field anywhere. In such an orderly field, our diseases will improve, and we will even recover naturally.

The organic combination of modern science and traditional ethics and morality will lead to the formation of a virtuous cycle, which can also make us realize that ethics and morality have their profound scientific laws as their foundation and background. When ancient sages raised this issue, they definitely did not expound it merely from an ethical perspective. They raised it according to the requirements of objective laws and standardized it. Sages such as Laozi, Shakyamuni Buddha and Confucius attained profound insights into the underlying principles of the universe. Yet, they could not put all the principles they had comprehended into words. They could only express these truths in a language accessible to the people of their time, and they did not reveal every single one of these principles to us. People often say that Shakyamuni Buddha realized "Dao" under the Bodhi tree, but what "Dao" did Shakyamuni Buddha realize? What the vast Buddhist sutras express is exactly the "Dao" he realized. What is contained in words is much less than what he realized. The 5,000-character Dao De Jing is by no means able to encompass the natural attributes and states perceived by Laozi. Now, in the new era, we must integrate the excellent cultural heritage of our ancestors with the development of modern science, integrate them with such an era, and establish a new cultural system, which is what Liu said about building a new civilization. Only in this way can we finally get rid of a series of problems that have been plaguing us for a long time. Then, all operations currently carried out at Jiaolong Lingshan, including the "Four No-Charge Rules" and the spirit of selfless dedication, are essentially practiced and implemented for such a goal, as well as for such an ideal and theory. The effect of this operation has made many people mentally and physically healthy. More importantly, it also reflects a new trend of civilization.

Therefore, anyone who has been to Jiaolong Lingshan knows that the bond between people there is unique—it is the affection shared among siblings, and everyone feels a sense of warmth and closeness upon arriving. The feelings between people there are like those of brothers and sisters. Anyone who arrives there will have a sense of familiarity, so people always call the place Lingshan Ancient Home, which is said to be the original place of the evolution of the earliest human beings. So, when people return to the birthplace of human

beings, aren't they returning to their ancient home?! Within the Ancient Home of Lingshan, everyone shares the bond of siblings. Many people say this form of address is wonderful—because the relationship between siblings is a harmonious one, and it is the relationship that best embodies people's sincere affection. How do people, especially strangers, reflect such a sibling-like relationship? That is the spirit of dedication. Everyone who comes to this place of dedication, immersed in the warm atmosphere of being among siblings, will consciously or unconsciously rediscover their original nature and arouse their conscience. I cited a few examples at the meeting today, and my purpose was to arouse people's conscience. In such an environment where everyone contributes, people's conscience will naturally be aroused, almost unconsciously! From this point of view, the life of dedication advocated by Jiaolong Lingshan is beneficial to our society, to the construction of our spiritual civilization, and to the health of our mind and body. If each of us can make our minds purified, our personalities perfected, and our morality and wisdom increased, won't that save humanity's material resources, financial resources, and human resources? This is also an indirect material civilization. People's original nature can never be extinguished, but the key lies in the return and revival of the original nature. In the theories of traditional Chinese culture, the fundamental task is still to guide people back to their kind original nature. Mengzi called it "finding the lost mind". In other words, we need to get back the heart that we have lost. What kind of mind have we lost? We have lost our own mind of wisdom and morality, which, in the words of the ancients, is called "conscience". It is precisely this conscience that we must retrieve. Currently, people's top priority is to retrieve this lost conscience. Shakyamuni Buddha taught people to be kind and compassionate, and guided them to return to the perfect state of morality and wisdom through the programs of precepts, concentration and wisdom, as well as the six perfections and ten thousand actions. Laozi advised people to cultivate virtue to conform to Dao, and return to the selfless, desireless, non-doing and natural state. The Great Learning of Confucianism requires people to manifest the bright virtue and love the people, and ultimately to rest in the supreme goodness.

Therefore, some sages of Confucianism, Buddhism and Daoism have all realized the spontaneity of human instincts, and have seen the development of human society from the relationship between the instinct and original nature. They have also known that if people in human society do not purify their minds but indulge in their instincts, they will inevitably develop in the direction of depravity. If people follow their greed and desire, they will inevitably fall into the abyss. When people follow their instinctive greedy desires, satisfy their greedy desires and delusional thoughts, indulge in their desires for material enjoyment, and develop in this direction, they will have no way out. It's not that people don't need material comforts. The material conditions of human beings are the foundation of people's lives, and they are things people instinctively pursue spontaneously. Because they are things people instinctively pursue spontaneously, there is no need to promote them deliberately. It's like water flowing downwards, which doesn't need to be advocated at all. So people must never indulge and expand their greedy desires. When people pursue material desires beyond the limit, they will unavoidably go to the opposite side. Therefore, what these sages fear most is the degeneration of human nature, and what they worry most is the deterioration of social customs and atmosphere, because wisdom and morality are non-spontaneous and hidden in people's original nature. Laozi has long 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 ritual." At that time, ritual is used to regulate people. Those who have lost Dao can only make up for it by cultivating virtue; those who have lost virtue can only turn to humaneness; those who have lost humaneness can only pursue

righteousness; those who have lost righteousness can only be regulated by rituals and etiquettes. The human society we are in now is a stage where "when ritual is lost, there is law"! At this time today, it is also difficult for the law to regulate people. You see, it is not uncommon for some people to openly steal and rob others of their belongings in public places; some even steal and rob in broad daylight, yet no one dares to intervene. Corruption and bribery have become so brazen that they reach the level of shamelessness. Some people have been swept away by the tide of the commodity economy, losing their original nature, and have fallen to a very serious level. Now people urgently need to return to original nature and purify their minds in order to treat both the root and the symptom of the disease.

In Lao Zi's words, from the perspective of the entire human thought and morality, as well as the norms of human behavior, human society has already lost Dao, virtue, humaneness, righteousness and ritual. This indicates that human society has already gone backwards, not forwards! Today, Professor Liu spoke at the meeting about the benefits that industrial civilization has brought to people, which are undeniable. However, correspondingly, industrial civilization has also brought us some troubles and problems that are difficult to solve, and now people need to face these issues squarely! Jiaolong Lingshan has a great influence on people not through her long speeches and theories but through her down-to-earth practice and concrete operations. When we cultivate ourselves in an environment of dedication and purification of the mind, the result of cultivation will make our realm sublimated. If human beings promote this spirit of dedication and purification of the mind, human society will make great strides towards true civilization.

How can the life of dedication be established? If people are just shouting empty slogans and preaching, or talking about theories, it is impossible for them to establish the life of dedication. There must be motive force. Yesterday morning, we specifically talked about the motive force for the life of dedication. The motive force for the life of dedication should be based on a deep understanding. We need to understand the levels and states of different worlds, and seek motive force from human wisdom and rationality. In worlds of different levels, what kind of realm and level do we human beings actually occupy? Only when you understand this from a higher realm can you truly know the level and position of humanity in these various worlds. When we are confined to our current level and realm, it is extremely difficult for us to comprehend what kind of level and realm we are actually in. Let me take an extreme example. For example, pigs do not realize that living in a pit of excrement and urine is filthy, nor do they recognize that their level and realm are low. This is because their intelligence and the level limit their perception, preventing them from understanding higher realms. The perception that pigs are at a low level is a judgment made by us human beings who exist in a higher realm. So, what kind of level and realm do human beings inhabit? We can boldly imagine that when we look at pigs, our level and realm are far higher than theirs. Similarly, when those life forms that exist at a much higher level and realm than we humans look down at our lowly realm from their perspective, the principle is the same as when we look down at pigs. From different levels of the world, it is indeed true! So, from the perspective of the requirements for transformation at different levels and sublimation of realms, people must establish the life of dedication. A life without dedication is a life without value and significance, and it is impossible for people to transform from different levels and realms! Additionally, from the perspective of the relationship between "software" and "hardware", without leading the dedicated life, the orderliness of your "software" is empty talk. If you cannot make your "software" ordered, it will affect your return to the original nature. On the other hand, if your "software" becomes disordered, your mind and body cannot be healthy. The manifestation of "software poisoning" in "hardware" is an unhealthy state of mind and body. Therefore, we humans should enhance our understanding through

the orderliness of "software", the sublimation of realm at different levels, and the transformation of different worlds. We must also realize how people should survive and what kind of survival is valuable and meaningful. When people do not understand the mechanism and principle of the dedicated life, it is impossible for them to have a lasting spirit of dedication. The fundamental reason why the staff at Jiaolong Lingshan have been dedicating themselves there for eight or nine years (and some for over a decade) is that they have a down-to-earth understanding—rather than a theoretical one—of the principle of selfless dedication. There are numerous touching and educational examples that prompt people to reflect deeply. These examples can make people intuitively feel that when you have not built the dedicated life, your various behaviors to satisfy your greedy desires, delusional thoughts, selfish minds and distracting ideas will inevitably cause you evil consequences! All great theories and philosophical principles have recognized the importance of the law of cause and effect, various religious doctrines also teach the law of cause and effect, and people also talk about the law of cause and effect in their daily lives. The elderly lady from Xianghe proposed five criteria for being a good person, and the fifth criterion goes: "A person who does good deeds is known by others, and who does bad deeds is also known by others. In the end, good deeds are rewarded with good deeds, and evil deeds are rewarded with evil deeds." This is also about the law of cause and effect! The elderly lady from Xianghe has been dead for five or six years, yet her body has not decomposed; moreover, it emits an unusual fragrance and has undergone a morphological transformation into a state resembling a colored glaze body. This is a fact. Now, Jiaolong Culture is calling on people to understand the laws of different levels, realms and worlds, and also guiding them to recognize and establish the life of dedication, which people may feel very unaccustomed to and even consider abnormal. This is where the low level of our understanding and ignorance is.

Starting from understanding different levels, realms, and laws, establishing the life of dedication is the sublimation of human understanding and a symbol of social civilization, as well as the fundamental way out for mankind. The fundamental motive force for building the dedicated life is neither the pursuit of fame nor the pursuit of fortune. The spirit of dedication based on the pursuit of fame and fortune is hypocritical and lacks staying power. Why did Shakyamuni Buddha renounce his throne to practice asceticism for 6 years in the snow-covered mountains? Why did he lead the dedicated life? Why did he explain sutras and speak the Dharma for over 40 years? He was by no means a fool! Nor was he a person who pursued fame and fortune. Why was he so? The reason was that he had understood the deeper laws of the universe and comprehended the true essence of the value and meaning of human life, which was why he advocated the life of dedication. Had he pursued fame and fortune, he would have been a king and possessed everything! But he didn't do that. So it's not easy for one to cultivate Dao! Not to mention the internal factors interfering with his Dao cultivation, there are also many external interference factors. Some people hunted him down, some framed him, some slandered him, and some blocked him. In such an environment, he did not back down, nor did he give up his spiritual pursuit, because he realized that there were higher realms and levels, and that there was a more valuable and meaningful existence than the level of ordinary citizens. His pursuit was deeper and farther than that of ordinary people, so he had the staying power of dedication. He did not numb himself from the perspective of superstition, but truly comprehended the laws and truths of the great cosmos, and truly comprehended many deep-level scientific laws. Today, under the impact of the tide of commodity economy, there has appeared the pursuit of the low realm of mankind and low-level concepts, which is not a phenomenon happening in a certain country or nation, but in the entire human race! This is also an inevitable stage in the development of

human history. In the long river of human history's development, without going through such a stage, it is difficult for people to understand themselves, nor can the principle that "things turn into their opposites when they reach the extreme" be manifested. Now we humans are advancing towards this extreme, and when we reach the extreme, the situation will reverse! Jiaolong Culture is a return culture, with the aim of guiding people to return to their original nature, restore their spiritual light and wisdom, and make people truly exhibit the original worth and meaning of their original nature.

Jiaolong Culture involves many aspects of natural science research, such as the origin of man, the origin of life, the origin of the universe, etc. These three major origins are the mysteries of contemporary science. However, the three major origins are still within the scope of the matter world. They have not been separated from the matter world and are still origins at different levels of the matter world. Jiaolong Culture believes that the matter world originated from the energy world, and the energy world originated from the information world. Later, when I was reading Laozi's Dao De Jing, I realized that Laozi was a great philosopher, and I should say that Laozi was also a great scientist, because Laozi had clearly divided these different levels! "Dao produces one, the one produces two, the two produces three, and the three produces all things."; "All things under heaven are born of being, and being is born of non-being." Dao is also described by such phrases as "obscure" and "dim", "deep" and "dark", "existing before God", etc. These phrases provide a very insightful analysis of different levels and states. You see, many scientists in the West have held Laozi in high regard.

Therefore, we all feel that Jiaolong Culture should connect the essence of human traditional cultures with the laws of modern scientific understanding, embody some conclusions and deep-level laws recognized by the ancients, make our traditional culture regular, standardized and scientific, and meanwhile make our science humane, moral and wise. There is a difference between intelligence and wisdom that we are talking about now. Intelligence often carries elements of machinery, skill, and cunning, while wisdom is characterized by Dao and virtue, nobleness and spiritual light. So, only by combining these two can we establish a new civilization for our human society. Take the ecological civilization mentioned by Professor Liu as an example; it is also a part of the new human civilization. Without a balanced mindset, there can be no ecological balance. To establish such an ecological civilization, we must first establish our mentality balance and mentality civilization, and then we can establish an ecological balance and ecological civilization.

As for other aspects of Jiaolong Culture, I would like everyone to talk about them during the following discussion. Let's stop here. (Applause)

Mr. Jin: Below is the time for us to interact with each other. You can ask questions or express your own opinions. In the morning, Teacher Zhang gave us a lecture. Just now, he also gave an inspiring speech. You can talk about your feelings.

Prof. Peng: Let me say something. I have been exposed to Jiaolong culture for over half a year now, and it has had a profound impact on me. Where is the profoundness? Jiaolong Culture has taken a step forward in the field of human body science, pushed the research forward and made a big step forward in this regard. The feeling it gives me is much more advanced than that level of qigong, both theoretically and morally. Jiaolong Culture advocates both spiritual and material civilizations. The understanding of spiritual civilization has been raised very high both theoretically and morally. So, I believe Jiaolong Culture is a progress. This visit by Teacher Zhang has given me a great opportunity to learn and communicate. And we are both engaged in natural science. I've found that Teacher Zhang has a deep understanding of Lao-zi and Buddhist sutras, which I'm also interested in. So we have more common topics in this regard. I take this opportunity to discuss some issues with

Teacher Zhang. First, the most touching aspect of Jiaolong Culture for me is that everyone there practices dedication. The concept of dedication has always been advocated by people in the past, and to be frank, the concept of dedication was not first proposed by Jiaolong Culture. Although the approaches, motivations and purposes are different, advocating dedication is not the first creation of Jiaolong Culture. In history, there was utopian socialism aimed at building a society and encouraging people to contribute, but these utopians did not last long. Jiaolong Culture and Lingshan Spirit have been going on for nearly ten years, and I think these ten years are remarkable. This is a test of time, and of course, Jiaolong Culture and Lingshan Spirit will have to withstand longer tests. Teacher Zhang said that this dedication should have motive force. It's a pity that I didn't attend the lecture this morning due to something else. Just now, listening to you talk about this motive force, I think the law of cause and effect also plays a role in it. Many ancient people with high Dao and virtue attached great importance to the law of cause and effect. It is said that in India there was a Catholic nun (Mother Teresa) who was wholly devoted to religion and charity throughout her life. After her death, India held a state funeral for her, which happened in 1998. If anyone turned to her for help, and as long as she could do it, she would offer her 100% help and dedication. She made tremendous contributions to the state and society. After she passed away due to illness, the Indian people spontaneously paid their respects to her. Later, the government also took part and held a state funeral for her, which was an extremely high honor. Such people were not uncommon in ancient China either. Those who performed such noble deeds were scattered sporadically in historical records; some were not even documented in any official histories and only survived in oral myths and legends. The driving force behind their actions mostly came from the law of cause and effect as taught in religious doctrines.

There is also the law of cause and effect in Marxism. …

I admit that Jiaolong Culture is more advanced than utopian socialism. Could you please talk more about the motive force behind the advancement?

Prof. Zhang: This issue has been raised many times, and scholars from all walks of life have been discussing it with us for many years. Therefore, I have already mentioned it in this material (referring to the discourse at the Yantai Man-Heaven Outlook Conference). In this material, there is a sentence: "The dialectical relationship of cause and effect is the fundamental relationship of all worlds." Don't consider the law of cause and effect as a religious monopoly, nor as superstition. It is an objective, deep-level law. I said this morning that humans have "software". However, unlike the computer's software that is passive and mechanical, human "software" is a comprehensive and fully automatic "recorder" which can record all your words, actions and thoughts. Human "software" can also be compared to a video recorder which can record all your behaviors for you. The content recorded and stored on the videotape can be played back, and similarly, the information recorded and stored on the software can also be extracted. I'll give you an example that everyone knows at Lingshan. Since everyone is already familiar with it, it will be easier to explain … Our "software" can record and archive our words, actions, and thoughts, which can be retrieved under special conditions and states. This is the deep-level law we just talked about. This is a scientific law, a scientific experiment, and an experiment to infer the essence from phenomena and examples. Isn't Rutherford's experiment that confirmed the existence of atomic nuclei also an inference from phenomena?! It is only that we have not yet recognized these "laws" and "experiments" under the label of "science". People should break through the barriers of cognition and study things that exist objectively and in reality; otherwise, they cannot be thorough materialists (those who uphold the primacy of matter), and may even become rigid in their thinking and fall into another form of "superstition". In reality, many of

the scientific laws we know are descriptive. Actually, many of the scientific laws we know are descriptive. Newton discovered that the greater an object's mass, the stronger its gravitational pull, and the concept of exchanging gravitational particles was later put forward to explain this phenomenon. Why is it that the more gravitons are exchanged, the greater the gravitational force becomes? And not the opposite? This question, once asked, will touch on the laws of laws. Many aspects of our modern science are merely descriptive understandings; they have not yet touched upon the "law behind laws".

At today's meeting, I also said that when doctors nowadays just use a stethoscope to listen to a patient's heart and detect an arrhythmia, or look at a patient's electrocardiogram (ECG) and find it abnormal, they can immediately tell that the patient has a heart condition. If you ask them why the patient has a heart condition, they may list a variety of causes, such as anger, tension, emotional excitement, smoking, medication, or triggers from other diseases. However, both Zhang San and Li Si smoke and have been angry—so why does Li Si have a heart condition while Zhang San does not? They may not be able to answer this question. This issue cannot be examined merely from the perspective of "hardware" phenomena, for it also involves the in-depth interrelationship between the laws governing "software and hardware". The dialectical relationship of causality is the fundamental relationship that exists in all worlds. All the worlds I refer to, including the different worlds of matter, energy, and information, embody this fundamental law and fundamental relationship. Philosophers throughout history and across the globe have attached great importance to the law of cause and effect, regarding it as the fundamental principle that governs all things in the universe. Those who fail to understand the law of cause and effect cannot be considered mature individuals, and those theories that do not elaborate on the dialectical relationship between cause and effect are not mature theories.

Prof. Peng: Can I understand it this way: The spirit, motive force and root cause of everyone's selfless dedication in Jiaolong Culture come from the law of cause and effect?

Prof. Zhang: This is one of the major causes but there are other reasons as well. This law of cause and effect is like the law of a country. Criminal law forbids killing or hurting people, so citizens mustn't kill or hurt others. However, even if this law is not formulated, good people will never harm others. This law of cause and effect has a deterrent effect, but relying solely on the deterrent effect cannot make people possess the spirit of selfless dedication. Deterrence is a passive motive force. The deterrent effect of the law of "Don't harm others" can indeed prevent a person from harming others, but if you want him to become a person who serves the people, the law cannot do it. Right? There are still other reasons behind this.

Prof. Peng: I actually quite agree with what you said about the law of cause and effect. I have seen a great many of the things you have observed. Before the founding of the People's Republic of China, there was a man called Wang Shan in Northeast China. He was born into a family of long-term tenant farmers, and from an early age, he had a natural inclination for dedication. As long as anyone who was sick came to Wang Shan, Wang Shan did not channel qigong energy to treat them; instead, he used dialogue to clearly explain the root cause of their illness, which was a traditional approach focusing on ethical and emotional factors. For example, the cause might be that a daughter-in-law treated her mother-in-law badly, or a mother-in-law mistreated her daughter-in-law, or someone had done something disgraceful on a certain occasion. Wang Shan could tell you every single detail with absolute clarity. He expounded on the causes of the disease with such profound insight that many sick people wept bitterly and sincerely repented. I have personally experienced and witnessed many such things.

As you just mentioned, the law of cause and effect is something analogous to legal laws.

It serves as a warning for bad people, yet its role in advocating virtue for good people has not been fully demonstrated. In fact, religions contain many elements—including what Teacher Zhang mentioned just now—that embody inherent laws, though some of these laws have not yet been verified at present.

◎ As to the second question, I don't mean to make things difficult for you. I agree with many of your viewpoints and admire them as well. My second question is as follows: Is the issue of the three worlds you mentioned—the matter world, the energy world, and the information world—related to Einstein's theory that matter and energy can be converted into each other?

Prof. Zhang: Yes, you are right. It is mutual transformation (interconversion).

Prof. Peng: I wrote some articles and poems showing some similar viewpoints. Firstly, I also feel that these three worlds actually overlap. A physicist once said that the world we live in is actually a composite of multiple worlds. Look at this book. As a carrier of information, it emits light when burned, thus functioning as a carrier of energy. In fact, these three entities, the three worlds, all overlap with one another. I specialize in medical research. Take meridians as an example. I have put forward a concept that we should not study them merely from a material perspective. In fact, they belong to a non-matter world that overlaps with our matter world. They cannot be observed through material means, yet they can manifest themselves and sometimes exhibit tangible effects.

Prof. Zhang: It is right!

Just now you talked about the law of cause and effect and the motive force for dedication. What I talked about yesterday morning was the life of dedication, and I also talked about why people need to build the dedicated life. What's the motive force behind dedication? I am pleased with the question you raised today. Just now we talked about the law of cause and effect, which has a deterrent effect. However, the deterrent effect of causation is not positive but passive.

Prof. Peng: Right!

Prof. Zhang: If there were only the law of cause and effect, people would refrain from doing bad things, but they would never take the initiative to do good deeds. If that were the case, how could there be any talk of sustainability in doing good?! Laozi said, "I have three treasures which I hold and keep. The first is kindness, the second is frugality, and the third is not daring to be the first under heaven." The reason why you dare not be the first in the world is that you have realized that there is a law constraining your behavior, just as Laozi said, "The Dao of heaven reduces the excessive to make up for deficiency". Because you know the effect of this law, you dare not act recklessly. This is the law of cause and effect playing a constraining role. But the first treasure of Laozi is kindness. What is kindness? Kindness is hoping that others will be happy and being willing to contribute to others. You need to wish others to be happy. You must have such a state of mind, and also embody spontaneous, positive and natural dedication in actions and spirit. How can this mentality of kindness and actions be established? This mentality of kindness is not built on the power of deterrence, but requires a high-level and high-realm pursuit to be established. It's not that this kind of mindset will be established just because I want to establish it. There must be an active and positive driving force. This driving force is one that is positive and proactive. It is only at a higher level that one attains a spontaneous and natural state. Our current understanding is at the level of ordinary people, and at such a level, the deterrent effect of causality reflected in cognition and law is very effective. If people do not understand the law of cause and effect, and do not even have this deterrent effect, they will be able to do any evil thing, and even do evil things with peace of mind.

As for the driving force behind the spirit of dedication, the law of cause and effect only

plays a passive deterrent role. It is of great importance to make people understand their position in the hierarchical structure of different worlds. Among the three major worlds, human beings reside in the matter world, which has a relatively low degree of orderliness. When the universe evolves from the information world to the energy world, a part of the original information quantity of the information world is transformed into energy, thereby reducing the proportion of information quantity in the energy world. When it further evolves into the matter world, the proportion of the original information quantity from the information world becomes even lower. In this way, the information quantity and the manifested attributes of our original pure information state gradually decrease through each stage of evolution, becoming lower and lower. The ancient sages and worthies mainly focused on cultivating the "software". Through the cultivation of this "software", they were able to elevate the level and realm of their "software", transitioning from a state of low information quantity and high disorder back to a state of high information quantity and low disorder, and eventually returning to the completely ordered state of pure information. In this manner, they achieved the elevation of their level and realm as well as the perfection of their wisdom and morality. This constitutes the positive factor for establishing the life of dedication. Without this positive factor, the law of cause and effect alone can only play a partial role. Aren't we learning from Buddha Shakyamuni? What truth did he realize under the Bodhi tree? Why did he have such a great motive force to establish the life of dedication? The passive factor of the law of cause and effect may have played an initiating role, but I believe that the pursuit of higher realms at different levels is more importantly playing a positive and proactive role. By guiding people to understand the laws at different levels, pursue noble, perfect, moral and wise realms and personalities, and achieve a higher level of existential state, we can thoroughly "evolve" people's state and attributes, and strive for a more meaningful and valuable state of existence. Only in this way can people possess an inexhaustible motive force for dedication.

The prevalence of karmic retribution among thousands of families is an influence of Buddhist culture. Had there been the retributive law of cause and effect before Buddhism was introduced into China? Yes, there had been! As is stated in Yi Jing, "A family that accumulates good deeds will surely be blessed with abundant good fortune, while a family that accumulates evil deeds will inevitably be afflicted with heavy calamities." What this famous saying reveals is precisely the law of cause and effect, but it is not as explicitly emphasized or particularly prominent as in Buddhism. Laozi and Zhuangzi both had similar statements concerning the law of cause and effect, but they were less prominent. The influence exerted by the law of cause and effect is in fact passive and inactive, while positive action should be the pursuit of the higher levels and realms recognized by ancient sages and worthies. Let me take a pig as an example. Suppose a pig is given two choices: one is to indulge in the luxury of a five-star hotel, sleeping in a Simmons bed and eating pastries; the other is to be reincarnated as a human and live as a beggar. So, which is better, to live as a pig in a luxury hotel or to be a poor beggar in the human world? If the pig were allowed to choose at our level, it would never opt to be such a wealthy pig, but would rather be a poor beggar. Why? The reason is that the levels and realms of pigs and humans are different. There is a problem of level and realm sublimation, as well as the transformation between different worlds. The real driving force is mainly here. With the development of human beings, people will recognize these issues in the near future, and science will also study these issues. It is still a bit early to talk about these issues.

Utopia is a manifestation of the original nature, which intuitively expresses the original nature of human goodness, but how should people operate it? Why did those utopians lose their driving force after a period of operation? This is because they did not take into account

the influence of human instincts. In other words, the evil aspect of human nature plays a destructive and restrictive role. Without a scientific understanding of the relationship between the original nature and instincts, without curbing the instinctual indulgence in their greedy desires, delusional thoughts, selfish minds and distracting ideas, people cannot fully restore the manifestation of human original nature, nor can they establish an effective way of operation, so their driving force to build a utopian society could not last long. To corrupt officials, the deterrent force of karmic cause and effect has no effect at all, so they dare to commit such evil deeds. You see, as the Buddhist sutras say, Bodhisattvas fear the cause, while ordinary people fear the effect. That we ordinary people fear accepting the consequences is a kind of deterrent effect, while that high-level sages and worthies fear creating causes is to fundamentally elevate their own realms. Those sages and worthies do not rely on deterrence as a driving force. You see, some people who have been dedicated for a long time do not have these theories, but they can intuitively embody these spirits and this understanding. Some people, when you ask them to talk about the teachings and theories of Buddhist sutras, may not be able to explain them, but they have a deep experience of the spirit and understanding of the Buddhadharma. Huineng is such a person. There are many people at Jiaolong Lingshan who have long been practicing a life of dedication. However, if they are asked to explain the driving forces behind this dedication, they cannot articulate them.

Prof. Peng talked very deeply about this issue. There are many issues involving the theoretical content of traditional culture, of course, including religious doctrines. Why is it said that some religious doctrines are manifestations of deep-level laws, including some laws that we have not yet recognized? Religious doctrines often anthropomorphize laws. This anthropomorphism has its advantages, as it makes it easy for people to accept and understand [the laws]; however, it also has drawbacks, as it can easily lead to the formalization and even superstition of the laws. For example, we advocate emulating the sages and worthies, which is to learn their noble character. Take the most widely circulated Guanshiyin Bodhisattva (Bodhisattva Who Contemplates the Sounds of the Worlds) as an example. If everyone learns the spirit of kindness and compassion, her spirit of rescuing those in distress, and her spirit of sacrificing herself for others, this constitutes a correct understanding of her state and attributes. However, it is difficult for people to rationally understand the attributes of Guanyin Bodhisattva. Instead, they often personify Guanyin Bodhisattva as a "deity" who follows the voices and rescues those in the sea of suffering, thus making the laws embodied by her state and attributes melt into personified expressions. Although it is easy for people to operate in this way, they often fall into the customs and selfish ideas of "seeking god's blessings", and further become superstitious. …

Laozi said, "The Dao of heaven is to exhaust the surplus and make up for the deficiency. However, the Dao of man is just the opposite. It is to exhaust the deficiency and offer it to the surplus." These famous words reveal the different virtue-natures possessed by man and heaven. What Lao Zi is talking about here are laws, the law of heaven and the law of man. Laozi's teachings were not a religious doctrine at that time. Laozi did not speak from a religious perspective, but used the most scientific language at that time to describe laws. I believe that if Laozi and Shakyamuni Buddha were to reappear, they would use modern scientific terms to vividly describe the laws they have comprehended, and they would also use the language of mathematics and physics to describe them. It is very necessary to explain the laws in this area from the perspective of mathematics and physics, but description of mathematics and physics is only one of the ways. Another research method is based on the unity of subject and object, directly grasping the essence through experience and comprehension. Both Buddhist sutras and Dao De Jing are examples of this type of

description. When Sun XX studied peanut germination, she directly "fused" with the peanuts. Through this fusion, she understood why the peanuts failed to germinate—and this process even took the form of an intuitive linguistic information exchange. She could directly exchange information with the peanuts, and through intuitive information extraction, she could understand the reason why the peanuts did not germinate. There is no mathematical description here, because in this research method of united subject and object, the method of mathematics and physics seems a bit redundant. This is something difficult for others to understand, but we (referring to President Yang and Professor Liu) witnessed the entire process of the experiment with our own eyes at that meeting, and we can understand that. When she had direct conversations with peanuts and plants, everyone present found it difficult to accept because they felt it was too abstract and abstruse. Strictly speaking, she was not having a dialogue with peanuts; rather, she was practicing the fusion of subject and object. The conveyance of information is manifested by drawing upon elements from the "character bank" stored in people's brains. If you are British, you will never express yourself in Chinese; if you are Han Chinese, you will never express yourself in Russian, which is the self-organization and self-consistency of information. This self-organization and self-consistency of such information allows you to directly extract things from your "software" and then transform them into expressions that you can understand. Language is the most intuitive way of expression, so the voices she heard were a transformed expressive form of information exchange and induction.

In her experiment, Sun XX could communicate with the peanuts. Can you (referring to other scholars and professors present) make sense of it? President Yang, Professor Liu and I attended that conference and witnessed the whole process with our own eyes. Have you ever heard of such a unique experiment?

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

Prof. Zhang: With the development of human science and the improvement of human understanding, it is necessary to study these issues, and now they are all classified as human body science for research. The operation of nature and human society also follows its own laws. Just as a computer has software, human beings also have their "software", and the laws governing the operation of the great universe are also a form of "software". The sun has its own law of birth, growth, formation and death, which can also be viewed as its "software". You (a certain professor) are studying physics, so you can easily understand what I said. Many seemingly mysterious things actually have their own laws. We must not reject things we have never been exposed to, nor immediately conclude that they are superstitions upon hearing about them. In essence, doing so traps us in another form of "superstition", a "superstition" where we blindly cling to our existing notions and perceptions. In Buddhist sutras, this kind of "superstitious" concept and understanding is referred to as a disaster, called "worldly knowledge and sophistry" and is listed as one of the "eight disasters". When you use your existing knowledge to block and imprison the channels for you to further understand things, you will no longer be able to understand the deeper laws. Isn't this a disaster?! Now we need to use the means of mathematics and physics, personally experiential means, analytical methods, holistic methods, and various other means and methods to open our horizons, broaden our thinking and deepen our understanding.

The life of dedication must be based on two active factors: one is the orderliness of "software", and the other is the transformation between different levels and the sublimation of realms. Without these two factors as motive forces, all the efforts are like water without a source. The transformation between different levels and the orderliness of "software" are positive effects, and there is also a deep understanding of the dialectical relationship between cause and effect. With these two aspects combined, you will have active, spontaneous, and

lasting effects to purify the mind, perfect the personality and sublimate the realm.

Prof. Peng: With a good wish, I have raised these questions. As I said just now, Jiaolong Culture has made a giant stride compared with qigong. Her task is not to guide people to practice qigong.

The true mission of Jiaolong Culture is to guide people to purify their minds, perfect their personalities and ultimately purify society. I sincerely hope that Jiaolong Culture can be maintained forever, and this involves the issue of motive force we discussed earlier. Without motive force, people's actions will be impulsive and short-lived, just like those of the utopians. In fact, people have two sides, a good side and an evil side. Driven by the impulse of the good side within them, they initiated utopian socialism; however, as time passed, they lost their motivation. Therefore, I hope that Jiaolong Culture will be sublimated in terms of motive force, more systematic in terms of operation, and provide inspiration for the our communist construction. …

Secondly, in my opinion, although Jiaolong Culture originated on the precious land of Lingshan, the Spirit of Lingshan should be more widely reflected. Admittedly, this place boasts an excellent energy field and information field. Many patients who come here find their conditions improved or even cured. Can there be such a healing effect in other places? I think that as long as there is a place where everyone selflessly dedicates themselves, this place is Lingshan, and this place has the Lingshan effect. (Applause) If that's the case, Jiaolong Lingshan will never be a utopia.

Prof. Zhang: Yesterday I talked about this matter with Professor Liu. If the researchers of Jiaolong Culture in Xinjiang and this Human Body Science Society can implement this spirit of dedication in daily life, a well-ordered energy field and information field will appear here too. I hope that all humanity can have this kind of energy field and information field. I also mentioned yesterday at the meeting that the reason why Jiaolong Lingshan is so "divine and miraculous" lies not in any other factors, but in the large number of selfless and dedicated people at various levels.

Another problem is the persistence you mentioned, that is, how long can the red flag fly? This must be built on a scientific and regular basis. If you do not make it scientific and regularized, but just rely on purely theoretical, religious and ethical preaches, over time, your operations and efforts will not last long. We have also encountered such a similar reality where some people cannot continue. For example, some people feel that in Lingshan, they only have to make dedication without receiving tangible rewards, so they cannot persevere. How long can the red flag fly? It depends on everyone present. It depends on how you understand and support Jiaolong culture, and how you make this theory regularized and scientific, otherwise this motive force will disappear. Although we all pay for our own expenses to come to Xinjiang this time, we all feel very happy. There is an elderly professor who wants to go to Lingshan and asked me whether his travel expenses would be reimbursed. (Everyone laughs) His question has left me stuck. If Jiaolong Lingshan does not reimburse this elderly professor for his travel expenses, it should be noted that it is we who invited him to Jiaolong Lingshan; if Jiaolong Lingshan does reimburse him for his travel expenses, there is no such precedent in Jiaolong Lingshan. What if we reimburse this professor for his travel expenses but not other professors? Because Lingshan advocates everyone to contribute, and besides, we all attend meetings at our own expense. The spirit of dedication in Lingshan requires the staff to take the lead in dedication. The series of books and brochures published by Lingshan have been donated by ourselves first. The Four No-Charge Rules have been carried out for many years. At Jiaolong Lingshan, these scenes are very common: some people leave after finishing their meals; some have no travel expenses to go home, and Lingshan has to subsidize their travel expenses; some family members send their patients to

Lingshan and leave, and we have to send people to care for these patients. Although we are under a lot of pressure, it also shows that the patient's family members trust us! They know their beloved ones are being taken care of in Lingshan! Lingshan Spirit and Jiaolong Culture need everyone's understanding and support. If everyone can no longer understand and support her, then Lingshan Spirit and Jiaolong Culture will have to come to an end. If there are still people who understand and support her, then there will be value in her existence. Jiaolong Culture holds the view that everyone has the original nature and instincts. The human instinct refers to people's greedy desires, delusional thoughts, selfish minds and distracting ideas, while the human original nature refers to people's innate spiritual light and wisdom as well as their selfless and desireless attributes. So, as long as people's original nature is not annihilated, I think Jiaolong Culture should be allowed to exist; as long as people can operate it well and follow the laws of the original nature and its instincts, this path will continue. ...

Prof. Peng: Anything expressed in language, recorded in writing, or understood by us is not absolute truth, but relative truth. This is similar to taking photos. No matter how you take photos, you can't capture a panoramic view. When you take a picture of the front of a certain thing, you can't take a picture of the back. Any picture taken is not its original appearance.

Prof. Zhang: Language is a tool for communication. At what level and within what scope does it work? You see, today we are at the symposium here. We use words, gestures, and expressions to exchange ideas with each other, and the amount of information we exchange is very rich. Let's talk about this cup. When I point to this cup and say, "Look at this thing", everyone will see and know the cup's color and size clearly. If you convert the previous conversation into text based on the audio, there is only one sentence left: "Look at this thing". What is it? The content cannot be expressed because the information amount has been lost. Why is it that there is the phenomenon where "Dao breaks where there are words" when you describe something in words? This is because words cannot describe the state of absolute vacuum, let alone written language. For example, let's describe this color (referring to a mural on the wall). I can't accurately describe this color either. When I say the color is light yellow, it has some orange. In short, no matter how you describe this color in words, you can't accurately express its true color. However, if we are not color-blind, when I point to the color and say, "This is the color!", everyone will clearly recognize that color as soon as they look at it. You understand it at a glance, and he also understands it at a glance. We all know this color in our hearts, so there's no need to use language to express it. Language expression becomes redundant. So, many deep realms and states cannot be described in words. When you reach the realm of Laozi, you will be able to comprehend what Laozi said about Dao. Once you describe the state of existence of Dao in language, it becomes that "the Dao that can be expressed is not the eternal Dao". Think about it again. How does color come about? Well, it's because humans have cones and rods. Without cones, we humans would have no color perception, so it's important to recognize the limitations of our sensory expression. …

Prof. Peng: In my opinion, as long as people have a spirit of dedication, everyone can reach the standard of the Lingshan Culture you advocate. As long as they can wholeheartedly and completely serve the people, they will be able to meet this standard. However, merely doing this is not enough, and wisdom is also required.

… You cannot attain wisdom without morality as your foundation. That would be like water without a source or a tree without roots. However, if you stay at this level, it will be difficult for you to ascend further.

Prof. Zhang: As one's cultivation advances, the required levels and realms become

higher and higher. It is absolutely right that morality and wisdom are two aspects that complement each other.

Prof. Peng: … With good wishes, I hope that Lingshan can continue to prosper and be perfected. The reason why Jiaolong Culture has been able to survive for so many years is that it definitely has its own valuable aspects and its own laws. Is it necessary for us to further strengthen the laws? The "Fourteen Principles" of Lingshan are an excellent set of guidelines. Many people at Lingshan can consciously abide by these fourteen rules of being a good person, and elevate themselves to a higher level, and in turn, guide others to comply with the "Fourteen Principles". Teacher Zhang and I have also been discussing where the root cause and motivation for their adherence to the "Fourteen Principles" lie. This involves issues of methodology, and it is also closely related to how an individual puts these principles into practice.

Prof. Zhang: I just said that there are different levels. For those who slaughter cows, steal horses and commit evils, you should persuade them to stop evil and promote good. Stopping evil is one level and promoting good is another level.

… Jiaolong Culture is not without studying these things. The issues you are discussing are like those of doctoral and master's students in the intellectual class, which account for a relatively small proportion. Now, our main task is to popularize the "nine-year compulsory education". After having more doctoral students, it will be beneficial to our popularization of the nine-year education. This is Prof. Peng's original intention. So, when we consider this issue, we should focus on how to operate it. That is to say, for a small number of researchers and individuals with special talents, we are very willing to engage in deep level communication. However, for most people, it is still a matter of popularizing education and elevating the general realm. For a small number of individuals, there is no need for lectures, presentations, or cultural dissemination.

Liu: He is an authority in the field of research in Xinjiang. He finds it difficult to have such an opportunity to have in-depth exchanges of ideas with others in this field. It is beneficial to him to have such a discussion with you today.

Prof. Zhang: He talked very deeply.

Prof. Li: When people reach this age, they are all considering deeper-level issues. I have written some articles on the exploration of the universe and published them in the United States. However, compared to what Teacher Zhang talked about, the level is still very shallow. The title of the article I wrote is Multiple Layers of the Universe. What we see now is the physical universe. In addition, there are the social universe, the physiological universe, the psychological universe, the information universe, the submicroscopic universe, and so on. I have some ideas, and I take this opportunity to ask Teacher Zhang for advice. As we all know, Teacher Zhang has proposed the three levels of the world, that is, the matter level, the energy level and the information level, and that this matter level originates from the energy level, while the energy level originates from the information level. My question is, are there any other levels? This is my first question. In addition, I think the universe is infinitely layered. For example, in ancient Greek philosophy, there was a hypothesis that a line segment can be infinitely divided, yet no one has ever been able to prove it. Finally, a middle school student in the United States proved it. If the line segments can be infinitely divided, then the area can be infinitely divided; if the area can be infinitely divided, the volume can be infinitely layered. Therefore, the universe can be infinitely layered.

Liu: When was your article published?

Prof. Li: In the 1980s. The universe has infinite layers and each layer has its own shell. I think the universe has its shell. This is a problem…. Just like an atom, it also has its interior arranged layer by layer from the electrons to the nucleus.

Prof. Zhang: From the questions raised, we can see the level of a person's research. Are there any other levels? The universe is infinitely layered and has a shell. How can we look at this problem? The concept that the universe has layers comes from the concept of different levels in our matter world. We tend to mechanically understand this layer as one circle after another, which is influenced by the concept of layers from macroscopic objects, and is also influenced by the layering of some traditional doctrines. For example, Daoists believe that there are dozens of layers of heavens, and Buddhists hold the view that the world consists of the desire realm, the form realm, the formless realm and the emptiness realm, which some people understand as a concept of layers. Jiaolong Culture also talks about the hierarchical nature of the world. However, Jiaolong Culture does not talk about it from this perspective, but from the states and attributes. First of all, we need to define what matter is. If we cannot provide a clear definition of matter, it will be hard to make sense of the world. The matter mentioned in Jiaolong Culture must be based on the definition of having kinetic mass, and anything without kinetic mass is not matter. For example, photons do not have rest mass, but they have kinetic mass, so we classify them in the category of matter. No matter what kind of existence it is, it must take this as the criterion. Everything that has kinetic mass, from microscopic particles with kinetic mass to celestial bodies and universes, is still in the realm of the matter world. Whether it is the solar system, the Milky Way, extragalactic galaxies, or the metagalaxy, they are all still part of the matter world, for they have never deviated from the properties of matter. We make classifications based on states and attributes.

The energy world and the information world are still distinguished by states and attributes, and it is difficult to use the language of our matter world to analogize and describe these two worlds. Because we can all feel and touch this matter world, we understand it very well. Our language is suitable for describing the material properties of the matter world. Human beings are just "one thing" in the matter world, and language is a tool for information exchange used by humans as a "thing" in the matter world to describe the relationships between things. Having been separated from this level, if you want to use the language you use in the matter world to describe things of other levels, you will find that your language loses its effectiveness. "If you say it is similar to something, you'll lose it." At this moment, negative phrases or expressions are often used to describe "this", or metaphors to analogize "this". Because other realms cannot be explained in the language of this matter world, and it is also difficult to explain them, but in order to communicate with others, sages still have to express themselves, so they can only use negative descriptions, saying that it is neither this nor that. What exactly are the states and attributes of the original state? The original state goes beyond the appearance of the thinking, words and language, so sages had no choice but to use some seemingly absurd metaphors to describe the original state, and this follows the same logic as how we described that color just now. That color is hard to put into words, but once people see it with their own eyes, they will naturally understand it intuitively. When understanding things, it would be much easier if one can be in a state where "knowing the warmth and coldness like drinking water" – meaning one has a personal, intuitive grasp of the matter. However, not all of us necessarily have such personal experience and insight. Therefore, it is better to use common examples. For instance, no one has ever seen the state of electron motion with their own eyes, and even if someone could see it, they would not be able to describe it. As a result, scientists had no choice but to draw an analogy with electromagnetic waves to establish the wave equation for electrons. To metaphorically describe different levels of states and attributes, we often use examples from "Journey to the West", such as Great Sage Sun's ability to ride a somersault cloud and travel 108,000 li with just one leap. What kind of state is this? This can be used as a metaphor for

the level of energy, which is not constrained by the obstructive properties of the matter world. The form of matter is obstructive, so humans cannot achieve a speed as fast as Great Sage Sun's. I use the example of Great Sage Sun (referring to Sun Wukong) as an analogy to illustrate some characteristics of life forms that exist in the energy world. Things in the energy world are still subject to the periodic and cyclic law. They are still limited by numbers and are finite. You see, although he could travel 108,000 *li* with just one jump, that's still a finite number. Any finite number is a limitation, because numbers are also the embodiment of being restricted by the periodic and cyclic law. The energy world is also constrained by the periodic and cyclic law, while the matter world is even more constrained by this law. We are in the matter world and restricted by barriers, so it is impossible for us to imagine the state of motion in the energy world. It is difficult for us to understand that when Great Sage Sun leaps, he is able to produce a speed of 108,000 *li*, but the transformation of energy-information structures in the energy world is much more flexible than the transformation of material forms in the matter world. However, the pure information structure or pure information state at the information level is much more flexible in transformation than the energy-information structure at the energy level.

We humans are the energy-information structure of the matter state. In addition to this, there is also the information structure of the energy state and the information structure of the pure information state. The information structures in different states have different attributes and are governed by different laws, so there are significant differences between levels. Coupled with the reflection and limitations of different levels of information structure in "thinking", sentient beings find it difficult to understand each other. The similar case in the Journey to the West is that Great Sage Sun could never understand how big Shakyamuni Buddha's hand was. The Buddha told Great Sage Sun, "Since you have the magical power of the somersault cloud that can cover 108,000 *li* in one leap, can you jump out of my palm?" The ignorant are always fearless, so Great Sage Sun used the attributes of his level to understand, think and guess the realm of the Buddha, and said with confidence, "Yes, I can!" He did not understand the state of Buddha Shakyamuni at all. Nor did he understand the meaning of Buddha's words. Why? Because the states and attributes of different levels are different, and the realm is difficult to understand. As a result, although Great Sage Sun made many somersaults, he was still in the palm of the Buddha's hand. If we metaphorically describe Great Sage Sun as being at the level of energy, then Shakyamuni Buddha will be at the level of information. The level of information is not constrained by the law of period and cycle, nor is it limited by barriers or numbers. Of course, Great Sage Sun couldn't escape the palm of the Buddha's hand. Isn't there a term called nirvana in Buddhadharma? What is nirvana? Nirvana refers to a state of neither production nor extinction. Actually, nirvana describes an attribute of the world's state of existence. Laozi's "Dao" also describes the states and attributes of existence, that is, selflessness, desirelessness, non-doing and naturalness, which are the attributes of the state in which Dao exists. Nirvana also refers to the attribute that is free from the restrictive state of the periodic and cyclic law. Things in different states have different levels and realms.

The questions you (Li) just raised, such as how many layers the world has and whether the universe has a boundary, are all imprints of thinking confined to the three-dimensional space of the material world, for every action we take, such as lifting our foot or using our brains, is constrained by the fundamental laws of the matter world, and even our language and thinking themselves are constrained by the periodic and cyclic law as well. Didn't we mention a "strange circle" earlier? Why is it that our habitual thinking processes can never break free from this "strange circle"? It is because our thinking itself is limited by the matter dimension, and everything we conceive is still restricted by the laws governing the matter

world. As you put it just now, we can never fathom anything beyond this "circle". Only when you elevate your spiritual realm and cognitive level can you understand the things that lie outside the "circle". If you tried to explain to an ant how vast the Pacific Ocean is, it would never be able to grasp the concept—just as we cannot see the full panorama of the Pacific when standing at sea level on the coast. When we view the earth from outer space, it appears as a tiny sphere: this is how we comprehend it from a higher cognitive realm. If ants were to ponder the earth while dwelling inside a small clod of soil, no matter how hard they racked their brains, they could never fathom the very existence of the earth. Therefore, regarding the questions you brought up earlier—the infinite divisibility of a line segment and whether other dimensions exist in the universe—I always think these topics can only be meaningfully discussed if we ground them in an alternative cognitive realm. Proving such concepts mathematically is still just one mode of our material-bound thinking. When we talk about multidimensional space, these dimensions and the concepts of time and space are attributes inherent to the existence of the matter world; they apply only to the state of material existence, but not to all forms of existence. Different levels of existence correspond to different states and have their own distinct attributes. Not all states of existence need to be described by the concepts of time and space! When such attributes of existence do not exist, such concepts are naturally unnecessary. Just as I mentioned earlier, Great Sage Sun could not comprehend the state of existence of Shakyamuni Buddha's palm, so he tried to conjecture and measure the states and attributes of another realm based on his own cognitive level—and that is why he lost the bet! As the ancients said, Arhats cannot fathom the realm of Bodhisattvas, and Bodhisattvas cannot fathom the realm of Buddhas. This is precisely the point. Confined within the framework of our own cognition, when we use habitual thinking to contemplate the information world, we are essentially using the finite to conjecture about and measure the infinite.

Liu and Prof. Peng: This is called "attachment to the appearance".

Prof. Zhang: Completely right! It is exactly attachment to appearances, a mode of thinking characterized by clinging to appearances. However hard you deliberate, you will never break free from this "circle", thus forming a "strange circle". You might ponder questions like these: How vast is the universe? How many layers does it consist of? Is it bounded or unbounded? What lies beyond it? All these are manifestations of appearance-bound thinking trapped within this "circle". For our finite, appearance-clinging thinking is a reflection of being constrained by the laws of the matter realm, and we can never escape this restrictive "circle" at all. Unless you completely discard the four appearances, namely, the appearance of self, the appearance of others, the appearance of all beings and the appearance of a life, whatever you conceive will still remain within this "circle". Therefore, we must elevate our cognitive level and spiritual realm. Only when we examine these issues from a higher vantage point can we truly comprehend the well-known Confucian maxim: "At fifty, Ju Boyu came to recognize the inadequacies of the forty-nine years prior". The perspective gained from the summit of the Himalayas is vastly different from that at sea level. One's own realm must be elevated through the regulation of one's own mind and body. Once a certain state is attained, we can communicate and resonate with information across different levels, or activate our original "software" storage to enhance our wisdom, thereby unlocking our deeper cognitive understanding. To reach such a realm, it involves the two returns to naturalness that I mentioned this morning: one is the return to naturalness in energy intake, and the other is the return to naturalness in information channels. We all possess these channels inherently.

Professor Peng: Teacher Zhang, I was just discussing this very issue—where do these levels originate? There are two primary approaches: one is through theoretical accumulation

and exploration, and the other is through spiritual cultivation. As you put it, when one's moral attainment through cultivation rises to a higher level, viewing the earth from its surface is vastly different from viewing it from a spaceship. Therefore, I believe that spiritual cultivation and its role in guiding the promotion and popularization of Jiaolong Culture are in fact two dialectical aspects.

Prof. Zhang: Let's return to the topic of returning to naturalness, because the process of returning to naturalness includes the content you have discussed. We need to return to naturalness.

◎ Why should we return to naturalness? It does not demand that we create something new, but that we restore our original attributes, our original bright virtue, our original Buddha-nature and our original moral qualities. These are the attributes inherent in the nature of every one of us, yet we have not developed or manifested them. Our return to naturalness now is a return to those very attributes. By returning to naturalness, we can develop the functions of our brains, enabling us to receive and process things at the level of energy and information, and truly move toward the realm of freedom. How wonderful it would be if we could receive and process various electromagnetic waves! If there are people who have reached such a level, the universe they describe and the cosmic theories they put forward will not be the kind of theories we imagine through our logical thinking. At this conference in Shandong, they brought me a book written by Professor Ye Jun, who proposed the concept of specially outstanding thinking. Let's call it specially outstanding thinking now! The state of specially outstanding thinking he proposed is actually one of the "no desire" cognitive states mentioned by Laozi. Let's put it in this way: Shakyamuni Buddha belongs to those who possess this specially outstanding thinking, and Laozi also belongs to those who possess this specially outstanding thinking. Confucius, unlike what you just said, also had his specific behavior. I think he also had his specially outstanding thinking, and he also belongs to the "people of the upper root"!

….

Prof. Peng: … It is not enough to only practice goodness because cultivators should get enlightened and know the world. Doing goodness just lays the foundation. How do we know the world? How to understand the world depends not on seeking various conditions from outside but on seeking the enlightenment from within. Gradually purify your mind and eliminate your distracting ideas, which are called delusional thoughts in Buddhadharma. Through cultivation, not only do you need to reach the level of those with "the middle root" but you also reach the state of nirvana, which is the Way of those with "the upper root".

Prof. Zhang: Seen from cultivation and refinement, Confucian theories are also extensive and profound. Buddhists advocate "precepts, samadhi and wisdom". For Confucian disciples, "The Way of the Great Learning is to manifest the bright virtue, love people and rest in the supreme goodness." The supreme goodness in Confucianism is not just the goodness known to ordinary people. The supreme goodness here refers to the state of perfection, which includes the perfection of morality and the perfection of wisdom. "Knowing where to stop, one can stabilize. With stability, one can tranquilize. With tranquility, one can pacify. With pacification, one can consider. With consideration, one can attain." The Buddhist cultivation of the Three Studies—precepts, samadhi and wisdom starts with self-discipline: purifying the mind and stabilizing considerations, and developing wisdom from concentration (samadhi). A Confucian scholar starts with "fighting material desires, achieving true knowledge, righting the mind and sincerizing the intention", and then proceeds through stability, tranquility, pacification, and consideration to the attainment of the supreme goodness. The two sets of cultivation methods embody the same principle; they only differ in their expressions, as each has its own theoretical and linguistic systems. Both

Confucius and Shakyamuni Buddha had their own target groups to teach and transform. They both had their own teaching and transforming methods. In different countries and different cultural lineages, the two great sages created their independent teachings and theoretical systems, each functioning in its own way. Confucius had many profound philosophical principles contained in his writings on Yi Jing. Without the spiritual light of innate wisdom, he couldn't have written such famous works as the Ten Wings. The Way of the Mean expounded by Confucianism is extremely subtle and profound. Since Confucius' doctrine is rooted in bringing order to human society, the profound philosophical principles he perceived have been overshadowed. Had he not had great wisdom, he wouldn't have become Confucius. The gigantic wisdom possessed by Confucius hasn't been known by people. The following are some famous sayings which reveal his gigantic wisdom. "Exhaust the principles and natures of all things and ultimately attain to the destiny." "It is the suchness of emptied emptiness. To achieve such a state, I grasp both ends and exhaust them." "The relativity of one yin and one yang is exactly the absoluteness of Dao." "Yi, having no thinking and no action, is still and unmoving. By sensing it, one can penetrate the causes of the under-heaven." All of these famous sayings are the evidence of Confucius' great wisdom.

When Confucius was travelling in the State of Song, a local official called Sima Huantui threatened to kill him. Confucius said, "Heaven has bestowed virtue upon me. What can Huantui do to me?" The words meant that Heaven had entrusted him with great Dao and profound wisdom, so Sima Huantui could not do him any harm. When trapped in the border area between the State of Chen and the State of Cai, Confucius and his disciples suffered from starvation for seven days. Plagued by hunger and exhaustion, some of his disciples fell into despair and made complaints. Yet Confucius remained composed. He played the qin, a traditional Chinese stringed instrument, and sang songs. He said to Zilu, "A junzi upholds his integrity even in abject poverty, whereas a petty man will abandon all moral principles when reduced to straitened circumstances." Confucius was immensely confident, for he clearly understood his historical standing and sacred mission.

Confucius foresaw his impending death. Before his passing, he sighed, "No sacred diagram emerges from the Yellow River, and no divine book comes forth from the Luo River. My time is up!" He also lamented, "How far I have declined! Long has it been since I last dreamed of the Duke of Zhou." And he cried out, "Is Mount Tai crumbling? Is the main beam breaking? Is the wise man perishing?" Soon after dreaming that he was sitting between two pillars—a portent of his demise—Confucius passed away seven days later, just as he had foreseen. Confucius generally refrained from talking about bizarre and abstruse matters. He held a firm tenet: refrain from discussing anomalies, brute force, chaos, and deities. He believed that such topics were inappropriate for those under his tutelage; otherwise, they would disrupt the sound moral order among this group of learners. Instead of advocating such subjects, his life's mission was to instruct people on how to conduct themselves, and how further to cultivate their body, equalize their family, govern the country, and pacify the under-heaven, in accordance with the five constants of humaneness, righteousness, ritual, wisdom and trustworthiness, as well as the eight pillars of filial piety, brotherly duty, loyalty, trustworthiness, propriety, righteousness, incorruptibility and shame. This is his historical task.

Liu: These belong to the worldly dharma.

Prof. Peng: But Confucius did not preach the dharma transcending the world.

Mr. Zhang: Confucius did not expound these theories. However, all the world-transcending dharmas must be founded on Confucius' doctrines. If cultivators fail to attain the mind and personality required by Confucianism, all their spiritual cultivation will be without foundation.

◎ You must not put it that way! Why? We must not judge other sages by the standards of this sage, for each of them has their own theories and lineages. Those who cultivate and study in the schools founded by sages must not exclude one another, let alone attack one another. This is just like education in a school. There should be science subjects such as mathematics, physics and chemistry, as well as liberal arts subjects such as Chinese language, law, history and philosophy. Which of these subjects is superior and which is inferior? This question is hard to answer, and there is no need to ask it at all. All disciplines are indispensable, and all-round development is ideal. One should have specialized cultivation in their respective fields and gain penetrating wisdom. Just like a human society, there must be all kinds of trades, among which carpenters and blacksmiths are equally necessary. How can you say that the carpenter is better than the blacksmith or the blacksmith is better than the carpenter? This cannot be forcibly divided or demanded. You can neither ask a blacksmith to master the skills of a carpenter nor a carpenter to master the skills of a blacksmith. "Because I'm a blacksmith by trade, I can't be proficient in everything." Each trade has its own way of doing things, and we can't expect people in each trade to have the skills of other trades. We cannot demand perfection from others, saying, "Since you are great, why don't you know this or that?" The reason why he is like this is related to the manifestation of his "software", his historical conditions and missions. Shakyamuni Buddha did not expound on the principles of Yi Jing, and Confucius did not describe scenes of the Western Land of Ultimate Bliss, because that was not the manifestation of their respective programs, nor was that their respective missions.…

Prof. Zhang: (Turning to Professor Li) Just now you mentioned the issue of matter and antimatter, as well as the universe and anti-universe. Whether they are matter or antimatter, they still belong to the category of matter and are part of the matter world; they have not transcended the level of the matter world. Jiaolong Culture holds that in the information world, there is no such "pole" as the so-called "two poles". When there is no polarity, it exists in two states: one we call the Wuji state, and the other the Taiji state. The Wuji state and the Taiji state are two non-polar states of existence, which are the states of existence in the information world! After the non-polar state of the information world is broken, when described in terms of images and numbers, this process is just like Taiji being divided into yin and yang, which is a way of depiction passed down by the ancient Chinese. We just talked about Confucius. Confucius is incredibly great! The reason why I say Confucius is great is not because he is a sage, but because he has a particularly deep understanding of the laws of the world.

…. The energy world arises from the symmetry breaking of the non-polarity of the information world. From the non-polar attribute of the information world to the polar attributes of the energy world and the matter world, we transition from the non-polarity world to the polarity world. When energy is materialized, we enter the matter world, and we can better understand the polarity of the matter world. Laozi said, "Dao produces one, and the one produces two." Here Dao corresponds to the Wuji state, and the one corresponds to the Taiji state. The state of Dao and one is non-polarity. When "the one produces two", the "two" here represents a state of polarity consisting of two divided parts with two attributes. In Confucian terms, it is that "Taiji produces the two principles." Different as the two descriptions in words, their connotations are the same. According to the Buddhadharma, due to the one-idea ignorance, emptiness (the void) comes into being, and then the formless realm, the form realm and the desire realm appear successively. These are all about the evolutionary processes and levels of different worlds. Some are in terms of states, while others are in terms of attributes. Different cultures have different theories to explain the evolution of the universe, but their descriptions of the processes and laws in evolution are

the same. The positive universe and negative universe we just talked about represent the polarity world. The matter world originates from the energy world. How does it originate? The matter world originates from the quasi-polarity state of the energy world. The quasi-polarity state is a combined body of the polarity states of energy, and the polarized matter world is further evolved from this combined body of quasi-polarity states. …

Mr. Jin: That's all for today's symposium. From yesterday to today, Teacher Zhang has been giving presentations and having discussions continuously, and hasn't rested well. He even barely had enough time for lunch today. Although there were not many speakers at the meeting, they all talked about theories that were quite in-depth, covering topics such as the hierarchical issues of the three worlds, the purification of the mind and society, the relationship between mental civilization and ecological civilization, the dialectical relationship of cause and effect, and the return to naturalness. These issues involved are both profound and extensive in scope.

Returning to Naturalness and the Perfection of Personality

—Speech at a Report Meeting for Retired Senior Cadres (Abstract)

…The word "Jiaolong" means "two joining rivers". Jiaolong Lingshan is located at the confluence of two creeks, one flowing down from the direction of Wujiagou and the other flowing down from the direction of Maiji Mountain. In ancient China, rivers and streams were called "longs", a type of animal symbolizing auspiciousness. This "Jiaolong" means that two rivers or streams intersect. In ancient times, there used to be an ancient temple in this place called Jiaolong Temple. The mountain range centered around Wujitai and Taijitai is the site of the ancient "Ling'an Temple" (Jiaolong Temple was once called Ling'an Temple in ancient times), which may be the reason why this place was named Lingshan. Nowadays, people call this mountain Jiaolong Lingshan. When that place was first liberated, the village in that place was called Jiaolong Village, later renamed Jiahe Village. Why is this culture we are studying called Jiaolong Culture? This is because this culture originated in Jiaolong Temple and Jiaolong Lingshan, where we have studied some unique regional phenomena, including archaeological excavations and sorting of some cultural relics. During the research process, we naturally integrated modern science with traditional Chinese culture, or to put it another way, combined the Eastern and Western cultures of mankind. We developed this research into a theoretical system and ultimately named it after the local place, hence the name "Jiaolong Culture".

The characteristics of Jiaolong Culture are forward-looking, comprehensive, interdisciplinary and marginal. It involves a wide range of fields, from social sciences to natural sciences, so it is a cultural system. Just now, we were talking with Professor Jiang about Jiaolong Culture, which is more distinctive for its practical applications as a theory. As long as people practice and operate according to the requirements proposed by Jiaolong Culture, they will inevitably bring some positive effects to society. This is because this culture requires people to enhance their wisdom, purify their minds, and perfect their personalities. For example, after some people whose behavior did not conform to the norms arrived at

Lingshan, they realized their mistakes and cleaned up their mistakes according to the "Fourteen Principles" to purify their minds. These people were positively influenced by the environment and atmosphere of Jiaolong Lingshan, which helped them correct and get rid of some of their bad habits. However, it is not easy for people to purify their mind and perfect their personality! Indeed, it is even more difficult than what Li Bai described: "The Sichuan Road is harder to climb than the sky." Jiaolong Culture, through a large number of facts that purify the mind, guides people to realize that people are composed of "hardware" and "software". Through the operation of human "software" purification, Jiaolong Culture first makes people realize that purifying the mind and perfecting the personality are the requirements of the law. After understanding this law, people will eventually operate according to this law, so as to achieve the purpose of making people's mind and body healthy and social customs simple. Whether it is natural science or social science, it ultimately has to be implemented in people. Any doctrine or theory that cannot be implemented in people has no great value or significance. The most direct utility of Jiaolong Culture is that theories must serve practices and operations. If these theories are stored away on shelves and fail to be applied to people, they will be nothing but empty talk. Jiaolong Culture aims to elevate one's realm through specific practices of purifying the mind and perfecting one's personality. The reason why Jiaolong Culture exerts such a great influence lies mainly in its practical nature.

Yesterday, we also talked about the Lingshan Spirit. The spirit of Jiaolong Lingshan is selfless dedication. This spirit of selfless dedication has been upheld for many years at Jiaolong Lingshan. As you can see, the Four No-Charge Rules of Lingshan (no charge for admission, no charge for meals, no charge for accommodation, no charge for rehabilitation) are the very embodiment of this spirit of selfless dedication. The spirit of the Four No-Charge Rules sounds simple to put into words, yet it is quite difficult to put into real practice. Without a clear theoretical system as guidance, this practice will merely become a formality. I believe that the formation of Jiaolong Culture is of great benefit to both individuals and human society, and it will surely thrive and grow stronger. Why do we say so? It is because every person possesses both "instincts" and "original nature", yet no one has fully manifested their kind original nature and innate spiritual light and wisdom as of now. Jiaolong Culture calls for curbing people's instincts, restraining their greedy desires, delusional thoughts, selfish minds and distracting ideas. It also urges people to fight against themselves, overcome their own greedy desires and selfish minds, and fully reveal their kind original nature as well as their inherent spiritual light and wisdom. In other words, we should manifest our spiritual civilization, restrain as much as possible the aspects that are inconsistent with spiritual civilization, and gradually fight against and overcome our egos. This kind of conscious endeavor is called "self-perfection", which the ancient people referred to as "cultivation and refinement". Through such cultivation and refinement, one can reach the state of naturalness. This is also the process of self-perfection of "software". This process is quite arduous. As I have said, the greatest project of humanity is to make human "software" highly ordered. As you can see, landing on the moon is quite difficult for humans, but we still managed to do it. However, purifying the mind and perfecting the personality of every individual in human society, and elevating them to a noble realm, are more difficult than landing on the moon. Just because it is difficult, it has its pursuit value. There are various beneficial doctrines, teachings and theories in human society aimed at achieving this goal. If everyone can place the foundation of the value and significance of life on dedication, then this most arduous project, the most difficult project, and the greatest project of humanity will definitely be realized! Since the development of our human society to the era with written records, countless sages and wise people at all times and all over the

world have dedicated their lives to this project. From philosophers to thinkers, religionists, politicians and ordinary people, all have put in hard work generation after generation to complete this project. The "wealth" left by distant ancient humans, and the doctrines and theories created by sages and worthies, as well as the spirit of their practice, constitute our human civilization.

As you can see, the ancient civilizations recorded in the ancient book Classic of Mountains and Seas and what we call the Yao and Shun era are both the results of the high manifestation of human original nature. "The harmony under heaven" characteristic of "virtue", "compliance", "humaneness", "righteousness" described in this legendary book is what people of all times have been yearning for! Yesterday, I gave an example of King Yao at the meeting. He lived in a thatched hut and ate very simple food. At that time, the material standard of human life was not high, but the people's spirit was very full, their mentality was very healthy, and their life was very valuable. Therefore, until now, we have been very yearning for the Yao and Shun era. According to some ancient records and documents, we can see that mankind has experienced an era of ecological balance and ecological civilization. The scene of "the harmony under heaven" where "male phoenixes sang melodiously while female phoenixes beautifully danced to them" was a portrayal of the ecological civilization at that time, and it also indicated that people's spiritual outlook, conduct and quality at that time were very good and very noble. Even by the Yao and Shun era, the fine traditions and customs in distant ancient times had still existed, and this is why Yao and Shun, the representatives of that era, have been revered as sages and worthies, and their reigns regarded by later generations as an ideal era that people have long aspired to.

Yesterday, I told a story about King Yao. Today I'll tell a story about King Shun. When young, he was called Dashun. After his mother died, his father remarried and the stepmother gave birth to a son who became Dashun's young brother. Fearing that Dashun would compete with her son for the family property, she treated him extremely badly. Dashun's father was also very harsh on him. Later on, the contradictions between them grew extremely deep. As is recorded in documents, once in order to frame Dashun, they deliberately asked him to go down the well to dredge the silt at the bottom. After he went down, they pressed the wellhead with a large rock, and tried to trap Dashun inside. However, Dashun managed to crawl out through a side tunnel in the well. According to the common sense of ordinary people, Dashun would harbor resentment and hatred, but he did not. He was still very filial to his father and his stepmother as usual. Another time, when Dashun went up to the roof to make repairs, they took off the ladder and set the house on fire, attempting to burn King Shun to death. Fortunately, Dashun escaped again. They repeatedly framed Dashun, but Dashun still did not change his heart of filial piety. In his view, even if his parents were at fault, as a son, he shouldn't argue with them, but use his filial piety to move and transform them. Of course, this story sounds a little awkward and incomprehensible to people today: "This Dashun was too stupid! There was something wrong with his brain!" This is the concept of modern people, and it is also a concrete manifestation of modern people's lack of Dao and virtue. But at that time, most people had a strong sense of Dao and virtue, and they were different from what people have today.

There is also a legend that in his later years, King Yao intended to find a man of great virtue and talent to succeed him, so he went out to seek worthy people. On one occasion, when he reached a roadside, he saw Dashun ploughing the field with a yellow buffalo and a black one in tow. King Yao stepped forward and asked, "Young man, which of your two buffaloes is better?" Shun was stunned for a moment and then replied to King Yao, "Venerable elder, my two buffaloes are equally good." King Yao then left. After walking a certain distance, Dashun ran after him, calling out, "Venerable elder! Please wait for me."

Dashun caught up with King Yao, who asked, "Young man, what is the matter?" Dashun said, "Just now you asked me which of my buffaloes was better. I could not say which one was superior in front of the buffaloes themselves. For if I had said the yellow buffalo was better, the black buffalo would have felt wronged, and I would have been unfair to it. That is why I had to tell you that my two buffaloes were equally good. Yet if I did not clarify this to you, I would have deceived you and been unfair to you as well. So now I tell you the truth: my yellow buffalo is better than the black one (it has a bit more strength)." Just such a small matter made King Yao deeply moved, and he said, "Where else will I go to search for the virtuous and capable? My purpose in searching for the virtuous and capable is precisely to find a humane and virtuous monarch who can treat the people well! Since he cares so much about his buffaloes, how could he treat the people badly?" So he remembered the young man's name. After returning to the court, King Yao summoned Dashun and asked him to work by his side, train him and cultivate him. Finally, Dashun became King Yao's successor. This story shows that there is a huge difference in mindset between the ancients and modern people. Why do we long for the Yao and Shun era? It is because there was a harmonious relationship between people at that time. You see, Dashun could neither offend his buffaloes nor deceive the elders. He treated buffaloes as equally as people. Isn't this the spirit of kindness and compassion? Isn't this the mind of humaneness and love? When you have such a state of mind and such an understanding, isn't this the perfection of personality? Isn't this the purification of the mind? On the contrary, when your mind is not purified and your personality is not perfected, can you have such thoughts and moral sentiments? Of course you can't! If you tell this story to people today, they will laugh at you and say, "Oh, what a fool this man was! Why was he afraid of offending an ox? Look, this man had no scientific knowledge, and the buffaloes couldn't understand your language. Why should he be so afraid to offend an buffaloes!" There are too many such "clever and intelligent" people nowadays. This shows that these "clever and intelligent" people cannot understand the psychological state, spiritual realm and level of the ancients, as well as their personality and mind. Unable to understand the high level and realm of the ancients, people in modern times regard their noble minds and personalities as the embodiment of ignorance and backwardness. When you tell the stories of those sages and worthies to people today, they think they are jokes. Judging from the stories of the sages and worthies recorded in the classics, we can consider the following question: Have we modern people advanced or regressed? Actually, modern people have lost their human nature, downgraded their personalities, polluted their minds and reduced their wisdom. However, in its place, the "cleverness", craftiness and treachery of us modern people have increased. The meaning I just mentioned is that the ancient sages and worthies as well as those wise people at all times and all over the world have come to the world in order to purify people's minds and perfect their personalities, and regarded this as the greatest project of mankind.

As you can see, the ancient sages and worthies and wise people, including Laozi, Shakyamuni Buddha and Confucius from the East, as well as Socrates and Plato from the West, have set outstanding examples for mankind with their profound insight, noble spiritual demeanor, lofty moral integrity and pure virtuous mind. Speaking of Socrates, there is a story about him. Socrates in the West is equivalent to Confucius in our East, and his influence is very great. Socrates' wife was very short-tempered and a little unreasonable. Once, when Socrates was talking to some guests, his wife got angry and cursed, but Socrates, being well-cultivated, didn't mind. Seeing he didn't react, his wife became even angrier. She fetched a basin of water and poured it over Socrates right in front of the guests. In such a situation, ordinary people like us would definitely not be able to bear it. But Socrates, with great humor, said to the embarrassed guests, "I have long known that rain must follow

thunder!" The previous curses were "thunder", and the water following it was "rain". You see, such an embarrassing and unpleasant thing passed easily in the humor of this wise man. This little thing shows Socrates' cultivation and personality! "Virtue is knowledge", which is Socrates' famous saying.

Yesterday, I told the story of Confucius who was still playing the qin after seven days of hunger on the border of Chen and Cai. Let's take a look at Laozi again. Although his wisdom was extraordinary, he had been unknown all his life. The famous Dao De Jing he left behind is the manifestation of his personality, selfless, desireless, non-doing and natural. Let's take a look at Shakyamuni Buddha. There was a prostitute who, in order to destroy the sangha of Shakyamuni Buddha, wandered back and forth around Shakyamuni Buddha's residence every morning and evening. The purpose of her deliberate affectation was to get people to insult Shakyamuni Buddha. Later, she pretended to be pregnant by putting something under her dress and went to the Jeta's Grove to scold Shakyamuni Buddha, yelling, "Look at what you have done! You have made me so wretched! How can you have an easy conscience?!" Such insults and false accusations from her even made some of Shakyamuni Buddha's disciples believe them to be true, failing to understand Shakyamuni Buddha. However, in this situation, Shakyamuni Buddha did not say a word and ignored it. Seeing this, the prostitute said to Shakyamuni Buddha, "Siddhartha, only you and I know about the bad things you have done." Shakyamuni Buddha said, "Yes! Only you and I know them." Suddenly, a gust of wind blew and with a "bang", the small wooden basin hidden under her clothes fell down, and the truth naturally came to light. In such a situation, Shakyamuni Buddha would rather bear the insult and disgrace himself than harm the prostitute to her face. This may seem foolish and backward to people today, but for Shakyamuni Buddha, it was a natural outpouring of his kindness, compassion and wisdom. Later, some of his opponents resorted to another trick and threw the body of a prostitute into his Jeta's Grove, which caused a stir throughout the city. However, Buddha Shakyamuni said, "Don't worry, you will understand in a few days." As expected, those bad people who did evil things told the truth themselves because of internal strife. The prostitute who insulted him was also ordered to be punished by the king for slandering the Buddha. Shakyamuni Buddha even pleaded for her, saying, "It is because we did not educate her well that she became so stupid and unreasonable. It was precisely because of her ignorance that she acted in such a way. Had the woman had wisdom, she wouldn't have acted in such a way, so we have the responsibility to educate her." Later, this prostitute was accepted as a disciple by Shakyamuni Buddha, and under the influence of his personality and wisdom, she became a very famous disciple. Look! How noble Shakyamuni Buddha's personality was!

Many great sages and worthies, both ancient and modern, Chinese and foreign, are truly remarkable. Their teachings, words and deeds, as well as the communist moral quality of serving the people wholeheartedly that we advocate today, all aim to accomplish humanity's greatest project: purifying the mind and perfecting the personality. People from generation to generation have strived toward this goal and devoted all their efforts to completing this project. From statesmen to philosophers, and from thinkers to religious scholars, any theory or doctrine that has been passed down through history and immortalized is for the sake of accomplishing this great project; otherwise, it could never have been handed down at all.

When attending a conference held at Yue Fei's hometown this year, I had the chance to visit the temple dedicated to Yue Fei, the famous national hero in the Song Dynasty. Outside the gate of Yue Fei Temple knelt four treacherous high officials, one of whom was named Zhang Jun. I was very shocked when I heard that Zhang Jun was from Tianshui. How could such a notorious person come from Tianshui? But he indeed was from Tianshui! As a matter of fact, what does this negative historical figure Zhang Jun have to do with us? He was just a

person from Qin'an County in Tianshui City today, but I still feel ashamed because I am from Gangu County in Tianshui. How did Tianshui produce such a bad guy? I couldn't believe it at the time, wondering if someone else had mistaken his place of birth. However, one of the people with whom we went to attend the conference said: "It's true. There was such a person in ancient Tianshui." Indeed, Zhang Jun was someone who had nothing to do with me, but standing there, I felt very uncomfortable. On the contrary, we all feel quite proud that our nation has produced such a noble patriotic general as Yue Fei! Yue Fei's official position was not as high as Qin Hui's. Qin Hui was not only a zhuangyuan (the first place in the ancient Chinese imperial examination) but also the prime minister of the Song Dynasty. Why did Qin Hui become infamous and be despised for thousands of years? Even his descendants didn't want to accept Qin Hui as their ancestor. They wrote with shame, "I am ashamed to bear the surname Qin."

Jiaolong Culture requires people to purify their minds, perfect their personalities and enhance their wisdom. If people's wisdom is not increased, they will not have the ability to recognize that level. Perfecting the personality, purifying the mind and practicing selfless dedication are the most valuable and meaningful pursuits of human beings. However, the prostitute who once slandered Shakyamuni Buddha and Qin Hui failed to realize this point. Although Qin Hui had a high status and literary talent, he was utterly ignorant. It was because of this that he did such despicable and hateful things. The Buddhist community criticized Qin Hui from the perspective of reincarnation and retribution. There is also a story that goes as follows: Seeing that Qin Hui was dying, Earth Store King Bodhisattva tried his best to save Qin Hui from falling into the evil paths, for his great vow was that "I won't become a Buddha unless the hells are empty". Earth Store King Bodhisattva thought to himself, "Since Qin Hui is doomed to go to hell after his death, I might as well try to save him before he goes to hell and see if he can be saved." He first tried to explain Buddhadharma to Qin Hui, but due to Qin Hui's many bad deeds, Qin Hui lost his original nature and buried his wisdom and spiritual light, so he couldn't listen at all. Earth Store King Bodhisattva thought again, hoping to find a way to make Qin Hui speak out the character "Buddha" from his mouth. If Qin Hui was able to say "Buddha", it meant that he still had a chance to be saved and a hope to be educated. So, he tried to guide Qin Hui to utter the word "Buddha". However, Qin Hui couldn't utter the character "Buddha" from his mouth. Finally, Earth Store King Bodhisattva had no choice but to write the character "Buddha" on his hand and asked Qin Hui, "Look, what is this character?" But this request angered Qin Hui, who shouted, "You're simply teasing me and underestimating me! As a dignified top scholar, don't I even recognize this character?" In the end, he even sent someone to drive Earth Store King Bodhisattva out of his mansion. Sadly, Qin Hui did not utter the word "Buddha" until his death. That is to say, he did not awaken until his death. Earth Store King Bodhisattva sighed and said, "Alas! This person's sins and karmas are so deep that he has lost all his spiritual light and wisdom. He is hopeless, and has no choice but to fall into the uninterrupted hell where he can't be freed for eons." While this is a story, it illustrates that when people's innate instincts of greedy desires, delusional thoughts, selfish minds and distracting ideas swell to a certain extent, they are no longer human. Instead, they become beasts with a human face but an animal heart. Qin Hui had already degenerated into such a stupid and depraved state.

Everything must be implemented to perfect the personality. In the era when people only pursue utilitarianism and knowledge, it is essential to revisit the lofty realms of "Virtue is knowledge", "resting in the supreme goodness", "the goodness of virtue" and "the perfect state of awakening and conduct".

Now let's talk about qigong. When it comes to practicing qigong, what people want is

to build their bodies and prolong their lives. This wish is very good, but it is not enough to practice qigong alone. In the terminology of our Daoist culture, it is necessary for people to cultivate not only the life gong but also the nature gong. For example, perfecting the personality, purifying the mind and increasing wisdom belong to the category of the nature gong. Those who only practice individual moves and postures of qigong, recite specific mantras, or form certain mudras have not yet attained a deeper level of understanding. There is a famous Daoist saying, "If one only cultivates the life without cultivating the nature, one will achieve nothing in the end." Nowadays, many people practice qigong, especially the elderly. Having gone through their whole lives, they possess rich experiences and insights, and it can be said that they have accumulated a great deal of valuable wealth in terms of knowledge and ideological understanding. At this time, they should be more able to understand the urgent practical significance and far-reaching historical significance of our proposition of "purifying the mind and perfecting the personality" for human society and our next generation.

Jiaolong Culture recognizes and embodies the understanding of human beings not only from the perspective of ethics and morality, but more crucially, from the laws of natural science. Let me give you an example. Why must we advocate filial piety to parents? This is the traditional ethical and moral requirement for humans, and Confucianism puts filial piety first. Do the ethics and morality have their scientific theories and foundations? Is there any inherent scientific law behind it? Yes, there is! Simply put, in terms of human "hardware", the genetic code and genes are the closest between children and parents. Although the husband and the wife live together, their genes are not similar. We only see material exchanges between children and parents. For instance, a son shows filial piety to his mother by bringing her a bowl of rice or giving her some money. This is a form of material interaction. But what is more important between children and parents is the communication between their energy fields and information fields that we cannot see or touch. I once told a joke: Whether you are filial to your parents or not can't be judged only by the material things you provide for them. If you bring a bowl of rice to your parents with a particularly cold expression and a particularly stiff tone, place the bowl on the table with a thud, and impatiently say, "You eat!", how will your parents feel after you leave? This is not filial piety at all! You can imagine how bad your parents feel when treated like this. Legally speaking, it is difficult to restrain and punish you for your rebellious and unfilial behavior. You may say, "Didn't I serve them a bowl of rice?" It is also impossible for the law to dictate how many decibels your voice must be when speaking to your parents, or what kind of expression you must have on your face. Therefore, it is impossible to find out your faults from the law. However, as your mentality changes, your energy field and information field will change accordingly. When you communicate with your parents with a malicious rather than kind, filial energy field and information field, your mentality, thinking, and psychology are silently and invisibly expressed, which your parents can feel. I think elderly people will have a firsthand experience of this. Although they may not have seen their son or daughter for months, they can still feel whether their son's or daughter's life is going well or not. Also, even if some of their relatives are far away, they can still sense if something bad has happened to those relatives. How is this information communicated? This information is communicated through the energy field and the information field. This is science, not superstition. When you are filial to your parents, you will send out an ordered energy field and information field to communicate with them, and their minds and bodies will be healthy. If you support your parents with a disobedient and unfilial mindset, you will definitely have a chaotic and interfering energy field and information field, and in turn, your parents will have complaints about you, and they will also generate an unordered information field (or

disordered information, signals) to communicate with you. In the long run, this chaotic and interfering energy field and information field will form a "poisoning" phenomenon on the "software" of both sides, disrupting the "software" and leading it to disorder. This disruption will eventually manifest in the "hardware", and this is because your "field" is closest to that of your parents. When they harmonize with each other, resonance occurs; on the contrary, when they interfere with each other, they weaken and cancel out each other's energy and information.

Through the research of Jiaolong Culture, we aim to identify the inherent laws underlying all behaviors regulated by ethics and morality in traditional culture. By helping people understand these laws, we can guide them not only to standardize their conduct through ethics, morality and law, but also to develop a self-motivated drive derived from the dialectical relationship between cause and effect. Only when we recognize these deep laws can our efforts and actions be persistent. Through the study and operations of Jiaolong Culture, we can improve the social ethos of our society and make everyone understand the necessity of purifying the mind and perfecting the personality we advocate from the perspective of scientific laws. Regulating people's behaviors requires legal deterrence, but it is not enough to rely solely on legal sanctions to regulate people's behaviors. To make human society well ordered, the pursuit of legal norms, ethics, morals and beliefs is indispensable. They are the different links of a system, an organic system of connections that complement each other. To establish the Dao of filial piety and brotherly duty, we must rely on cultural edification, and guide people to recognize the true essence of fine traditional culture in light of scientific laws, as well as its operating principles, inherent rules and dialectical causal relationships. In this way, a self-conscious and sound social operation mechanism will be established naturally.

What I have explained today is that the greatest project of mankind is to make our "software" highly ordered. To achieve this goal, we must purify our mind and perfect our personality. We should know that Jiaolong Culture can bring benefits to everyone, human society and the whole human race. From now on, each of us must set an example in purifying the mind and perfecting the personality, and lead by example to guide others and society toward greater self-improvement. The fundamental reason why Jiaolong Lingshan has aroused the yearning and attention of people around the world lies not in the superiority of Jiaolong Culture's theories, nor merely in the excellence of our practices in certain aspects, but rather in the remarkable embodiment of the spirit of selfless dedication by those who have stayed at Jiaolong Lingshan for years. When it comes to theory, the articles written by those professors and experts are far more profound than what we have said and written, and their theoretical level is much higher than ours. However, without a large number of selfless and dedicated people building a unique regional environment at Jiaolong Lingshan, Jiaolong Culture would be nothing but empty talk! The profound affection everyone holds for Jiaolong Culture is mainly reflected in their understanding and support for its advocacy of "perfecting the personality, purifying the mind, enhancing the wisdom, and sublimating the realm". In fact, these ideals proposed by Jiaolong Culture have long been championed by sages and worthies throughout history, both at home and abroad—who have spared no effort to advance the great cause of "purifying the mind and perfecting the personality". Especially amid the tide of the commodity economy, we should strive to revive the fine essence of our traditional culture. We must closely integrate these essences, as embodied in Jiaolong Culture, with modern science, explore the inherent laws of excellent traditional culture, and once these laws are uncovered, guide people to practice them consciously. In doing so, we can elevate human wisdom and realm from a lower level to a higher one, and this is her ultimate goal. That concludes my sharing for now; let's engage in mutual exchange next.

Mr. Liu: What Teacher Zhang said is indeed a systematic project, and it is best to talk about it at a deeper level.

Prof. Zhang: You're absolutely right! Just now Mr. Jiang mentioned it's a systematic project—and it certainly is. How, then, can humanity accomplish this systematic project? In the course of our study of Jiaolong culture, we have indeed encountered such a topic. It has to start with the relationship between the human original nature and instinct in Jiaolong culture. In research, we have discovered that man has both "hardware" and "software". This "hardware" is restricted by the fundamental laws in the matter world. This kind of attribute of the fundamental laws in the matter world is reflected in our human nature, that is, the greedy desires, delusional thoughts, selfish minds and distracting ideas, which are human instincts. I gave an example of a baby at the meeting yesterday. Babies cry when you take things away from their hands. Why? This is an instinctive manifestation of the fundamental law in babies. Once a life arrives in this matter world, the living body must acquire matter and absorb energy. Only in this way can it complete the operation of its living body and maintain the ordered life process of this dissipative body. Then this necessarily reflects the greedy desires, delusional thoughts, selfish minds and distracting ideas in our attribute, that is, in our human nature. This is a spontaneous tendency that everyone has. Due to human instincts, each of us has greedy desires, delusional thoughts, selfish minds and distracting ideas, as well as contention, greed, robbery and plunder. If these attributes are pushed to extremes, the beast nature will be displayed. Beasts have no human original nature but only animalistic instincts. Wolves never feel ashamed when they snatch meat away from their mother's mouth because wolves don't have original nature but only instincts. Where is their original nature? Their original nature has been completely lost. We Chinese people often say that someone has fallen worse than a beast, which means that that person has already lost all his innate spiritual wisdom, and his original nature has been completely covered up by the instinct.

If people have only instincts, they cannot be considered humans, nor can they become humans. People have innate spiritual light and wisdom, also called the good original nature. This original nature reflects the highly ordered attributes of the information world, and it is an attribute free from the constraints of the periodic and cyclic law. Humans are precisely a balanced integration of these two attributes. If one deviates to the extreme of instinct, one will regress to animality; if one fully aligns with the spiritual light and wisdom of their original nature, i.e., when the attributes of the information world are fully manifested, one will no longer be what we call an ordinary person, but rather a being of complete wisdom and noble morality. So now how can we complete such a great project of completely ordering our human "software"? This is a major issue facing us humans, and it is also the fundamental way out for mankind! To achieve the complete orderliness of our "software", we must first purify the mind. This process of purifying the mind is actually the process by which we overcome our ego, the process by which our original nature overcomes our instincts, and the process by which we consciously fight our greedy desires, delusional thoughts, selfish minds and distracting ideas.

In Buddhadharma, this has been explored more thoroughly and profoundly, described as "the appearance of no self, the appearance of no others, the appearance of no beings and the appearance of no life span". Buddhadharma holds that all five aggregates, that is, form, feeling, thought, movement and consciousness, must be emptied. This is the core understanding and practical goal! "All dharmas have no self", which means that nothing in the universe has an ego. The ancient Chinese put forward the concept of "fighting material desires", which means "struggling against one's selfishness (egoism)". What method should we use to "fight selfishness"? We need to understand "selfishness" from the law, and only in

this way can we practice "fighting selfishness" and removing material desires in daily life. It doesn't work to "fight selfishness" only in form. This is because when you fight "selfishness", the "selfishness" leaves; when you don't fight "it", the "selfishness" comes again. Therefore, to understand this law, people need to be guided to first understand the relationship between the human original nature and the instinct, the composition of "software" and "hardware" and their respective attributes. Only after understanding their relationship and attributes from the law will we be able to consciously carry out operations.

I think no one in the world wants to inflate and indulge in their instincts only to degrade themselves to the level of beasts. Instead, they all want to elevate their original nature to a higher level. Therefore, Jiaolong Culture is to make people aware of this through various methods. First, clarify it theoretically and cognitively, and then we will have a positive motivation. Without such a conscious and active motive force, our operations cannot last. Another point is that we also have a passive motive force. What is the passive motive force? It is that we must understand the function of our "software". Yesterday, I mentioned that the function of this "software" is fully automatic and self-controlled, which is countless times more advanced than our video recorders and tape recorders. This "software" will record all our words, actions and thoughts into it. So, we have to be conscious of what we are recording into our "software". Are we entering signals that make our "software" ordered or disordered? This is very critical. If the signals we input into our "software" are ordered, that will be great; if we input "poisoning" signals into our "software", it will be disastrous. The "poisoning signals" that are entered into the "software" will unavoidably lead to the display of diseases on our "hardware", and what's more serious is that after the orderliness of our "software" is reduced, in the process of life's "software" reorganization, our life form will be reduced to a lower level and correspond to a lower form. This reflects the dialectical relationship of cause and effect. For instance, when you are unfilial to your parents, behave in a morally derelict way, or engage in graft and corruption, you input impurity signals into your "software". These impurity signals will inevitably show physiological and functional obstacles in your "hardware" during the operation of your "software".

Jiaolong Culture attaches much importance to the relationship between human "software" and "hardware", which reflects the causal dialectical relationship between human "software and hardware". Just now, we mentioned the active motive force people should have, and now we are talking about the passive motive force, which is a constraint or deterrent force for us. If you fail to recognize the inherent laws here, you will not believe in them; When the law cannot deter you, you can do anything evil. The combination of the former active motive force and the latter passive motive force forms the fundamental driving force for our great project of purifying the mind, perfecting the personality, and sublimating the realm of mankind. Only by combining these two aspects and making them work together can we complete our mission in this life and make our operation sustainable.

A man: Teacher Zhang, would you please talk to us about the concept of "precepts, samadhi, wisdom", and other issues such as supernatural power, cultivation, and so on, in the Buddha dharma.

Prof. Zhang: The "precept" in the Buddhist concept of "precept, concentration and wisdom" means "stop". There are many precepts, and the basic precepts of Buddhism are the "five precepts" (killing, stealing, sexual misconduct, false speech and drinking alcohol), that is, no killing, no stealing, no sexual misconduct, no false speech and no drinking alcohol. To not violate these five aspects is to abide by the "five precepts". Isn't abiding by the "five precepts" just a struggle against oneself? Abstain from killing: Abstinence from killing means advocating equality among all beings. In modern terms, no killing means maintaining ecological balance and promoting ecological civilization! The Buddhist teaching holds that

among sentient beings, if you kill me, I will kill you; if you eat me, I will eat you. In this way, there is no end to revenge. Therefore, taking the life of others is a barbaric and uncivilized act! Abstain from stealing: If you used to have the habit of stealing, you must not indulge in it anymore and should never steal others' belongings again. When you steal other people's things, aren't you just trying to satisfy your own greedy desires, delusional thoughts, selfish minds and distracting ideas? When you get without doing any labor and take what others have, it is harming others to benefit yourself! If you want to fight against yourself, you need to stop stealing things. Abstain from sexual misconduct: This precept prohibits any improper sexual relationship outside of marriage. Abstain from false speech: This precept prohibits fabricating falsehoods, lying or speaking nonsense. Abstain from drinking alcohol: This precept prohibits drinking alcohol, because alcohol confuses the mind. Once a person loses his mind, he can do anything evil. After you keep these five precepts, you are fighting against your ego. In this way, you consciously stop doing things that should not be done and regulate your own behavior. Going a step further, you reach "concentration". This "concentration" does not just refer to the "meditation" achieved through practicing Chan or any gong method, but also refers to the concentration of those who do not produce a mind or move an idea when seeing any realm. When you have no greedy desires, delusional thoughts, selfish minds or distracting ideas in your head, hasn't your mind been purified?! The fundamental goal of cultivation and refinement is to purify all of your greedy desires, delusional thoughts, selfish minds and distracting ideas. Those who have no greedy desires, delusional thoughts, selfish minds or distracting ideas are in a state of concentration all the time. When your concentration reaches a certain level, that is, when your operation of purifying the mind and perfecting the personality reaches a certain level, you will clear away all your greedy desires, delusional thoughts, selfish minds or distracting ideas. At this time, your concentration power will be very deep. As your concentration power becomes deep, your innate wisdom will manifest itself. This is similar to wiping glass. When the glass on the window is wiped clean, light naturally comes through. When light comes through, isn't that the arrival of wisdom?! Your information channel will naturally become unobstructed.

Fighting against the ego is to uphold the "precepts"; conquering the ego, purifying the mind and perfecting the personality are the process of entering concentration by precepts; and sublimating the realm and increasing the wisdom are the process of manifesting wisdom through concentration. With the purification of the mind, the perfection of the personality, and the display of wisdom, your spirit of selfless dedication will naturally reveal itself, which is the greatest function. Great Sage Sun had spiritual penetrations, but he did not purify his mind. His greedy heart and his thoughts full of desire kept him at a low level, causing him to be unable to recognize the higher-level states. On the other hand, the Buddha's high level and realm made Great Sage Sun look stupid and backward. So, you won't be able to recognize that level and realm until you reach it. Each of us has some improper behaviors, and we even do some bad things or make some mistakes, all because of our ignorance and low levels. When our personality becomes noble, we have wisdom. Anyone with morality and wisdom would not do such things. Let me tell you a story passed down from Buddhism. When Shakyamuni Buddha practiced the method of patience in one of his former lives, he was called "Patience Immortal". One day, Kaliraja and his concubines went outing in the forest where the Patience Immortal stayed. The concubines of Kaliraja looked curiously at Patience Immortal, but Kaliraja thought that Patience Immortal had molested his concubines, so he angrily chopped off Patience Immortal's limbs.

Then he asked, "Are you angry?"

"No, I'm not," replied Patience Immortal.

"Are you really not angry, or are you pretending not to be angry?" asked Kaliraja again.

"I'm really not angry." Patience Immortal replied.

When Kaliraja still wanted to cut off Patience Immortal's ears and nose and to gouge out his eyes, Patience Immortal said to him, "You're so stupid and pitiful! After I become a Buddha, I will take you across first."

In the eyes of Patience Immortal, Kaliraja's cruelty and barbarity revealed his stupidity and ignorance. His wisdom having been extinguished to such a degree of ignorance, wasn't he pitiful? It was precisely because he lacked wisdom that he would do such evil things. Once he went from precepts to concentration and then to the manifestation of wisdom, he would naturally not do anything evil. If you asked Confucius, Laozi or Shakyamuni Buddha to harm others, they would never do so. Because of their great wisdom beyond ordinary people through cultivating virtue and conforming to "Dao", they have manifested the mind and seen the nature and had a kind and compassionate mind, so of course they are not "pitiful".

The opposite of precepts, concentration and wisdom is greed, anger and ignorance. The more greedy people are, the more intense their contention against others will be, and the more hatred they will have towards their opponents. The more intense people's hatred becomes, the more their spiritual light and wisdom is lost. As a result, people become increasingly stupid. Conversely, the more stupid people become, the more greedy they become. As a consequence, a vicious cycle is formed, in which people fall lower and lower.

A man: Teacher Zhang, should mosquitoes be eradicated? Should bed bugs be eradicated? Should flies be eradicated? (Loud laughter and applause) Should the mice be eradicated? I dare say that these things are a great disaster for people. If we don't eliminate them completely, no matter how hard we try, we won't be able to get rich because they reproduce a lot every year, and more and more.

Prof. Zhang: (laughs) You see, the questions you raised should be considered from the perspective of ecological balance. We must not indiscriminately chop down trees, destroy forests, hunt animals or kill creatures. Protecting the ecological balance includes these aspects. If we don't disrupt the ecological balance, for example, if we don't disrupt the balance between cats and mice, there is no need to kill mice. Ecology itself is a balanced system, and it has a balance constraint. There are more mice now, but if there were more cats, they could balance the mice within a certain number range. Now we're deliberately using various poisons, but instead of killing the mice, we've killed the cats. (Laughter) Besides, flies and mosquitoes are also links in the ecological balance! Aren't they? If you hadn't harmed some birds and insects, they would have restricted the reproduction of flies and mosquitoes. Without the constraint of the ecological balance, how could flies and mosquitoes not reproduce in large numbers? The ecological balance reflects the constraints of natural laws. When constrained, it will naturally form a balance system. If one link of this balanced system is cut off, other aspects will become unbalanced, and there are many similar things.

It is not feasible to destroy the ecological balance artificially, because it will inevitably cause the reaction of the laws of nature. The ecological balance needs to be formed naturally. The so-called naturalness means that it cannot be manipulated artificially. The earth, without being pushed or pulled, moves naturally. The sun, moon, and earth all move naturally. Fortunately, humans cannot interfere with their movements. If humans were able to interfere, it would lead to great trouble. Similarly, humans would disrupt the laws governing the sun, the earth and the moon. Wherever there is human interference, the ecological balance of that place will inevitably be disrupted. The ecological balance that creatures like the flies and mosquitoes you just mentioned depend on would not be destroyed if people did not indiscriminately kill living beings, hunt animals, cut down trees, or destroy forests. Those

creatures are naturally balanced because there are mechanisms that restrict them. Now from the perspective of ecological balance, the questions you raised are nature's revenge on people. You said there are swarms of mosquitoes in your house. When you have to get rid of them, it is because you have disrupted the balance that keeps mosquitoes in check. It is this very disruption that makes them come to suck your blood. (Audience laughs) That's how humans are now. The great flood of that autumn was, in the final analysis, caused by "man-made" ecological destruction. The vegetation having been destroyed in large quantities, the soil was washed away when it rained a little. If the vegetation had been intact, the rainwater would have seeped into the ground, because the surface layer is a reservoir.

Confucius (551-479 BC)

A Japanese agriculturist has put forward the concept of natural farming, which requires no deep cultivation of land and no chemical fertilizers. I think this person is very visionary. This modern farming method of mankind has destroyed nature's ecological balance, and the final consequence can only be treating the head when the head aches and the foot when the foot hurts. Why do we advocate "returning to naturalness"? We can't afford not to return to naturalness! If we don't return to naturalness, the way out for humanity will become narrower and narrower. The slogan "Transform nature" put forward by people in the past should be replaced by Laozi's concept that "the law of Dao is naturalness". Humans can only conform to nature. When humans artificially "transform nature", they will inevitably disrupt the balance of nature. Take the policy of "grain as the key principle" that we implemented dozens of years ago for example. At that time, people filled in lakes to make new fields. However, now people have to turn those fields created by filling in lakes back into lakes. Why? The consequences of disrupting the ecological balance make people have to do so. We humans need to slowly realize the importance of returning to naturalness.

Human natural functions also require humans to return to naturalness. People need to return to the naturalness of self-perfection and self-healing, and strengthen their natural resistance ability. People should try not to rely on drugs to avoid losing their natural functions. When we humans mobilize our natural functions, we rarely get sick. You see, the staff at Jiaolong Lingshan usually rarely take medicine. The Director Zhao I told you about yesterday has never taken any medicine for years since he moved to the mountain. He occasionally catches a cold, but recovers quickly. The reason is precisely that he has gradually activated his functions time and time again. When a person's function is mobilized, the body's own defense function can defend against viruses and bacteria. The white blood cells in the human body can devour bacteria, and they can produce such a function. Let me give you another example. There is an indigenous group in Africa that eats only yams and nothing else. They are very strong and can run very fast. How could they have such a good body? Some scientists have investigated it and found a kind of bacteria inside the large

intestine of indigenous people. It is similar to rhizobia in soybeans, which can fix nitrogen and synthesize proteins. If people didn't cause this function to degenerate, how wonderful that would be! However, nowadays people only want to eat "refined" food, and their food is becoming increasingly refined. However, they are unaware that as foods become more and more refined, some functions in the human body are no longer needed. You see, people now eat protein-rich meat that has already been processed and converted by animals. With long-term consumption of such foods, those related functions in the human body are no longer required or used, and over time, they degenerate. Yesterday we also mentioned that the number of animals on the earth is limited, while the number of people who feed on animal meat is increasing. As the number of animals decreases, what else will humans eat when they finally finish eating them? As people's digestive functions degenerate, where will they get the nutrients they need? If people's digestive functions keep degenerating to the point that they cannot even digest the wheat they eat, or absorb the nutrients from the rice they consume, what should they do then? Isn't this just people harming themselves? Therefore, people must return to naturalness as soon as possible. Once they return to naturalness, all the problems they are currently facing will be solved. The question raised just now will also be resolved, because "The Dao of heaven reduces the excessive to make up for deficiency"—this is a natural law.

A man: Nowadays, people eat everything. They eat everything that flies in the sky, runs on the ground and swims in the sea. They have numerous reasons to supplement their nutrition.

Prof. Zhang: If you ask the owners of snake restaurants which animal is the most nutritious, they will tell you that snakes are the most nutritious. Every restaurant owner says that the animals they sell are the most nutritious. Those who sell certain animals say what they sell is good and nutritious. (Interjection: Humans eat almost all animals, including monkey brains, giant salamanders, pangolins, etc.) Humans have not yet realized the importance of establishing an ecological civilization. Now we must do our best to make everyone aware of this importance so that they will not take a wrong path. Otherwise, mankind will face punishment and retaliation from nature, and it will be too late to turn back. Only when great floods come do people realize that forests and vegetation should not be destroyed, but by then the forests and vegetation have already been destroyed beyond recognition. How many years does it take for a small tree to grow into a big tree? It takes decades or even hundreds of years for a small tree to grow into a big tree! However, by the time people regret it, it is already a bit late. The entire human race is a whole, so no resource should be wasted, and all natural ecosystems should be protected. This is a remedial measure for returning to naturalness by mending the sheepfold after the sheep are lost. Without purifying the human mind and without establishing the original nature of human innate kindness and moral civilization, balance in human mentality cannot be attained; unrestrained indulgence of human instincts is utterly cruel, which inevitably leads to reckless killing and overhunting, so to achieve ecological balance and build an ecological civilization, humans must first establish a balanced mentality.

Let all naturally evolved creatures be in natural balance, and let all kinds of creatures have the rationality and certain space for existence. The natural environment, animals, plants, and humans form an ecosystem. To establish an ecological civilization, people must first correct their concept that "only man should be honored", and meanwhile establish a natural mentality and moral civilization of coordination, complementarity, equality and coexistence. The establishment of ecological civilization first requires the establishment of human mentality civilization. If human mentality is not civilized, there is no way to talk about ecological civilization.

Speech at the Report Meeting and Symposium on Returning to Naturalness (Abstract)

… Just now, Mr. Shi said that Jiaolong Culture is a culture named after its founding place. Culture has an extensive connotation and scope. Science is part of culture, and so is art. To put it simply, Jiaolong Culture is a new culture that combines some contents of excellent traditional culture with modern scientific culture. Jiaolong Culture is like what Einstein said about the connection between religion and science. In fact, many cultures in ancient times, and the main ones in China were Confucianism, Buddhism, and Taoism, which basically appeared in the form of religion. Whether they were philosophical or ideological cultures at the beginning, they have evolved into religious doctrines to a certain extent. On the whole, they remain a form of traditional culture. However, the culture of western science and technology, from the perspective of the way of thinking, is an analytical approach and has evolved into such a culture of modern science. As a human civilization, modern science is now facing new tests of the times. Western scientific system is also a kind of cultural system, in which many maladies have appeared. People have realized that there are limitations in this cultural system and this way of thinking. Some people of insight in the West have turned their attention to the East, hoping to seek a new way out for mankind from the traditional Eastern culture, and tried to combine the theory of the holistic concept of the East with modern analytical science to explore a new civilization for mankind.

The study of Jiaolong Culture began by studying the regional phenomena of Jiaolong Lingshan and exploring the deeper laws hidden behind things by following the clues. In the process of research and exploration, we have inevitably come into contact with some traditional culture, and in the process of contacting traditional cultures, as our research progresses step by step, we have discovered that traditional Chinese culture—specifically Confucianism, Buddhism and Daoism—contains numerous laws underlying the scientific principles that modern people have not yet comprehended or recognized. We have even found that the ideas of the sages of these three Teaching Systems, as well as their views on the universe and nature, are extremely advanced from the perspective of natural science. The so-called advanced, in terms of time span, means that some understandings and insights have already surpassed our modern scientific understandings and insights by a great distance; from our current ideological concepts, these "outdated" cultures demonstrate a forward-looking awareness. On the other hand, what we now call advanced and modern things, judging from their "outdated" theories, actually carry some vulgar and short-sighted understandings. Therefore, one of the important contents of Jiaolong Culture is to inherit the essence of traditional culture and use the shining cultural heritage of mankind to serve our modern and future lives.

◎ This diagram (referring to a diagram in a picture) is close to the Kan-Li Intercourse Diagram drawn by Zhou Dunyi (1017-1073), the initiator of Neo-Confucianism in the Song Dynasty. You see, the arrangement of these white circles and black circles is very similar to that in the Kan-Li Intercourse Diagram from Zhou Dunyi's fabulous classic Elaboration on

the Taiji Diagram. This is a kind of information structure that reflects the communication and induction of energy in the matter world. This photographic film, as chemistry students know, is a photosensitive material. To make it photosensitive, a certain amount of energy must be provided. Only a certain amount of energy cannot form such a shape. In other words, the formation of this shape also requires a certain information structure. The energy without an information structure only displays a scattered, chaotic, irregular and unordered shape. Therefore, it is also necessary for it to have a certain information structure. Otherwise, energy is like our building materials, just a pile of bricks, tiles and sand without a building structure. Because we are in the matter world, the positivism of Western science is mainly to understand the level of the matter world, that is, to understand the matter and laws of the matter world. Our modern science mainly describes the laws of the matter world, and we have not yet fully delved into the energy world and the information world.

The understanding of Jiaolong Culture, in Laozi's words, consists of the understanding of "having desire" and the understanding of "having no desire". The understanding of "having desire" talked about by Laozi refers to the reflection theory in our current epistemology, and this kind of understanding is exactly what is revealed by Laozi's famous saying that "the pursuit of learning requires daily accumulation". Your knowledge and learning, which rely on gradual accumulation, must be gained through the perception and understanding of your sense organs (the eyes, ears, nose, tongue and body). If you don't study geometry, you don't know the content of geometry; if you don't study physics, you don't know the laws of physics. However, Laozi also said, "The pursuit of the Dao requires daily reduction", which is exactly the opposite of the saying that "the pursuit of learning requires daily accumulation" mentioned earlier. When you are about to engage in your "pursuit of Dao", you need to close your cognitive channels of "having desire" and open up your cognitive channel of "having no desire". If you don't shut down your cognitive channels of "having desire", your cognitive channel of "no desire" cannot be opened. This is one of the main signs of returning to naturalness, and also the return of the information channel.

We believe that Laozi was both a philosopher and the greatest scientist in ancient times, and the 5,000-character Dao De Jing he left behind mainly talks about the word "Dao". He proposed the category of "Dao", and the scientific laws described by modern science are all within the attributes of "Dao" and within the category of "Dao". Take Le Chatelier's Principle for example. I have conclusive evidence that this principle was discovered by our "great scientist" Laozi long before Western scientists. Furthermore, he described it more concisely and lucidly than they did. Laozi said, "The Dao of heaven reduces the excessive to make up for deficiency." This is exactly the principle of equilibrium, which Laozi recognized long ago. "The Dao of heaven reduces the excessive to make up for deficiency." "Dao produces one, the one produces two, the two produces three, and the three produces all things." "All things under heaven are born of being, and being is born of non-being." The research of modern cosmology has not yet reached the stage where "being is born of non-being", as Laozi said. Although the theory of vacuum excitation has touched on this aspect, it has not yet reached the realm of understanding that "being is born of non-being". However, Laozi recognized all these essential things thousands of years ago. He not only understood the evolution of the universe, but also understood the attributes of the levels of the universe's evolution. When we interpret Dao De Jing from the perspective of Jiaolong Culture, we find that what Laozi expounded is exceptionally incisive and profound. When it comes to matter, energy and information we advocate, he offers intuitive descriptions of the respective levels of matter, energy and information. "So dim and so obscure it becomes" describes an equilibrium state of energy and matter, an equilibrium state of their mutual

transformation. What "so deep and so dark" and "in it there is faith" describe is exactly the balanced state between energy and information. If you don't know Laozi's understanding, you won't be able to understand what Laozi meant by that. "Blunt the sharpness and untie the entanglement. Harmonize with the light and merge with the dust." What does this famous saying mean? People often interpret Laozi's words according to their own understanding, which is a difference in cognitive realm. Laozi also said, "Contemplate other towns through this town; contemplate other countries through this country." He was using language that ordinary people can easily understand to elaborate on human cognition, and what he discussed is still epistemology. This kind of cognition is attained through the integration of subject and object. In Laozi's view, the subject and object must be fused as one, which completely breaks the Western epistemology established on the separation of subject and object.

The understandings of sages, including those of Laozi, Fu Xi, Shakyamuni Buddha, and Confucius, were acquired through a desire-free (having no desire) cognitive system, which differs from that of ordinary people, and is referred to as a distinct information channel. As Laozi stated: "Always having desire, one can only see the periphery." Here, "desire" refers to the sensations and perceptions brought about by our senses, for all human desires arise from sensory stimulation, which the ancients called desire. The sensations derived from the senses belong solely to desire-based (having desire) cognition, and through these desire-based cognitive channels, one can only "see the periphery". The "periphery" denotes the outer layer of things, which is not the core or essence but the superficial appearance. Essentially, modern science largely falls within the realm of "Always having desire, one can only see the periphery". Through this desire-based mode of cognition, humans can only understand the laws of the matter world, but not the more essential and in-depth laws governing the energy world and the information world.

Whether it was Laozi or other sages in ancient times, they used the "no desire" cognitive channel to understand things. In Laozi's words, it was that "always having no desire, one can see the wonder". Through this "no desire" cognitive channel, people are able to know the essence and core of things. However, no one has ever asked such questions as how Laozi came to understand things or how he knew the world. Laozi said, "Thus, sages know without traveling, understand without seeing, and succeed without doing"; "Without stepping out of the house, sages can know the under-heaven; without peeping through the window, they can see the heavenly Dao." He also said, "The farther one goes, the less one knows." These famous sayings clearly reveal the cognitive approach and source of Laozi and the sages he talked about, and explicitly point out that his cognitive channel is essentially different from ours. Just as Laozi said, "The pursuit of the Dao requires daily reduction."

What is called Dao? In Laozi's words, "The Dao that can be expressed is not the eternal Dao". This indicates that his research level is already very deep. How deep is his research on Dao? His research on Dao is so deep that our language and characters are no longer able to describe it. For example (referring to a color painted on the wall): What color is this? You can't describe it in words. But as long as we see it with our own eyes, we can know what color it is and understand it. The method of inner comprehension and realization is also a channel of understanding. From this perspective, we come to realize that human beings possess alternative information channels. By understanding the foresighted insights of ancient sages, we can recognize the authenticity of their doctrines and theories. In the Buddhist sutras dating back thousands of years, the development process of fertilized eggs was recorded, which is very similar to the study of modern embryology. How did the Buddha learn about embryonic development? Similar examples abound in traditional cultures, so we must consider the issue of different channels of understanding.

Having manifested the mind and seen the nature, Shakyamuni Buddha said, "Everyone has the Buddha-nature." Laozi also described the attributes of "Dao" as selflessness, desirelessness, non-doing and naturalness. Let us look again at what is said in The Great Learning in our Confucianism: "The Way of Great Learning is to manifest the bright virtue, love the people, and rest in the supreme goodness." What is the "bright virtue"? This "bright virtue" is precisely the same as the attributes of the Dao expounded by Laozi and the Buddha-nature taught by Shakyamuni Buddha. Buddhists say that everyone has the Buddha-nature, and Confucians say that everyone has the bright virtue. Because our "bright virtue" has been covered by dirt and become hidden, we need to "manifest the bright virtue". This means that we need to wipe away the dirt from the "bright virtue". It is analogous to a window glass covered in dust and grime, which becomes opaque; once the dust and grime on the glass are cleaned off, it regains its transparency. Similarly, the "bright virtue" refers to our original nature, also called "Buddha-nature", which is originally bright and transparent, but due to our greed, hatred and ignorance, this originally bright and transparent "virtue" becomes shrouded in dust and grime. However, as long as we achieve the state of selflessness, desirelessness, non-doing, and naturalness through personal cultivation of the precept, concentration and wisdom, our Buddha-nature will naturally be revealed. Laozi referred to this process as "cultivate virtue to conform to Dao".

Why do we need to cultivate virtue to conform to Dao? The reason is that we have lost the attributes of Dao. 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 ritual; when ritual is lost, there is law. We are not advancing, but regressing step by step. We have been regressing from the state of Dao to the state of virtue, and then all the way back to the state of humaneness, righteousness, ritual and law. We need to return from law to ritual, from ritual to humaneness, from humaneness to virtue, and then from virtue to Dao by cultivating virtue. Once we conform to Dao by cultivating virtue, we will naturally embody the attributes of Dao. After conforming to Dao by cultivating virtue, we will naturally "manifest the bright virtue", or reveal our "Buddha-nature".

In terms of cultural systems, the three cultures of Confucianism, Buddhism and Daoism differ greatly, but the essence they reveal is the same, and this is because the laws recognized by humanity are identical in nature. According to Jiaolong Culture, human composition is divided into "hardware" and "software". The "hardware" of human beings embodies the periodic and cyclic law of the matter world, so it has the properties of the periodic and cyclic law of the matter world. This property requires that the material organism of the human being take in energy and that this energy be absorbed from matter. Only in this way can one complete the life operation process of this organism. The periodic and cyclic law of birth, growth, maturity and death is definitely manifested in people's human nature, and such manifestations are people's greedy desires, delusional thoughts, selfish minds and distracting ideas. These are the reflections of the "hardware" properties of the matter world in human nature. Not only humans but also animals can more fully reflect these properties, and even single cells have the instinctive reaction of "doing it for me". Jiaolong Culture refers to the properties embodied by the fundamental laws of the matter world in human nature as instincts. It is not enough for people to have only instincts. A person must also have the original nature. A person is a balanced body of instinct and original nature. The original nature of human beings manifests the attribute of the information world that is free from the constraints of the periodic and cyclic law. The matter world and the energy world are both constrained by the periodic and cyclic law, while the information world is not constrained by the periodic and cyclic law. Therefore, so-called evolution goes from information to energy and then from energy to matter. The "winds and dusts" along the path of evolution have left

their marks on our "software". In these marks, although we have moved from the state of information to the world of energy and then to the world of matter, the attributes of the information world still exist in our "software". They are merely buried and obscured by the "winds and dusts" accumulated throughout the course of evolution.

A human being is a balanced body of the original nature and instincts. If either end of the balanced lever or scale tilts to one side or the other, the person is no longer what we call a person. If a person completely loses the original nature, this person will inevitably fall back to the side of his instincts. What a person's instincts reveal is the side of his greedy desires, delusional thoughts, selfish minds and distracting ideas, whereas a person's original nature embodies his spiritual light, wisdom, kindness, compassion and dedication, which is what we often call the good side of human beings. Mengzi held that human nature was good, while Xunzi argued that human nature was evil. Both viewpoints are incorrect, as they each focused only on one aspect. Only by scientifically understanding the composition and properties of human beings can people truly grasp the essence and connotation of human beings. For humans, if their original nature is lost or even extinguished, they will be doomed, leaving only animal instincts which make them degenerate into the realm of beasts. If they can overcome their own greedy desires, delusional thoughts, selfish minds and distracting ideas through self-perfection, they will only be left with their original nature and become extraordinary people with a purified mind, perfected personality and sublimated realm. Such people are completely different from the people we understand now. Some people in Western countries claim that Shakyamuni Buddha, as a historical figure, does not exist at all, asserting that he was fabricated in religious doctrines. Such people never know that they understand Shakyamuni Buddha from the perspective of ordinary people. Shakyamuni Buddha has already purified this end of his human instincts, leaving only the original nature. That is to say, his "Buddha-nature" has been manifested, which is beyond the comprehension of ordinary people. In the eyes of ordinary people, how can there be anyone in this world who renounces the throne? How can there be anyone in this world who does not enjoy glory and wealth? You see, ordinary people still strive for a small official position, but Shakyamuni Buddha gave up his naturally inherited throne. Isn't this beyond the understanding of ordinary people? It is precisely because he has awareness and actions that go beyond ordinary people that he is no longer a person in our sense. He has been separated from the coordinate point of the balance of human original nature and instinct that makes him human.

Why do we advocate selfless dedication and the "Four No-Charge Rules"? It is exactly to guide people to return to naturalness. What kind of naturalness should people return to? We should return to the natural state that is originally existent. This originally existent natural state is the earliest state from which our evolution has originated. Just like the Yellow River water, the original state of the Yellow River water is the snow water of Kunlun Mountains, which is clean, flawless, pure and pollution-free. However, as the Yellow River flows eastward, it becomes increasingly polluted. As we see, when it flows through Lanzhou, it is polluted by the sewage discharged from Lanzhou, and when it flows through Yinchuan, it is polluted by the sewage discharged from Yinchuan. When the Yellow River flows east to its estuary, the water has been so polluted to the point where it is no longer drinkable. When the great cosmos in which we human beings live has evolved to its present stage, it is inevitable that we human beings, as a whole, have to return. Of course, making people's "software" ordered as soon as possible has become the top priority for people to return to naturalness, because the higher the degree of orderliness of human "software" is, the faster their original nature will return. The more completely people's original nature is restored, the more ordered their "software" will become. Finally, people will be able to achieve the goal

of mind purification, personality perfection, realm sublimation and level transformation.

… The greatest and most arduous project of mankind is how to make our original nature return and how to make our "software" ordered. To achieve this goal, the sages, worthies and wise people at all times and in all countries have exhausted all their painstaking efforts. The theories and teachings established by these sages, worthies and wise people are all painstaking works they made to complete this most arduous project. Up until now, we have been promoting spiritual civilization in order to accomplish this great project.

How can spiritual civilization be established? Nowadays, people's mentality is not balanced, can there be ecological balance? No, there can't! If the ecology and mentality are unbalanced, there will be no talk of civilization in all other aspects of human society. Purifying the mind and perfecting the personality is the return to naturalness of mental balance and mental civilization. Making our "software" ordered is the process of overcoming the self and restoring the original nature, and of course it is the process of returning. The reason why Jiaolong Culture is a return culture is mainly from this perspective.

In the tide of the commodity economy, people today have indulged their own instincts, and such indulgence is on the verge of reaching an extreme. Therefore, the human original nature is also vaguely calling for a return. In the tide of such a commodity economy, people's conscience as well as the spiritual light and wisdom of their original nature requires the establishment of such a new culture and a place for practice and operation. Therefore, this practice and operation method of Jiaolong Lingshan has won the yearning and support of most people in society. The reason why we can gather in Urumqi today to discuss and exchange ideas is that we all share a common wish. Without such a wish, we would not be able to sit together.

Mr. Shi: The following is the interaction time to exchange questions and answers on issues that you are interested in.

Journalist: I have been studying Yi Jing specifically for more than two years. Judging from its text, it appears that Yi Jing only contains the Xici, guas (trigrams and hexagrams) and yaos (that is, the yin line and yang line, also known as the whole line and broken line), so Yi Jing has no theory in this regard at all. Why does it have no theory? I read a book just now. The author of the book said that because it was submerged by the Great Flood in history, Yi Jing lacked its theoretical framework, which is why later generations only knew how to apply it. Teacher Zhang, would you please explain to us the questions in this aspect?

Prof. Zhang: From your question, it's clear that you refer to things systematically described in words as "theories". Yet Fu Xi's Pre-heaven Eight Trigrams embody the complementarity of yin and yang, and combining this complementary relationship gives rise to the subsequent Taiji Diagram. These symbols and diagrams, including the yin-yang lines of the Eight Trigrams, contain immense information: they depict the characteristics of all things in the polar world, representing the highest abstraction and simplest mathematical expression of such phenomena. The eight trigrams themselves, that is, qian (乾), kan (坎), gen (艮), zhen (震), xun (巽), li (离), kun (坤) and dui (兑), constitute a set of theories, encompassing all underlying principles within. These symbols and diagrams are far more comprehensive than theories elaborated through lengthy verbal explanations. It is not that Fu Xi lacked a theory, but that we fail to recognize it. Earlier, didn't we just talk about the theory of Fu Xi's Pre-heaven Eight Trigrams? The core issue is that we do not understand Fu Xi's way of cognition. How, then, can one say that ancient sages had no theories? The Taiji Diagram with the "yin-yang fish" symbolizes both the origin of the polar world and the pattern of its evolution. These symbols and diagrams masterfully integrate and accurately express both state and attribute, a crystallization of profound wisdom. No written language

or verbal expression can simultaneously convey the unity of state and attribute. Laozi used "Dao", Shakyamuni Buddha used "true thusness and true appearance", and Confucian sages used "Taiji"—all to denote the unity of the ontological state of existence and its attributes. This profound insight into the unity of state and attribute arises from the recognition and realization of the unity of subject and object, which transcends verbal and written expression. Yet Fu Xi articulated it through symbols and diagrams, which are testament to his extraordinary wisdom. What the Taiji and Eight Trigrams express is a "unified field" of the polar states and attributes of the energy world and the matter world.

We have an article titled Yi Jing: The Software of the Great Cosmos, which argues that ancient people had already deciphered the laws governing the evolution and operation of the Great Cosmos. Fu Xi used simple symbols and diagrams to represent the most fundamental laws of the universe. These symbols and diagrams contain everything one might seek to understand about those laws. How could they not be considered a theory?

Listener A: This doesn't sound like a theory.

Listener B: That's extremely vivid.

Prof. Zhang: It was not until later in human development that language and writing emerged. Language and writing were products of the transition from "software civilization" to "hardware civilization", because we have lost the information exchange and understanding of "software civilization", and must rely on language and writing for information exchange and understanding.

◎ As we talked about just now, if you don't understand Laozi's and Fu Xi's understanding, you will not be able to understand their ways of understanding and their channels of information exchange. We need to understand and treat different civilizations that exist in different periods separately. Don't think that you are someone who has been studying Yi Jing for two years, twenty years, or even a lifetime. You may not be able to comprehend the realm of understanding Fu Xi reached! It's not that there are no theories in Yi Jing. When Yi Jing was created in the beginning, there was no need at all to describe its theories using the kind of language we use today—because the symbols of Yi Jing themselves are theories. What the Taiji Diagram expresses is the generation and evolution of all things in the universe.

The Taiji Diagram appeared very late, probably during the Northern Song Dynasty (960-1127). Did it exist before? Yes, it did, but it was only in the hands of a few people. When Zhou Dunyi established his theory of the generation of the universe, he drew the Taiji Diagram of Kan-Li Intercourse. All the philosophical principles you are currently studying, whether they are the unity of opposites, mutual transformation, or the negation of negation, are included in the Taiji Diagram! The Taiji Diagram is a state of carrying yin and embracing yang, where yang exists within yin and yin exists within yang. The yang within yin can transform itself into full yang, and the yin within yang can transform itself into full yin. Isn't this negation? Isn't this just from a quantitative change to a qualitative change? Isn't this just a swap? Taiji carrying yin on the back and embracing yang in the arms, isn't this a unity of opposites? The trigrams and yaos in the Yi Jing and Eight Trigrams themselves can explain all problems. The texts explaining the guas (trigrams and hexagrams) and yaos are the interpretations left by later generations of sages based on their own understanding of Yi Jing. They are using words and writing to express the connotative information about the origin of the universe that Fu Xi has comprehended and experienced. You need to study it continuously. Two years is not enough, and you still need another two years squared.

Prof. Li: I've heard of "return" previously, for everyone talked about returning to naturalness then, but my understanding of it is relatively shallow. Two years ago, I wrote two articles, one of which was published in the United States, but I haven't received any

response to the other one. I don't know where it got stuck. In that article, I mentioned communism. I am a member of the Communist Party, and I acknowledge communism, and I firmly believe that communism must be achieved. I wrote an article titled The Light of Cloning. Marx's communism is about eliminating all differences, and Engels also said that humans are half-beast and half-angel. …

Prof. Zhang: Which book is this "half beast and half angel" in?

Prof. Li: I saw someone quote this expression on TV, but I couldn't find the source of this statement. The original words seem to be: "One half of a human is an angel and the other half is a beast."

Prof. Zhang: From the perspective of Jiaolong Culture, this "angel" refers to the human "original nature" while the "beast" refers to human instinct. Humans are precisely the balanced body between the original nature and instincts. Regardless of whose famous quote this is, it shows that the person who said it has a profound and vivid understanding of human nature. From the perspective of attribute, "angel" connotes civilization and elegance; from the perspective of existence, does it also imply the composition of the human body?

In his Dialectics of Nature, Engels wrote the following words: "Death is either the decomposition of the human body, leaving nothing behind except the various chemical elements that make up the human organic entity, or it leaves behind some principle of life, that is, something more or less identical to the soul, which not only lives longer than humans, but also lives longer than all living organisms." This is similar to the human body composition of "software and hardware" in Jiaolong culture. The "software" is a kind of energy-information structure or a pure information structure, which has certainly existed for a longer time than the "hardware" of a matter structure.

Prof. Li: Laozi held the view that "those who die yet do not perish attain longevity." Different people have different understandings of this statement. Some believe that "die yet do not perish" means having accomplished certain undertakings during one's lifetime, so their reputation endures forever after death; others argue it refers to the physical body remaining existent, thus "die yet do not perish"; still others claim it signifies the survival of one's soul, making them "die yet not perish". In short, different people offer different interpretations. Laozi merely put forward this idea and left it to be understood by different individuals in their own ways!

Prof. Zhang: Prof. Li, your explanation of the passage describing the World of Great Harmony in the Book of Rites really corresponds to the meaning in the classic. Yesterday, Prof. Peng mentioned the idea of utopia, and Western wise people have also seen this. As an ism, Marx developed it more completely.

Too many classics of the Xia, Shang and Zhou dynasties have been lost! Confucius selected only a portion from a vast array of documents to serve as the inheritance of Ruist Culture (Confucius thought), while numerous other records of ancient civilization and historical development have been lost. The last time we paid a visit to the Yin Ruins, we read some characters inscribed on the tortoise shells about Fuhao's achievements both in military campaigns as a general and in assisting her husband to govern the country as a housewife, etc. Unfortunately, too many of those things have been lost. In addition, none of the ancient techniques for smelting and forging of swords have been passed down. So, many ancient things in the culture of the Chinese nation have been lost. It was Confucius who sorted out and preserved the relevant parts of the vast Chinese classics.

Prof. Li: Large numbers of Confucian scholars were buried alive while a great many historical records and documents were burned during the event of "*burning books and burying Confucian scholars alive*" in the Qin Dynasty (221-207 BC).

Prof. Zhang: At that time, it was another major disruption to Chinese culture. You

(Prof. Li) just talked about the return, saying that communism aims to eliminate all differences. I think all the differences that Marx talked about are mainly from the perspectives of politics and economy. What you said just now was very meaningful but you didn't go on with that. The return of humans aims to eliminate all differences, including the gender differences you mentioned. Only this return can be called a complete and true return. The return of mankind is to return to the state of non-polarity, where there is no difference of polarity between men and women, for men and women are one of the polarized states! The information world is a non-polar state, which encompasses two forms of non-polar existence: the Wuji state and the Taiji state —terms from Confucianism. In Buddhadharma, these are referred to as the state of nirvana without leakage, the state of non-duality, and the One True Dharma Realm. In the Dao School, Laozi called them "Dao", the "one", and the state of "Pu" (the uncarved wood), "Carrying ying-po and embracing the one", and "returning to Pu". Though the terminologies differ, they essentially denote the same reality. In Yi Jing, Fu Xi represented this non-polar state through the "central emptiness" of the Pre-heaven Eight Trigrams. This "central emptiness" corresponds to the "Yi" in the phrase "Yi has Taiji". "Yi, which has no thinking and no action, remains still and unmoving." Later, Zhou Dunyi termed this "Yi" as "Wuji". Thus, non-polarity is equivalent to "central emptiness", "Yi" or Wuji, while Taiji is a non-polar state with latent polarity. In the process of evolution, this is depicted by the Taiji Diagram: Taiji generates the two principles (yin and yang); the two principles generate the four images, and the four images generate the eight trigrams. As you see, the Wuji state of absolute vacuum has been broken apart. When it comes to the process of return, however, people need to start from the matter world. The matter world is a world of polarity— the difference between men and women you just mentioned is precisely the two extremes of this polarity.

◎ The return I just mentioned is a grand system. In the process of return, we first return from the matter world to the energy world. The energy world is still a polar world. However, in terms of cycles that we can easily comprehend, its period and cycle last longer than those of the matter world. Only when we return to the information world can we completely enter the non-polar world, where we eliminate all distinctions. "Eliminating all distinctions", including the elimination of gender differences you talked about just now, is exactly what non-polarity means. Non-polarity means doing away with such polarities.

Prof Li: In my book The Light of Cloning, I mentioned sexual reproduction, which inevitably requires the preservation of genetic factors. This genetic factor has a duality of "angel" and "beast". Why did Jehovah angrily drive Adam and Eve out of the Garden of Eden? He didn't allow sexual reproduction to exist in the Eden. Of course this is a myth in the Bible. I think "clone" is "light". But people have used it to such a cruel degree. So, what should we do under such cruel conditions? My second article is called the Light of Mankind. To limit their instincts, humans must return to naturalness. To return to naturalness, humans not only need to control their instincts, but also maintain ecological balance; plants need to reproduce, and animals need to do so, too. Mankind must relinquish its power and territories, so that the world can forever maintain the state of an Eden. Only by entering such a state can this be preserved, and thus we will never reach the point of nine-point-five or ten. This is the Light of Humanity. Only by taking this path can we achieve what is right.

Prof. Zhang: Professor Li, the limit you spoke of is very meaningful. According to the theory of Jiaolong Culture, the evolution of the great cosmos goes from the information world to the energy world, and then the energy world evolves into the matter world. Why does Jiaolong Culture divide the worlds into three levels? When the great cosmos evolves to the level of the matter world, its evolution also reaches its evolutionary limit; when it evolves to the stage where humans appear in the matter world, this is another limit. Some

Western scholars have put forward the anthropic principle, which indeed touches upon the mystery of cosmic evolution. We often hear some scientists say that human evolution has lasted for tens of thousands, hundreds of thousands, or even longer. However, it is only an instant in the cosmic evolution. As you mentioned earlier, some religious theories state that Adam and Eve were expelled from the Garden of Eden, but it is difficult to know how long they had lived in the Garden of Eden before they were expelled! We only know the time after they were expelled. But it is still a very short moment compared to all the time they had lived in the Garden of Eden before. You see, among the natural numbers you just mentioned, nine is the greatest. When it reaches nine, it has to return. From zero, one, two, three, four, five, six, seven, eight to nine, this is evolution. When it comes to nine, evolution can no longer proceed. It is like a tree that stops growing when it reaches a certain stage. Not only does it stop growing, but its core also decays and becomes hollow. The same is true of people. This is the periodic and cyclic law of the matter world, which follows the process of birth, growth, maturity and death, and no one can escape it. Everything in the matter world is constrained by this periodic and cyclic law! Even the matter world itself will die out. Didn't Engels say that mankind will also perish? This is indeed dialectical thought. This is a manifestation of the fundamental laws of the matter world. No one can prevent this from happening. The earth is just a speck of dust in the matter world, and it also constantly undergoes polar movements and changes. This is what the saying "Seas turn into mulberry fields, and mulberry fields revert to seas" means. The area around the present-day Himalayas was once part of the ancient Mediterranean Ocean! Now this region has risen up. Where have all the once highest places gone? They can no longer be found—and this is the period and cycle in the world of polarity.

When ecological balance is maintained, all components are interlinked in a chain of mutual restraint, with each checking the other. Now it is we humans who dominate the world and rule the earth. However, mankind's domination over the earth is by no means a wise approach. It may seem that humans are far more civilized than dinosaurs and far more advanced than seaweeds, yet in essence, this is not the case. Where lies the lack of wisdom? It lies in our "purposeful action". This is both a defining characteristic and an inherent flaw of humans. Even from the time of Peking Man to the present, hundreds of thousands of years have passed. If we extrapolate this timeline further, you may say we have reached 8.5, but I am afraid it is already more than 8.5. This is because once evolution reaches a certain stage, it progresses not in a uniform linear fashion, but in an accelerated mode.

You see, the ecological balance has been greatly disrupted. In the Tang Dynasty, there were many countries in today's Xinjiang region. Although there is a history of over a thousand years from the Tang Dynasty to the present, the ecological environment here has completely changed. The first time I came to Xinjiang, all I saw along the way was the boundless Gobi Desert. I'm thinking that Xinjiang in history had not always been like that! Although the environment there had already suffered some damage by the Han and Tang dynasties, it was not that severe. It was due to the uncivilized mentality of mankind that contributed to uncivilized ecology.

The so-called civilization development of mankind has pushed our dietary habits to a terrible state. If the natural digestive function of the human body degenerates to the point where one cannot survive without eating meat, one will not be able to digest rice, let alone plant fibers. In doing so, they will no longer adapt to the living environment. This is because when there is a significant variation in the way humans absorb energy, certain functions will gradually degenerate and atrophy. This is the terrible consequence that we humans will bring if we cannot overcome ourselves in diet and do not cleanse our instincts in eating and drinking in order to satisfy our own materialistic and appetitive desires.

Jiaolong Culture advocates returning to naturalness, starting first with abstaining from eating animals. There is no need to worry about "failing to get adequate nutrition"—this is a misconception about diet. The nutrients contained in plants are fully sufficient to meet the needs of human survival. None of us consume animal-based foods, yet we handle quite a heavy workload and remain in good health. Thus, we can sustain ourselves with a simple lifestyle. If we take a step further beyond vegetarianism in our return to naturalness, we should minimize our reliance on food for energy intake, until we can directly absorb energy from nature itself.

Mankind is an integrated whole, and the earth belongs to all of us—it is only so large in size. If we humans do not return to naturalness from our original nature, mankind will have no way out. Currently, we are truly facing extremely severe problems. Due to the imbalance in the mentality, mankind has caused great damage to the ecosystem, and all such damage will eventually bring punishment upon ourselves. Furthermore, it is unrealistic to satisfy people's material desires solely through material abundance without purifying their minds. Human desire knows no bounds. The better their conditions are, the greater their greedy minds will be, the less satisfied they are, and the more unbalanced their mentality will become. Therefore, satisfying people's greedy desires through material means cannot fundamentally solve the problem. Human greed is simply insatiable — how could it ever be fully satisfied? This is because people's understanding of the concept of "material abundance" varies in different eras. When people's minds are not purified, and their greedy desires and delusional thoughts are not overcome, such great abundance of material means will never be attained. Why? Because it is impossible to satisfy people's insatiable greed for material means. Therefore, this morning, we also said that it is not because the material conditions of the Yao and Shun era were extremely rich that we sing praises to the Yao and Shun era. Although the material conditions during the Yao and Shun era were not particularly abundant, people's ideological realm was very high, which is precisely the value and reason why we sing praises to the Yao and Shun era today. This is also a civilization that we modern people should advocate and emulate. If the current human society had the civilization of the Yao and Shun era, it would indeed indicate that the material conditions of our current human society are greatly enriched. Only when people's minds and personalities are civilized can their spiritual outlook and social customs be improved, and only then can mankind truly attain the greatest spiritual enjoyment, which cannot be exchanged for anything.

Nowadays, many Western countries can be described as "materially rich". Yet driven by selfish greedy desires and delusional thoughts, nations can flock to the UN to press their self-serving "cases", descending into utter chaos. Strife, greed, seizure, plunder, and wars among people have never ceased. Although today's human society is materially rich, there is no peace between people. When a human society attains material abundance, it ought to bring happiness to people. Yet if people's minds remain unpurged, they will inevitably inflict greater pain and sorrow upon themselves while indulging in their material desires. The Second Law of Thermodynamics tells us that while you seek to satisfy your material desires, you will inevitably leave traces on the "environment", which is an equivalent exchange. It is because the fundamental attributes of nature are selflessness, desirelessness, non-doing and naturalness. When humans violate the inherent attributes of nature and engage in arbitrary manipulation, they will inevitably leave unnatural "traces" on themselves, society and the natural world. If people's minds are not purified and their greedy desires are not restrained, they will have to pay a huge price for it. You see, as people's wealth increases, they correspondingly need to install anti-theft doors and windows, anti-theft locks and safes in their homes! These things are used to guard against others! The costs incurred by humanity for the defensive facilities built for society and nature are even greater. Why do people pay

such a high price? The reason is that people have objectively left various "traces" on the environment in satisfying their material desires, which is the effect left by people in an irreversible process in thermodynamics.

Where do you think the value and meaning of life lies? The first report we gave after coming to Xinjiang was specifically about "the life of dedication". The value and significance of human life lies in dedication. If you don't know the value of the dedicated life, you won't know how to live your whole life, let alone understand what suffering and happiness are. You will inevitably live your whole life in confusion. As the example I just gave shows, in the eyes of Shakyamuni Buddha, being a king is a source of suffering. However, in the eyes of ordinary people, being a section chief is highly desirable. This is a difference in the concept of level and realm. People of different levels and states have different feelings and opinions. Suffering and happiness are just subjective feelings we have at different levels and from different perspectives. I gave an example at the conference yesterday. I haven't eaten meat since I was a child. When I smell meat, I feel so nauseous that I cover my nose and run away quickly. If I don't run, I'll throw up violently. But others said, "Teacher Zhang, you are so pitiful! Since you neither eat meat nor sweets, what are you living for?" (Everyone laughs) These are two understandings corresponding to two different levels and realms. In the eyes of some people, drinking alcohol and eating meat are a kind of enjoyment, but in my case, not to mention eating meat, I feel disgusted even when I hear others say "eating meat". So, what really is happiness and what is suffering? As a matter of fact, when you say it's fragrant and he says it's smelly, it's just a feeling processed by the central nervous system of the human brain. If your neural processing function is slightly altered, what is smelly may become fragrant, and what is fragrant may also become smelly. Therefore, we need to understand the true meaning and noble value of the dedicated life, and dedicate ourselves to others, everyone, society, and the natural world, so that everything in our living environment can return to naturalness. Only in this way can mankind have true happiness.

Let me give another example. Look at this color (pointing to a painting on the wall)—people with normal color vision all say it's yellow. However, people who are yellow color-blind can't perceive it as yellow. Now, tell me: whose perception is correct? Those with normal color vision, or those with yellow color blindness? Owls, which only have rod cells in their eyes, see everything in a dull gray with no colors at all—and that's simply because they don't have cone cells! Humans, on the other hand, have three types of cone cells, which allow us to distinguish a wide range of colors. So again, who is "correct" here? The humans who can see all sorts of colors, or the owls that can't see any colors? In fact, form, feeling, thought, movement and consciousness are all empty—none of them is "correct" in the absolute sense. This is merely a kind of perception processed by the physiological functions of our vision. Once our physiological functions change, the results we see will all change accordingly. Our two eyes are positioned at the front of our face. If one eye were on the front and the other at the back, the world we see would be completely different from what it is now. This means that even a slight change in the function of our eyes would lead to a totally different description of the world than we have today. So what exactly is "objectivity"? There is no such objectivity! That is why Shakyamuni Buddha taught that the five skandhas (form, feeling, thought, movement and consciousness) are all empty! Shakyamuni Buddha was someone who comprehended the deeper-level laws of science. For example, someone might say a certain part of their body hurts badly. But if that part of their body had no nerves, even if they developed a festering sore there, they would feel no pain at all. Isn't this "pain" just a kind of feeling people experience? Then, where lies the value and meaning of our lives? That, too, is a perception shaped by the level of your understanding.

Merely pursuing material enjoyment, people may think that having material things equals happiness, yet this is not entirely true. You want to compete, and so do I; you give in to greed, and so do I; you resort to violence, and I seek to seize. Seize from whom? Isn't it just seizing from each other? You take what is mine, and I take what is yours. The price we pay for this is the imbalance in our minds! I may take your belongings, or grab the bonus that should have been yours. But what do I get in return? It is your unbalanced state of mind filled with hatred toward me. Once you hate me, you will glare at me when we meet, hurl insults at me when we run into each other, or even resort to physical violence—and then my mind will be neither balanced nor happy. Snatching things from others brings about material gains on one hand, but spiritual losses on the other. Are the positive and negative effects the same? They are the same, and the pain caused by the negative effects is even greater. Therefore, only by advocating the life of dedication can mankind find the path back to true happiness.

Nowadays, there are lots of families that are not short of food and clothing at all, but there are many of them with feuding couples. When poor or lacking food and clothing, couples can still unite and share weal and woe. Nowadays, when they have enough to eat and drink or more money, they start to act recklessly, resulting in unstable family relationships. Why? The fundamental problem is that they have not recognized deeper laws, nor have they purified their minds, perfected their personalities, or built the dedicated life. Therefore, they lack wisdom and fail to recognize the value and meaning of human existence.

Due to differences in values, some people deny the existence of Shakyamuni Buddha. This is because these people are measuring the mind of junzi with their own narrow-minded ideas. As the Chinese saying goes, "Gauge the mind of a junzi with the measure of a petty man." Ordinary people cannot understand the lofty realms or insights of sages and worthies. The levels and realms of people are far from each other! People's outlooks on life and world are greatly different from each other. In their respective realms, people cannot understand each other, so they cannot understand the understanding of the sages as well as their feelings and insights.

The lack of purification of the human mind has led to the abnormal development of science. As you can see, the cutting-edge science and technology of mankind are often first applied to the contention, greed, robbery and plunder among human beings, rather than to guiding people how to return to the original nature, purify their minds, perfect their personalities, and enhance their wisdom. Just now we talked about the realization of communism. If it is only from a material perspective, it is difficult to achieve great material wealth. It is necessary to have communist morality and ideals, and this morality and ideals must be established first. "Everyone is for me, and I am for everyone." When people lead the dedicated life and make contributions to each other, I contributing to you, you contributing to him, and he contributing to me, everyone in society benefits. On the other hand, when all people compete against each other, that is, you competing against me and I competing against you, then everyone is unhappy, and what is gained through contention is not happiness but vexation. When we humans merely satisfy, inflate and indulge our instincts, it only makes our greedy desires, delusional thoughts, selfish minds and distracting ideas grow increasingly intense. There is no future for such a development. The returning to naturalness mentioned just now is exactly returning to the original nature, and we need to start from this perspective, otherwise humanity has no way out. If we achieve the goal of "eliminating all differences", as you said, then of course, the words "all differences" here include all, tangible and intangible differences that need to be eliminated. When there is no difference at all, we will achieve our goal of returning.

Chief Editor A: The first time I heard about Jiaolong Culture was probably a few years ago from Mr. Shi. After he came back from a trip to Lingshan, he gained something and told us something about Jiaolong Lingshan. Although I haven't been to Lingshan, after listening to Mr. Shi Tiantang's introduction, I knew that Lingshan is a pure land for people to purify their minds and perfect their personalities. For a long time, Lingshan has implemented a "Four No-Charge Rules" management model, which covers free food, accommodation, medical services, and entry fees. In Jiaolong Lingshan, people lead the dedicated life, eating, studying and laboring together, each doing their best in voluntary labor. Nowhere in the country can we find such a nice place. This has a great appeal to us, and I have always wanted to take a look, but due to busy work, I was unable to do so. When I have a suitable opportunity, I will definitely go to Jiaolong Lingshan to have a look and experience the dedicated life there. Mr. Shi Tiantang introduced to me the three levels of the matter world, energy world, and information world, as well as their relationships. He also explained to me other theories of Jiaolong Culture, but his explanations were a bit vague. I have been greatly inspired by Teacher Zhang's speech today. I used to have some understanding of these areas and often thought about related issues, but I never delved this deeply into them before. After listening to this report today, I gained a lot, my vision broadened, and my thinking became broader. I am very grateful to Teacher Zhang and his team for coming from such a far place and bringing us Jiaolong Culture to Xinjiang. Thank you very much!

Chief Editor B: Let's respectfully invite Teacher Zhang to tell us more about the relationship between the three worlds of matter, energy, and information.

A Lady: Teacher Zhang, I have read some materials concerning the theoretical creation of the three worlds. Today, having listened attentively to your lecture, I have had a clearer idea of this theory. There are some people with special functions who can perform "information transmission" or "information induction" from thousands of miles or even tens of thousands of miles away! Of course, these people are very few now. Is it because they have undergone extraordinary cultivation and refinement that they possess such functions? Is that right? In addition, I would like to ask: if we want to cultivate and refine ourselves now, do we need to start from daily life? If we come to Lingshan, how will that place help us return to the original nature?

Prof. Zhang: Here is an analogy that can illustrate the relationship between the three worlds of matter, energy and information. Before we build this building, we need a blueprint. According to the blueprint, bricks, tiles, wood and stones are stacked together. How does this blueprint come about? This blueprint comes from the ideas in the mind of an engineering designer. If we consider the currently constructed building as the matter world, that blueprint can be likened to the energy world, and the ideas of the engineering and technical personnel can be likened to the information world. Of course, this metaphor is not quite appropriate. It can only serve as a rough analogy. Why? This is because we are in the matter world. If we want to describe the matter world, it's easy for us to describe it because we all have the sensations from the five sense organs. As I said yesterday, if each of us has the normal ability to distinguish the seven colors of light, even without language, we can still tacitly understand what the color is with our normal eyes. If you were the only person present here who has the ability to distinguish the color yellow, but the rest of us were yellow-blind, you would find yourself unable to explain to us what yellow is or its existence. No matter how skillfully you use language to describe this color, you cannot explain it precisely. You may say this color is lighter than this color but darker than that color, but you still cannot make it clear to us even if you explain it for a long time. From here, we know that our language can only describe things in the matter world. That is to say, language can only describe what we perceive through sensory processing.

The term “matter” in Jiaolong Culture has a precise definition. Matter must possess kinetic mass; anything without kinetic mass is not what is referred to as "matter" in Jiaolong Culture. Then, light has wave-particle dualism, which reflects both the granularity of the matter world and the wave nature of the energy world. The wave nature is a manifestation of the energy world, just as there are countless manifestations of matter in the matter world. You see, the cup is matter, this piece of paper is also matter, this photo is also matter, and people are matter as well. Everything you see is matter; only their forms of manifestation differ. When conducting overall research, we first need to understand that the fundamental law of the matter world is the periodic and cyclic law. The energy world is also a polarized world and still constrained by the periodic and cyclic law. However, things in the energy world are much less restricted than the things in our matter world. When we reach the information world, we will find that the information world has transcended the two poles and is a depolarized world where there is no polarity at all. The information world is a world where all polarized differences are eliminated. At this time, you will have been completely freed from the constraints of the periodic and cyclic law, which is the fundamental difference. If we want to truly understand the energy world and the information world, we must not use our human cognitive system to understand them, nor can we use our language to describe them. Upon hearing this, many people may doubt and ask, “Are you fabricating such things just because you can’t explain them clearly?” No! Yin Xi once asked Laozi, “What is ‘Dao’?” Laozi replied, “The Dao that can be expressed is not the eternal Dao.” If “Dao” could be expressed in words, it would not be the Dao Laozi comprehended. This is called “Dao breaks wherever there are words”. Didn’t we start with epistemology? There are many things that cannot be understood with our existing thinking and understanding. However, they do exist in reality.

We have confirmed through diffraction experiments that the motion of electrons has wave properties, which are called matter waves. But how do electrons move? If the wave equation (Schrödinger equation) is used to describe it, only those who understand mathematical equations can understand it. Otherwise, this phenomenon cannot be introduced to others. Why? Because we cannot anthropomorphize the movement of an electron, we find it very abstract to understand. Someone asked Einstein to explain the theory of relativity, and he gave the example of a girl and a furnace, which made it easy for everyone to understand. This means that anthropomorphic metaphors are the most intuitive way for the general public to understand. Look at this cup: “What color is it?” If we must describe it, we can only say it is a color of metallic silver white. Isn’t this expression the result of our describing the color of this cup with the help of metallic silver? If they continue to ask, “What color is that metallic silver white?” We cannot just say that that metallic silver white is silvery white. From this, it can be seen that our language can only be used as metaphors or borrowing words, to define things, or to make some agreed expressions. The language we use can only serve such a communicative purpose. When our language is used to describe states and realms beyond the matter world, it becomes useless.

How do we understand and explain the energy world? Using personified examples is always the simplest and most direct way for people to understand. Yesterday I gave an example from Journey to the West. When living in the Flower-Fruit Mountain, Great Sage Sun was in the matter world. When covering 108,000 *li* by a somersault cloud, performing seventy-two transformations, soaring through clouds and mists, and so on, Great Sage Sun was in the energy world. Although he was able to cover 108,000 *li* by a somersault cloud, he was still not able to cover 109,000 *li*, for he was still subject to the limit of numbers, which shows that he was still constrained by the periodic and cyclic law. So, when you are still talking about a certain dimensional space, when you still have this concept, and when you

still have this thinking, you are not detached from the imprint of the matter world in your thinking. As long as you think, you will never be able to jump out of polar thinking. You can only think about what lies within the circle; as for what lies outside it, you can neither know it nor even set your mind to pondering it. Should you still insist on thinking about it, you will inevitably be trapped in a vicious cycle. So, when in the energy world, Great Sage Sun thought he was very powerful and no one could defeat him. He used the limited energy state to understand the infinite information state, and of course he did not understand the size of Shakyamuni Buddha's palm. He simply could not understand that Shakyamuni Buddha had already been in a depolarized world, where there are neither numbers nor limits. When you think in terms of measurement, there will inevitably be limits. Nine is the largest of the numbers we use, but nine is still a number, which reveals a limitation and is still a range of polarity. The hand of Buddha Shakyamuni stands for the state of depolarization where there is no polarity. Therefore, even though Great Sage Sun turned several somersaults in the palm of Buddha Shakyamuni, he still could not escape from the Tathagata's palm. Great Sage Sun wondered, "Why is there such a big hand?" He could not understand the states and attributes of the information world. Think about it: Great Sage Sun, who exists in the energy world, could never understand the state of the information world. So for us, who live in the matter world, understanding the states of both the energy world and the information world is even more impossible.

When in India, Dharma Master Xuanzang was asked what the state of becoming a Buddha was like. Xuanzang replied, "It is like a person who drinks water and naturally knows whether it is cold or warm." The state of attaining Buddhahood is ineffable, for the realm one enters after becoming a Buddha lies beyond the expressive capacity of language. If we can describe it in language or words, it means that we have not yet separated from the properties of the matter world. So from his answer we can know that Dharma Master Xuanzang really knew the non-dual state in Buddhadharma. Whatever you describe is never its true essence—for once you say something resembles it, it is no longer what it truly is. What you describe and the object you want to describe are fundamentally different things, not to mention describing the states of different attributes and levels. As the ancients said, "Dao breaks wherever there are words". So, if we told ants how vast the Pacific Ocean is, the ants could not understand it. When astronomers tell us how big the Milky Way is, we can't really grasp it either—we just abstract it as "several billion light-years"! Now cosmology tells us that the diameter of the Milky Way is tens of thousands of light-years, or that of a galaxy can be billions of light-years—but these are just numbers. How should we truly understand these galaxies? They draw a straw hat-like image as the Milky Way Galaxy. We can only understand it this way. When we teachers explain atomic structure to students, we all need to draw a schematic diagram of an atom with a nucleus and electrons orbiting around it. As for the details (momentum and position) of the individual electron motion of the multi-electron atom, we have no way of knowing them, but the characteristics are known. For example, atomic nuclei are positively charged, electrons are negatively charged, and the motion of electrons is a matter wave and conforms to the uncertainty principle. If we could shrink ourselves proportionally to the level of atoms and electrons, we would truly understand the existence state of atoms and electrons. So, for the states and attributes of the three worlds, we can only transform the features that differ the most from each other into language that we understand to describe them, and more importantly, we can understand them through different cognitive states.

… Only when you blend in with the attributes and states of nature, resonate and harmonize with them, will you naturally understand the truth of this universe and your human life. This state of understanding was called "unity of heaven and man" in ancient

times. Only by combining the subject and the object and making them communicate and induce each other can people experience and comprehend the states and attributes of the deep-level object. But even after you know it, you still can't describe it because it's beyond what your language can express. Once, someone asked me, Shakyamuni Buddha said that the Western World of Ultimate Bliss is 10 trillion "Buddhalands" away from us. So, how many kilometers is one "Buddhaland" equal to? How many light years is one "Buddhaland" equal to? The concept of "Buddhaland" here is no longer a description of the distance between materials in our matter world, but a description of the differences in realms and attributes. Why? This is because Shakyamuni Buddha had to communicate with people in the matter world, so he used words and expressions in a way that humans on the earth could understand. The nouns and concepts used by the Buddha cannot correspond one-to-one with our concepts of the matter world, because they are not our usual concepts of time and space. This is called "speaking the Dharma skillfully". Just now we compared the three levels of information, energy, and matter to conceptions (thinking), drawings, and buildings. You see, the blueprint conceived by the designer in his mind cannot be seen or touched until it is drawn. Only he himself knows it clearly; others do not know it, and it is not easy to communicate with others. But we can know that he has a conception of a building, and that only when he draws it on a piece of paper can we know it. The drawings are drawn on the basis of the conception, and the building is built on the basis of the drawings.

Different worlds have different states and attributes. Take radio waves for example, which can be easily understood by people. Can you see any images in the radio waves now? No, you cannot! Can you hear any sound? Again, the answer is no. Only by converting these radio signals through television or radio can we see images or hear sounds transmitted in radio waves. This is because televisions and radios have reception and conversion functions. We have not yet developed this function, so we cannot understand the states and properties of electromagnetic waves at the energy level. If we become one with their states and properties, we can directly understand the state and information structure in electromagnetic waves.

… At the level of matter, matter is driven by energy and energy is regulated by information. For example, water molecules in this cup exhibit Brownian motion, an irregular motion. So, why are water molecules not in regular motion? Because it is the regulation of information that restricts the motion of water molecules. The motion of water molecules relies on energy, but energy depends on information to regulate it. It is the role of information to regulate whether it is an ordered movement or a disordered motion.

Buddhists talk about the "five eyes" (the flesh eye, the heaven eye, the wisdom eye, the dharma eye and the Buddha eye). These "eyes" cannot be limited to our visual eyes alone. They are just metaphors, referring to information channels—specifically, another type of non-sensory cognitive channel for humans. The "five eyes" refer to the extrasensory channels for information exchange and induction. Not only do humans have different ways of information exchange and induction, but all matters and all things in nature have various ways of information exchange and induction. For example, when Halley's Comet appears above the earth, certain hens on the earth will lay "comet eggs" (with a comet pattern on the eggshell), which are formed by information exchange and induction. The mutual exchange and mutual induction among matter, energy and information are reflected in the human body in a deeper and more subtle way. However, whether people currently know it or not, this phenomenon exists objectively, and has its own laws of existence. We should not make it superstitious or mystical. Ultimately, we mankind will have a scientific and systematic understanding of this phenomenon.

Cultivation cannot be directly linked to function. The quality of a person's cultivation

cannot be measured by whether the person has functions or not. It is very likely that some people with high cultivation may not necessarily have functions, and those who have functions are not necessarily very noble cultivators. The Bull Demon King had functions but he was a demon. The White Skeleton Essence also had functions but she was a goblin. However, Tang Sanzang had no functions at all, but he became a Buddha in the end. So the two issues of cultivation and function need to be separated. The purpose of cultivation is to return to naturalness. The first step in returning to naturalness is to eat only plant-based foods and not animal-based foods, which is a tangible preliminary operation. Further cultivation requires overcoming oneself, that is, defeating one's greedy desires, delusional thoughts, selfish minds and distracting ideas. When we produce every mind, move every idea, utter every word or take every action, we need to think like this, "Is this my selfish mind and distracting idea? Is this my greedy desire and delusional thought?" If so, how can we overcome it? For example, if you pick up a hundred yuan, you will certainly feel very happy. Then you must think about whether you should occupy the money. Although you find it, it does not belong to you. The person who loses the money must be very anxious, and you should find a way to return it to the owner. Even if you are unable to return the money to its rightful owner, you still need to hand it over to the relevant unit. If everyone were to overcome their own greed like this, no one in this world would lose anything. If you are a powerful cadre, when someone bribes you with money or other valuable items, you should consider whether you should accept the bribe. As the ancient adage says, "Junzi may love wealth, but take it in a moral way." Is accepting bribes something that people with morality should do? The minimum standard for people with morality is to do things legally, and then further to conform to social good customs and be reasonable. There are many levels of "Dao". Bribery is first and foremost illegal! Therefore, those in power should not accept bribes. You're right to think that way! There are right and wrong as well as good and evil in people's thoughts and ideas. We must adhere to what is right and correct, and exclude what is wrong and evil. This is cultivation in itself. Life is precisely the Dao-place where one cultivates and refines oneself. What you need to achieve in life is to conform to the operation of the Dao of heaven, the going of the laws of nature, and the laws, emotions and principles of human society, so that you can purify your mind, perfect your personality, sublimate your realm, and increase your wisdom. This is the right path, and this is cultivation. Overcome the self in producing every mind and moving every idea. This is precisely the method of self-perfection and cultivation that directly points to the human mind. The so-called cultivation is exactly the cultivation of the mind-nature. If your mind-nature is not well-cultivated, it will be of no use even if you investigate Chan, sit in meditation, eat vegetarian food, or chant the Buddha's name. Don't make cultivation a mere formality. The original intention of reciting "Namo Amitabha" is to employ the Buddha mind to purify our various minds, such as greedy thoughts, infatuating thoughts, demonic thoughts and crooked thoughts, so as to achieve a single-minded state. When we reach the single-minded state by chanting Buddha, we will transform our "human mind" into the "Buddha mind", which is a mind of kindness and compassion, a mind of wisdom, a mind of selfless dedication and a mind of benefiting both sentient and insentient beings. Those who don't know these deep principles just regard reciting Buddha's name as a mere formality. There is an extreme joke about these false Buddhists. After they finish reciting sutras, they go about their business as usual, yet they still deceive others just like they did before. What are these people cultivating? Some have recited the sutras and the names of the Buddhas all their lives, yet to no avail. Many cultivation methods are left by sages, and their fundamental purpose is to eliminate people's greedy desires, delusional thoughts, selfish minds and distracting ideas. All means of practicing are aimed at eliminating these negative things.

Although there are various cultivation methods left by sages, they are all aimed at perfecting people's morality and wisdom. With perfected morality and wisdom, people will naturally return to the pinnacle. If the practice and cultivation are made vague, elusive and mysterious, and then further turned into superstition, the result will only be counterproductive and have no effect. After being misled, people naturally fall into the wrong path. The "Four No-Charge Rules" and the spirit of selfless dedication advocated in Lingshan are exactly to make people more intuitively feel the value of life, and to guide people to recognize the necessity of returning to naturalness, but these still need to be implemented in the content we discussed this afternoon. However, self-perfection has little to do with whether one goes to Lingshan or not. Even if you go to Lingshan and sleep there every day, it doesn't work if you don't operate, practice, or overcome your ego.

Mr. Shi: Chairman Wang, please share your viewpoint!

Mr. Wang: It's the first time that I have attended Teacher Zhang's lecture, so it's hard for me to raise anything deep. After listening to Teacher Zhang's lecture on Jiaolong Culture, I mainly raised two points: one is how to get to know the world, including both the matter world and the spiritual world, and the other is how to return to naturalness, which I think does not mean going back to the backward era of the past, but rather returning to the essence of human beings and things. We Party members also emphasize returning to the essence. Nowadays, we are taking measures to fight corruption and embezzlement, which also belongs to returning to naturalness. The Constitution of the Communist Party of China does not tell you to be corrupt or degenerate, but to follow the five standards of Communist Party members! Liu Shaoqi (former president of the state) advocated the cultivation of Communist Party members. What is the cultivation? This cultivation is to cultivate to the essence of Communist Party members. If we return to the essence of human beings, the essence of our Communist Party members is the most typical thing of the essence of human beings, which is what Marx pointed out to us and our party constitution pointed out to us. However, some people engage in corruption, which violates the essence of the Communist Party and the essence of human beings. Is that right? For example, your original purpose of joining the Party was to serve the people and be a public servant, yet you ended up betraying this noble commitment. You no longer act as a public servant, but as an overlord who bullies others. In this way, you have completely deteriorated.

I think discussing these issues today is of great benefit to our spiritual civilization construction. Besides, I have some thoughts on the other aspect that Teacher Zhang talked about. My view on our material civilization today is that human desires are indeed infinite. …

Prof. Zhang: The purpose of returning to naturalness is the purification of human greedy desires and the restoration of the attributes people originally possessed. It does not prohibit the development of people's material conditions. On the contrary, its purpose is to promote a better and more natural and sustainable development of material conditions. You see, Laozi had a saying called "acting without competing". What's the meaning? It means that people should act boldly and make contributions to others boldly! Everyone should strive to create more wealth for society in a manner that is as natural, reasonable, and in accordance with the laws of nature and society as possible. They should not compete for themselves, but contribute more to society and others. This is called "acting without competing". People should purify their minds and contribute more to society and others, instead of inflating their greedy desires and allowing their low-level instinctual attributes to go unchecked. Under this premise, we do not exclude people's pursuit of improving their material life as much as possible, but they must base their material life on the purification of the mind and returning to naturalness. Only when people all achieve the state where

everyone is for me and I am for everyone in their thinking can the enjoyment of people's material life be guaranteed, and the spiritual enjoyment that follows is exactly the value of human existence. The first condition for achieving the great harmony world mentioned in the Book of Rites is to bring people's spiritual outlook back to that state, which is the communist moral outlook you just mentioned. When everyone considers labor as their primary need, your labor is not for yourself but for others, and it is the labor that brings joy to your own life. The theories of purifying the mind, perfecting the personality, and returning to the original nature do not exclude this material life, because everyone's material body is a dissipative structural system. Without a certain material foundation, people cannot continue their lives. Therefore, necessary material conditions are beyond reproach, but people cannot be slaves to material desires, nor can they forget righteousness for the sake of profit, thus obliterating their original nature of wisdom.

Prof. Li: The book (Book of Rites) explains it very comprehensively. Men have their own responsibilities to bear, women have their own homes to return to, and labor becomes the primary need. In addition, "people just hate their inability to make more contributions to others and society", which shows that people in Datong society do their best according to their respective abilities; "people hate to see goods thrown on the ground", which indicates that people in Datong society oppose squandering and waste. So, daily things must not be squandered or wasted. You see, the Book of Rites says it clearly, and it's very comprehensive! Though there are only a few words, the key content is included in them.

Prof. Zhang: So, returning to naturalness advocated by Jiaolong Culture has been misunderstood by some people who think that Jiaolong Culture is meant to bring people back to primitive society and regress to the barren state of ignorance and backwardness. It's not what they think at all! Jiaolong Culture aims to guide people to prioritize the purification of the mind so as to enhance their wisdom and ultimately make their morality and wisdom reach a perfect state. This is the goal of returning to naturalness. So, how can we achieve the perfect state of morality and wisdom? Is it through not eating or drinking? No! When living in the matter world, you must first maintain the normal operation of your physical body. If your body can no longer function, what will you return to? What do you rely on to return? Without a body, you cannot achieve the orderliness of "software" by operating your "hardware". In this way, it is impossible for you to return to naturalness. So, this question must not be misinterpreted. You see, as Laozi said, "Act without competing", which is to promote dedication.

The sages, worthies and wise people at all times and all over the world have attached great importance to the cultivation of the "mind field". If the "mind field" is not cultivated well, people cannot survive normally. If people do not "cultivate" their own "mind field" well, their minds will inevitably be filled with selfish thoughts and distracting ideas. When people's selfish desires swell to a certain extent, they will lose the human nature that makes them human, and human society will hardly be able to sustain itself. So, why don't we put special emphasis on material pursuits and material enjoyment now? Because this aspect embodies human instincts, which arise spontaneously, just as water flows from a high place to a low place. Even if people do not advocate or encourage them, these instincts will flow downwards spontaneously. If advocated or encouraged, these instincts will become even more uncontrollable. However, the return of people's original nature is a non-spontaneous process that requires conscious perfection. If spontaneity is compared to going downstream, then non-spontaneity is like sailing against the current. Therefore, returning to naturalness, restoring the original nature, purifying the mind, and perfecting the personality require a lot of promotion and publicity as much as possible. Otherwise, people will not be able to curb the spontaneous degeneration caused by their lower instincts, and it will be even more

difficult for people to reveal their innate original nature. This is why we do not advocate the pursuit of material enjoyment. Throughout history, both in China and abroad, generations of sages and worthies have devoted their entire lives to returning to naturalness and their original nature. The state also advocates serving the people wholeheartedly and emphasizes the cultivation of Communist Party members. The Party Constitution stipulates the qualification standards for Party members precisely because these pursuits do not come spontaneously.

"The desire for food and sex is human instinct." Confucius meant that eating when hungry and mating when in heat are both spontaneous, reflecting human instinct. No one has ever taught babies to suckle, but babies are born to naturally suckle. Without being required or taught, babies are able to naturally suckle. The spontaneous increase of disorderliness is a basic law of the matter world, which is called entropy increase in thermodynamics. Non-spontaneous processes come at a cost. To achieve orderliness, we must engage in operations ourselves, and only through a large number of active and conscious activities can we achieve it. Spontaneous processes occur naturally and do not require people to specifically advocate and demand them. No one asks XXX to go to engage in corruption and bribery, and the law expressly opposes the corruption of cadres. Why do they still engage in corruption and bribery? Don't they know the provisions of the Party constitution? Don't they understand the five standards that Party members must follow? Neither! The key is that when lured and driven by instinct, people consciously or unconsciously enter the spontaneous process, and to a certain extent they lose their ability to control themselves. Therefore, in order to return to naturalness and the original nature, people must fight against their egos, curb the instinctive "spontaneous" process, and reveal their original nature. When everyone purifies their selfish minds, distracting ideas, greedy desires and delusional thoughts, they will be able to change the consciousness atmosphere of human society's morality and wisdom, and turn it into a spontaneously outpouring process of the original nature, so as to achieve a state of ecological and psychological civilization, which can lead people to better purify the mind, perfect the personality and elevate the realm.

B: I think we should act within the conditions permitted by this era; we must not pursue goals beyond what this era allows.

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

Mr. Chen: It's not easy for Teacher Zhang to make this trip to Xinjiang. This is my first time being exposed to Jiaolong Culture. I only have two small questions: one is about the human cloning issue mentioned by Professor Li just now. We humans have developed to an era where humans can be artificially reproduced asexually, which means that people in the future will have no parents, no family, and no race. If this continues, our entire value system and moral system would be completely different. Besides, Teacher Zhang, from your perspective, is cloning a good thing or a bad thing for us humans? The other question is about the three major worlds, namely the matter world, the energy world, and the information world, which seem to have already been involved. The terms of the energy world and the information world you have used are obviously loaned from modern science. Are they really loan words?

Prof. Zhang: Right!

Mr. Chen: The information and energy, as concepts in our culture, are also a kind of concept in our modern scientific culture. What is the difference between the concepts you borrowed and those in modern scientific culture?

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

Prof. Li: The Light of Cloning. I have an idea called "Existence equals being reasonable". "Existence equals being reasonable" was something I put forward in 1979.

After I put it forward, I began to look for the source of this idea to see whether others had said it or not. I found that Hegel once said: "Everything real is rational." I continued searching and found that Shakyamuni Buddha also said something similar! What is reasonable in this world exists in reality. Everything exists because of its reasonability. As soon as reasonability is produced, it exists. The more reasonable it is, the more it produces; the less reasonable it is, the less it produces. If something is basically reasonable, it basically exists; if something is fundamentally unreasonable, it basically does not exist. If something was reasonable in the past but is not reasonable now, then this thing does not exist now. Dinosaurs are like this. If something was not reasonable in the past but is now reasonable, it exists now! You see, AIDS has emerged.

Prof. Zhang: This topic has been frequently talked about in the past two years. I will talk about it from the angle of Jiaolong Culture, that is, from the perspective of evolutionary programs. For example, when a melon seed is planted in the soil, it germinates, grows leaves, vines and blooms. When it grows to a certain extent, it produces a melon, rather than having a melon under the leaves at the beginning. Let's now review some other things that have been produced on our planet. As you said, at the beginning, life on the earth relied on asexual reproduction. The transformation of inorganic matter into organic matter on the earth, and the emergence of life from organic matter, began with asexual reproduction. What about clones? Of course, the emergence of cloned humans will have a significant impact on our human society in terms of concepts, values, morality and ethics. However, from the perspective of cosmic evolution, this phenomenon is not terrifying at all. Why? People use the Big Bang theory to explain it. Before the matter world came into being, there was nothing—not even a single elementary particle. After the Big Bang, our universe evolved from the lepton era to the baryon era, then to the formation of atomic nuclei and molecules, and eventually to the birth of solid planets. If we anthropomorphize each stage of this natural evolution, every one of them is extremely shocking; it's just that they don't involve our era, so we aren't aware of them! For example, if you had said to dinosaurs during the age when they dominated the world, "Be careful or humans will emerge later," the dinosaurs would have been very afraid. But in the course of cosmic evolution, the emergence of humans is merely a product of a specific historical period and a specific time and space.

The development of human science is also a part of the evolution of the universe. For example, the emergence of genetic engineering in evolution indicates that the phenomenon of "cloning" will occur sooner or later. Some far-sighted scientists have already realized that it will inevitably lead to "man-made" humans. The program of evolution is like the sun about to set—no one can stop it. This is the program of evolution. As I said just now, computers have their software and their programs; humans have their software and their programs; the sun also has its operating programs; the universe also has its operating programs; and mankind has its operating programs as well. Seen from this perspective, everything is in the process of evolution. When a melon vine reaches a certain stage of growth, it will inevitably bear a melon. The emergence of this "cloning" phenomenon is also like this. In fact, in every process of evolution, there will be a corresponding "melon" "produced". Had the people in Han and Tang Dynasties been told to practice family planning and undergo sterilization surgery with a scalpel, they would have been extremely terrified! But when the wheels of evolution moved to the corresponding stage, is that phenomenon natural or unnatural? That sterilization phenomenon still occurred naturally. It is inevitable that people will find cloning humans appalling before human clones appear.

As I said just now, when we humans embark on the path of "hardware civilization", various "incidents" similar to cloning will inevitably occur. With the emergence of human cloning, the first things we should consider are not issues such as asexual reproduction, the

existence of parents, morality, and values, but the following questions: What does the evolution of the universe to this stage indicate? What does the evolution of human society to this stage indicate?

C: That is to say, the expansion of human greedy desire has accelerated the crisis of mankind!

Prof. Zhang: Because the emergence of cloning technology and human cloning is an inevitable outcome of mankind's development of "hardware civilization". This is also a manifestation resulting from the development of human instincts. Some developments in science and technology are often motivated by people to satisfy our unnatural pursuits or greedy desires and delusional thoughts, which has been divorced from naturalness. These human activities aren't aimed at complying with nature but at transforming nature, which will inevitably leave "marks" in the natural world. Because people don't have a purified mind and perfected personality, nor do they embody the "naturalness" of Dao, they will unavoidably be "exhausted" or "made up for" by the law that "going opposite is the motion of Dao". Now our matter world has already developed into such a state in accordance with this "hardware"-based civilization, and this has become an inevitable result and an inevitable evolutionary process. The development of science and technology, which is like a predetermined program, will inevitably lead to the creation of the atomic bomb when it reaches a certain stage. Didn't you (a certain lady) just talk about "function" (referring to human supernatural powers and abilities)? Why doesn't our Jiaolong Culture advocate the so-called functions? Because the development of some functions, if misused, is more destructive and causes more harm to human society. Therefore, Confucius did not advocate such things as monsters, violence, chaos, ghosts and gods. Had he advocated, human society would have long been in chaos. This is precisely where Confucius' greatness lies. The "software function" inevitably requires the manifestation of human original nature and the elimination of human instincts. By doing so, people can avoid disrupting the ordered laws of the matter world. If we act on our current mindsets, engaging in contention, greed, robbery and plunder through these mindsets and "functions", the consequences for human society would be unimaginable. The emergence of human cloning has alienated humanity, which is also an evil result of people's greedy desires and delusional thoughts. Why? Because greedy desires and delusional thoughts corrupt people's minds, damage their personalities, make their "software" more disordered, and cause them to lose their conscience. The emergence of cloned humans fulfills and manifests all the purposes of people's greedy desires and delusional thoughts, pushing such artificially unnatural behaviors to an extreme. Only then will people recognize the value and significance of humaneness, righteousness, ritual, wisdom and trustworthiness advocated by Confucius, realize that the ancient sages were truly great, and understand the necessity of returning to naturalness. Currently, humanity is still unable to realize this.

The time when we expand our selfish desires and distracting ideas is exactly the time when our instincts go rampant, which will inevitably lead to a series of human social problems and serious consequences arising therefrom. Now we advocate returning to naturalness and promoting the return of the human original nature, and do not want human society to become increasingly disordered. In addition, we are now trying our best to use theories and teachings to help people understand the bad results and evil consequences caused by people's increasing greedy desires and delusional thoughts. You mentioned it very well. Once cloning technology is formed, it will be difficult to control.

…Mankind is an ethical and moral system and social operating mechanism established based on a complete set of cultural inheritance and this physiological genetic basis. Once we lose this foundation, our original moral concepts will be completely lost, and the

consequences will be too dreadful to imagine.

When returning to naturalness, are you returning from five or from nine? If you return from five, it's easy for you to go back to zero because you only need to go through four, three, two, and one. If you return from nine, you will have to go through 8, 7, 6, 5, 4, 3, 2,1, and reach the zero, which is a long journey back.

As you continue to evolve down from nine, you will naturally reach the cyclic position of zero. This is just natural evolution, not the return of human beings. Only going backwards along the numbers can be called return, and only in this way can one return to the original state of human beings.

Mr. Shi: It's already late today. This symposium today is very lively and successful. All the various issues that everyone is most concerned about were discussed thoroughly and enthusiastically. That's all for today. (Loud applause.)

Operation to Purify the Mind

—Summary of the Speech at the Wujiaqu Report Conference in Xinjiang

…Jiaolong Culture starts with the perfection of personality, takes the communication of information channels as its process, and aims to elevate people's realm and enhance their wisdom, so that we can make our mind purified and our social customs simple, and ultimately achieve the orderliness of our human society and the mental and physical health of every individual. As a result, a ladder has been formed for purifying the mind, perfecting the personality, increasing the wisdom, and elevating the realm, thus accomplishing the transformation from a low level to a high level. Let us study Jiaolong Culture, comprehend Jiaolong Culture, and implement the connotation and spirit of Jiaolong Culture into our daily lives.

First of all, according to the research conducted by Jiaolong Culture, humans are composed of "hardware" and "software", which is the composition theory of the human body we put forward, corresponding to the current hardware and software composition of computers. The human body is the "hardware" of human beings, and the operation program and process of the body are the "software". For example, a boy will grow a beard when he reaches a certain age, and a girl will have feminine characteristics when she reaches a certain age, which everyone is familiar with. From the DNA point of view, the genetic code carries these characteristics. However, people have never pondered over this: why does the program of that gene band manifest itself in such a way? Why does it not manifest itself in another way? This is because behind the "hardware", there is also the "software" running programs that control its operation.

To study the human body, we must first understand the human composition, so that we can better cure human diseases. Without understanding the composition of the human body, people cannot recognize the causes of diseases. Modern medicine mainly starts with human "hardware" to treat human diseases and restore human health. The natural recovery of sick people in Jiaolong Lingshan begins with their "software". The treatment for restoring people's health at Jiaolong Lingshan mainly starts with the human "software" and aims to restore people's mental and physical health through this "software". In studying "software" and "hardware", we have found that diseases in the "hardware" are often caused by the

"poisoning" and disorder in the "software". When a person's "software" is poisoned and becomes disordered, then this poisoned and disordered "software" slowly runs to the "hardware" and manifests itself in the form of disease. If we look at these diseases only from the perspective of "hardware", the causes of many diseases cannot be explained. We only know the phenomenon, but we don't know the essential reason behind it. What are the causes of human diseases? The root cause of many diseases lies in the "software". When a problem appears in the "software", this problem will eventually show functional and organic obstacles on the "hardware". Therefore, the "software therapy" of Jiaolong Lingshan starts from the "software" to find the cause of the disease and help the patient recover, and then treats the disease from the "software and hardware" according to different conditions.

Here is an example. Not long ago, there was a lung cancer patient who had been bedridden for several months, and the hospital also deemed it incurable and discharged him home. Later, through someone's introduction, he came to Jiaolong Lingshan. After he came, we still asked him to follow the natural recovery procedure to enhance the patient's confidence in overcoming the disease, while guiding him to return to the source and find where the human roots lie. Then the concept of "orderliness" was input into his software, and miraculously, his lung cancer was completely cured because of this.

So how can we find this root and source? As human beings, we must first find where the root of our human beings lies. From the perspective of modern science, that is, how did humans originate? This does not necessarily require everyone to understand it from a modern scientific perspective, but rather to input such an idea into your thinking: I have my ancestors, and my ancestors also have their ancestors... Trace back in this way, seeking the root and finding the ancestry, until the origin of matter is investigated. This forms the thinking concept of exploring the origin of man, the origin of life, and the origin of the universe. The meaning of "returning and tracing back to the source" and "seeking the root and finding the ancestry" we are talking about is a broad category. This is not only about tracing the origins of our earliest human ancestors, but also about finding the earliest original source of all things.

How can people find the original source? It is not required for everyone to study the origin of man, the origin of life or the origin of the universe, for these are what only a few people are studying. As for most other people, they don't need to do this. What you need to do is to view it as a natural process of rehabilitation, and to input these programs from your concepts, such as seeking the root, finding the ancestry, returning and tracing back to the original source. That is to say, you need to trace back to the source; you need to find the fountainhead. When you have such an idea in your mind and trace back to the source, you start the operation of making your "software" well-ordered. The operation of Jiaolong Culture's natural recovery is very simple and easy to operate. If it's too complicated, it loses its meaning. So, you see, the first of the "Fourteen Principles" for purifying the mind is Being rebellious and unfilial. By sweeping away this mistake, you are exactly returning to the source, seeking the root and finding the ancestry. From the perspective of us humans, this is also a kind of filial piety! To be precise, you should not only show filial piety to your parents, but also show filial piety and admiration to our human ancestors and all the ancestors, meritorious people, sages, worthies and wise people who have created civilization and wealth for human society. By conducting the operations of returning to the source, seeking the root and finding the ancestry, you can instill such a concept of tracing origins and gratitude within yourself, and this concept will exert a natural healing effect of purifying the mind.

Take missing our parents as an example. When we reminisce about the nurturing kindness of our parents and the hard work they put in for our growth, we will produce a

positive mental state. No matter how much medication we take, we cannot achieve this mental state, let alone achieve it accurately. If you still don't understand the meaning of returning and tracing back to the source, seeking the root and finding the ancestry, you should consider how much sacrifice and hard work your parents made to raise you, then you can extend this grateful heart to the ancestors of our entire human race, and then further extend it to the origin of the life that produced our ancestors, and then further extend it to the origin of our entire heaven and earth. This is precisely the way to seek our roots! When you develop such a train of thought, you connect to the three different levels of energy and information of heaven, earth and man, all of which are perfectly ordered. In this way, internal and external factors are integrated to form powerful information flows and energy flows, which foster a conscious, self-regulating mechanism within your body. This mechanism adjusts your disrupted "software"; once the "software" regains order, it drives your "hardware", and the lesions or functional disorders that previously existed in the "hardware" will naturally heal. This is the first procedure of natural recovery in Jiaolong Lingshan: seeking the root, finding the ancestry, returning to the origin, and tracing back to the source.

The second program is the "Fourteen Principles" for sweeping away mistakes and purifying the mind, which are proposed by studying the human body, man and heaven as well as the relationship between human "software" and "hardware". We must sweep away our mistakes and purify our minds in these fourteen aspects. If not, we will input "poisoning" signals and disordered information into our "software". Therefore, the second program of Jiaolong Lingshan's natural recovery is to sweep away mistakes and purify the mind.

Each of these "Fourteen Principles" has its own scientific laws. They are explained not only in terms of ethics and morality, but also in terms of their scientific laws. For example, the first behavior that needs to be purified is "Being rebellious and unfilial". When a person is not filial to his parents, his energy field and information field will be out of tune with the energy field and information field of his parents, and their phases will not be the same, which will inevitably lead to mutual interference and adverse consequences. Therefore, people must purify their mistakes of Being rebellious and unfilial, and be obedient and filial to their parents.

Second, "Engaging in promiscuous behavior". This mainly refers to chaotic sexual relations, that is, sexual relationships outside of marriage. This rule requires that people keep themselves from practicing promiscuity. The chaos in people's sexual relationships directly affects their energy and information fields between individuals, causing great harm and leading to a decrease in the quality of their "software", with far-reaching negative effects.

Third, "Extravagance and waste". One must not recklessly waste, wantonly spoil, or squander things bestowed by nature (natural resources). It is unacceptable to claim that you can extravagantly waste what belongs to you, for all such behaviors will send an impurity signal into your "software".

Fourth, "Corruption and moral degradation". This is a concept everyone can understand. Today, some people are so ignorant that they fail to recognize the evil consequences of wrongdoing, engaging in actions that violate the laws of nature. When people go against the underlying laws of nature, they input "poisoning" signals into their own "software". Take corrupt individuals as an example. Those who engage in corruption fail to grasp this truth, naively believing no one will discover their deeds. In reality, human "software", which is more automated than any video recorder, is omnidirectional and fully automatic. Even a fleeting thought or a momentary impulse is recorded by one's "software", let alone corrupt motives, intentions and actions. Therefore, people must purify their minds. As upright and innocent individuals, we must not lead corrupt lives, nor allow our lives to drift toward the

path of crime. Otherwise, it will be detrimental to our physical and mental health, and input negative signals into our "software". To survive in nature, we must conform to the laws of nature and not act against heaven.

Fifth, "Abduction, fraud, theft and robbery". As human beings, we must never kidnap, defraud, steal or rob others. Abduction, fraud, theft and robbery are extreme embodiments of intensified instincts, and they are also a reflection of the essence of animal nature in human nature. This extreme expression of greedy desire only takes on the guise of "human nature", so purifying the greedy instinct of abduction, fraud, theft and robbery is only the minimum standard of being a human being.

Sixth, "Harming and framing others." Jiaolong Lingshan advocates establishing the life of dedication. Dedication embodies the noble quality of selflessness and desirelessness inherent to human "original nature", while harming and framing others express the extreme selfishness and self-interest of human "instinct". Mutual assistance, mutual benefit, and equal treatment are the attributes of a balanced integration of human instinct and original nature. Purifying the mind and perfecting the personality means purging instinctive attributes, and simultaneously restoring and revealing the attributes of their "original nature", such as the spiritual light and wisdom as well as the civilization of Dao and virtue. Returning to naturalness and establishing the life of dedication advocated by Jiaolong Culture are inherently practices to stop "harming" and benefit others: they purify people's evil nature of "harming and framing others" and cultivate the noble qualities of "benefiting without harming" and "acting without competing". This is in line with the natural attributes of "the Dao of Heaven" and "the Dao of Man".

Seventh, "Evil habits of smoking and gambling." This "smoking" includes smoking various types of cigarettes, including drug use, which is called "smoking big cigarettes" in Chinese. Why? Jiaolong Lingshan advocates returning to naturalness and banning tobacco and alcohol. These are the requirements made by the innate natural laws, and the originally existent states and attributes of the human body. Do not smoke any kind of cigarette, including cigarettes that you are familiar with. Both our country and the United Nations have already stipulated smoking cessation in public places! Although people who are addicted to smoking always find some reasons to smoke, they themselves know that smoking can bring many disadvantages. Smokers all know that smoking is not good physically, pathologically, financially, or in life, so of course we need to get rid of such habits as smoking, gambling, etc. By the way, if you want to quit smoking, you can come to Jiaolong Lingshan, because Jiaolong Lingshan has helped countless people with smoking habits quit smoking. Some people who have been addicted to smoking for many years have also quit smoking in Jiaolong Lingshan. If anyone present wishes to quit smoking, you only need to send out a thought: "I am determined to quit smoking." You can give it a try. Then you will find that quitting smoking is not so painful or difficult, and you will definitely be able to remove your smoking addiction—no matter how long you have been addicted to cigarettes. If you feel that your smoking addiction is particularly strong and difficult to quit, please come to Jiaolong Lingshan.

Eighth, "Beating, cursing and telling lies". Do not beat others, do not curse others, and do not tell lies to others. Everyone can understand these. These behaviors are all barbaric and uncivilized expressions. Getting rid of the bad acts such as beating, cursing and lying is the most basic requirement of being a normal person.

Ninth, "Spreading deviant viewpoints and slandering great Dao." Deviant views refer to all those incorrect views, doctrines, teachings, theories and isms. "Slandering great Dao" means defaming the correct viewpoints, doctrines, teachings and theories of sages and worthies. The Dao here, in a superficial sense, refers to the path people take. People should

follow the right path and the main road, not the wrong path or the small road. The "main road" that everyone is walking on mustn't be destroyed. If you destroy the "main road", you will create obstacles for yourself when you walk. All teachings, theories, philosophical principles, cultures and knowledge that can purify people's minds, perfect their personalities and enhance their wisdom are included in the broad category of "Dao". Any doctrine, theory, philosophical principle, method or approach that is beneficial for purifying the mind, perfecting the personality and increasing the wisdom must not be discriminated against, excluded, opposed or even destroyed, for it is the crystallization of human civilization.

Tenth, "Being inhumane and unrighteous." Humaneness and righteousness are the basic requirements of Confucian norms to standardize human beings, and they are also the basic attributes of our human nature. Without "humaneness and righteousness", what is the difference between humans and animals? "Humaneness and righteousness" are the manifestation of the human original nature, while "being inhumane and unrighteous" is the embodiment of human instinctual indulgence and the expansion of human greedy desires and selfish ideas. The perfection of personality first requires people to eliminate their low-level properties of inhumaneness and unrighteousness, and then to cultivate the morality and character that make them human.

Eleventh, "Killing living beings and endangering their lives." This is mainly understood from the perspective of ecological balance and returning to naturalness, which is neither a religious theory nor a superstitious concept. Many scholars at home and abroad are urgently advocating that humans should return to naturalness and only eat plant-based foods, not animal-based foods. To restore and achieve ecological civilization, mankind must maintain ecological balance. If the ecology is unbalanced, how can mankind have ecological civilization? True human civilization must prohibit overhunting and overfishing, and must not harm any living beings. Veganism at Jiaolong Lingshan is one of the practices for natural recovery. Many patients come to Jiaolong Lingshan, and after adopting a vegetarian diet, their various illnesses gradually disappear, and their health slowly improves. For those present who are unwell, you might as well give it a try. If you are willing and able to do so, you will likely experience a positive recovery effect.

Humans are not carnivorous by nature in the course of natural evolution, and I have talked about this issue in Urumqi. Just look at our human teeth—they are not the teeth of carnivores. Then look at our intestines; they are not the intestines of carnivores either. Carnivores have short, straight intestines, while our intestines are long and coiled. This is a digestive system designed for a plant-based diet. Now, humans have lost touch with their true nature. We no longer recognize what we really are, nor do we understand our inherent natural attributes. Ever since humans started eating meat, the incidence of various diseases has increased significantly. Especially now, with humans consuming large amounts of meat, the harm is even greater. Currently, due to environmental pollution, air pollution, and water pollution, all toxins accumulate in animals. When humans eat meat, these toxins ultimately enter the human body, leading to a surge in diseases among humans. Therefore, it is crucial to guide humans to return to naturalness and restore ecological balance now. There are some specialized books circulating in society that specifically discuss diseases caused by meat consumption. Therefore, I hope that through today's thought-exchange conference, everyone will have a clear understanding that for the sake of our mental and physical health, we should try to eat a vegetarian diet as much as possible. Of course, it's not possible to do it all at once; you can gradually transition to a vegetarian diet.

Twelfth, "Superstitious offerings and sacrifices". Do not engage in superstitious sacrificial activities, and do not kill creatures to make offerings and sacrifices. Respect for the sages cannot be expressed through the sacrifice of meat and wine. The sacrifice of meat

and wine is not a form of respect, but an insult. The sacrifice of wine and meat is based on people's own appetites and desires, which is as foolish as a pig offering a trough of pig feed to humans as a sacrifice.

Thirteenth, "Disrespecting sages." What is "Disrespecting sages"? It refers to the arrogance and disrespect towards sages and people who have made great contributions to mankind. We should have reverence for sages and worthies. We must never slander, insult, curse or abuse sages and worthies. Disrespecting sages can only bring us ignorant arrogance and uncivilized behavior, as well as input negative information and signals into our "software".

Fourteenth, "Insulting and reviling ancestors." We must not insult or abuse but respect our ancestors and those who have contributed to society. Respecting them will input orderly signals into your "software", which is good for your mental and physical health. We must show respect to them for the material, spiritual and cultural contributions they have made to our human society. Purifying the evil habit of insulting or reviling ancestors will help improve personal cultivation and the custom of social civilization.

The "Fourteen Principles" are the second program of natural rehabilitation in Jiaolong Lingshan's "software therapy". We need to clean up our mistakes and purify the unclean things in the mind from these 14 aspects, so that we can achieve the aim of natural recovery, and complete the goal of making society positively simple and perfecting the personality.

The third natural rehabilitation program is to advocate the life of dedication. We should help everyone realize that the value and significance of human life lie in dedication. We should not take this famous saying as empty words, but must put it into action. Where do these mistakes in the fourteen aspects come from? They are precisely the result of our greedy desires, delusional thoughts, selfish minds and distracting ideas. For example, why are you disobedient and unfilial to your parents? It's because you have too many selfish minds and distracting ideas! Since my eldest brother doesn't provide for our parents, why should I provide for them? Aren't you doing so just because you're afraid of being at a disadvantage for being filial to your parents?! Aren't these your selfish minds and distracting ideas? Why is there corruption? That is also the selfish mind! Those corrupt criminals just want to get something for nothing, just to satisfy their greedy desires and delusional thoughts! Therefore, the mistakes in these 14 aspects are all caused by people's selfish minds, distracting ideas, greedy desires and delusional thoughts. Then you have to purify your mind, not in words, but in deeds. The third healing procedure requires you to establish a selfless outlook on life. Everyone there embodies the spirit of dedication, and once you step into that place of selfless dedication, you will naturally dedicate yourself to others as well. At Jiaolong Lingshan, people dedicate themselves to each other, with me making dedications to you and you making dedications to me, thus creating a well-ordered energy and information field. How can there be people who are mentally and physically unhealthy when everyone naturally communicates and lives in such a well-ordered energy and information field of selfless dedication? When you have the intention to admit your mistakes and correct them, you naturally like dedication, and when you are implementing the life of dedication, you are inputting ordered signals into your "software". These ordered signals will automatically clear the poisoning signals in your "software", and then make your "hardware" well-adjusted and well-ordered. As a result, your disease will naturally disappear, and your health will naturally recover. This is the natural recovery process of the "software" therapy at Jiaolong Lingshan. There are a large number of such examples in Jiaolong Lingshan, and some of you from Wujiaqu have witnessed some examples with their own eyes.

Why do we implement the "Four No-Charge Rules" at Jiaolong Lingshan? At Jiaolong Lingshan, the admission is free, the food is free, the accommodation is free, and the natural

recovery is free as well. Even those who go out to give lectures pay for themselves. The staff there dedicate their spare time selflessly, and their purpose in doing so is to cultivate this spirit of dedication. This kind of operation of admitting mistakes, correcting mistakes, and building the dedicated life is to purify people's minds and increase people's wisdom. In this way, people will not input impurity signals into their "software". If you are always inputting various impurity signals into your "software", it will be useless for you to practice any form of qigong. Why? Because all you gain are ultimately offset by your selfish minds, distracting ideas, greedy desires and delusional thoughts.

The selfless dedication and the Four No-Charge Rules advocated by Jiaolong Lingshan embody the spirit of returning to naturalness. The staff who work and manage voluntarily in Lingshan never get paid, never want to get anything or ask for any form of reward. It is precisely this spirit of dedication that makes batches of travelling people return, touching and purifying the hearts of countless people! It has healed the hearts and bodies of countless people. Although Jiaolong Lingshan has no direct relationship with everyone's practicing qigong, there is still an indirect relationship. Yesterday, the person in charge of a qigong school in Urumqi shared his profound insights at the meeting, saying: "Having heard the lecture given by Teacher Zhang about Jiaolong Culture, I have realized that I haven't practiced my 'software' but only my 'hardware' in the past. So, when we practice to a certain level, we can't go up. We must perfect our 'software', which is the fundamental purpose of practicing qigong." Indeed! If your "software" is not perfected, you have put the cart before the horse.

Jiaolong Culture's understanding of the laws governing human "software" and "hardware" is intended to help everyone grasp this knowledge, so as to restore their mental and physical health as soon as possible. When we come to Wujiaqu, we just enable everyone to operate according to the "software". The first effect of doing so is to make the mind and body healthy; the further effect is to deepen the understanding, purify the mind, and perfect the personality; and then go further and make "the life of dedication" the most valuable and meaningful pursuit goal of life. Only when you truly establish the life of dedication from understanding to operation will you be able to feel that your life is full of incomparable happiness and fun. If you can persevere in leading the dedicated life, you will definitely have noble morality and perfect wisdom.

Many people who practice qigong say that their purpose is to build the body, enhance the health and prolong the life. Being able to live a long and healthy life is certainly a good thing, especially for those who are physically healthy. Of course, people want to extend their life span as much as possible, but have they ever thought about whether it will be a kind of happiness or suffering when their life spans are extended? Extending one's life span within a certain range may be a form of happiness, but if it exceeds the limit, it will no longer be happiness. For example, if Zhu Yuanzhang (1328-1398, the first emperor of the Ming Dynasty) were still alive, would he be happy or in pain? Living in this world, you need one or two generations before and after you to communicate emotionally with you. Only in this way can you feel the joy and meaning of life. Otherwise, your life will not have fun and meaning, and you will inevitably feel very miserable. Please think about it. After five or six hundred years, many generations have passed away, who else would communicate with Zhu Yuanzhang? What would they communicate? If so, the mental pressure on him would be very great, and his inner world would also be very painful. Therefore, it is reasonable for us to hope for good health and a longer life span, but we cannot regard prolonging life as a delusional goal. Why? Because everything in the matter world must conform to the periodic and cyclic law. Everything in the matter world, including this cup, microphone, and this book, has the program of birth, growth, maturity and death, and it is impossible for things

not to die. The fundamental goal of us qigong practitioners is to cultivate and refine our "software" and make our "software" highly ordered, which will enable us to practice qigong on the right path. If you only practice qigong for the sake of practicing qigong, your purpose is not clear. When you practice qigong for fame and fortune and to satisfy your greedy desire, you will inevitably "become possessed by demons and fall into the demonic state" (suffer a qigong deviation), which must be noted.

Before I came here, a person who had "backfired into the demonic state" while practicing qigong arrived at Lingshan. He wrote me a letter saying, "Teacher Zhang, I can see the 'national soul'. Can you pay me 100 yuan if I treat the sick people with qigong?" Later, in my conversation with him, I found that when he started practicing qigong, he was full of selfish minds, distracting ideas, greedy desires and delusional thoughts, hoping to become famous and earn more money after mastering qigong. These delusional ideas are called "demonic barriers". When transmitted to his "software", these "demonic barriers" become "poisoning" signals, which will cause his central nervous system to become chaotic. Once the central nervous system becomes chaotic, this person will talk nonsense. This is a typical example of "backfiring and entering the demonic state". In addition, practicing qigong requires noble character and a correct understanding. Our goal is to perfect our personality, purify our mind, and increase our wisdom, not for the sake of function, fame or profit.

Let me give you an extreme example. Everyone here has watched Journey to the West. Although it is a mythological novel, it contains the philosophical principle of practicing qigong. You see, Great Sage Sun, also known as Sun Wukong, excelled at practicing qigong. He possessed functions (spiritual penetrations or supernatural abilities) such as seventy-two transformations and the somersault cloud that covered 108,000 li. However, what he practiced were actually just some spiritual penetrations and petty supernatural abilities. What did he lack? He lacked a purified mind and a perfected personality, so his realm was very low. You see, once he gained some functions, he rebelled and wreaked havoc in the Heavenly Palace. He thought the Jade Emperor was incompetent to hold the throne: "If you can be the Jade Emperor, so can I!" As his greedy desires and delusional thoughts escalated, he complained about the lowly official title of Bimawen granted by the Jade Emperor and coveted the throne for himself. He exploited his functions to satisfy his greedy desires, thus "backfiring into the demonic state". Wu Cheng'en, the author of Journey to the West, referred to him as the "demon monkey", meaning he did not follow the righteous path. Therefore, in the end he was thrown into the eight trigrams furnace to be smelted. What was being smelted? Not his functions but his ambition, his monkeyish restlessness, his greedy desires, and delusional thoughts. These had to be smelted away. Otherwise, he would truly "become possessed by demons and fall into the demonic state"! Later, Great Sage Sun competed with Shakyamuni Buddha in functions but suffered a defeat. So, what philosophical truth does this illustrate? Before purifying his mind and perfecting his personality, Great Sage Sun's wisdom did not grow; all he possessed was cunning and functions, not true wisdom, for wisdom must be rooted in morality. Thus, his realm could not be sublimated, and he remained trapped at that low level, unable to comprehend higher realms. He failed to fathom the boundlessness of Shakyamuni Buddha's palm, and in the end, he was suppressed under the Wuxing Mountain, which was a punishment equivalent to 500 years of imprisonment.

Later on, he gradually realized he could not continue like that and that he still needed true cultivation to attain the proper fruition. Under the guidance of Guanshiyin Bodhisattva, he followed Tang Sanzang, who had no functions, step by step to the Western Heaven to fetch Buddhist sutras. Along the way, he subdued demons, vanquished monsters, blazed a

new trail through brambles, protected Tang Sanzang and headed straight to the west to complete the mission of fetching sutras. Where are the demons and monsters? They are all in our own thoughts, referring to the demonic obstacles caused by our own minds not being purified, our personalities not being perfected, and our "software" not being ordered. They are demonic obstacles in the mind. Of course, the novel uses an anthropomorphic technique to visualize these various obstacles. Therefore, in the process of the sutra-fetching journey to the west, the master and his three disciples need to cultivate their respective minds, conquer the ego, and fight against their own selfish minds, distracting ideas, greedy desires and delusional thoughts. To help Great Sage Sun better discipline himself, Guanshiyin Bodhisattva let Tang Sanzang put a golden hoop on Great Sage Sun's head, which was a deterrent force. With the deterrence of the golden hoop, Great Sage Sun no longer dared to indulge in his selfish minds and distracting ideas at will. If he indulged in them, his head would ache when his master recited the golden hoop mantra. However, only deterrence was not enough. It also required Great Sage Sun's proactive action to overcome his selfish minds, distracting ideas, greedy desires and delusional thoughts. To succeed in cultivation, there must be both passive and active operations, which are two necessary aspects for conquering the ego. Great Sage Sun is a model of transforming from evil to good, and in the end, he attains the proper fruition at Thunder Voice Temple. In Journey to the West written by Wu Chengen, Great Sage Sun becomes the Fighting and Victory Buddha, indicating that Great Sage Sun has won the battle against his greedy desires and delusional thoughts.

In contrast, Zhu Bajie was not as good as Great Sage Sun. His greedy desires, delusional thoughts, selfish minds and distracting ideas were particularly serious, and he was also greedy for food, sleep, money, lust, fame, profits and so on. Unlike Zhu Bajie, Great Sage Sun was able to "awaken to emptiness" (The Dharma name of Great Sage Sun is Wukong, which means "awakening to emptiness"). And after "awakening to emptiness", he could also consciously cultivate himself, temper himself and discipline himself. It was after a lot of hardships that he realized this. Zhu Bajie was even at a lower level. His Dharma name was "Wuneng" ("Awakening to Energy"), which reveals that the highest level he could reach was the level of energy. He had only some functions and skills because of his too much greed and selfishness. For this reason, he had another Dharma name called "Bajie" ("eight precepts"), which means he must uphold the eight Buddhist precepts. Only by adhering to the eight Buddhist precepts could Zhu Bajie effectively restrain his ego and subdue a series of greedy desires, delusional thoughts, selfish minds and distracting ideas such as being greedy for food, sleep, wealth, sex, fame and profit. Zhu Bajie didn't fight his ego. Even his efforts in practicing qigong were passive. He had no clear goal and always engaged in passive cultivation under the guidance of Tang Sanzang and Great Sage Sun, which could not arouse his own understanding and enlightenment, so he could not reach a high level. Although these are examples from mythological novels, these examples are very useful for those who practice qigong.

Everyone should consider such questions: What kind of life is happy? What kind of life is painful? Too many people live blindly throughout their lives, unaware of the value and significance of life. Shakyamuni Buddha didn't seek fame or profit. He refused to inherit the throne and was not greedy for wealth and glory. However, some people cannot understand this and even believe that Shakyamuni Buddha is a fictional character. This is the difference in realm and understanding between ordinary people and the sage. These people are unable to understand the ultimate truth Shakyamuni Buddha had realized under the Bodhi tree, as well as the value and significance of the dedicated life he lived. Our government has always been encouraging people to learn from Comrade Lei Feng's selfless dedication, which some people say is the work of fools. This actually proves that it is a manifestation of these

people's low life realm. What Lei Feng was thinking about all day long was how to serve the people, but these people have not realized Lei Feng's inner happiness and enjoyment at all, nor have they comprehended it. Let me give you a small example: In daily life, if you help others, make contributions to others, or do something beneficial for society, that kind of happiness and joy you receive cannot be expressed in words or measured in money. Of course, its significance and value cannot be expressed by the raisins from Xinjiang. On the other hand, when a thief or a swindler steals or swindles someone else's money, on the surface, it seems to bring him temporary happiness, but on a deeper level, it brings him permanent pain in his soul. When Lei Feng did good deeds, he seemed to have suffered some "losses" in material or spiritual aspects, but he gained eternal joy and happiness in his soul, which cannot be expressed in words. From the perspective of the scientific laws of Jiaolong Culture, when you make more contributions to others and society, you are inputting orderly signals into your "software". These orderly signals will bring health to your mind and body! When the orderliness of your "software" reaches a certain level, you will sublimate your realm; when your realm is sublimated to a certain level, your wisdom will open; when your wisdom opens to a certain level, you will feel how low your past selfish minds, distracting ideas, greedy desires and delusional thoughts are and how pitiful your past life was! Let me give you an extreme example: from our human perspective, we think pigs are pitiful, ignorant, and lowly, but in the eyes of pigs, they feel that they have food and drink all day and sleep after eating, which is quite comfortable. Pigs don't think the pigsty is dirty or unhygienic, but feel very comfortable. If the realm of pigs were elevated to that of humans, pigs would be startled and say, "Gosh! My previous life was so low! So ignorant! So pitiful!"

As I said in Urumqi the day before yesterday, if there were two choices: one would be to keep a pig on a Simmons bed in a five-star hotel and feed it pastries every day, and the other would be to "sublimate" it to the human realm, turning it into a beggar. If you had a choice, you would definitely not choose to be a pig in a five-star hotel but would rather be a beggar in the human realm. This is the huge difference in level and realm. Only when you are able to purify your mind, perfect your personality, sublimate your realm and increase wisdom, and feel the value and significance of building the dedicated life, can you realize that our current greedy desires, delusional thoughts, selfish minds and distracting ideas are ignorant, low, backward and pitiful. So, the fundamental purpose of practicing qigong, as the ancients said, is to temper and refine the mind, which is known as cultivating the mind and fostering the nature. When you conform to Dao by cultivating virtue through arduous efforts, as described by Laozi, you will possess the attributes of selflessness, desirelessness, non-doing and naturalness of Dao. Some people practice Daoist gong, and the highest realm of Daoist gong is to conform to Dao by cultivating virtue! The attributes and states of the highest realm conforming to Dao are selflessness, desirelessness, non-doing and naturalness! What is the highest realm and state of practicing Confucian gong? As Great Learning states, "The Way of Great Learning is to manifest the bright virtue, love the people, and rest in the supreme goodness." Ruism believes that human "software" is originally orderly, very transparent and clean, and that it is our selfish minds, distracting ideas, greedy desires and delusional thoughts that have polluted our "bright virtue" and destroyed our well-ordered "software". "Manifest" means cleaning the glass, and the polished glass is the "bright virtue". Having manifested the "bright virtue", you will be a completely new person, and you will reach the highest level of "resting in the supreme goodness". The purpose of you practicing any Buddhist gong is to achieve the realm of manifesting the mind and seeing the nature, as well as becoming a Buddha by seeing the nature. Speaking of that, I would like to add that this Buddha is not a superstition, but a "degree" that represents the level of realm and

hierarchy. In Buddhadharma, "Buddha" expresses the highest "degree". What kind of people can achieve such a "degree"? Only those who can awaken both themselves and others, as well as achieve the perfect state of awakening and conduct, can receive the Buddha's "degree". These people not only need to enlighten themselves, but also need to enlighten others. Additionally, their morality needs to reach the state of perfection, and their wisdom also needs to reach the state of perfection. Only by doing so can they obtain this "degree". The Buddhadharma promotes the concept of "nirvana without leakage". When your selfish minds, distracting ideas, greedy desires and delusional thoughts are not removed, you are in a state of "leakage" and have not reached the state of "no leakage". With this "leakage" of selfish minds and distracting ideas, you will not reach a high-level realm, so you will not be able to manifest the mind and see the nature, nor will you be able to have the spirit of kindness and compassion. The spirit of kindness and compassion must be built on high-level cultivation, the perfection of personality, and the selfless dedication of human life. Without selfless dedication, without the life of dedication, you cannot reach the outpouring of kindness and compassion. To have the spirit of kindness and compassion, you must establish the life of dedication. What are the cultivation methods of Ruism, Buddhism and Daoism for? These cultivation methods aim to help people achieve mind purification, personality perfection, wisdom increase, and realm sublimation. Practicing qigong is a means to achieve this goal. If we confuse the purpose and means of practicing qigong, then we will not be able to practice, and we cannot make progress in practicing qigong. So, in order to practice qigong well, we need to first understand the deep-level laws and philosophical principles. Although I haven't taught anyone any gong methods, the philosophical principles I've shared are helpful for you to practice qigong, beneficial for your mental and physical recovery, and especially meaningful for improving your understanding of life. I'll stop here. If you have any questions, let's leave a little time for communication.

Question: I've eaten meat during my practicing qigong. Does it affect me now? How do I adjust? If I am sick and practice, can I take medicine at the same time?

Prof. Zhang: You used to practice qigong and eat meat. If you are willing, you can stop eating meat now. Jiaolong Culture teaches you how to grasp your cultivation and operation from the perspective of laws and philosophical principles. Although you ate meat before, through long-term veganism, you will clear the impurities on your "software", thus enabling your "poisoned" "software" to be gradually restored to its original state. As for the question you asked about whether it is possible to take medicine while practicing qigong when you are ill, you need to understand that medicine is a part of modern science, so you should practice qigong in a scientific and regular way, but not make qigong practice superstitious. When you are sick, you can take medication, but we do not advocate excessive medication, as it can lower and interfere with your own immune function and defense system. Any kind of medicine has side effects while treating diseases. Even tonics are no exception; you can't use tonics indiscriminately. In the process of natural evolution, humans have formed a balanced body. When you take too much medication, it will disrupt your own balance. We are not against taking medicine when you are sick, but against abuse and misuse of drugs.

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

Prof. Zhang: As for weight loss, I think the simplest way is to go veggie.

Question: Why do people get sick?

Prof. Zhang: This is a really good question. This is about the relationship between the "software" and "hardware" of human beings that the research of Jiaolong Culture focuses on. I just talked about this problem but you didn't understand it. Why do people get sick? In terms of internal causes, when no impure signals are input into our "software", or when our innate "software" doesn't contain any disordered impurities, we will absolutely not get sick.

Some of our diseases are caused by the impure signals that we input later in life, and some of our diseases are caused by the information structure that comes with our innate "software". Of course, our innate disorder has already been imprinted on the "software", so in this life we need to input ordered information through self-operation. We should not only input benign information into the software, but also try our best to eliminate the imperfections inherent in the software. In this way, through the adjustment from disorderliness to orderliness, we can get rid of the causes of diseases in this life. In terms of external causes, there are living environment and social factors. Since it is difficult to take actions from external causes, we only talk about how to operate from the perspective of internal causes.

Question: Since the body can be made orderly, human society and countries can also be made orderly. However, how can human society and countries be made orderly?

Prof. Zhang: What are human societies and nations composed of? They are all made up of people. When every individual's mind is purified, their personality is perfected, and their "software" becomes ordered, our society will naturally grow ordered, so will the nation, and so will mankind as a whole. Thus, the fundamental anchor lies in people, for all societies and nations are constituted by individual human beings! Only when every person achieves orderliness will everything else naturally fall into order. This requirement applies not only to the physical and mental orderliness of the general public, but also to that of presidents and prime ministers. It means every single person must become ordered.

Question: Which country is the most orderly in today's society?

Prof. Zhang: We haven't made such a survey. Generally speaking, any country whose citizens have fewer selfish minds, distracting ideas, greedy desires and delusional thoughts, but purified minds and perfected personalities, will become more orderly.

Question: I have been struggling all the time, but I always feel tired and unnatural. In your opinion, how should I cope with this state? What is the relationship between personal struggle and living naturally?

Prof. Zhang: Good question! Laozi has a famous saying: "Act without competing". To survive, one must have the spirit of dedication and make more contributions to others and society. The purpose of Laozi's advocacy of "contributing to all without competing" is to encourage people to make contributions, but these contributions are not for themselves, but for the public and society. Otherwise, these contributions are nothing but people's greedy minds, selfish desires and distracting ideas. No matter how much effort you can contribute to others or how much contribution you can make to society, you should do your best. When you are contributing to others, the others are also contributing to you, and you are also one of those whom they make contributions to, so there is no such thing as losses you suffer. Living in an atmosphere where everyone is dedicated, people will have a happy spiritual life, noble moral qualities and abundant material life. In this way, you will not feel tired and live a valuable and meaningful life. This is the value and significance of the life of dedication. If you compete with others, covet their possessions, rob and plunder them, they will in return compete with you, covet yours, rob and plunder you. In such an atmosphere of mutual strife and plunder, people's hearts are inevitably filled with resentment and hatred, which in turn brings fear and sorrow to everyone, condemning all to a weary existence. You see, many people now have to check to see if they have locked the door properly after they leave the house. Nowadays, people have to install anti-theft locks on their anti-theft doors, and some people even keep a safe at home. What are they doing this for? They are just afraid that others will take away their things! What is your mentality of being afraid that others take away your things? What this mentality reveals is a selfish and greedy mind. Your being afraid that others take away your things is also a manifestation of your selfishness and greed. When everyone can remove their selfish minds, distracting ideas, greedy desires and delusional thoughts, we will

live a very happy life. You are dedicating yourself to others, and others are dedicating themselves to you. What a wonderful life it is! What a happy life it is!

Question: Some people say that traditional culture and modern civilization are in opposition. Is this viewpoint correct?

Prof. Zhang: In the past two days in Urumqi, we have been discussing the issue of human evolution and return with experts and professors. What is advanced? What is backward? It depends on the perspective from which you perceive this issue. There are two types of human civilization: one is "software" civilization and the other is "hardware" civilization. Do you view this issue from the perspective of "software civilization" or from "hardware civilization"? Think about it: Was the era of Yao and Shun backward or advanced? If you say it was backward, as you see, we always sing praises to the glorious days of Yao and Shun in history. Why do people sing praises to the era of Yao and Shun? It was because the Yao and Shun era was a time when people had noble spiritual outlook and fine moral customs. At that time, people did not have cars or rockets and their material resources were not so rich, while nowadays, airplanes, missiles, computers and televisions are all available in human society. So, what standards are used to measure advancement and backwardness? The former belongs to "software" civilization while the latter belongs to "hardware" civilization. With the development of human society, we need to focus on both spiritual and material civilization at the same time. It's not like some people say that the longer traditional culture lasts, the more difficult modern civilization becomes. This is a misconception. Singapore attaches great importance to our traditional culture, especially Confucianism. However, Singapore's economy is highly developed and modernized. So, traditional culture and modern civilization cannot be directly opposed. Japan has a relatively high degree of modernization, but its management and ideological fields are deeply influenced by traditional Chinese culture, so these two cultures cannot be opposed. We cannot blame our traditional culture for our current backwardness and failure to catch up with other countries. The opposite is true—many of our country's shortcomings, such as backwardness, ignorance, and other unsatisfactory aspects, are precisely the consequences of losing the essence of our national culture and failing to inherit our traditional culture.

Question: Both animals and plants are life phenomena with spirituality. Since it is not right to eat meat, is it right to eat plants?

Prof. Zhang: Yes. Although plants also have life, the impact of plant life and animal life on humans is different. Animal life has a greater impact on a person, while plant life has a smaller impact. For example, if a radio receives two signals with similar wavelengths and frequencies, the two signals will interfere with each other. If there is a significant difference in wavelength and frequency between two signals, interference will not occur. Similarly, when you eat meat, your wavelength and frequency will be close to or similar to those of animals. Therefore, you will experience interference when receiving signals. When you eat plants, your wavelength and frequency are very different from those of plants, so there is no interference. Interference occurs when wavelengths and frequencies are similar. Plants and animals are the two main categories of the living being system. What do we humans belong to? We still belong to the "category of animals". The frequencies between different types of animals are very close, while the frequencies between animals and plants are far apart. Of course, it would be great if you could return to directly utilizing the energy of nature and not have to eat plants. But you can't do it now, and neither can I, so we can only eat plants for now. Those who only eat plant-based foods can be said to be undisturbed. Don't push anything to the extreme. We advocate veganism, but you feel that it is still difficult for you to be a vegan, so you "challenge" me by asking such a question. You need to know that there are scientific laws and profound philosophical principles involved.

The Life of Dedication and Returning to Naturalness

—Summary of the Talk at the Wujiaqu Symposium in Xinjiang

Jiaolong Culture involves all aspects of social science and natural science. We are preparing to publish a series of books on Jiaolong Culture, which include content in the form of interview records, from which you can see that people who come to Lingshan for exploration come from all walks of life. Jiaolong Culture covers a wide range. Since Jiaolong Culture is still being perfected, people from all walks of life are welcome to participate in its research and discussion to enrich and perfect it. By pooling everyone's wisdom, many new insights and understandings will emerge during the process of research and discussion. The research will be refined through diverse methods and multi-level approaches, including the induction of phenomena, the deduction of theories, logical reasoning, insightful comprehension, and information exchange.

As a culture, no matter which kind of science it is, natural science or social science, it will eventually be implemented by people. Western culture and Western analytical science represent a way of thinking. Judging from the current situation, the results of their development are not perfect, and there are still many flaws. What about Eastern traditional culture? It is a culture embodied by another way of thinking. Nowadays, the people in the world who are most interested in the study of Eastern traditional culture are not Easterners but Westerners. I gave an example. In some countries in Western Europe, the popularity of Dao De Jing is second only to the Bible, which has the largest circulation in the world. In a sense, Westerners are more interested in studying Chinese culture than Chinese scholars. Many of our research efforts on Chinese culture only began to draw our attention after Westerners had already sparked a wave of interest in it. Some people say this phenomenon is "exported goods turning into imported goods", which is of course an ironic remark. The cultural heritage left behind by our ancestors has not attracted our attention, which is something we should reflect on. The development of human civilization in the future requires the close integration of our traditional culture with modern science. This combination will definitely generate new cultures and new civilizations, which is an inevitable trend in history.

Westerners absorb the reasonable essence of Eastern traditional culture, which is a supplement to their own culture; on the other hand, when Easterners embrace Western culture, it also serves as a way to refine our own Eastern culture. The collision and combination of two cultural systems will inevitably give birth to new cultures. Nowadays, everyone can feel the material changes that modern civilization has brought us, like cars, airplanes, televisions, and so on, which are the crystallization of modern industrial civilization. But at the same time, modern industrial civilization has also brought us some confusion and crises. For example, there are a series of problems such as the obliteration of human nature, the destruction of the ecosystem, the imbalance of people's mental states, environmental pollution, and the blurring of human beings' concepts about the value and significance of their own existence. The inherent contradictions of modern industrial

civilization are slowly being revealed. If we humans continue to develop like this, sacrificing our living environment to satisfy our material enjoyment, it will inevitably lead to the waste and depletion of resources. If we do not consciously reflect deeply on some of the drawbacks of Western culture, the development of society will go in the opposite direction to human wishes. For example, the negative impact that human extraction of coal and oil alone has on our living environment is incalculable, let alone the waste and depletion of resources caused by indiscriminate mining. From the thermodynamic perspective, this is an irreversible process that inevitably leaves "traces" on the environment. While these "traces" bring us benefits, they also bring us equal harm.

So, where is the way out for mankind? Nowadays, many people of insight around the world are very concerned about this issue. As early as the 1980s, dozens of Nobel laureates raised the issue of the way out for mankind in Paris, France. Many people of insight in the West have deeply realized that in order to find a way out for the future of mankind, people still need to turn to Confucius and other Eastern sages for their wisdom. How can people interact with each other in an orderly manner in society? How will human society develop in an orderly manner? If we don't purify our minds but live according to the Western set of survival concepts and values, I think people's selfish minds, distracting ideas, greedy desires and delusional thoughts will become more and more expansive with each passing day. You see, the Chinese still have the concept of filial piety, while the Westerners are relatively indifferent in this regard. When a son finishes working for his father, the father has to pay him. Or when the father works for his son, his son has to pay the father. There still exists a relationship of equivalent exchange. So, is this kind of practice good or not? This is worth exploring. From the perspective of their values, Westerners cannot understand this set of values of the Easterners. And from the perspective of Easterners' values, they also cannot understand that set of values of the Westerners. Which set of values is reasonable after all? Everyone needs to consider this issue.

According to the research on Jiaolong Culture, humans possess both the original nature and instincts, and each individual is a balanced entity between the two. Once people deviate from the coordinate position of this balanced entity, they cease to be human. These instincts drive humans to generate various greedy desires, delusional thoughts, selfish motives and distracting ideas—all of which reflect the periodic and cyclic laws of the matter world in human nature. If humans are dominated solely by such instincts (e.g., selfish minds, distracting ideas, greedy desires and delusional thoughts), they become indistinguishable from animals. The fundamental distinction between humans and animals lies in the fact that, apart from instincts, humans also embody the original nature endowed with innate spiritual light and wisdom. This inherent attribute of humans was termed "the goodness of human nature" by Mengzi. For ordinary people, disrupting this balance will lead to a one-sided tilt, robbing us of the coordinate that defines our humanity. Overemphasizing the development of material civilization will only inflame people's instincts. When these instincts swell to a certain extent—for instance, when our innate original nature is completely extinguished, leaving only instincts—humans will become extremely terrifying, just like wolves. If people's instincts are not purified, even if their material conditions are abundant, they cannot satisfy their greedy desires. Of course, people cannot live without material possessions as the foundation of their existence, but they cannot indulge in their instincts or overly inflate their pursuit of material desires. Human beings also have the good "original nature" of human nature, and this original nature has left its brands and marks on the "software" of human beings. Due to our greedy desires, delusional thoughts, selfish minds and distracting ideas, this good "original nature" has been covered up. Now we need to return.

If the material civilization of Western culture can be called evolution, then the spiritual

civilization of Eastern culture will be called return. While Eastern culture is accepting Western culture, Westerners have also recognized the superior aspects of Eastern culture. They call on mankind to draw nourishment from traditional Eastern culture to enrich the entire human civilization. Otherwise, Western culture will reach its end. If we do not focus on spiritual civilization, even if we manage to develop material civilization, in the end, the achievements of material civilization will not be fully manifested.

Let me give you an example. Nowadays, every household is equipped with anti-theft steel doors, steel windows, iron fences, and safety locks. This shows not only that we are squandering money and materials, but also that our human society is extremely uncivilized. In the past, ordinary people just hung a lock on their doors, and others knew that no one was home at a glance, which was enough. However, this approach no longer works in front of today's skilled thieves. It is often heard that the door of this house was pried open by thieves today, and the house of that family would be burglarized tomorrow. Even worse, there are also robbers who are blatant and commit robberies in full view of the public. If we do not recognize the return of human nature, the necessity of purifying the mind and perfecting the personality, and continue to develop according to the current value orientation and values, when human instincts eventually swell to the extreme, there will inevitably be the law of the jungle of the strong preying on the weak, so war and plunder cannot be avoided. In this environment of war and plunder, all the acts of material "civilization" of mankind are manifested. Your intelligence and skills will all be used for competing and seizing from others. Then, amid wars and plundering, even if you have material wealth, you cannot enjoy it—you will gain nothing at all. Therefore, people of insight in the West have felt that they must seek a way out for humanity from the traditional culture of the East, otherwise the development of mankind will take a deformed path. You see, where are many of the achievements of social development being used nowadays? They are being used in more intimidating competitions among people, or in more sophisticated forms of contention. Even some cutting-edge scientific and technological advancements are first applied in wars and military affairs. If people all over the world can recognize the importance of purifying their minds, perfecting their personalities, restoring their human nature and returning to their original nature, then human society will be able to save a large amount of manpower, material resources and financial resources to establish a highly advanced spiritual civilization for mankind. In this way, human society would no longer need to spend large amounts of steel on anti-theft and anti-robbery measures, nor invest huge human resources in security forces, police, and the military. Just look—isn't the military expenditure of countries around the world continuing to rise?!

Think about it: What is the reason why humans have paid such a high price? It comes from our inflated material desires, from our unrestricted indulgence of our greedy desires and instincts. This does not refer to any individual, but to our entire human society. Therefore, we hope to promote and popularize Jiaolong Culture around the world, so that human beings can use the reasonable essence of traditional Eastern culture to play a role in their own meaningful and valuable survival. In the Yao and Shun era, the material conditions of mankind were not extremely abundant, but the spiritual outlook and moral cultivation of people at that time were different from those of today. We have often been longing for the civilized phenomena of "the lost properties remaining untouched on the road" and "the doors unlocked in the night", which were precisely the characteristics of that era. So how can we modern people achieve such a civilized human society where "the lost properties remain untouched on the road" and "the doors are unlocked in the night"? The first step is to purify people's minds and perfect their personalities. If people's personalities are not perfected, their minds are not purified, and their mental states are not balanced, how can they reach the

noble realm of "the lost property remaining untouched on the road" and "the doors unlocked in the night"? It's simply impossible!

As our selfish desires are expanding, we always feel dissatisfied and think we are suffering losses. So, with such a psychological state of contention, greed, robbery and plunder, our desires for material things will never get satisfied. How can people's material desires possibly be satisfied? As long as their minds are not purified, people will never get their greedy desires satisfied! If we humans endlessly indulge ourselves in material desires, we will never have peaceful days. Driven by their instincts, people naturally display their greedy desires in their words and actions, which are inevitably embodied in the struggles between people and wars between nations. Now, not only do we need to develop material civilization to ensure that everyone can live as well as possible under certain conditions, but we also need to develop spiritual civilization so that everyone can elevate their realm, because, without spiritual civilization, the results of our material civilization cannot be reflected. When people gather together, even if the food is simple, as long as everyone can be calm, joyful, and mutually modest and accommodating, the enjoyment gained in such a state is vastly different from the feeling after fighting, quarreling, then feasting on meat and drinking alcohol! Compare the two—can you tell which one is true happiness and which one is suffering?

... Contention results in deficiency, while contribution leads to abundance. As far as our existing material resources are concerned, if everyone competes with one another, our material resources will be insufficient. However, if everyone gives in to one another, our material resources will be more than sufficient. There was a woman I knew who was financially well-off. When she bought a piece of clothing, she often asked others to guess how much it was worth. One of her colleagues said, "Oh! It must have cost you several hundred yuan!" Hearing this, she angrily said, "You have looked down upon me!" She wanted to say that her clothes were very valuable, just like her identity. How can I describe her psychological state? She thought she was very rich and very noble. How poor! She didn't even know what clothes are for! You say, what is the value of her life? This kind of life doesn't have much meaning. She even spent over ten thousand yuan just to buy a piece of clothing! What does this show? From the perspective of Jiaolong Culture, it can only be said that she is ridiculous, ignorant, backward, and pitiful. She is too pitiful to know the true value of human life. This indicates that without elevated realm and increased wisdom, people's enjoyment of materials and the value and significance of materials themselves cannot be reflected.

Therefore, Jiaolong Culture requires perfecting the personality, purifying the mind and advocating the life of dedication. At every stage of our history and at every corresponding level of the development of social productive forces, every generation of the people should receive the happiness, value and significance of existence they deserve. Just now I mentioned the era of Yao and Shun. Although people in that era did not get to enjoy cars, they did enjoy a kind of purity in their hearts and sweet contentment in their minds that we modern people can never enjoy. In the era of King Yu, people still enjoyed simple and happy life. While managing floods for society and the people, King Yu passed by the door of his home three times without going in to visit his family members. Once, when he passed by his house, his wife was giving birth but he did not go inside to visit her. When following such a great leader and contributing to society together, people might appear tired, but their hearts are filled with a special kind of "enjoyment". Some ancient sages possessed noble virtues and profound wisdom. The exemplary words and deeds they demonstrated to the world enabled their disciples and followers to bask in the sweet dew of their noble character, great wisdom, and lofty virtues—truly a kind of spiritual enjoyment. Our great sage Confucius

had a famous disciple named Yan Yuan. As is recorded, "Yan Yuan lived in a humble alley. He had little furniture besides a basket to serve food and a gourd ladle to scoop up water to drink. Other people thought he lived a bitter life but Yan Yuan didn't change his way of life and continued to enjoy his happiness." He had melted into the noble qualities and profound knowledge of Confucius, getting the humaneness, righteousness, Dao, and virtue fully embodied. Though he was extremely poor, with only a gourd ladle at home, surviving on simple meals, dwelling in a shabby alley, and living in a crudely built house, he was carefree, cheerful, and led a joyful life. Yan Yuan was neither a fool nor someone indulging in self-delusion. Instead, he had the pursuit of a noble realm. In the profound and extensive cultural atmosphere created by Confucius, and influenced by Confucius' perfect personality, Yan Yuan demonstrated an otherworldly and extraordinary spirit in that harsh environment. Isn't this a kind of enjoyment?

As you can see, people nowadays are constantly in contention with others, and everyone's psychology is unbalanced. Even if you have food and drink, in such an unbalanced psychological state, what you have is still resentment and sadness. An old lady told me none of her several sons was willing to show filial piety to her. Instead, they passed the buck to each other, and as a result, no one was willing to take care of her. Let's analyze this phenomenon: Why does this phenomenon occur? Behind the children's lack of filial piety, there is also the responsibility of parents to educate, that is, they have not educated their children how to lead the dedicated life from an early age. Therefore, her children do not understand the value and significance of life. If a person is unwilling to dedicate himself to his parents, what is the value and significance of this person's existence? Not long ago, I read in a newspaper that a grass-roots leading cadre in Shaanxi was dismissed for his not being filial to his parents. I think it's done very well! By doing so, the righteousness of society has been established. Some people consider that showing filial piety to parents or not is a personal matter. Is this a personal matter? How can it be a personal matter? Can a person who cannot dedicate themselves to their parents serve the people well? It's impossible. Therefore, in ancient Chinese Confucian education, filial piety was the first priority. For those who are not even filial to their own parents, it is an empty phrase to talk about serving the country and the people completely and thoroughly.

The key reason is that we have not recognized the value of the dedicated life, nor have we realized where the true meaning and value of human life lie. Now, the history of mankind has developed into our era of commodity economy. But in this great tide of the commodity economy, we must keep a clear head and not be swept away by the tide. Not only must we not be swept away by the tide of commodity economy, but we must also have a clear and correct outlook on life and the world, that is, the outlook on the life of dedication. Besides, we must also popularize this outlook on life and the world wherever we can, so that everyone can recognize and establish this outlook on life, and make our environment more beautiful. Of course, the "environment" I am referring to is mainly the environment of our mind. I've also said to some people that if you don't have any financial resources to contribute, it would be great if you could give someone a smile! Am I right? You can definitely offer your smile to others! A kind, affable smile is always better than a stare, a spit or an angry grunt at someone when you see others! If you can't show filial piety to your parents with clothing, food or financial help, give them more smiles. Among colleagues, if you are unable to offer some specific help, it's also good to offer them some kindness! So, we must not just emphasize the material aspect, but also the spiritual aspect. We need to purify our minds and build the dedicated life to make the people's mentality balanced and lead the whole human society into a "balanced mentality", thereby building a new human civilization. A balanced mentality and a balanced ecology are the basic points for us to return

to naturalness, and they are also the originally natural attributes that we humans should have when returning to naturalness. So, as the balance of "mentality" and "ecology" is restored, our new civilization is naturally established. Otherwise, we will all live in a muddled state. Even as material wealth grows increasingly abundant, it will correspondingly bring us more and more suffering to our spirit and mind.

Jiaolong Culture must be implemented into people's daily life. From the perspective of the development of Western science and technology culture, it emphasizes the understanding of nature but ignores the understanding of man himself, which is the value orientation of the external pursuit of material and personality. However, Eastern culture, from the very beginning, is directly linked to people, focusing on the study of human nature, which is the value orientation of the internal pursuit of morality and wisdom. As you can see, Confucianism emphasizes humaneness, righteousness, ritual, wisdom and trustworthiness, Buddhism stresses kindness and compassion as the heart, and Daoism advocates clarity, purity and non-doing. Nowadays, too many people misunderstand our traditional culture, saying that it is negative, backward, restorationist, regressive, feudal and superstitious. This understanding is not only wrong, but also completely wrong. On the contrary, our traditional culture advocates a life of positivity and dedication. Laozi advocated that people "act without competing". Shakyamuni Buddha encouraged people to practice the six paramitas and ten thousand practices, and advocated giving, that is, giving everything to others. Confucius spread the view that "Don't do to others what you do not want done to yourself". The fundamental connotation and eternal charm of the teachings and theories of these sages, namely our great Chinese culture, lie in selfless dedication. So, many high-level intellectuals in the West are eagerly longing for Eastern culture, and the fundamental reason is that they realize that the life of dedication advocated by our Eastern culture is the only true way out for mankind.

Jiaolong Culture has inherited the essence of the fine traditional culture of the Chinese nation. Jiaolong Lingshan has been implementing the "Four No-Charge Rules" management model for at least ten years. The staff there must practice selfless dedication themselves first. As a result, Jiaolong Lingshan has been increasingly attracting people's longing and attention. The great spirit of selfless dedication has fostered an orderly information field and energy field in Jiaolong Lingshan, which can restore our mental and physical health and purify our minds. The reason why people recognize the value and significance of Jiaolong Lingshan lies here. The fundamental value and significance of Jiaolong Culture lies in not only her theories but, more importantly, also her practices and operations. As I said yesterday, the reason why Jiaolong Culture has gained worldwide attention and popularity is not because of her profound and innovative theories, but because of her specific practices and operations. Jiaolong Culture is a new civilization and culture that inherits the wisdom of ancient sages and combines it with modern culture, especially modern science and technologies. The fundamental advantage of Jiaolong Culture lies in its practicality and operability. In Jiaolong Lingshan, the people there are in a close and harmonious relationship with each other that only brothers and sisters of one family can have. As soon as you step into the gate of Jiaolong Lingshan, you can feel this harmonious and amiable atmosphere. This is what makes Jiaolong Lingshan so different from other places. I've briefly discussed some aspects first. Now let's exchange ideas with each other.

A man: Teacher Zhang, my question is about "antimatter". Could you please explain to us whether it has anything to do with Jiaolong Culture?

Prof. Zhang: There is a connection. First of all, we must recognize that whether it is matter or anti-matter, it is matter and is still in the category of the matter world. The question you've raised is closely related to Jiaolong Culture. The information world studied by

Jiaolong Culture is a depolarized world, i.e. a non-polar world. As the non-polarity of the information world evolves into the polarity of the energy world and the matter world, the polar world comes to have two polar states, namely, polar positive matter and polar antimatter. Everything in the matter world and the energy world is characterized by polarity, such as the lock and key, high and low, man and woman, etc. All things in the polarity worlds are polar, and this is the characteristic of the polarity world. The ancient Chinese highly summarized the attributes of this polar world as yin and yang, using the Taiji diagram to represent the hidden polarity state. Isn't the Taiji diagram that is carrying yin on the back and embracing yang in the arms representing the two poles? The ancient Chinese regarded Taiji as the root of all things and all phenomena in the universe. Everything in the world is formed and evolved from the interaction between Taiji's movement and stillness. The Taiji diagram is comprised of the yin half and the yang half, with yin in the yang and yang in the yin. Everything evolving from Taiji has two opposite poles. Consequently, matter and antimatter do exist. "Matter and antimatter" have a close relationship with the worlds of polarity and non-polarity studied in Jiaolong Culture.

A lady: Teacher Zhang, my question is about veganism. It seems that the pursuit of eating and drinking is very popular in society these days. People eat and drink a lot, and they eat whatever they want. We follow a relatively vegetarian diet. My son has rarely eaten meat since he was young, so others say he is as thin as a monkey... (Others laugh) When the flu comes in winter, he can't resist it. He catches several colds every winter, which we can't handle. Does that have to do with the fact that our family eats vegetarian food?

Prof. Zhang: You see, whether a person is healthy or not cannot be measured by being fat or thin. First of all, people must establish a correct concept of health. The most fundamental health of a person is the health of the mind! The ancient Chinese pursued the "health of the mind and body", but nowadays people only focus on physical health, neglecting mental health. In fact, when people don't have a healthy mind, it is impossible for them to have a healthy body. If your child is in poor physical condition, and you claim it's because he eats too little meat, so he has low resistance, this makes no sense at all. It's a misunderstanding. Not all children who eat meat can resist colds. Nowadays, 80 – 90% of children eat meat, and you can see that a considerable number of children will get infected when the flu comes. You can do a statistical analysis and you will know the result. Not all of the children in hospital are vegetarians. Am I right? And the vast majority of them eat meat. The reason why you have this idea is that you care too much about your child. You mistakenly believe that "my child is eating less meat", but in fact, the opposite is true. Your child's thinness does not necessarily indicate that he is unhealthy. This involves congenital factors, related to your genetic makeup, as well as acquired factors, which should be combined with the congenital ones. You can't say that being thin is bad, and you should also say that being fat is not a sign of health. Take the basketball players in the NBA in the United States as an example. Those who run fast, jump high, and are agile are not fat, are they? You can rest assured that eating less meat will never be the cause of frequent colds. If that's the case, people in Lingshan should have caught more colds because all the staff of Lingshan are vegans, but the opposite is true.

A girl: Uncle Zhang, people shouldn't wantonly hunt and kill animals, nor should they take the lives of living beings. Then, since rats are pests, can people kill them? (Everyone burst into laughter).

Prof. Zhang: Someone mentioned this problem yesterday. It should be said that in the ecological balance, all living organisms form a system, and that within the system all living organisms are interdependent, with each link connected to another in a chain. So, you tell me, we humans consider rats to be pests. However, from the perspective of rats, are we humans

pests or beneficial insects? When we say that mice are pests, it is based on our own self-centered likes and dislikes, right? We say that other animals are pests, but conversely, are we pests or beneficial insects? Haven't we humans ruthlessly slaughtered and abused far too many innocent living beings? (Everyone laughed and clapped.) Therefore, we should establish the concepts of ecological balance and the equality of all living things. We must never place us humans in a superior, unique position to dominate the world. Let the ecology of the natural world achieve a natural balance. This is also a manifestation of conforming to the principle that "the law of Dao is naturalness".

The power to decide the life and death of living beings should be returned to the laws of nature. When the ecological balance is maintained, all living beings are restricted by certain laws and naturally form a "naturalness" state. Therefore, we should have the concept of "naturalness". When dinosaurs once dominated the earth, there were no human beings. Suppose there are as many dinosaurs as humans now and they are competing with humans for dominance on the earth. Of course, we would say that dinosaurs are pests, but dinosaurs would also say that we humans are pests. Dinosaurs would think that humans should be eliminated, and humans would say that dinosaurs should be eliminated! This human-centered concept is actually the selfish mind and distracting idea of the entire human race. The concept of ecological balance is to ensure that every living being has its own living environment and place. For example, humans live on land and fish live in the ocean. We cannot say that we should eliminate all the fish in the sea. Of course, fish will not eliminate humans. Even if they had the means to do so, the idea itself—that they would wipe out humans—is incorrect. Every species has its own living environment and position. When humans only followed this self-centered concept, Hitler inevitably thought that Jews were "pests", so he tried to kill Jews. The consequences of this concept are extremely cruel! This theory is the tyranny of the strong over the weak. Any person, as long as they are powerful, can establish such a theory or argument. If you have power, influence, and military force today, you can designate any person or species you don't like as a "pest". Then, one day when they have power, they can also designate you as a "pest". Regarding the question of "who is a pest", it depends on what criteria are used for judgment. From the perspective of universal life, our criteria for classifying pests are not very scientific. Why? Because the current concept of pests we have is based on a human-centered idea. Anything that harms humans is considered a pest; anything that is beneficial to humans is called a beneficial insect. So, it is precisely this kind of concept that has led to the ecological imbalance of our planet. Nowadays, people's wanton killing, hunting, felling and logging have not only damaged the ecological environment, but also accelerated the degradation of human nature and the decline of civilization. People classify rats as "pests" because rats eat human grains. Then, snakes don't eat human food. Why do people classify them as harmful species? People may say that snakes can bite people. However, snakes live in caves, yet people search for them, drag them out and take them to snake restaurants to eat them! Additionally, do fish bite people? Fish live in the ocean and should have nothing to do with people living on land. Why do humans still catch and eat them? (Everyone laughs.) Fish shouldn't be considered "pests", right? Therefore, our human concepts should be established on the basis of ecological balance.

Between animals and animals, and between animals and plants, there is also a chain where each link restricts the next. This should be formed naturally. You see, once there are cats, cats will eat rats. Right? Eating rats is the cat's heaven nature, and this is the mutual restraint within the ecosystem. However, we humans are not born to eat rats, nor are we born to eat meat. Nowadays, most people can't accept this view for the moment, because this view is "ahead of its time". When it comes to the view that humans are not born to eat meat,

people cannot accept it immediately. I think if you want to eat meat, just eat it, and there is no need to find some theories to justify it. Some people, after eating meat, would say, "They are naturally meant to be eaten by us! Otherwise, what are so many cows and sheep for?" In my opinion, this view is wrong. If cows and sheep are born to be eaten by you, then what are humans for? What are so many people produced in nature for? There is a story that when Shakyamuni Buddha was alive, his disciples wanted to take a bath, but there were insects in the bath pool. So, the disciples asked Shakyamuni Buddha, "What should we do now? If we don't remove these insects, we can't go in to take a bath, but removing the insects means killing living beings. What should we do?" Shakyamuni Buddha replied, "Are you going to take a bath or kill living beings? You need to make clear what your purpose is. If you want to take a bath, you can drain the water with insects in it and wash the insects away! Your purpose is to take a bath, not to kill living beings." You see, many insightful people donate their eyeballs or internal organs to humanity when they pass away. You cannot say that this is "murder". We must make this concept clear. We need to understand these concepts in terms of our motives and try our best to maintain ecological balance. Yesterday, someone also asked what to do if mosquitoes suck our blood. Under the condition of ecological balance, some insects are born to eat mosquitoes, and some birds also feed on them. However, because humans widely use pesticides, toxic chemicals, etc., we have "killed off" those insects and birds. In this way, mosquitoes multiply in large numbers without any restraint, which is unstoppable. When the ecological balance is established, those mosquitoes will be controlled within a certain range, and then the harm you suffer will also be relatively minimal. Moreover, as long as you use a mosquito net when you sleep, it will be fine if mosquitoes cannot fly in and bite you. Mosquitoes do not completely rely on sucking human blood to survive. Mosquitoes had already existed before humans appeared. What did they rely on for survival at that time? Therefore, the concept of ecological balance is to establish all living beings on the basis of equality with each other. Don't arbitrarily think that one species is good and keep it, while thinking that another species is bad and eliminate it. All living beings naturally formed in nature have the rationality of their existence. All things evolved in nature have the inevitability of their existence, and they should not endanger and even harm each other.

A girl: Uncle Zhang, please tell me, why do some people have smart brains, while others don't? (Everyone laughs)

Prof. Zhang: Why do some people have smart brains while others don't? From the perspective of "hardware", there isn't much difference between people's brains, but their "software" varies greatly. Some people's "software" has been heavily polluted while others' "software" has been lightly contaminated. Additionally, when it comes to developing the brain's functions, some people develop more of these functions, while others develop fewer. This is, of course, related to their innate "genetics", and also to their acquired efforts. Factors in various aspects all play a role. Therefore, this has resulted in our intelligence and ignorance being different. This in itself is a difference.

A lady: Mr. Zhang, nowadays people admire nature and the natural state of things (a state of being naturally so). What state do you think this natural state is?

Prof. Zhang: You first need to understand what naturalness is. As you see, Laozi said, "Man follows earth, earth follows heaven, heaven follows Dao, and the law of Dao is naturalness." What is "naturalness" then? Anything that is not artificially carved is naturalness, that is, a state that is not artificially caused or formed. For example, the Pacific Ocean was not formed by human excavation, was it? It was naturally formed. The Himalayas were not piled up by humans; instead, they were formed naturally. Another example is that the sun naturally emits light and generates heat, rather than being

commanded to do so. This is naturalness, a natural formation in a natural process. It is governed by various laws and is the natural outcome of these laws. Didn't you say just now it is "a state of being naturally so"? Why does Jiaolong Culture encourage people to return to naturalness? Because only by returning to naturalness can our survival be in the state of naturalness. Nowadays, we humans have done many unnatural things artificially, and as a result, the laws of nature retaliate against humans, making our human survival unnatural as well. For example, people cut down trees indiscriminately, which belongs to deliberate human behavior. Originally, forests grow naturally. A certain place is suitable for the growth of pine trees or various vegetation, which is naturally formed, but we humans have destroyed them artificially, which is unnatural. As a consequence, floods have been brought and people have been punished, so we humans have to conform to nature. In the past, some people said they wanted to "transform" nature, which itself was unnatural. We humans should "conform to nature" and replace their slogan of "Transform nature" with conforming to nature. For example, when the grass grows in spring and summer, we should follow this naturalness and water the grass to make it grow better. Right? We cannot say, "You want to grow, but I will deliberately stop you from growing." If we do this, it will be troublesome and violate the laws of nature. Here is another example. If you work during the day and sleep at night, you'll feel natural. If you must work at night, that's okay. It's not that you can't work at night, but if you work at night for a long time, it will disrupt your biological clock. It is because in the process of human evolution, humans themselves have evolved in an environment where there are days and nights alternating on the earth. Evening is the resting time. You see, it's not just humans who rest at night, and everything rests at night. In winter, some animals are even in hibernation. This is called "conforming to nature".

Mr. Chen: …Some people say the practice we engage in is a "possessed practice"... Yet I truly agree with what Teacher Zhang stated: Everyone shall cultivate their mind and nurture their nature, practice selfless dedication, overcome the self, do more good deeds and kind acts, and act for others rather than for oneself. If one can live by these principles, I believe no evil things shall invade their mind. This is my sincere conviction... I find many of the issues Teacher Zhang addressed today to be highly practical. No matter what we do, we must prioritize the cultivation of the mind. We must earnestly purify our minds and perfect our character. Therefore, I am deeply gratified by Teacher Zhang's presence this time, for I have been to Lingshan, and I have gained profound insights from that experience. Teacher Zhang often uses plain and accessible language to bring sudden clarity to our minds. Through this afternoon's forum and this morning's lecture, I believe everyone's understanding must have been greatly enhanced. I wonder if my understanding is correct? Please give me your guidance, Teacher Zhang.

Prof. Zhang: In the Shurangama Sutra, Shakyamuni Buddha talks about the fifty kinds of "yin demons" that appear in cultivation. If you shut your door tight, anyone outside can't come in. If you open the door by yourself, those demons and other evil spirits will take advantage of the situation and enter! This is the truth. So, you need to cultivate your heart, foster your nature, purify your mind and perfect your personality. If you can do so, you are fostering your own boundless righteous energy, and those deviant demons and external way practitioners dare not disturb and harm you. What are the deviant demons? They are just your own instincts, such as greedy desires, delusional thoughts, selfish minds and distracting ideas. All the deviant demons and external Way practitioners are caused by people's indulgence of their instincts as well as the expansion of their greedy desires, delusional thoughts, selfish minds and distracting ideas. When you purify your mind and perfect your personality, you make all your doors shut, thus preventing all demons and external Way practitioners from entering. If you can operate according to the requirements of Jiaolong

Culture, you will gain concentration power and not leave any loopholes for demons to take advantage of. If you keep thinking in your heart, "I must get something by practicing this gong-fa", and with this delusional thought in your mind, the "demons" will take advantage of it.

What you need to do is not to consider it. You first right your mind and make your intentions sincere; and then use the boundless righteous energy to suppress the evil energy. You need to operate according to the standards of purifying the mind, perfecting the personality and practicing selfless dedication put forward by Jiaolong Lingshan. Why do we have to talk about this repeatedly everywhere? This is the magic weapon to establish righteous energy, cultivate righteous energy, and get rid of evil demons. It is also the magic weapon to prevent interference from evil spirits. If you follow this right path with such righteous energy and righteous mindfulness, no matter what gong-fa you practice, those demons cannot interfere with you. The so-called gong-fa refers to the ways and methods of your cultivation. Why do they interfere with you? You see, Shakyamuni Buddha said that whenever a cultivating person produces any selfish mind, distracting idea, greedy desire or delusional thought during the process of Chan meditation, the corresponding "demon" will come to possess him or her. The condition for a "demon" to possess you is that you must first open a convenient door for it, otherwise no evil demon will be attracted and inserted. Your unpurified selfish minds, distracting ideas, greedy desires and delusional thoughts are themselves like unclosed doors. When you are not in cultivation, the "demons" cannot be summoned. Why? Because you haven't been able to communicate with them yet. It is similar to the phenomenon that if you don't call the devil, the devil is unrelated to you. Once you telephone him, the devil will say, "Why did you call me?" By doing so, you will naturally attract the devil. So, we have repeatedly emphasized the importance of following great Dao, rather than pursuing petty functions.

Jiaolong Lingshan doesn't encourage people to practice qigong, for we are afraid that people attend to the superficial and neglect the essentials. Lingshan has established a Dharma door to purify the mind and perfect the personality, and we call it the "selfless dedication gong". No matter what qigong you practice, when you don't practice the "selfless dedication gong", you won't have any function. Only when you reach the realm of selfless dedication will you be able to have functions. I have met many famous qigong masters who cannot even shake off their mentality of fame and fortune. They are always consciously or unconsciously showing that they can collect a lot of money by giving a class, or bragging about the high tuition or apprenticeship fees they charge. They are obviously walking an evil path! How can they not fall into the path of demons? They have already been stuck in a mud pit and cannot crawl out. How can it be possible for them to guide others to crawl out? You see, Shakyamuni Buddha preached the Dharma for more than forty years. Did he ever collect tuition fees from anyone? Did he ever ask for any discipleship fees from anyone? He just carried a bowl and begged from door to door, helping people to clear their confusions and find their correct way. What was his pursuit? His pursuit was to universally teach and take across the people all over the world. He never pursued personal fame and fortune. Had he pursued fame and fortune, he could have been a king and had everything. But he didn't even want to be a king. Right? He renounced everything but attained ultimate liberation, for he was walking on the right path.

Why do people need to establish the life of dedication? The reason is that when alive, everyone needs to dedicate themselves to others so as to have boundless righteous energy. Some old cadres asked me how they should cultivate themselves. I told them just to serve the people wholeheartedly. When you can truly serve the people wholeheartedly, isn't it dedication to others? This in itself is a form of practicing qigong, a form of cultivation and

refinement. Yesterday, someone asked me a question: How to cultivate Jiaolong Culture? I told them that when you produce any mind, have any idea, say any word or take any action, you must first consider it thus: Is this my selfish mind or distracting idea? Is this my greedy desire or delusional thought? If your minds and ideas are full of selfishness, you need to purify them yourself. Note that your daily life is precisely the Dao-place, and you need to cultivate yourself in your daily life, which is much faster than practicing qigong. For example, when you pick up something lost by someone else, do you keep it for yourself or return it to the owner? Can you understand this principle? When your selfishness is very heavy, you will keep it to yourself; if you have no selfishness, you will return it to its owner. When you want to overcome your ego, you won't take it; when you don't want to overcome your ego, you want to take it away. Jiaolong Culture advocates the life of dedication and requires people to overcome the self in producing every mind and moving every idea. This is exactly cultivation; this is exactly refinement. When you follow this right path, no demon can interfere with you. It's not those demons that come to disturb you, but you come to drive them away.

Therefore, everyone must understand this truth and uphold righteous energy. We should advocate the life of dedication, purify our minds, and perfect our personalities. Do not care about what others say—if you walk upright and act with integrity, there is no need to fear when others falsely accuse you of being crooked or evil! You must have a clear criterion for judgment. What is the correct path, and what is the evil path? To put it simply, here is a key standard I will tell you: Whatever is for others, for everyone, and for society is the correct path; whatever is for oneself, to satisfy one's own greedy desires and selfish thoughts, is the evil path. Put this into practice! When encountering things, measure them against this standard; when thoughts arise, guide your actions and practice with this concept, and you will naturally walk the correct path. If you have been on the evil path before, it does not matter. Correct yourself immediately and return to the correct path.

A lady: One is extraterrestrials, and the other is UFOs. Newspapers have reported such an incident: During World War I, a passenger plane disappeared and was not seen for many years, but finally returned.

Prof. Zhang: You see, as we've discussed, energy can be converted into matter and matter into energy. What you mentioned is similar to the principle we use to explain UFOs. Such conversion is entirely possible.

The lady: The faces of the people on that plane have not changed, and the crew and passengers at that time have all returned. Compared to their peers, they are much younger. How do you explain this?

Prof. Zhang: This happening can also be explained through the theory of relativity, right? This event reveals the different states and attributes of different worlds, which are all real. Why do we put forward the matter world, the energy world and the information world? It is to study the internal laws of different worlds.

The lady: Having been flying in the air for decades, wouldn't that airliner have run out of fuel? How could it still fly back?

Prof. Zhang: No, it hadn't. You don't understand it yet; it hadn't been flying in the air. You don't know it.

The lady: Is it the same as a stealth plane, right?

Prof. Zhang: No, it isn't. That aircraft was transformed into other states, including energy state or information state, and then converted from the states of energy and information back into the matter state. You see, as its information structure remains unchanged, it has transformed back. It had not been in a state of constant flight.

The lady: People often talk about the matter of "time-space tunnel". Can everyone

travel through a time-space tunnel?

Prof. Zhang: From the perspective of Jiaolong Culture, the "time-space tunnel" refers to the transformation between different worlds. To put it in a more vivid way, it is a "tunnel" for mutual transformation. This is a metaphor: like a cave—passing through it leads to another world. That is to undergo a transformation. When you understand the mutual conversion between the three world levels, all problems will be resolved…

Mr. Shi: … I went to Lingshan relatively earlier. I think Jiaolong Culture is very good. My wish is to introduce Jiaolong Culture to the people of all ethnic groups in Xinjiang as early as possible. Through everyone's concerted efforts, this beautiful wish finally came true before this year's Spring Festival: Teacher Zhang has come to our Xinjiang! Since Teacher Zhang arrived in Urumqi, he has held various report meetings and discussion forums multiple times over the past four days. These events have generated an extremely positive response and received widespread praise and a warm welcome from people from all walks of life. Everyone spoke highly of Teacher Zhang's speeches, reports and talks. Some practitioners who have practiced qigong for many years said excitedly that this time Teacher Zhang's visit to Xinjiang has cleared the confusing fog covering our qigong community. It is really so. The arrival of Teacher Zhang has fundamentally solved the following problems that qigong practitioners have been thinking hard for many years: What is the highest realm of self-perfection and cultivation? How can qigong practitioners attain the highest realm through cultivation? What is the right path? What is the deviant path? Due to the fact that too many people do not understand these problems, they often engage in blind practice and cultivation. What's worse, some people even deviate from the main road and embark on evil paths, and they deceive others and harm themselves, causing significant harm to society. Over the years, I have felt deeply about these problems. … As we all know, it is impossible for Teacher Zhang to stay in Xinjiang for a long time. He'll leave in a few days. But the spirit of Jiaolong Culture shall stay in Xinjiang and shall remain in our hearts! (Applause)

Self-Perfection in Practice

—Summary of the Speech at the Report Meeting in Urumqi, Xinjiang

A lot of people have asked me to say something about qigong. I think since I haven't practiced any qigong before, I don't feel qualified to talk about qigong issues. However, for the sake of research and discussion, as well as the involvement of Jiaolong Culture in qigong, I can only elaborate on it from the perspective of philosophical principle.

Now that most people present here today are qigong practitioners, I will take this opportunity to talk about the problems raised and share my views on these issues with everyone about the practice of qigong. The first question is how people should view qigong. Qigong is regarded as a nationwide physical fitness exercise, which is a level. In addition, qigong can be used as a means to eliminate and recover from diseases. Strengthening the body and eliminating diseases are two different concepts. When people practice qigong without being ill, at this time, practicing qigong falls into the category of preventing diseases and strengthening the body. When people who are ill practice qigong to recover from the disease, this belongs to another level. Additionally, there are still people who practice qigong to prolong life, which is a third level. These levels all involve your body, which is what we

call “hardware” in Jiaolong Culture. The body is “hardware”, not “software”. There is a deeper level, which also involves practicing “software”, which is what our traditional culture refers to as cultivating the mind. When the ancients talked about “cultivating the mind and fostering the nature” and “manifesting the mind and seeing the nature”, they were discussing how to temper and refine “software”. Some people regard it as an object of research, while others regard it as a deep-level law to understand, and even treat it as a bridge for the transformation of states and attributes at different levels. Everyone here is included in these types.

Then, a question needs to be raised here: How do we view the practice of qigong? Firstly, we should have a clear understanding in the mind. Without a clear understanding, our perception of qigong will be blind. The large-scale emergence of qigong has only occurred in recent years. In the past, most people had never heard of or come into contact with qigong. Therefore, qigong gives people a sense of novelty. Coupled with various reasons, the practice of qigong has become popular, almost like a movement. Qigong has played an inspiring role in promoting human understanding and enhancing our research on laws at different levels. The emergence of qigong and special functions has not only promoted the research in human body science and human-heaven science, but also deepened human understanding and broadened human horizons. Qigong is both a new thing and a very ancient practice. In today’s era of advanced science, the reappearance of the qigong phenomenon can be regarded as a new thing. From the perspective of the development process of qigong’s connotation, it contains very ancient elements. The emergence of ancient things in a new era is about bringing forth the new through the old. Indeed, the “bringing forth the new through the old” of qigong has had a great impact on various fields such as natural science and philosophy.

In the past few days, I have met some people who have many vague understandings about qigong. The vague understandings of some people are particularly protruding. To what extent are their vague understandings protruding? Their vague understandings are so protruding that if their misunderstandings are not cleared up immediately, they will be led to the negative effects brought about by practicing qigong, which is inconsistent with their original intentions when they started practicing qigong. Some people had very good effects at the beginning of their practice. Through practicing qigong, their illnesses disappeared and their physical conditions were significantly improved. However, when they continued to practice, the effects brought by practicing qigong not only did not improve further, but instead caused some physical problems or other issues. In the terminology of qigong, these people have deviated in their practice of qigong. I have also met some people who have deviated in their qigong practice. There are also some people who, although they have not deviated, have their qigong practice in a stagnant state, which is a very common phenomenon nowadays. When the practice of qigong reaches this stage, it indicates that the qigong practice has reached the extreme of this level and is on the verge of another realm. In other words, it is time for qigong practitioners to face a new turning point.

This indicates that we need to re-understand qigong and approach it with a new mindset. By “re-understand”, I mean deepening our previous understanding. In terms of Jiaolong Culture, it is to shift qigong from the “hardware” level to the “software” level. When people practice qigong to a certain extent, if they don’t practice the “software” aspect, the effects generated by qigong practice will not be obvious. Then, during the process of practicing qigong, the new turning point is to regard it as a tool, method and means for the ordering of the “software”. From this perspective, the stagnant state that people reach during the qigong practice can be improved suddenly, which also creates a vast and promising space for the qigong undertaking.

To elevate qigong from practicing “hardware” to practicing “software”, in the words of

Daoism, is to elevate it from cultivating the destiny to cultivating the nature, and in Buddhist terms, it is called "pointing directly to the human mind" and "manifesting the mind and seeing the nature". These issues also represent the processes and levels that the ancients went through in their qigong practice, and this is what we call the realm. This is to solve the problems in your qigong practice from a theoretical perspective. Once you solve the problem of your understanding, it is equivalent to providing you with correct guidance and positive intentions. If the guiding intentions and ideas are incorrect, qigong practitioners are prone to deviation; moreover, such deviation, stemming from both faulty guidance and misguided intention, often remains imperceptible to the practitioners themselves. Without correct understanding to guide your practice, to put it bluntly, you are just practicing blindly. After practicing for a long time, you will not only fail to get positive effects but also experience negative ones. Before I came to Xinjiang, a young man who practiced qigong came to see me. He had deviated from the correct path to a very serious extent. He was talking nonsense uncontrollably and couldn't control his words and deeds. He looked really pitiful. But what did his involuntary words reveal? They revealed that his original guiding ideology and understanding of qigong were incorrect. For example, he wrote to me saying, "Teacher Zhang, I have developed some functions through qigong practice. If you give me 100 yuan a month, I can treat people's illnesses and teach qigong in Lingshan. My functions have enabled me to see the 'national spirit'." He repeated these words, and just these few sentences exposed his entire ideological realm and the incorrect purpose of his original qigong practice. When he started practicing qigong, he didn't have the right concepts and intentions. He carried a kind of "evil thought" and regarded qigong practice as a means to get rich. This might have been influenced by some qigong masters who were greedy for money and sought profit. Seeing that some qigong masters became wealthy through qigong, he also started practicing with this "evil thought" in mind. He thought that by practicing qigong, he should develop functions, and once he had those functions, he could earn money and become famous. Under the guidance of such an intention, he deviated from the right path and entered "the demonic state". He could no longer control himself, but he still revealed his understanding of qigong practice at that time. Due to his incorrect guiding ideology, he was led astray in his practice and thus fell into the demonic state. Where are the demons? Demons are in your own mind. If you have right understanding and mentality, you are on the correct way. The more you practice qigong, the higher your realm will be. If your understanding is incorrect, it's equivalent to the guide leading you in the wrong direction. This is like you straying onto the evil path, which is also called "entering the demonic state". The Bull Demon King and White Bone Demon in the novel, as well as other genies and monsters, are all vivid metaphors that represent incorrect guidance of concepts and intentions. These ugly images are used to represent the horror and disgust of incorrect ideas. The demons and devils are all in the hearts of each of us. Our greedy desires, delusional thoughts, selfish minds and distracting ideas are precisely various demons and devils. Look, the purpose of this young man practicing qigong is to develop some special abilities, stand out from the crowd and earn more money outside. Since he went into the demonic state, his mental state has been abnormal, often talking nonsense. It's really pitiful. Without proper guidance, he practiced blindly, which led to his mental confusion. Although many people have deviations in their qigong practice and the specific situations vary, the fundamental reasons are similar. Their fundamental problem lies in the fact that they only focus on cultivating their "hardware" (the body) but not their "software" (the mind). Once they have gone astray and entered the demonic state to such an extent, it will be difficult for them to carry out the treatment. Later, we repeatedly explained to him the principle that when practicing qigong, one must cultivate the mind. However, when he was sober for a while, he

realized that he was wrong. But when he was muddled at other times, he said that he wanted to use qigong to make money. Don't you think this is contradictory?

It is already clear that when ordered signals were input into his "software", he could recognize his past erroneous thoughts, yet he relapsed after some time. Is this not precisely the struggle between righteousness and evil! It depends on who ultimately defeats whom. For those who have deviated in practicing qigong, it is necessary to operate slowly in order to reverse their demonic thoughts. Everyone should pay attention to this fact: A person who does not practice qigong is, on the contrary, less likely to become possessed by demons, or deviate and enter the demonic state. Some people have asked me why those who practice qigong are more prone to deviation and being "possessed by demons". This is because when practicing qigong with intent, it is a form of communication externally; internally, it is a form of conscious information feedback to one's own "software". In terms of communication, the kind of intent you have determines the kind of information you communicate, which is somewhat similar to tuning a radio. I often tell everyone that once your heart turns evil, evil will intervene; once your heart becomes righteous, demons won't dare to interfere with you. Internally speaking, being guided by the intents of greedy desires, delusional thoughts, selfish minds and distracting ideas will directly disrupt the orderliness of your "software", thus directly causing "demonic obstacles".

Speaking from another angle, when you want to reach a higher level by perfecting your personality and purifying your mind, you will find that the more you purify your mind and perfect your personality, the more mistakes you feel you have, and the bigger the mistakes become. As you climb each step and ascend each realm, it feels harder and more hopeless, making you realize that all previous words and actions were wrong. In fact, you may have made great strides forward, but you just didn't feel it! This is a very critical and dangerous stage for you, where it is not easy to make progress and even more difficult to regress. Any carelessness at this stage can lead you to deviation in your practice. Because a wrong thought can bring fatal disturbance to our already ordered and adjusted "software", which can cause our understanding to slide down thousands of miles. This is a potential danger that we need to be aware of. If you don't consciously operate to cultivate your mind and temper your nature, you certainly won't meet with such dangers. On the path of cultivating the mind, fostering the nature or practicing qigong, especially for those who consciously practice, any distracting idea can cause significant changes in your "software". This is like the sudden change of the "equivalence point" in titration in chemistry. In the beginning, no matter how many drops there are, they make no difference. However, when it comes to the equivalence point, even a half drop can result in a sudden change in quantity. Why am I talking about this issue? The reason is that now there are many qigong practitioners who merely practice qigong but don't know the laws of qigong. At this moment, to rectify one's thoughts, purify one's minds, and embrace selflessness and desirelessness are the crucial and correct guidance. Why was it that in the past, when masters transmitted cultivation methods, whether Daoist Gong or Buddhist Gong, the higher the level of spiritual refinement practitioners reached, the more they needed guidance from their masters? Otherwise, they would easily go astray and fall into demonic states. In the past few days, I have seen many people who are mentally abnormal. This is clearly a sign of deviation (from proper practice). If not guided correctly, these people will have serious consequences. In the words of our Jiaolong Culture, these people's "software" has begun to be disordered. When people's "software" is disordered, they will show different symptoms. Human "software" is all-round, self-supporting and self-sufficient, and it can differentiate into another set of additional "software", which is very dangerous. With the disordered "software", some people may exhibit symptoms such as delirium, loss of control, nonsense in their mouths, random

thoughts, and abnormal behaviors. What is the root cause of these abnormal phenomena? What is the fundamental problem? Their understanding has not kept pace, for they lack proper conceptual guidance, and their purpose for practicing qigong is unclear. Therefore, from the moment they begin to practice qigong, the incorrect distracting ideas and intentions they input into their "software" end up residing there. When these distracting ideas operate to a certain stage, they become obstacles. Some people say, "I was doing well when I first started practicing qigong, but things went wrong as I kept practicing." This is because the programs on the software had not yet operated to that stage initially. Some people say that at the beginning, the effect of their practice was very obvious, but later it became less obvious. This is a bit like the water stored in a reservoir. It is the water you accumulate, and after it flows for a while, it becomes water without a source. This is because at the beginning, under the guidance of that kind of understanding, you can still adapt, but if you continue to practice, the requirements for intentions and understanding at the new level will be different. And when your intentions and understanding are still in the previous level and state, you naturally cannot keep up. So, if your understanding cannot keep up, your cultivation is like water without a source. In this situation, you are unable to make much progress in cultivation and may even deviate. This phenomenon of deviation or stagnation conforms to the general laws of practicing qigong. At this stage, you must shift from practicing your "hardware" to cultivating your "software", which is a turning point that is of vital importance!

At this turning point, you only need to ensure that you have a good mentality, a righteous mind and righteous intentions. You don't need to complicate this process. When I say "a righteous mind" here, I mean having a correct understanding. As long as your understanding is correct, no matter what qigong method you practice, you won't deviate. The other night, I explained to everyone that once your mind turns evil, demons will come and invade to disturb you. However, the moment your mind becomes righteous, your vast righteous energy naturally arises, and evil spirits will not interfere. Therefore, a single wrong thought can lead to grave consequences. One must remain vigilant at all times. This is precisely why Buddhadharma teaches that "the ten Dharma realms are created by a single mind"—a proposition of profound truth. The concepts of cultivating the mind, tempering the nature, fostering the nature and seeing the nature that the ancients referred to are all operations on a person's "software". This kind of cultivation and operation has a clear purpose, starting from the goal of purifying the mind, perfecting the personality, sublimating the realm, and enhancing wisdom. Some people always like to flaunt themselves, saying that their dissemination of qigong knowledge is to save all people in the world, and some qigong masters even claim to have a more ambitious goal than this. Since you want to save all people in the world, why do you raise the fee for your lectures to dozens of yuan per session? And why do you charge so much apprenticeship fee to your students? These "masters" have reduced what should be a good qigong undertaking to a career that only focuses on making money, and have spent all their thoughts and energies seeking fame and fortune. How can such behavior be called cultivation? Under the guidance of this thought, when they produce any mind and have any idea, they introduce these thoughts and intentions of seeking fame and fortune into their own energy fields and information fields. The first to be affected is themselves. Furthermore, during the process of their disseminating qigong knowledge, this disordered energy field and information field become intentionally or unintentionally mixed in. After being spread, these incorrect concepts will still influence others. Therefore, a qigong master, especially a great qigong master who teaches and transmits qigong, must attach greater importance to their responsibilities and loads, enhance the cultivation and refinement of their own mind-nature, and never dare to mislead others as well as themselves!

Shift the focus from body cultivation to mind refinement. How to refine the mind?

Mind refinement means eliminating and purging one's selfish minds, distracting ideas, greedy desires, and delusional thoughts. Only in this way can a cultivator's cultivation power advance by leaps and bounds, soaring straight from a lower level to a higher one. Everyone who practices qigong should reflect on the following questions: How much effort have you put into your qigong practice? Have your selfish minds, distracting ideas, greedy desires and delusional thoughts decreased? Have they been eliminated? I believe that when each of you examines your conscience, you will find the answers. Do you possess the spirit and psychological state of serving the people wholeheartedly? Is your mentality balanced? When others get promoted and become wealthy, what kind of feelings do you have in your mind? When you see others suffering from disasters or being victimized, what kind of emotions do you feel? After you have practiced qigong, have your attitudes and understandings towards these issues improved? Have your mind-nature and cultivation been enhanced?

From these self-cultivation processes, we need to understand the essential issues of cultivation and refinement. Of course, when realizing the essence of the problem, you should quickly turn from cultivating the "hardware" to how to cultivate the "software", so that your greedy desires, delusional thoughts, selfish minds and distracting ideas can be reduced day by day, while your dedicated life can be established day by day. We keep expounding on the life of dedication, so that you may gain a deeper understanding of its profound significance. From comprehension to practice, you shall make dedication the essence of your life and bring your "software" into orderly operation. In this way, you will attain the manifestation of your original nature, the perfection of Dao, virtue and wisdom, thus fulfilling the original efficacy that qigong ought to possess, and accomplishing its true historical mission. If qigong can really have such social effects, it will become the treasure of mankind. As we said last time, the greatest project of mankind is how to perfect our "software", to purify our minds, to perfect our personality, to sublimate our realm, and to increase our wisdom. This is the greatest project of mankind. If there were an apparatus or method that could overcome human greedy desires, delusional thoughts, selfish minds and distracting ideas, and achieve purification of the mind and perfection of personality, it would be more valuable than anything else.

Nowadays, there is still a terrifying kind of man-made barrier. Some people use a threatening and frightening tone to warn others, causing psychological fear to others. Many people also ask me this kind of question, and I advise them not to be afraid, "You just need to purify your mind and order your 'software'. As long as you have a righteous heart, you will produce righteous energy, and this righteous heart can suppress a hundred evil spirits. You don't have to worry or fear." Mengzi once said, "I'm good at cultivating my own tremendous qi of righteousness." This "tremendous qi of righteousness" fills everywhere between heaven and earth. How can those with witchcraft and petty Dao contend against people with tremendous qi of righteousness? The key is that you must establish your own righteous energy, purify your mind and perfect your personality. With correct operation and correct guidance, those internal and external bad information and interference cannot be generated or imported. If we fail to rectify our own conduct and purify our minds, we will only open the door to both internal and external demons, inviting them to wreak havoc. We should treat some qigong practitioners who have gone astray with goodwill, care for them, and guide them correctly, so their deviations can gradually be corrected. For those who fall into the confusing fog because of their ignorance, we should also treat them kindly, as the fog stems from their ignorance. We should not despise and abandon those who are in the confusing fog because of their stupidity and ignorance but instead sympathize with their ignorance, skillfully enlighten them, and offer kind assistance. Once, a qigong master came

to Jiaolong Lingshan, and I told him not to be too greedy or to overcharge others, but to learn from the personality of Shakyamuni Buddha. However, the master not only did not understand my advice, but also scolded me at the conference afterwards: "That Teacher Zhang from Jiaolong Lingshan is the most, most incapable person." Later someone else told me the matter, and I think what that qigong master said was true. I am really incapable. In his eyes, "You are not only incapable of making money, but you are also jealous of others who charge high fees." Isn't this that I am incapable? He feels sorry for me, and I feel sorry for him, forming a contrast in understanding.

Some people who practice qigong, after experiencing deviations in their practice, dare not correct these deviations because there are all kinds of people influencing them, giving the practice of qigong a somewhat cult-like atmosphere, which is truly hard to understand. Thus, the qigong community needs to cultivate a wholesome atmosphere by genuinely focusing on people's mental and physical well-being, thereby benefiting human society.

It's a very simple statement: Shut down your "heretical ways". Close these heretical ways tightly. In this way, the external heretical winds, that is, evil knowledge and views, won't be able to blow in. A person without greedy desires, delusional thoughts, selfish minds and distracting ideas has no concerns in this regard at all. If you don't have distracting ideas, how can those demons penetrate into your body? How can they control you? It's not their witchcraft and crooked ways that interfere with you, but your own evil thoughts and selfish intentions that manipulate you. In Buddhadharma, the "eightfold right path" is expounded: right view, right thinking, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. The "eightfold right path" is used to rectify one's own body, speech, and mind. Once one's body, speech, and mind are in the right state, where can evil demons enter? And where can they arise from? Therefore, we must first rectify our own mind and then eliminate our own internal demons. In this way, external demons will crumble on their own without being attacked and disperse without being confronted. We need to use the "eightfold right path" to rectify the evils in our body, speech, and mind, to correct the demons of our greedy desires, and to rectify the monsters of our selfish thoughts, so that we can achieve the realm of no competition, no greediness, no self and no desire, where all sorts of demons, devils, monsters and strange things will cease to exist. What we need to do now is to deepen our understanding and apply all cultivation methods to the operation of making our "software" ordered, and to the purification and perfection of our mind and personality. By tempering our minds, and defeating our selfish minds, distracting ideas, greedy desires and delusional thoughts, we can eliminate all these evil demons. With these evils and demons eliminated, your illnesses will also be eliminated, your body will naturally recover, and your "software" will become orderly. In short, your mind and body will be healthy.

Some people may not understand or agree with what I have said for the time being, but it doesn't matter. You will gradually understand and recognize it as you listen. Sometimes, the transformation of mentality and concepts is painful, and it is even more difficult to understand and implement them. However, to some people, it seems not so. Laozi said, "When hearing of Dao, people of upper root practice it diligently." Indeed, cultivating oneself and overcoming oneself will inevitably bring pain, but we need to pave the way for non-pain by fighting against the painful self. How can it not be painful to create demonic obstacles (greedy minds, distracting ideas, selfish desires and delusional thoughts) for oneself, and then clear these demonic obstacles on one's own? It's a good thing to feel pain in cultivation and tempering, and it means you are fighting against yourself and making progress. In fact, the most painful thing is that you don't feel any pain or suffering in cultivation and refinement. Those who cannot consciously overcome themselves will suffer for life. I often hear some practitioners say, "I have no self to defeat anymore". That is, they

no longer have greedy desires, delusional thoughts, selfish minds and distracting ideas. Don't think that you have already been well-trained in cultivation, and don't think that you are perfect. As long as you have such an idea, it already shows that your cultivation is not perfect, which means that you need to overcome your ego even more. Generally speaking, at the beginning, such people cannot realize that such thoughts are also their selfish minds and distracting ideas. But, in the process of purifying their minds and perfecting their personalities, they will gradually discover these thoughts are mistaken, "Oh! I'm wrong!"

You see, many people at yesterday's meeting talked about their feelings after deepening their understanding, which were really touching. Through the elevation of their own realm, some people now clearly recognize the mistakes they failed to perceive in the past. For example, how do you view the waste of water? Whether you are wasting water depends on what perspective you are looking at it from. You may think that since you have already paid for the water bill out of your own pocket, how much water you use depends on you. From this perspective, even if you deliberately let the tap water flow run to waste in a fit of pique, you will not realize that this is a waste; at most, you will think that you have wasted some money. However, if you look at this matter from the perspective of a cultivator, doing so is also considered as a waste of water. As we all know, among the "Fourteen Principles" put forward by Lingshan for sweeping away mistakes and purifying the mind, there is one rule called "extravagance and waste". According to the standards of the "Fourteen Principles", the water in nature should not be wasted, and neither should anything "given by heaven", that is, natural resources. People should never extravagantly waste precious resources. Wasting and wantonly destroying resources are manifestations of an unpurified mind. It should be recognized that all natural things formed by nature that are beneficial to our own survival are "things given by heaven". From an overall perspective, the natural environment we live in can be called "heaven-bestowed things", and everything within this environment falls into the category of "heaven-bestowed things". These natural resources, namely, "things given by heaven", mustn't be wasted or ruined wantonly. If you squander any of the natural things, you will be at fault. There used to be a saying, "Corruption and waste are extremely serious crimes!" Indeed, we should view it in this way. Many people say that it is only after learning Jiaolong Culture that they have realized the mistakes they had never realized at all before. Whether you are at fault or not depends on what standards you use to measure your behavior. If you do not consider wasting water wrong, or do not realize it is wrong at all, this is the result of your judgment from the perspective of commodity exchange. However, if you look at it from the perspective of the relationship between resources, ecology and human beings, or from the perspective of a cultivator, then you will realize that wasting water itself is a mistake.

People who come to Jiaolong Lingshan are always required to sweep away their mistakes and purify themselves according to the "Fourteen Principles", but there are still some people who don't think they have any mistakes. A person who came to Lingshan asked, "Do I still have any mistakes?" I replied, "Just from the words you spoke, I know your mistake is quite serious. If you really had no mistakes, how could you say such a thing? Your very words are proof of your mistake." You claim you have no mistakes—but against what standard are you measuring yourself? I'd say: if measured by the standard of a wolf, you might indeed have no mistakes. After all, you haven't eaten anyone, have you? If measured by the standard of a citizen, we can only say you "might" have no mistakes either. Judged by the standard of a citizen, as long as you abide by the Constitution, the Criminal Law, and the rules and regulations for citizens, you are a good citizen. However, the standards for measuring a Party member are different from those for measuring an ordinary citizen. Citizens are not required to serve the people heart and soul, nor are they required to possess

communist ideals. But as a Party member, if you do not believe in communism or serve the people wholeheartedly, is this a mistake? Therefore, whether you have made mistakes depends on the perspective from which you view it. If you are a disciple of Shakyamuni Buddha, you must at least observe the "five precepts" (i.e., no killing, no stealing, no sexual intercourse, no lying, and no alcohol). How can you be considered a Buddhist disciple without observing the "five precepts"? Take drinking alcohol for example. What is wrong with citizens drinking alcohol? There is no law prohibiting citizens from drinking alcohol, nor is there any law banning Party members from doing so. Different people have different codes of conduct. Then as a Buddhist believer, as a disciple of Buddha Shakyamuni, you must obey the Buddhist precepts. If you don't believe in Buddhism, no one forces you to believe in it, because the national constitution stipulates freedom of religious belief. However, since you are willing to believe in Buddhism and wish to be a disciple of the Buddha, you must abide by the Buddhist rules and act in accordance with the Buddhist norms. Are you still saying that drinking alcohol is not a big mistake? It is said that Arhats are so kind and compassionate that they don't wear shoes. Why? The reason is that they think they will kill more living beings when walking with shoes on. If you tell citizens that wearing shoes is a fault, they will surely laugh at you, won't they? If you are a Buddha or a Bodhisattva, yet you do not strive to enlighten others even though you have attained enlightenment yourself, this is also a fault. It is because enlightening oneself and others is the attribute they must have in their levels. Different levels have different requirements of conduct. The higher one's realm, the stricter the requirements and the higher the standards—and correspondingly, the more valuable and meaningful the state and attributes one embodies. Therefore, we must understand that the purpose of practicing qigong is to elevate your level and realm through tempering your nature and cultivating your mind, advancing step by step. In this way, the more you practice, the purer your mind and nature will become, and the deeper your understanding will grow. Persist in such practice until you reach a high level and realm where your original nature is revealed, and you will manifest the mind and see the nature. This will be your greatest gain.

So, when we practice qigong nowadays, the first requirement is to purify our minds. After that, we need to cultivate ourselves to wholeheartedly serve others but not ourselves, serve the public but not ourselves, and serve society but not ourselves. If you can reach such a height in practicing qigong, your mind will be purified and your personality will be perfected. Let's think about it ourselves. I'm afraid we haven't reached such a high level and realm of practice yet! We haven't developed this "function" of selfless dedication yet, have we? If we haven't reached this level and realm yet, we still need to work hard in our cultivation and refinement. Some people once asked me what gong is practiced at Jiaolong Lingshan? I said that people at Jiaolong Lingshan practice the "selfless dedication gong". As a matter of fact, if you only cultivate the "selfless dedication gong", and train yourself to the point where the spirit, understanding and state of selfless dedication flow forth naturally, you will then have "functions". Otherwise, you can only be like Great Sage Sun, who possesses supernatural powers such as the seventy-two transformations and the somersault cloud that covers 108,000 li. Those are merely trivial skills and tricks! You see, in Journey to the West, even though the Great Sage Sun has cultivated so many functions (spiritual abilities), he fails to cultivate the function of selfless dedication. Thus, he acts evilly and commits all manner of wrongs, and is therefore called the "demon monkey", for he is still a demon after all! There is also one practitioner called the Bull Demon King. Why is he called the Bull Demon King? Because the Bull Demon King keeps indulging in his greedy desires and delusional thoughts, and inflating his selfish minds and distracting ideas. You see, that Bull Demon King just insists on trying to eat Tang Sanzang's flesh. He neither cultivates himself nor

combats his selfish desires, but mistakenly believes that eating a piece of Tang Sanzang's flesh can make him attain proper fruition. True fruition can only be attained through one's own diligent cultivation and strenuous practice, not through supernatural powers and functions, nor through the manipulation of external "hardware". Yet the Bull Demon King is possessed by delusion, and thus he lacks such understanding and wisdom. He does not seek within himself, but only seeks from others without. In the end, the more greedy and angry he grows, the more stupid he becomes; conversely, the more stupid he is, the more greedy and angry he turns. This forms a vicious cycle, plunging him into the bottomless abyss of suffering!

From the example of the Bull Demon King, we can see that ignorance is a form of wretchedness. He also desires to attain proper fruition and does not wish to be a demon king, yet due to ignorance, he fails to realize that eating Tang Sanzang's flesh is a manifestation of the "demon" of greedy desire. Trying to wash mud with mud—this is his ignorance, and also his greatest wretchedness! He is possessed so deeply that he does not know how to get rid of his demonic minds and demonic ideas through cultivation and tempering. People's greedy desires and selfish ideas are as stubborn as cattle, and also as obstinate as the cattle nature. In other words, people's greedy desires, delusional thoughts, selfish minds and distracting ideas are difficult to overcome. If you do not purify your mind, perfect your personality, and fight against your ego, you will never have the spirit of dedication, nor will you wholeheartedly serve the people, nor will you dedicate yourself to everyone and society. So the Bull Demon King, in Wu Cheng'en's novel, is a typical example of stubbornness. Having been tempered in the Alchemy Furnace and imprisoned under the Wuxing Mountain for 500 years, Great Sage Sun comes to realize his mistakes and understand that he can never attain proper fruition merely by relying on his seventy-two transformations and the ability to somersault 108,000 li. Later, he follows Tang Sanzang on his pilgrimage to the West to fetch the sutras, subduing both internal and external demons, taming his monkey-like restless mind and subduing his horse-like galloping thoughts. In the end, he conquers himself and becomes a model of turning from evil to good.

It is written in the novel that during their journey to the west, the master and his three disciples experienced a total of 81 difficulties, and encountered many demons and evil spirits along the way. What are those demons and evil spirits? These demons and evil spirits are the demonic obstacles in the hearts of the master and his disciples, and actually the external manifestations of the demons of their greedy desires, delusional thoughts, selfish minds and distracting ideas. You see, Tang Sanzang has far fewer demonic obstacles. Though offered the throne and the position of a fù mǎ (son-in-law of the emperor), he remains unwavering amid all threats and temptations. This is what is called "producing no mind when facing external states". He desires not the throne, craves not beautiful women, and has no intention of being a royal son-in-law. He fears no hardships and perils, clings to no glory and wealth, and nothing can shake his vow to fetch the sutras from the Western Heaven—this is true inner concentration. Why does he fetch the sutras? Does he seek to become an abbot? Or an elder? Does he have any selfish motives? No! He has no such thoughts at all! He has only one aspiration: to bring back the true sutras and deliver the sentient beings of the East. Everything Tang Sanzang does is not for his own benefit, but for the good of others, the public and society. Tang Sanzang is full of righteous qi, and has no distracting ideas at all. He has already had his mind purified, his personality perfected and his realm sublimated, so he becomes a Buddha when reaching Leiyin Temple. Tang Sanzang is simple by nature with the naturally manifested original nature, so he has few distracting ideas, and can easily defeat his ego. However, Great Sage Sun (Enlightening emptiness) is different. He needs various "states" to make himself enlightened and know what is right and what is wrong, or

what is upright and what is deviant. Besides, he also needs to understand how to overcome his greedy desires, delusional thoughts, selfish minds and distracting ideas. In the struggle with various demons and evil spirits, and in various grinding tests, he has "awakened to true emptiness". Finally, he overcomes various demonic obstacles of his mind and body. Due to his victory over the self, he has been revered as "Fighting and Winning Buddha". The Fighting and Winning Buddha does not refer to defeating external demons, but to conquering internal demons. Great Sage Sun is filled with suffering during the struggle against his self. All kinds of "demons and evil spirits" emerge endlessly, which are difficult to contain. Meanwhile, his mind is as restless as a monkey and his wandering thoughts as fleeting as a horse, which are beyond his control and restraint. Thus, demonic obstacles appear one after another, making his battle extremely difficult. How could he not suffer? However, Great Sage Sun finally conquers his ego and finds a path free from suffering amid suffering, and this is something we should learn from him. If you practice qigong to pursue functions, you are creating demonic obstacles for yourself. Great Sage Sun possesses no small functions, yet he fails to restrain his greedy desires and delusional thoughts. His ability to leap 108,000-li in a single somersault and his seventy-two transformations do not make his mind purified, and his personality still remains unperfected. This is a mistake in direction. If you fall into this type, you must quickly reverse your course and embark on spiritual practice from the very root.

Then there is Zhu Bajie, the qigong practitioner, who represents those born with intense greed and low wisdom. Such people must start with observing precepts, practicing the Eight Precepts to curb their habits of killing, stealing, sexual misconduct, lying, drinking, as well as greedily indulging in eating, sleeping and merry-making. Strict adherence to these Eight Precepts can eliminate people's greedy desires, delusional thoughts, selfish minds and distracting ideas. However, for Zhu Bajie and those he represents, it is extremely not easy for them to get rid of these ingrained habits and overcome their selves. The reason why such people are called "pigs" is precisely because of their low wisdom and ignorance! "Pig" symbolizes low wisdom, while "monkey" represents cleverness and cunning. It is already not easy for the clever and cunning people represented by Great Sage Sun (the monkey) to overcome their selves. For the ignorant and foolish people represented by Zhu Bajie (the pig), however, the difficulty of overcoming their selves is even greater. Therefore, Zhu Bajie can only awaken to the level of the character "Neng" (ability). For qigong practitioners, this refers to those who practice qigong merely to develop "functions", and Zhu Bajie corresponds exactly to this level and realm. He is greedy for food, sleep, sex, wealth, fame and profit—greedy for all things. Precisely because his greed is hard to eradicate, he is extremely prone to being possessed by demons. When confronted with worldly states, he loses his presence of mind, his instincts manifest themselves, and his original nature is hidden, leaving him unable to conquer his self. He learns no lessons, and his vicious habits are hard to restrain. You see, how, for the greed of sex, he was teased by the Great Sage Sun several times, yet he still remained obstinately lost in delusion. Isn't this the typical trait of a pig?! Greed, anger, and ignorance lead to low wisdom, so such people are metaphorically called "pigs". Due to the ignorance caused by greed and anger, they cannot elevate their spiritual realm. Despite experiencing many trials and tribulations, their practice remains outward-seeking: They do not struggle with themselves, nor do they conquer their egos. Consequently, their mind has not been purified, and their "software" has not become highly ordered, leaving them trapped in a low-level realm. Zhu Bajie never truly attains a high spiritual state, either. Sha Wujing, whose name means "awakening to the level of purity", represents the level of purifying the mind as advocated by our Jiaolong Culture. Sha Wujing has already been aware of the need to purify his mind, but he has not yet realized the state of

"the five skandhas are emptiness". Great Sage Sun, however, has already reached the cognitive level where the five skandhas are emptiness. These are issues that all qigong practitioners should deeply reflect on. The qigong practiced today originates from various ancient cultivation methods. It is correct to adapt ancient wisdom to modern needs, but essentially, people must deepen their understanding of qigong practice. Without knowing the correct direction of qigong cultivation, one can easily stray onto evil paths. For example, some qigong practitioners get stuck in pursuing functions and cannot extricate themselves; this is also a fog of confusion. Qigong practice does not reject functions; it just prevents them from controlling you. You must not go astray in pursuit of such functions. Why? Because once one possesses functions, it is easy for them to inflate their greedy desires. Just like Great Sage Sun, before purifying his mind, as his functions grew, his greedy desires and delusional thoughts also increasingly expanded, thus leading him to harm living beings, disrupt society, and ultimately stray onto the evil path. Therefore, qigong practitioners must understand these principles. Those who fail to do so will inevitably deeply mislead others. Some qigong practitioners have not cultivated any supernatural abilities. If they had abilities like the Great Sage Sun, they would absolutely stir up trouble in the Heavenly Palace, and would never resign themselves to taking on a menial post like Bimawen, the "Keeper of the Heavenly Horses". Look at how the ticket prices for many great qigong masters' lectures have risen: from ten yuan per ticket to twenty, and eventually to fifty... Is this not a sign that their greedy mind has expanded from being content with the "Horse Herder" position to the delusion of becoming the Jade Emperor? The specific matters are different, but the underlying principle is the same!

Why do we advocate that qigong practitioners should set an example and enlighten the public? Why do we have such strict requirements for them? It is because if one person makes a mistake, they will mislead a large number of people. Additionally, if the signal sent by a "transmitter" is impure, there will be much noise in the signals received by others. If people are constantly exposed to and influenced by such impure "ultrasonic waves" and "infrasonic waves" over a long period, their mental and physical states will be disrupted. Originally, I did not want to talk about this issue because the time was not right yet, and I planned to discuss it later. However, many people have been asking about it recently, and since it is impossible for me to come to Urumqi again in the short term, I will take this opportunity to explain it in advance today.

Once a person has a kind and compassionate heart as well as a kind and compassionate spirit, he will have righteous energy. With righteous energy, various demons will not dare to interfere, nor can they interfere. When a person has no righteous energy, demons naturally arise. As a saying goes, "Demons are produced by the mind, while Buddhas are created from the mind." Buddhas here stand for boundless righteous energy and compassion while demons stand for evil and ferocity. If you have demonic barriers or have deviated, you need to use the righteous energy to defeat evils and replace your demonic heart with the Buddha mind. Over time, you will gradually rectify yourself, and receive unexpected good effects.

Now that all present here are veteran qigong practitioners, it is not good for me to say what you should practice and what you should not practice. The key is to deepen your understanding of the practice of qigong. No matter what gong you are practicing, you should think thus: "I must rid my mind of those greedy desires, delusional thoughts, selfish minds and distracting ideas. The purpose of my practicing qigong is to purge these instinctive things." You can practice the rest as usual. When you practice qigong with such a mindset and reach the stage where all your past mistakes appear before your mind one by one, you are truly making progress in your qigong practice. For example, as you keep on practicing, you realize that you have not been filial to your parents. This indicates that you have

discovered the unfilial thoughts in your mind and are beginning to purify them. This is called self-purification. Yesterday, someone said he had realized that he was not filial to his parents. It's good for people to have such thoughts. When one is able to generate the idea of getting to know one's mistakes, admitting them and then correcting them, the orderly signals generated by this idea are much better than the effect you get after spending a long time practicing qigong, and this effect works naturally, so you can naturally obtain these good results.

Of course, what's more important is that life is precisely the Dao-place. Everything in your life is the Dao-place for you to purify your mind and perfect your personality. You ought to purify yourself in life, temper yourself in life, and perfect yourself in life. We must be brave enough to admit our mistakes. You see, many families have encountered some conflicts. When members of a family have different views and beliefs about a certain event, each person must first find their own shortcomings, purify themselves first, and then persuade the others. The contradictions, right and wrong, disputes, and frictions in life cannot be avoided. We should take them as excellent opportunities and states for the cultivation of the mind and nature. We should perfect ourselves in these opportunities and realms, overcome our ego layer by layer, and sublimate our realm.

… Family life is also a Dao-place. We need to temper ourselves in this Dao-place, and refine ourselves among the trivial matters of the family. Take Ms. Chen for example. She does not eat meat, yet her husband has not yet realized the benefits of a meatless diet and still eats meat. Ms. Chen thus supports her husband in eating meat, and what is more, she supports him well. If you have a loud voice, you should correct it and speak softly. If you do very little housework at home, now you should do more housework at home. If you used to hold the dominant position as a parent in the family, you should now give up some of your authority, transforming the "one-person dictatorial rule" into a situation where others also have a voice. By doing so, haven't you conquered your ego? The one-man's show is also a kind of selfish mind or distracting idea, which is also a desire for power. Imposing your will on others is also a "desire for possession", and also a desire, which is not right. So, we must first defeat ourselves. Only after we defeat ourselves can we influence others. When we advocate purifying the mind and perfecting the personality, we should first start with those who are engaged in the research of Jiaolong Culture and let them take the lead. Your words and deeds serving as an example are of particular importance. If you merely rely on expounding a lot of theories without setting an exemplary example through practice, it will all be in vain.

Besides, I'm going to say something about functions. Is it good to seek functions? It depends on your purpose. If you have a correct guiding ideology and a correct understanding, that is, if you use your functions to purify your mind, perfect your personality, and overcome your greedy desires, delusional thoughts, selfish minds and distracting ideas, then having such abilities will enable you to be more powerful like a tiger with wings added. If you use your functions as tools to satisfy your greedy desires and delusional thoughts, as well as to seek and satisfy your personal pursuit of fame and fortune, you will inevitably "become possessed by demons and fall into the demonic state". Great Sage Sun is a typical example of using his functions to satisfy his own greedy desires and delusional thoughts. If he didn't possess his functions, he definitely wouldn't have created a tremendous turmoil in the Heavenly Palace. Of course, he also wouldn't have brought upon himself the misfortune of being sentenced to 500 years of imprisonment. People with functions must have a high level of the mind and nature cultivation, otherwise they will easily repeat the mistakes of Great Sage Sun. Therefore, for many years, the issue of functions has always been strictly required and treated by Jiaolong Culture. We have repeatedly emphasized that people with functions

must have the corresponding cultivation of the mind and nature. Without the corresponding cultivation of the mind and nature, having functions is not a good thing but a bad thing. If people with a purified mind, perfected personality and a spirit of dedication have functions, they will "benefit without harming". The more functions such people have, the better, and the greater their functions, the better. Why do I say that? Because such people can make greater contributions to others, to everyone, and to human society. And they can open up deeper fields for our understanding.

In addition, another issue needs to be raised. You must analyze the level of so-called functions possessed by those who claim to have them, as well as the reliability and correctness of these functions. In particular, pay attention to the qigong methods they adopt for information communication. Furthermore, special attention should be paid to the different levels of information they receive. Just like the levels in the matter world, the levels of information are vastly diverse. You must never blindly follow the words of certain so-called famous qigong masters or authoritative experts. For among these people, some are at a high level and some at a low level; some are upright and some are evil. You must clearly distinguish between nobleness and lowliness, uprightness and evil of these qigong practitioners. What is upright? What is evil? What is correct? What is wrong? There is only one criterion: If they are doing things beneficial to others, the public, society and mankind, they are walking the right path, and the theories they promote are correct, possessing positive energy and information. If what they do is for their own interests, and the theories, doctrines, and qigong methods they advocate are to satisfy their own greedy desires, delusional thoughts, selfish minds and distracting ideas, they are evil qigong practitioners, possessing negative energy and information. Mastering this criterion allows you to judge whether a person or a certain theory or doctrine is upright or evil. Otherwise, you will easily be led astray and deceived.

Several people have told me recently, "Teacher Zhang, there have been widespread rumors that there is an imminent great disaster in Urumqi..." From the perspective of Jiaolong Culture, the rumors are purely nonsense! Taking a step back, even if there is a disaster to take place, it is not necessarily known to everyone. Now that people in the streets have known it, according to the traditional saying, isn't that called "divulging the secret of heaven"? If there is no such disaster, it is called "creating and spreading rumors to confuse the masses"! You must not trust these rumors. Some people spread rumors for a purpose, and we should ignore these rumors. Moreover, we must correctly guide people to understand the laws of nature, encourage them to cultivate their minds and foster their natures, and develop their tremendous righteous energy. Don't believe the rumors spread by others. If you believe in rumors, you will only be deceived, because rumors can only have negative effects, not positive ones. I also have a function to predict that the sun will set in ten hours, and it will rise again from the east tomorrow. Don't I also have a prediction function? With this predictive function, can you block the sun's movement? Is this prediction function useful? It's useless! What you can do is run into the house when it's cold in winter and not stand outside to freeze, and find shade under a tree when it's hot in summer. This is your initiative. Therefore, we must have a correct understanding and concept. All operations must be implemented on how to be a person of good character. Be a good person with good character, and establish the righteous energy, righteous mindfulness, righteous knowledge and righteous view. I have been repeatedly explaining this truth these days with the aim of clarifying this understanding for all of you. Don't listen to the nonsense of those who are possessed or half-possessed. Also, don't be deceived by the rumors that are full of mystery and superstition spread by some people with ulterior motives. Those people spread fallacies to deceive the public, which can only disrupt people's minds and bring chaos to society.

What positive effect can they possibly have? Not only can they not play a positive role, but they also make some people feel anxious and even mess up the thinking of some individuals. There are also some people who make incredibly mysterious predictions. Subjectively, they are trying to elevate themselves, and objectively, this has intensified the ideological confusion among some ignorant people. It has also contributed to the swelling of some people's selfish minds and distracting ideas as well as the increase of their greedy desires and delusional thoughts. Other than that, it serves no useful purpose at all. Therefore, in this regard, we should have a correct understanding.

So, how should we make concrete operations? It's both simple and difficult. In a word, it is to overcome the self when you produce every mind and move every idea. As cultivators, we must first build the life of dedication. To build such a life, we must overcome the self. When producing every mind and moving every idea, we need to consider: Is this my selfish mind or distracting idea? Is this my greedy desire or delusional thought? If it is a selfish mind, distracting idea, greedy desire or delusional thought, we must purge it immediately. We need to correct our intentions and motivations before taking action. Most people are not ignorant enough to not even recognize their own selfish minds, distracting ideas, greedy desires and delusional thoughts. This self-awareness is still present in each and every one of us, and we can still recognize it. It's just that our "inertia" is too strong to correct! For example, you must understand in your own heart whether you are filial to your parents or not. If you really don't understand it, it means that your selfish minds, distracting ideas, greedy desires and delusional thoughts are so powerful that your wisdom has been extinguished by your ignorance. I don't think you're ignorant enough to be like Zhu Bajie. Therefore, when Jiaolong Culture discusses qigong cultivation, it requires those qigong practitioners to conquer the ego the moment they produce a mind or move an idea. For example, if you are going to do something today, you should first reflect: Are there any selfish minds or distracting ideas of mine in this matter? Are there any greedy desires or delusional thoughts of mine involved? If yes, you must quickly purge them. This act is what we call "cultivation and tempering". If you recognize this point and correct your self-serving thoughts, you are engaging in "cultivation and tempering". By consciously performing this reflection regularly and persisting for a period of time, you are engaging in cultivation naturally. As some people mentioned at the meeting, they just want to take small advantages. Now that you have recognized such behavior is wrong, you must resolve to defeat your ego when you produce minds or move ideas. In this way, you will no longer be tempted to take small advantages. If you keep practicing this way for a long time, refraining from taking advantages will become a natural habit for you. Only by recognizing this truth can we defeat our egos. If every one of us practices this way, the ethos of our society will become simple and pure. As each person's mind is gradually purified, the overall atmosphere of society will also be gradually purified. Therefore, conquering one's ego in producing minds and moving ideas is the most straightforward method of cultivation and tempering. This method of cultivation and tempering may sound simple, but it is very, very difficult to put into practice! Just as many people said at the meeting yesterday, "It is even harder than climbing the sky!" Of course, it is really difficult for people to purify themselves to such a degree where there is not any selfish mind or distracting idea at all. This difficulty is caused by our psychological barriers and the differences in our levels and realms. Take climbing Mount Everest for example. Seen at the foot of the mountains, Mount Everest is particularly high and precipitous. However, when you climb up step by step and persevere, you will reach the peak naturally, and you will not feel particularly difficult.

To conquer the ego and purify the mind, the first step is to eliminate our excessively inflated selfish minds, distracting ideas, greedy desires and delusional thoughts, which, I

believe, is not all that difficult. First, we must purify ourselves to meet the standards of a qualified citizen. For nowadays, the greedy desires and selfish minds of a considerable number of people exceed the limits stipulated by laws and regulations, and some even violate the provisions of the country's Constitution and Criminal Law. Corrupt officials fall precisely into this category. Therefore, we need to eliminate our excessive greedy desires and selfish minds through self-cultivation. This will effectively curb the social phenomena of contention, greed, robbery and plunder. To achieve this is what we call "purification". We first purify ourselves to become people who fulfill their duties; then we further purify ourselves to become people who serve others; and finally, we purify ourselves to become people who serve others wholeheartedly. Is this not a step-by-step process of self-purification? Admittedly, progress may be slow at the initial stage of cultivation, precisely because static friction is large. However, once we gain momentum, this cultivation becomes an accelerating process. Our efforts to purify the mind and perfect the personality will grow increasingly rapid and natural. Take filial piety to parents as an example. Some people harbor misunderstandings about the concept of filial duty. Many daughters-in-law often complain: "Since the second brother's wife doesn't support our parents-in-law, and the third brother's wife doesn't either, why am I, the eldest son's wife, expected to take care of them all the time? Am I not suffering a loss?!" This is what we call selfish minds and distracting ideas. Why don't these people awaken to this truth: When you were nursing in your parents' arms, your second and third brothers hadn't even been born! Why didn't you say, "I don't want to nurse alone—wait until my brothers are born so we can nurse together?" In fact, the very idea of neglecting to support one's parents stems entirely from selfish minds and distracting ideas. The correct approach is for you to fulfill your own filial obligations, and for others to fulfill theirs—each person takes responsibility for their own duty to their parents. Even if the second and third brothers' wives fail to be filial, as the eldest daughter-in-law, you should uphold the responsibility of your family and care for your parents-in-law all the more. Only by doing so can you truly demonstrate your filial piety. As the saying goes: "Filial piety and kindness emerge when family relations are strained!" Precisely because people fail to purify their minds and perfect their personalities, instead comparing their selfish minds and distracting ideas with one another, a vicious cycle of selfishness and egoism has formed in society. This leads everyone to follow suit, resulting in a corrupt social ethos, moral degradation, and the constant expansion of people's selfish minds and distracting ideas.

Most of the methods of practice and cultivation prevalent in society today are derived from Confucianism, Buddhism and Daoism. Originally, these methods of practice and cultivation were designed to purify people's greedy desires, delusional thoughts, selfish minds and distracting ideas, serving as a means to purify the mind and perfect the personality. In Buddhism, the process is known as "precept, concentration and wisdom"; in Confucianism, it is "to rectify the mind, sincerize the intention, and rest in the supreme goodness"; in Daoism, it is "to lessen selfishness, reduce desire, and return to simplicity". Fundamentally, all such practices first require calming and stilling one's false mind, for it is within this false mind that countless distracting ideas surge ceaselessly. If you practice Buddha Recitation Method, you must recite the sacred name of Amitabha Buddha to attain the state of "one idea replacing all ideas". Reciting Amitabha with single-minded devotion is precisely this "one idea replacing all ideas". Persist in diligent recitation until you reach the level of unwavering concentration, and your mind will be entirely occupied by the sacred name, leaving no room for selfish minds or distracting ideas to arise. How, then, can demons and evil spirits find their way in? You must refrain from evil, promote goodness, and awaken your conscience, and only then will your cultivation of precept and concentration bear fruit.

You'd better not merely recite Amitabha Buddha superficially; you must also understand the underlying principles. Otherwise, your practice will become a mere formality, trapping you in superstition. For instance, some qigong practitioners are equally absurd: After their practice sessions, they still quarrel fiercely with others. These people only focus on the formalities of qigong practice, oblivious that true practice lies in refining one's own mind and tempering one's intentions, i.e., purifying the mind and perfecting the personality. If one refuses to correct bad habits and flaws, such qigong practice will inevitably be futile, a waste of life. Some qigong practitioners even become so blind as to disregard everything, falling into the demonic state during their practice. Far from purifying their moral character through cultivation, these so-called qigong practitioners only amplify their evil intentions, greedy desires, and delusional thoughts. Their personalities remain unimproved, and their mind for contention, greed, robbery and plunder persists unchanged. What is more ridiculous is their constant desire to become immortals or Buddhas. Can this ever be possible?! Such so-called cultivation and pursuit are truly delusional, harming both themselves and others.

Those who truly practice spiritual cultivation regard life as a Dao-place. Life itself is the natural venue for people to refine their minds and temper their personalities. Therefore, Jiaolong Culture advocates that people fulfill their duties diligently, excel in their own work, uphold professional ethics and responsibility, observe human ethics, fulfill their obligations, and simplify themselves as the starting point of cultivation. If people abandon their own work, fail to fulfill their ethical duties as humans, fill their mind with selfish minds and distracting ideas, yet still obsess over the idea of becoming a Buddha or an immortal in the name of practicing qigong, this is a manifestation of even greater greed, and such a person will never succeed. Some qigong practitioners have fallen deeply into deviant paths, making it difficult for others to guide them back to the right way. They are so deeply trapped in demonic obsession that not a team of oxen could drag them back. What they are doing is nothing but superstition and blind worship. How should we practice qigong today? It means struggling against our ego whenever we produce a mind or move an idea. We must constantly reflect on ourselves: Toward the younger generation, are my words and deeds correct? Toward elders, is my attitude proper? Toward colleagues, are my motives pure? Toward society and nature, is my conduct right? We should consider things from this perspective—overcoming selfish minds and distracting ideas the moment they arise. This is called the practice of directly pointing to the mind.

The last time I talked about "the life of dedication", I asked everyone to experience the value and significance of "the life of dedication". To be able to appreciate the value and significance of conquering the ego and the dedicated life is also a kind of enjoyment, and it is a high-level enjoyment, which was called dharma bliss by the ancients. This is a feeling of a high state and a high level that people today cannot feel or enjoy. We cannot enjoy the happiness and the ease of the mind attained by Shakyamuni Buddha after attaining eternal liberation! Most people only see the ascetic side of Shakyamuni Buddha's life, without a deep understanding of his realm, without recognizing and feeling the deeper state of his "Dharma bliss". Therefore, we can only measure him with our own concepts, which is a difference in realm and level. This difference is one of the differences between different worlds and between different states, which is the essential difference. Therefore, in my first report, I said that happiness and suffering are only different feelings and understandings at different levels and in different realms. From the perspective of an ordinary citizen, being a king was supreme and extremely desirable, but in the eyes of Shakyamuni Buddha, being a king was extremely troublesome. Instead, he felt pain, fear, and terror, so he left the royal palace quietly. This is a world of difference in realm and awareness! For example, when we see lower animals, we feel that they are stupid, inferior, pitiful, and miserable. However, the

lower animals themselves do not feel this, nor do they even realize that they are inferior, stupid, and pitiful. That lower animals are stupid, inferior, and wretched is only a kind of understanding and feeling we have from a human perspective. From our level, they are painful, but from their own perspective, they have no such painful feeling. On the contrary, they feel very comfortable. Similarly, at our level of understanding, we feel that we are also very good and comfortable. Within the realm of the human level, different individuals possess different levels of comprehension and perception regarding realms of varying states. People who embezzle public funds seize them for their own gain to indulge their selfish desires, and they even think they are doing well by doing so; yet to the nation and all other citizens, this constitutes a crime. Drugs have an irresistible temptation for drug users. After becoming addicted to drugs, drug users may have a special feeling towards drugs. Drug addicts have indeed led themselves and their families into a painful abyss, harming both themselves and others—and everyone feels deep abhorrence toward this. Drugs are nightmares and horrible things, to which everyone has a deep psychological aversion.

What are the benefits of smoking cigarettes? But heavy smokers just can't quit smoking because they have had an addictive feeling and sensation. So, when you reach a certain level of understanding, you'll have the feelings and pursuits corresponding to that level. You may feel great at your level, but those at a higher level do not have the feelings and perceptions you have. So, only by conquering the ego, perfecting the personality, sublimating the realm and increasing the wisdom can you truly experience and appreciate the true value and significance.

Additionally, human sensations and feelings are the result of long-term cultivation and establishment. Long-term reinforcement of certain sensations and feelings often gives rise to an unnatural "illusion". Jiaolong Culture advocates "conquering the ego in producing every mind and moving every idea". This requires people to overcome the "illusions" generated by the reinforcement of their selfishness and greedy desires, and guides them to return to the natural attributes of their original state.

Human beings had been vegans before they started eating meat. This is the reason why we humans find wild nuts and fruits smelling delicious. Drooling indicates a conditioned reflex, because our central nervous system has a natural response to this taste. But later on, humans began to eat meat, so they gradually developed an unnatural "illusion" of feeling fragrant when smelling meat, and over time, humans have formed their greedy desire for eating meat. However, to those long-term vegans, they will feel sick at the smell of meat. There are many examples like this. When people return to naturalness and overcome their desire to eat meat, over time, they will develop a nauseating reaction when they smell meat. This indicates that some of our desires and feelings are not natural attributes of human beings, but are established through reinforcement. Animals embody the natural attributes of instinct. For example, when smelling blood, carnivores find it very tempting, while when smelling grass, cattle and sheep have a very good appetite. These are natural feelings arising from naturalness. However, humans are different from them, because they can establish man-made "illusions" through self-reinforcement. When people first started eating tomatoes, they felt that the taste was strange and few people adapted. But after eating for a while, they gradually adapted to it, and over time, they found it quite delicious. Gradually, humans have enjoyed eating tomatoes. This is a self-strengthening result. When an "illusion" is established, people slowly adapt to it, and finally develop it into a feeling, and establish a feeling center in the nerve center. When this feeling becomes a habit, people at their level of cognition establish a discrimination that this is good and that is bad, as well as this is fragrant and that is smelly. This discriminating mind gives rise to a discriminatory feeling simultaneously. Once the unnatural "illusions" of greedy desires and selfish minds are

formed, it will be difficult for people to conquer the ego. We lay emphasis on understanding things from the angle of the laws. Once we understand the laws, we can operate and consciously conquer the ego.

What kind of concept have we established now? That is to say, what kind of "illusion" is it? It is the kind of illusion that caters to one's own greedy desires, delusional thoughts, selfish minds and distracting ideas, and one feels good about oneself. One feels good about oneself when getting more while giving less. One feels good about oneself when taking a small advantage. There are even some people who don't show filial piety to their parents and provide less support for them, yet they still feel good about themselves. This feeling of self-satisfaction among people is the reinforcement of an unnatural and low-level instinct. It is precisely the unnatural attribute that needs to be cultivated and purged, and also exactly what one must conquer with every arising thought and stirring intention. People have not yet realized the truth that all "illusions" of unnatural attributes violate the laws of nature's operation. Therefore, people will sooner or later be constrained by the laws of nature. Laozi said, "The Dao of heaven reduces the excessive to make up for deficiency." This famous quote means that we need to get rid of our unnatural greedy desires and delusions. The laws of nature will not conform to our greedy desires and selfish minds just because we feel good about ourselves. On the contrary, any greedy desire that violates the natural attributes must be restricted and removed by the Dao of heaven. Just as Yi Jing states, "Families with accumulated good deeds will inevitably have surplus celebrations, while families with accumulated evils will inevitably have surplus disasters." What conforms to natural attributes is good, and what does not conform to natural attributes is evil. The phrase "inevitably have" embodies the inexorable nature of the universal law, while the "surplus celebrations" and "surplus disasters" are exactly the karmic retributions! If people's level of understanding is improved and they are able to cultivate their noble moral sentiments rationally based on the laws of nature, they will be able to better understand that the "self" in the process of "overcoming the self in producing every mind and moving every idea" refers to those unnatural attributes that should be overcome by people. Why is that? Because doing so is beneficial to others, to society, and to nature, and ultimately to the sublimation of one's own realm. It can be said that in this way, this approach is both beneficial to others and to oneself. With this kind of understanding and this realm of consciousness, people will naturally refrain from doing things such as stealing, embezzling, robbing, harming others, and seeking personal gain at the expense of others.

You need to further understand the deep laws and philosophical principles, and also know that when you produce minds or move ideas, all your words, actions and thoughts will be automatically fed back to your "software", just like a video recorder that is recording anytime and anywhere. When unnatural information is fed back, it will make the "software" "poisoned" and disordered. Only when you truly understand and recognize this law will you not indulge in your non-natural instinctive properties, such as greedy desires, delusional thoughts, selfish minds and distracting ideas. You can only do things that are conducive to the perfection of your "software". Therefore, conquering your ego in producing every mind and moving every idea will help bring order to your "software" and improve yourself. Start from the state of unfamiliarity, return to the natural attributes you originally have, and consciously develop this into a habit. Eventually, the habit will blend into your natural way of being. This way, your realm will naturally improve and your personality will be perfected. By then, won't your behavior be beneficial to society, nature and others? Won't you have already achieved the goal of "establishing the life of dedication"? Won't you have attained a higher level of feeling and realm?

When you establish "the life of dedication", your "software" becomes well ordered,

you no longer input any impurity signals, and your mind and body are also healthy. In addition, you are able to establish a harmonious, beautiful, sibling-like relationship with others; when you meet, everyone is happy; your various interpersonal relationships in family, neighborhood, and workplace are very harmonious and full of deep friendship. You see, how happy and beautiful such a life must be! Isn't it a kind of enjoyment living in such a wonderful atmosphere?! If we fail to conquer the ego, we will inevitably be trapped in a cycle of contention, greed, robbery and plunder—you competing against me, I against you; the old clashing with the young, and the young clashing with the old. Living in such an annoying and disruptive environment, how can there possibly be any material or spiritual civilization among people? How can there be any favorable environment where we can practice qigong?! Therefore, overcoming oneself is itself a form of cultivation and tempering; overcoming oneself is essentially practicing qigong. When you overcome your own greedy desires, delusional thoughts, selfish minds and distracting ideas, and step into that realm, you will feel that your realm has risen, and your concentration power and cultivation ability will naturally climb to a new level. You will realize that the "happiness" you feel now is different from the happiness you obtained through contention, greed, robbery and plunder in the past. That happiness was built on the pain of you, me and him. Just as a thief who has stolen something suffers the agony of restless sleep; he walks on the road in a state of wolf-like wariness, fearing arrest by public security officers, and this is still psychological pain. Public security personnel endure the distress of solving the case; the victim who has lost their belongings endures even greater pain. Learning of the insecurity brought by theft, others spend money and drain their mental energy to strengthen anti-theft measures, which is also pain. The government expends financial, material and human resources on cracking down on crime and preventing theft, and this too is pain. All these acts also inevitably bring the "agony" of environmental damage to nature. Therefore, if people don't defeat the greedy desires, delusional thoughts, selfish minds and distracting ideas of their small self, they will definitely be on the way to various crimes, which will inevitably inflict different types of pain upon everyone, including you, me and him (it). Seen from a deep level, these are the results of unnatural operations due to the violation of natural attributes. Therefore, the practice of the gong we advocate should be based on the concept of purifying the mind, perfecting the personality and conquering the ego. This itself is not only the practice of "qigong", but it is also the practice of high-level qigong. Doesn't Daoism say that "Cultivating the life without cultivating the nature will lead to nothing but emptiness in old age"? Any practice of qigong without purifying the mind and perfecting the personality is empty and comes to nothing. Actually, nothing else counts, and the only criterion is whether your "software" has been perfected and made orderly or not. If you do not make your "software" perfect and orderly, all your efforts to cultivate will be in vain. So, we repeatedly emphasize that we need to conquer the ego when producing every mind and moving every idea. Only this is the true cultivation, and only this is the true practice of "qigong".

The Three Monarchs and the Five Emperors are both historical figures and sages who have made significant contributions to mankind. As their descendants, we should worship and honor them for their great contributions and dedications to mankind. As I often say, some people go to temple to burn incense and kowtow, also with greedy desires and distracting ideas. They seek the blessing and protection of the gods and Buddhas, which in itself is an outpouring of greedy desires and selfish thoughts. You see, after burning a few sticks of incense, some people start bargaining with Buddhas and Bodhisattvas, and their requirements are always high. They ask Buddhas and Bodhisattvas to bless their illness to be cured quickly, to bless their sons to be admitted into a good university, to bless their family members to be always safe and have no illness, and to bless their husbands to get promoted

and make a fortune. Alas! Only burning several sticks of incense but making so many requirements! How greedy they are! You can't buy so many commodities even if you take a few dimes to the market! So these ideas are all selfish minds and distracting ideas. We should have a right mentality when visiting temples. Buddhist and Daoist temples are places to educate people, purify their minds and perfect their personalities. They are not places to satisfy people's greedy desires and delusional ideas. Nowadays, there are too many people going to temples to pray for blessing and protection, which is caused by people's superstitious thoughts. The statues and sculptures in temples were originally created as reminders for people to emulate the sages and worthies when seeing them, and to encourage people to take sages as their teachers, purify themselves and perfect themselves. However, nowadays, a lot of people see these statues and sculptures in temples as locations to seek divine blessings, which is also a kind of "alienation" of Buddhist and Daoist temples for thousands of years. While cultivating and tempering ourselves, we need to have the correct concept. We admire Confucius because he has made great contributions to the Chinese nation. We should learn the Confucian spirit advocated by Confucius, and regulate ourselves with humaneness, righteousness, ritual, wisdom and trustworthiness. When seeing the image of Shakyamuni Buddha, we should admire his ability to cast aside all the shackles of fame and fortune, and his courage to overcome all kinds of greedy desires and delusional ideas. Besides, we should also learn the spirit of his thorough awakening as well as his extraordinary wisdom and personality. When seeing the image of Guanyin Bodhisattva, we will learn her noble style of kindness and compassion as well as her selfless spirit of completely serving others. To cultivate oneself, one must have a correct mindset. When a temple is able to play a role in guiding people to "emulate the sages and worthies when seeing them", this temple will play its due function in teaching and transforming people. If a temple plays a role of educating, transforming and guiding people correctly, then this temple will give full play to its original attributes. We must never let them slip into superstitious rituals, and even less allow them to degenerate into vulgar venues for people to pray for divine blessings. Jiaolong Culture opposes any form of mystification and superstition, and rejects the practice of seeking divine blessings that carries superstitious overtones. Jiaolong Culture advocates "one blessing oneself". How can one bless oneself? To bless oneself, one must admit one's mistakes, correct one's mistakes, purify one's mind, perfect one's personality, conquer the ego when producing every mind and moving every idea, and establish the life of dedication. Only such a "blessing" is true blessing and thorough blessing! When we practice qigong, we must develop righteous energy, establish the life of dedication and practice selfless dedication. These are true spiritual functions and gong-fu. Therefore, Jiaolong Culture does not advocate the superstitious burning of incense and kowtowing. Although I have great respect for sages and worthies, I never express it through burning incense and kowtowing. However, as an act of reverence, I not only do not oppose such rituals but also advocate that people show respect to sages and worthies in this way. Speaking of that, here is an "allusion" about me. The story goes like this: There was a person good at "Shaozishu" (a kind of divination and fortune telling), and he was divinating for me in front of others (I was not present at the time). He said, "This person has great admiration for sages and worthies and is very sincere, but he never offers a cup of water or burns a stick of incense to Buddhas!" Those who heard his words at that time frequently nodded and admired the fortune teller's outstanding skill of "iron abacus" (a term used to praise the accuracy of a fortune-teller's fortune-telling skill). I wonder whether he was really good at foretelling or it was just an occasional coincidence, but he got it right on this point. Though he criticized me behind my back, he still told others that he wanted to pass on his "iron abacus" skill to me, not to his son. The reason was that, he thought, I wouldn't take

advantage of this fortunetelling skill to make money. Hearing the words, I just laughed it off.

I think people should establish a correct concept, cultivate their vast righteous energy, understand it from the perspective of laws, and operate it scientifically, so as to break free from the heavy shackles of theology, so that everyone can consciously overcome themselves, improve themselves, and achieve mental and physical liberation.

Those who love Jiaolong Culture should cultivate a quality and spirit of dedication, without which, they will lose heart in their cultivating and tempering process. If you have a purpose to seek fame and profit, you are in need of Jiaolong Culture to purify your mind and perfect your personality. However, there is still a "purpose" to learn Jiaolong Culture, that is, to "act without competing", as Laozi advocated. To "act" in learning Jiaolong Culture is to enable everyone to understand, comprehend, recognize and purify themselves, so that everyone can build the life of dedication, so as to make greater contributions to others, to everyone, and to society. In this way, mankind will be able to sublimate from a low realm to a high realm.

… Yesterday, someone said at the meeting, "I want to learn from Teacher Zhang's good habit of not wasting food, like licking the rice bowl after a meal." I disagree with his idea. Don't make anything a formality. But the spirit of Lingshan is to advocate frugality, oppose waste, and prohibit the indiscriminate consumption of natural resources. Waste is absolutely unacceptable. Just like the principle of water conservation mentioned yesterday, water is naturally present in nature and is a crucial living condition and resource for human survival. Humans must cherish water and have a clear understanding of its importance. Although there is a lot of water on the earth, there is not enough fresh water available for people to use. In terms of natural resources, we mustn't waste water; from the perspective of purifying the mind, we mustn't waste water either. The "waste" mentioned here refers to those unnecessary uses of water, which cannot be measured by the money you have paid. For example, you originally needed one ton of water, but you used ten tons instead. The wasted water has turned into sewage for nothing. Isn't the water wasted?! Natural resources must never be squandered. We need to consider how to use natural resources from the perspective of the natural environment and the shared wealth of mankind. We must not feel justified in wasting water simply because we've paid the water bill. Now, as you can see, major cities are all short of water, but the situation in Urumqi may be better. Even though there is a shortage of water everywhere, people still waste water everywhere. Among Jiaolong Lingshan's "Fourteen Principles" of purifying the mind and sweeping away mistakes, there is the item "extravagance and waste". This is extremely inconsistent with the Lingshan Spirit, and we must also overcome such selfish thoughts.

Someone said a few days ago, "Jiaolong Culture is the culture that is intended to cultivate people with the qualities of communist morals and ideals for the Datong World." Once you have this quality and realm, advancing toward communism becomes highly promising. Without this quality and realm, it is hard to imagine. If people in human society do not possess this quality and realm, all their vows and aspirations to move towards an ideal society or world will be nothing but empty talk and mere slogans. We must first educate people and improve their moral qualities. The material civilization and spiritual civilization of mankind are complementary and cannot be separated. In the era of Yao and Shun, people's material living conditions were not greatly enriched, but the ideological realm of people in that era was generally high. What we are pursuing now is scientific communism, not utopian communism. In what aspects does the scientific nature of scientific communism manifest itself? It is necessary to develop material resources, and more importantly, to cultivate people's spiritual qualities. How do we cultivate spiritual civilization? If we do not purify the mind and perfect the personality, how can we have the spirit of the life of

dedication? How can we have communist moral qualities? How can we have communist ideals? That is impossible! Therefore, to study and learn Jiaolong Culture, we must approach it from a high perspective. We must make contributions to others, to everyone and to society, because spiritual civilization requires dedication.

As for the matter of my licking the rice bowl after having a meal, it's a long story. During my school years, my classmates laughed at me for licking bowls after meals. When I licked my rice bowl after dinner at home, my son also made fun of me for licking my bowl. There were also many kind people who advised me not to lick my rice bowl after dinner in crowded places, so as not to lose face. Actually, this is not something I pretended to do. I have always been like this since I was young, and this is a habit I have developed. Once, I met a chairperson of a certain city's Federation of Literary and Art Circles in Lingshan, and he also licked his rice bowl, just like me. I asked, "Why are you licking the bowl?" He said, "I'll show you a book, and you'll know the reason just by reading it." This book tells the story of how he once ate Guanyin soil during the famine period because he was too hungry. Guanyin soil may be a kind of alkaline earth! It seems that the two of us are bosom friends in this regard. During the same period, I was also suffering from hunger. I was often so hungry that I felt as if the house was "spinning" in front of my eyes. In fact, I was almost fainting from hunger. So, from then on, I have been subconsciously cherishing the grains and leftover food. As I have said many times, this is a state of mind of people and cannot be measured solely by its value. Even if I don't lick my rice bowl after dinner, how much food can I waste? This is a psychological feeling, to which I have been accustomed. Every time I see someone wasting food, I will feel very angry. Although I can't interfere with them, I always mutter something in my heart, criticizing them for being too stupid and too wasteful. On the contrary, those people also think that I am too pitiful, too stupid, and too face-losing. This is the difference in people's different understandings and realms. I said that the act of licking the rice bowl after a meal cannot be measured in terms of value. If you measure the act of licking the bowl after a meal by its value, it will become a ridiculous joke. But let us reflect: if everyone possessed such a consciousness and such a mindset, they would not engage in extravagance and waste. Human beings' extravagance and waste are extremely severe. It is a cruel manifestation, reflecting a low spiritual realm and ignorance. I have seen some people peel off the skin of white steamed buns before eating them. I wonder what kind of pretension this is—could it be because they suspect there are bacteria on the bun skin? If that is the case, why don't they peel off their own skin? Don't they already have plenty of bacteria on their own skin? In essence, this is showing off their wealth and displaying their so-called "civilization". There are still some people who order a lot of dishes when eating out, but only eat a little and then throw them away, as if showing off their wealth and generosity. These people may seem wealthy and civilized, but their behavior actually reveals their spiritual emptiness and dull life. These people's minds have not been purified, and their personalities have not been perfected, and they still have heavy selfish minds and distracting ideas. What we advocate is a spirit and an understanding, that is, "No waste!" Whether it is our own or others', whether it is public or private property, we mustn't waste it. On the train heading to Urumqi, one of our staff members turned the faucet on to a tiny trickle to wash her face. Seeing this, the conductor asked whether there wasn't water. She said, "I can still wash my face even if I turn the water flow down a bit. This way, I can save some water." The conductor said, "If only all people could behave like you!" Even if you turn up the faucet to the maximum to use water, which is a bit wasteful, the train conductor won't criticize you. You have paid the money and you feel psychologically balanced. However, if people in human society measure these behaviors just according to the value in terms of money and use that to balance their mentality, then human society will inevitably go from

bad to worse. There are things that cannot be compensated for with money. Can your money make up for the reckless logging of forests and the destruction of mankind's ecological environment? This kind of behavior that believes that one can waste resources and damage the environment by paying for it is ultimately a manifestation of personal greed and selfishness, as well as a manifestation of personal ignorance and backwardness. Of course, these need to be eliminated.

The waste of natural resources, the squander of things given by heaven, and the intentional actions that violate natural attributes will eventually invite the revenge of the law that "The Dao of heaven reduces the excessive to make up for deficiency", which we must attach great importance to. You see, the current waste is particularly serious. Delicious rice is thrown out without being eaten, and steamed buns are thrown away after being bitten just once, simply because they don't feel like eating them anymore. Are these wasteful phenomena material civilization or spiritual civilization? Nowadays, those only children waste more things. Adults must clearly explain the harm of waste to children, and more importantly, guide them to grasp the truth that every grain is earned through hard work—cherishing both things given by heaven and the labor of others, rather than judging solely by monetary value. To cultivate the mind and foster the nature, and to establish a high-level civilization and sentiments, not wasting natural resources is one of the hallmarks. Therefore, I hold that licking the bowl is a kind of spirit, rather than a matter of its practical value. Licking the bowl does not actually save that much food. Instead, it represents a truly civilized sentiment and spirit that people ought to possess, along with a consciousness of diligence and frugality. This is beneficial to mankind, as well as to people's physical and mental health. There was a staff member of Jiaolong Culture in Henan. After going back, she licked the bowl after dinner, and her husband laughed, but the children didn't understand, "Oh! My mother went to Jiaolong Lingshan to study, but instead learned to lick the bowl after dinner. How much food can one save by licking the bowl after dinner?" But after she introduced to them and taught them about this frugal spirit, I heard that her children have also learned to lick the bowl after dinner later. If you have not established such a state of understanding, you will feel justified and at ease no matter how much you waste. Therefore, in terms of requiring people to purify their minds, Jiaolong Culture emphasizes focusing on every tiny detail. In the era of commodity economy, some of the publicity orientations of mankind are wrong. For example, stimulating high consumption is extremely wrong when viewed from the perspective of the entire human race. Due to this kind of high consumption, humanity will pay a heavy price in terms of resource waste and environmental pollution. This high consumption is likely to boost the economy of certain local areas or benefit a specific country or region, but it brings disaster to the entire human race. The purpose of Jiaolong Culture is to purify the minds of people as well as the whole human race, especially those of extremely selfish individuals and those who are irresponsible towards human society.

Jiaolong Culture advocates returning to naturalness and veganism, and encourages people not to eat animal-based foods, which is the starting point of returning to naturalness. Of course, from the perspective of ecological balance, humans should not engage in indiscriminate hunting and killing. It would be great if you could recognize this. When you don't realize this, you always think that animals are born for you to eat. Are animals really meant to be eaten by humans? A few days ago, someone asked me this question, and I said, "If that's the case, what use were you born for? Were you born just to eat animals? So, whose food were you born to be? I'm afraid your argument doesn't make sense! If humans were born to eat animals, even Darwin would probably disagree with such a theory. So you shouldn't think that way." Therefore, as humans, we must maintain the ecological balance

because every being is naturally produced by nature and nurtured by nature. Since all species are naturally produced by nature, then everything has its own rationality for existence, and should have its own space and territory for survival. We should not excessively emphasize our particularity while downplaying and neglecting the inferiority of other animals, nor should we fabricate fallacies that they do not need to survive.

There is a book that tells a story in an anthropomorphic way, saying that all the creatures in the world are having a meeting in the Amazon jungle in Brazil. All creatures come to accuse humans of cruelty and how they have been harming their families. This kind of creature coming to accuse, and that kind of creature coming to blame, all of them strongly oppose the immoral behavior of humans. Finally, they unanimously demand the expulsion of human citizenship through a vote. The result of the vote was unanimous approval except for one vote against by mankind itself. They have ample reasons to believe that humans are too cruel. Human beings harm living beings, destroy vegetation, and damage the ecological environment, causing them to face a catastrophic disaster. Therefore, we humans should correctly understand our position in nature and shouldn't stress our uniqueness. Human beings should not be arrogant and self-important, but treat other creatures equally and kindly, for they are also products of nature. Although their intelligence is lower than that of humans, they still have their own status and living space, and should not be slaughtered by others. All living beings should have the same and equal right to survival. Humans should recognize their mistakes and correct them. All living beings should live in harmony in their respective living spaces, creating a harmonious and unified natural paradise and an ecological civilization paradise. This is the true civilization. In addition, the high level of human civilization should reflect the love and compassion for lower animals, so eating meat and slaughtering creatures are all manifestations of human uncivilization. To put it more seriously, they are cruel and brutal acts. Since the evolution of life, before the appearance of mankind, countless life forms had existed or have been existing on the earth. We humans have no right to call ourselves the "Number One" on the earth, let alone say there are complementary ecological links which need other creatures as mutually existing conditions. All in all, we must understand the true meaning of civilization. Only in this way can we have true civilization.

The Inspiration of the Mind

—By Dong Zhongrui, a retired cadre in Urumqi

I. The eternal inspiration is to understand great Dao of Lingshan and awaken to its philosophical principles

In early May last year, with a thirst for knowledge, I happily journeyed to Lingshan despite the long distance and my advanced age. My main intention of going to Lingshan was to obtain sutras and explore for treasures, understand Great Dao of Lingshan, and awaken to the philosophical principles. I attended the symposium hosted by Jiaolong Lingshan and listened attentively to Professor Zhang Jiankun's report on the theme of "Returning to Naturalness", which made me wake up from the big dream, become suddenly enlightened, and feel that Jiaolong Culture is a science with strong vitality. This is what Jiaolong Culture has inspired me from the depths of my heart. I must have firm confidence and step into the

ranks of those who explore the vast and profound connotations of Jiaolong Culture. Afterwards, in less than a year, I read a lot of materials introducing Jiaolong Culture, which continuously improved the level of my understanding of Jiaolong Culture.

What is particularly gratifying to all of us is that at the end of January this year, Professor Zhang Jiankun and his team came to Xinjiang to give lectures and carried out a series of high-quality lecture activities in just one week, which fully reflects the selfless dedication of Lingshan people.

As a member who is enthusiastic about Jiaolong Culture, I have deeply realized that Jiaolong Culture created by Professor Zhang Jiankun is a beneficial cause for human society. This is one of the spiritual pillars and mental inspirations that learning Jiaolong Culture has given me.

II. View the essential cruxes among various social contradictions from a scientific perspective

The first time I came into contact with the part of human body science in Jiaolong Culture, I realized that the reorganization and transformation of the "software" are the most fundamental changes of human beings. This scientific statement is, in my opinion, absolutely true. To effectively and fundamentally address the shortcomings of human society and improve human self-construction, we must find the crux of the problem among the many contradictions. As the saying goes, "To lead an ox, first take hold of its nose." Our human society is in a vicious cycle, with the overall negative trend being the expansion of selfish desires and the unrestrained flow of material desires. The artificial and instinctive struggle of greedy desires has become more and more serious, resulting in the degradation of human "software function" and the strengthening of "hardware function", thus forming a series of physiological and social behaviors. In the article "Laozi's Theory of Dao" written by Professor Zhang Jiankun, the author comments on the "eight transformations" in human society, that is, ① The form of energy extraction has become singular (limited to diet); ② The cognitive channels have become increasingly monotonous (relied solely on the five senses); ③ Spiritual civilization has become impoverished; ④ Material civilization has become hedonistic; ⑤ Wisdom and morality have become indifferent; ⑥ Social order has become chaotic; ⑦ The relationship between the subject and the object has become fragmented; ⑧ The relationship between humans and heaven has become blocked. This can truly be described as hitting the nail on the head, pinpointing the crucial problem of modern humanity.

The "eight transformations" summarized above truly depict the trend of human social development. I highly appreciate the "eight transformations" that have conducted a scientific analysis of the ills of human society and summarized the crucial problems in human society.

The article "Laozi's Theory of Dao" categorically summarizes a sentence for mankind: "The original nature of mankind has been becoming latent while human instincts have been increasingly exposed." This sentence scientifically reveals the most essential drawbacks of human society; this sentence can be called a panacea for saving the world and people.

Jiaolong Culture, in the aspect of researching human body science, has proposed many methods and suggestions, such as how to reveal people's hidden human nature and how to curb their indulgent instincts, and so on. This is the most prominent topic in the research of Jiaolong Culture in the field of human body science. This is also the enlightenment that I received in my heart when I first studied Jiaolong Culture and human body science.

III. Only establishing the awareness of conquering the ego is the fundamental way of improving the quality of cultivation

The process by which people progress from a low-level instinctive behavior to the manifestation of their original nature at a high level is a complete transformation from the instinct to the original nature. The ancients referred to this as "cultivation and refinement". The cultivation here refers to the removal of people's lower instincts, while the refinement here refers to the restoration of people's high-level original nature. I am well aware that humans are products of the evolution of the matter world and are inevitably influenced and constrained by the fundamental laws of the matter world. Human instinct, which refers to people's various greedy desires, delusional thoughts, selfish minds and distracting ideas, shows a spontaneous tendency to grow. The degree to which the human original nature is manifested is influenced by the manifestation of human instincts. The more unrestrained people's instincts are, the more their original nature is covered, which certainly reduces the degree of their "software's" orderliness, thus leading to a decrease in their wisdom and awareness. Today, Teacher Zhang Jiankun of Jiaolong Lingshan advocates self-perfection, the purpose of which is to purify people's instincts and restore their nature fundamentally, so that they can become noble and moral people. Fundamentally speaking, such people are people whose original nature is fully reflected, which is the standard for self-perfection. Through years of self-perfection practice, the cultivators at Jiaolong Lingshan have accumulated valuable experience, which is worth learning from and emulating by the vast number of those who wish to perfect themselves. Personally, I think there are three points we should learn from Jiaolong Lingshan cultivators in self-perfection.

First, we must learn the spirit of their selfless dedication. What is selflessness? To put it simply, selflessness means having no self or ego, often referred to as "egolessness". When doing anything, we should be public-spirited and always consider others. We should selflessly dedicate ourselves to others and society. Anyone who has been to Lingshan knows that the Bagua Pavilion on the Taiji Platform was built by Lingshan people after three years of hard work without any investment from the government. It was purely due to the selfless dedication of Lingshan people. It is said that this time, Teacher Zhang and his team came to Xinjiang to give lectures at their own expense. They all came to Xinjiang voluntarily to teach the classics of sages and transmit the treasures of sage wisdom to us Xinjiang people. The spirit of their selfless dedication to the people of Xinjiang is particularly worthy of admiration and emulation.

Second, we must learn from them how to sweep away our mistakes, purify the mind and perfect the personality. Lingshan people deeply know that the disorder of human "software" is caused by people's violating the selflessness and desirelessness of the original nature. Therefore, in daily life, they attach great importance to the relationship between "software and hardware", as well as the laws embodied by the original nature and instincts. Furthermore, they carry out effective self-improvement in accordance with the laws governing the transformation of the original nature and instincts.

Third, we must use Lingshan's "Fourteen Principles" to standardize our words and deeds, often engage in various forms of self-perfection, and regard abandoning evil, promoting good, and conquering the ego as the principles of self-education. By doing so, we all consciously and voluntarily fight against ourselves and purify ourselves. This will play an immeasurable role in Lingshan people taking the lead in purifying the mind and perfecting the personality. As a beneficiary of Jiaolong Culture, I am constantly striving to purify my mind and perfect my personality and have achieved initial satisfactory results in the process of conquering the ego.

These are the mental inspirations Jiaolong Culture has brought me. May Jiaolong Culture benefit Xinjiang! May Jiaolong Culture benefit China! May Jiaolong Culture benefit all mankind!

The Light of Jiaolong Culture Shines Throughout the Universe

—By Dong Zhongrui

On the recommendation of an old friend, I first came to Jiaolong Lingshan on May 1 last year. Arriving at this magical place for the first time, I felt as if I were a wanderer returning to my ancient hometown with deep longing. I profoundly realized that Jiaolong Lingshan is indeed a pure land, a beautiful "Jiangnan" on the Loess Plateau. It is by no means an overstatement to describe it as a paradise on earth and a secluded haven. It was in this place blessed by heaven that I spent ten pleasant and unforgettable days and nights. During those days, in addition to fully enjoying the beautiful, natural scenery of Jiaolong Lingshan and the architectural framework that embodies the Yi principles, images and numbers, I mainly listened attentively to Prof. Zhang Jiankun's explanations of the profound philosophical principles of Jiaolong Culture, which inspired my confidence in searching for my root, tracing the origins and exploring the truth, and helped me gradually establish my determination to contribute my humble efforts to the exchange and dissemination of Jiaolong Culture.

What impressed me most deeply is the spirit of selfless dedication practiced in Jiaolong Lingshan. Jiaolong Culture has proposed the famous "Fourteen Principles" to sweep away mistakes, purify the mind and perfect the personality. The people there all consciously check their mistakes according to the Fourteen Principles. The Fourteen Principles are not only a reliable way and method of natural rehabilitation, but more importantly, they perfect people's personality, make social customs good and simple, and promote the progress of social civilization. Through my recent study of Jiaolong Culture, I have come to a deep understanding that Jiaolong Culture is extensive and profound, involving many disciplines and fields. It is not an easy task to climb this peak of scientific culture. This requires a large number of ambitious individuals to diligently learn from Teacher Zhang. The ancients said, "The task of a teacher is to propagate Dao, impart knowledge and remove doubts." With the tireless guidance of Teacher Zhang, we should have a spirit of learning without getting tired. In this way, we will definitely achieve fruitful results in exploring and promoting Jiaolong Culture, and meanwhile make outstanding contributions to purifying the hearts of the world and making human society harmonious and simple.

First, my understanding of returning to naturalness. Jiaolong Culture has a long history and embodies the essence of traditional cultures. It is an inevitable indication of the development laws of human society, the crystallization of the wisdom of the Chinese nation, and also a beacon for human society to move towards brightness. Therefore, I believe that to "return to naturalness", people need to understand Great Dao of the Ancient Home and comprehend the supreme principles of Lingshan, so that people in the "post-heaven" world can consciously use the "pre-heaven" spiritual light and wisdom to guide themselves to purify their minds, perfect their personalities, and finally return to the state of the original source from which the great cosmos has evolved. This time we come to this sacred land of Jiaolong Lingshan to study the philosophical principle of returning to naturalness,

comprehend great Dao of returning to naturalness, implement the operation of returning to naturalness, and "seek the root and find the ancestry". By studying and practicing Jiaolong Culture, we will definitely transform ourselves into who are upright, clean and incorruptible, with a purified mind and perfected personality.

Second, my "experience" at Lingshan Ancient Home. Jiaolong Lingshan is the sacred land for people to return to naturalness. Since ancient times, it has been passed down among people that Jiaolong Lingshan is the place where the Beginning Mother spread spiritualities and nurtured human beings. And it is also the earliest homeland of Pangu (Creator of the universe in Chinese mythology) where humans lived and multiplied. As soon as I stepped into Jiaolong Lingshan, I had a feeling of a wanderer returning, and many people among us couldn't suppress their emotions and burst into tears. When climbing the Wuji Platform, thanks to the unique regional effects of Lingshan, people will have a sense of mental refreshment and joy. This is also the embodiment of the "interaction between heaven and man" of Pangu's hometown manifested in Jiaolong Lingshan!

As the Ancient Home for mankind, Jiaolong Lingshan has given birth to the brand-new Jiaolong Culture. This culture reveals a sincere sentiment among people in today's human society. The spirit of selfless dedication it advocates embodies a good and simple social trend. Jiaolong Lingshan has proposed the famous "Four No-Charge Rules" in its management mode (that is, free accommodation, free meals, free medical treatment, and free entrance tickets). This "Four No-Charge Rules" has awakened the return of the original nature and the reappearance of conscience in countless people. In Jiaolong Lingshan, making dedications to others and the public is regarded as the source of people's happiness in life, while selfish minds and distracting ideas as well as contention, greed, robbery and plunder have become the yardsticks by which people measure those with a low spiritual realm and a despicable personality. Jiaolong Lingshan has indeed become a pure land that people praise profusely.

Third, my understanding of seeking the root and tracing back to the source. We must first find the root of human origin, and then trace it back to the original source, which is to search for the origin of life, the origin of the matter world, and of course, the origin of the energy world and the information world.

Firstly, seeking the root and tracing the origin is precisely to search for our earliest human ancestors. Jiaolong Lingshan is the very place for people to seek the root and find the ancestry. Here, people seek their roots, trace the original source, and cultivate filial piety towards the ancestors. This is a trend worthy of strong advocacy. Here I recalled a song called "Song of Respect for the Elderly" in my childhood. The main idea of the song is as follows:

"The little crow is feeding its mom;
The little crow is feeding its mom.
Why are modern people not as good as them?
The little lamb kneels down while breastfeeding;
The little lamb kneels down while breastfeeding.
Why are people not as good as animals?
Everyone needs to support their elderly parents!
Everyone needs to support their elderly parents!

From this song, we can see that humans have been seeking the root and tracing back to the original source from ancient times to the present, admonishing people not to forget their roots, not to forget their ancestors, and to show filial piety to them.

Fourth, my understanding of "the unity of heaven and man". The perfect state of human existence is to return to naturalness and achieve the unity of heaven and man, because man

and heaven have the same original source. Every human body is a small heaven and earth, while the universe is a great heaven and earth. The ancients said that the heaven and man are unified, which has its deep principle. As you reach the unity of heaven and man, the information and energy of the natural world in the universe are interconnected with your own information and energy, thus forming a "resonance". In this way, the disorder of your own body's operating procedures naturally becomes ordered in this "resonance". After returning to naturalness and achieving the unity of heaven and man, we humans can connect to our earliest root-source state and the information of our earliest ancestors. The information of these earliest ancestors is also the earliest root-source information of the great universe. As the earliest root-source information is connected, our mind and body will get well adjusted. So, "returning to naturalness" is just to guide people to return to their earliest root-source state.

Man is the product of nature and is certainly restricted by natural laws. Man should comply with nature and follow nature. To emulate nature is to achieve harmony between heaven and humans, and achieving harmony between heaven and humans means returning to naturalness. There are some profound philosophical principles in it. In ancient times, those Ruists, Daoists and Buddhists all advocated "complying with naturalness and returning to naturalness". Laozi said that the Dao of heaven is naturalness and non-doing, and required that people should emulate nature and return to naturalness. In practical life, if people apply the principles of emulating nature and returning to naturalness to social practice and their own cultivation of the mind and nature, in this way, they will conform to "naturalness". Having conformed to "naturalness", people's "software" will become more orderly. Laozi said, "Man follows earth, earth follows heaven, heaven follows Dao, and the law of Dao is naturalness." From here, we deeply realize the laws of nature are superior to everything, and that the laws of nature are sacred and inviolable. In our real life, not everyone has a clear understanding of conforming to nature, following nature, and returning to naturalness, which has led to some ecological imbalances, psychological imbalances, and other problems. For example, people enclose large areas of lakes for farming, discharge large amounts of toxic industrial wastewater into rivers, and spare no effort to cut down natural forest resources, thus resulting in the transformation of once beautiful green mountains and clean rivers into today's barren mountains, bald ridges and smelly rivers, etc. Aren't they artificially creating an ecological imbalance? Today, by studying Jiaolong Culture, we should return to naturalness, achieve the unity of heaven and man, inspire the sense of urgency and mission to purify our mind and save human society, and strive to make our due contributions.

Fifth, my understanding of Jiaolong Lingshan's purification of the mind. Jiaolong Culture belongs to the return culture, which involves many fields and aspects. Due to my limited talent and knowledge, it is impossible for me to have a deep understanding of this grand and great culture. Here, I would like to focus on the practical effects Jiaolong Culture has brought to me, as well as the feelings I have gained from the combination of theory and practice of Jiaolong Culture. The spirit of selfless dedication and the "Fourteen Principles" put forward by Jiaolong Lingshan, which are designed to sweep away mistakes, purify the mind, perfect the personality, and standardize people's behaviors, show that Jiaolong Lingshan embodies not only great Dao and profound philosophical principles, but also concise and easy-to-follow operating procedures. What interests me the most is the concept of "sweeping away the mistakes and purifying the mind" put forward by Jiaolong Lingshan. It calls on people to have the courage to "fight the self" and overcome their greedy desires, delusional thoughts, selfish minds and distracting ideas. We must surely transform from the past situation of people fighting against each other into a state of spontaneously and consciously purifying ourselves. This method is really excellent, as it guides people to purify

their minds by earnestly cleaning up their own mistakes. People who often visit Jiaolong Lingshan have a much deeper understanding of this point, and I believe there are numerous successful experiences from the education and transformation of people in the world achieved by Jiaolong Lingshan.

Here are several examples. Firstly, a news report in a certain newspaper exposed that a leader of an anti-corruption bureau in a certain city had fallen into corruption. Regardless of the amount of money embezzled by this corrupt criminal or the ins and outs of his making mistakes, I just want to share my views from the perspective of Jiaolong culture, especially from the perspective of "sweeping away mistakes and purifying the mind". If this leader had consciously and unremittingly fought against his own selfish minds, distracting ideas, greedy desires and delusional thoughts until he triumphed over himself, he would never have degenerated into a "prisoner" now! Secondly, it is about an old cadre who successfully mended his ways. Last May, we spent every day and night in Jiaolong Lingshan, where the staff and all visitors were like brothers and sisters. Here, we not only learned Lingshan Great Dao and philosophical principles, but also, inspired by the spirit of selfless dedication, many people actively examined and swept away their own mistakes and purified their minds. It is particularly worth mentioning that after studying great Dao and philosophical principles of Jiaolong Lingshan, a retired veteran cadre suddenly gained insight and reflected on certain actions he had taken during the "ultra-leftist" era, for which he felt deep remorse and guilt. To thoroughly purify himself and attain the state of innocence and purity, he resolved to offer apologies and financial compensation to those he had harmed. Look, how commendable and worthy of learning this old comrade's awareness and style are! Some people advised him, "Those things have passed so long and times have changed as well. Let bygones be bygones. What's the point of compensation?" However, this old comrade took those things seriously and said, "This is an awakening deep in my soul, and those things cannot be handled in a slapdash way! I must admit my mistakes before all my ancestors as well as those I've harmed. I must be responsible for myself. Otherwise, my 'software' will not become orderly." There are countless people in Lingshan who sincerely admit their mistakes and make corrections from the bottom of their hearts. I believe that Jiaolong Culture has a strong vitality. The staff of Jiaolong Lingshan, with their spirit of selfless dedication, have been voluntarily greeting, seeing off and receiving thousands of travelers from all corners of the country for years on end, without getting a single penny in return. This can undoubtedly be regarded as a great contribution to mankind! I wonder if there is any other place like Lingshan in the 9.6 million square kilometers of land in China that practices the "Four No-Charge Rules"? Every one of us who has visited Jiaolong Lingshan harbors a warm and fervent heart. We must make Jiaolong Culture benefit the north and south of Tianshan Mountains in Xinjiang! We firmly believe that Jiaolong Culture is the return culture full of sunshine. Let us all hope that the light of Jiaolong Culture will shine all over the globe!

Ode to Lingshan Mountain

Lingshan is wonderful, Lingshan is marvelous,
The scenery is like a picture, so enchanting;
Mountains link with mountains, peaks connect with peaks,
The green cypresses and pines form a lush expanse;

Hundreds of birds are singing joyfully,
Exotic flowers are vying for beauty,
It's a scene of the fine scenery in the south of the Yangtze River.
Lingshan, Lingshan,
It has outstanding people and a propitious land;
Lingshan, Lingshan,
It's a modern pure land beyond the world.

Lingshan is wonderful, Lingshan is marvelous,
The spiritual light shines on the hometown of Pangu;
In the Eight Diagrams Pavilion, there is the Beginning Mother,
Gazing afar, longing for the return of her children;
Traveling sons and daughters, come home,
seeking your roots, and returning to naturalness.
A piece of pure land has been passed down through generations.
Lingshan, Lingshan,
It has outstanding people and a propitious land;
Lingshan, Lingshan,
It's the cradle of new culture of mankind.

Lingshan is wonderful, Lingshan is marvelous,
Jiaolong Culture shines like a guiding lamp;
Understand Great Dao, comprehend the supreme truth,
Dedicate selflessly to the people;
Purify the mind, perfect the personality,
A generation of innovation is renowned throughout the world.
Lingshan, Lingshan,
It has outstanding people and a propitious land;
Lingshan, Lingshan,
It's a holy hall of the virtuous.

Lingshan is wonderful, Lingshan is marvelous,
The spirit of Lingshan spreads far and wide;
The Fourteen Principles should be used as a reference,
Sweep away mistakes and reveal the mind;
Be strict with oneself, overcome oneself,
Be full of integrity and have a noble style.
Lingshan, Lingshan,
It has outstanding people and a propitious land;
Lingshan, Lingshan,
It's a model of human civilization.

Lingshan is wonderful, Lingshan is marvelous,
The spiritual light and wisdom shine all over the world;
Both an ancient culture and a new science,
Lingshan people make contributions to humanity;
Doing without competing, benefiting without harming,
Stop evil and promote good, and everyone returns to the original source.
Lingshan, Lingshan,

It has outstanding people and a propitious land;
Lingshan, Lingshan,
It's the light of the universe.

The Author's Postscript: "Ode to Lingshan Mountain" is a hymn I tried to create to express Xinjiang people's love for Jiaolong Culture and respect for the Spirit of Lingshan Mountain. And it is used to congratulate Teacher Zhang Jiankun on achieving fruitful results and a complete success in giving lectures in Xinjiang.

A Brief Discussion on the Three Operating Procedures for the Transformation of Different Realm Levels

By Shi Tiantang

Jiaolong Culture created by Teacher Zhang Jiankun is both a theoretical system and a practical system, and it is a highly unified combination of theory and practice. The fundamental purpose of Jiaolong Culture is to guide people to transform themselves from a lower level to a higher level, that is, to transform people's ideological realm from the matter level to the energy level, and then to the information level.

Like those advanced theories and doctrines in history, Jiaolong Culture's final foothold still lies in its practicality and operability. Not only has Jiaolong Culture pointed out the hierarchical nature of different worlds to humanity, but it has also shown the ways, methods, and specific operational procedures for people to achieve their transformations between different world levels.

The "three major operating procedures" mentioned in this article are just a convenient expression of the author himself. I also hope that all readers can grasp Jiaolong Culture as a whole and in essence, don't stick too precisely to the author's textual descriptions.

Uphold Proper Conduct and Advocate Vegetarianism

Eating only plant-based foods and avoiding animal-based foods is a requirement for ecological balance and mental balance. Eating meat not only does not conform to the physiological structure and function of the human body's "hardware", but also violates the requirements for the orderly operation of the human body's "software". When embodied in the "hardware" of the human body, the adverse effects of eating meat are various diseases; when manifested in the "software" of the human body, the adverse effect of eating meat is an increase in the disorder of the human "software".

For ordinary people, vegetarianism should be advocated; for practitioners, strict adherence to veganism is required.

The standard for upright conduct proposed by Jiaolong Lingshan for the world lies in the "Fourteen Principles of Sweeping Away Mistakes and Purifying the Mind" (referred to as the "Fourteen Principles" for short). Specifically: 1. Being rebellious and unfilial; 2.

Engaging in promiscuous behavior; 3. Extravagance and waste; 4. Corruption and moral degradation; 5. Abduction, fraud, theft and robbery; 6. Harming and framing others; 7. Evil habits of smoking and gambling; 8. Beating, cursing and telling lies; 9. Spreading deviant viewpoints and slandering great Dao; 10. Being inhumane and unrighteous; 11. Killing living beings and endangering their lives; 12. Superstitious offerings and sacrifices; 13. Disrespecting sages; 14. Insulting and reviling ancestors.

The Fourteen Principles are not only one of the important approaches for sick people who come to Jiaolong Lingshan to achieve natural recovery, but also the basic requirements and fundamental basis for us to purify our minds and perfect our personalities. The Fourteen Principles are put forward in accordance with the relationship between the "software and hardware" of the human body as well as the laws embodied by the original nature and the instincts. The Fourteen Principles are also the basic definition of the "coordinates" of people in accordance with the actual state of modern people. Therefore, only by thoroughly sweeping away all the mistakes listed in the Fourteen Principles" can we be called clean, upright and innocent people, and can we return to the starting point of human beings and continue to elevate our level and realm.

All those who engage in high-level spiritual cultivation, seek the great Dao, and strive for the transformation of different realm levels must first make tremendous efforts to uphold moral integrity. Everyone should constantly and strictly compare themselves against the "Fourteen Principles" to earnestly examine their own mistakes. Comparing against the "Fourteen Principles" and strictly examining mistakes is the prerequisite, while resolutely correcting mistakes and never repeating them is the fundamental.

Regard Daily Life as the Dao-Place to Cultivate the Mind and Foster the Nature

Life is precisely the Dao-place. In the language of the traditional culture, our daily life is the best place to cultivate Dao, awaken to Dao, attain Dao and carry forward great Dao.

The connotation of cultivating the mind and fostering the nature is very rich. There are two main points: one is to stop evil and promote good, and the second is to conquer the ego. The cultivation of the mind and the nature is the foundation for self-perfection. The cultivation level of one's mind and nature determines the level of one's states and realms, and the cultivation quality of one's mind and nature corresponds to the quality of one's states and realms.

The relationship between the mind-nature cultivation and the daily life resembles the relationship between a blunt or rusty knife and a whetstone. Without a whetstone, neither a blunt knife can be sharpened nor a rusty one polished to shine. Therefore, the cultivation of the mind and nature must be improved and sublimated in the Dao-place of daily life.

Only by remaining untainted amidst the filth can one emerge from it unsoiled.

Only those who can withstand the trials and tribulations of life, just like the eighty-one difficulties in the classic story, can ultimately attain great Dao.

Great Dao is extremely simple, and great Dao is very natural. Great Dao is not recondite at all. Great Dao is embodied in all aspects of our lives and specific affairs. Besides, great Dao is also embodied by every idea, every word and every action.

We should stop evil and promote good. By stopping evils, we will not input "impurity information" into our "software". By promoting goodness, we will input good information into our "software". Specifically speaking, when you sweep away your mistakes in accordance with the "Fourteen Principles", purify your mind, and never make the same

mistakes again, you are "stopping evil"; when you are accumulating virtue, doing good, practicing selfless dedication, awakening yourself and others, and achieving the perfection of awakening and conduct, you are "promoting good".

Conquer the ego. Every human being is a balanced body between the original nature and instinct. Human original nature embodies the selfless, desireless, non-doing and natural attributes of the original source of the great universe, while human instinct is a low-level "hardware" phenomenon. From the conscious self-restraint of instincts to the natural purification of instincts, to the natural outpouring of the original nature, and finally to the orderliness of human "software" and the elevation of a person's level and realm, it can be seen that a person can completely reach the high level of the original nature from the low level of the instinct. This is the process of conquering the ego.

Truly Conquer Oneself

The hardest thing in the world is to truly conquer one's ego. Therefore, to truly practice this is to cultivate Dao; to conquer one's ego makes one a sage.

Legend has it that Bai Juyi (772-846), a renowned poet of the Tang Dynasty, once consulted Chan Master Bird Nest about Dao. The Chan Master replied, "Refrain from all evil and practice all good deeds." Unimpressed, Bai Juyi sighed, "Even a three-year-old child knows this!" The master responded, "A three-year-old child may know it, yet an eighty-year-old man may fail to practice it."

Teacher Zhang also said, "It's not that one doesn't know; it's that one can't do it!"

Everyone, from birth to adulthood and even into old age, can be said to be receiving education throughout their entire life. Almost everyone knows the truths in life. However, there are very few people who do it according to the truth! Therefore, in a sense, doing things according to the truth is more important than understanding the truth.

Why is it difficult for people to do it and defeat their ego? This is mainly due to human "software poisoning" and the spontaneity of human "instincts".

The evolution of human "software" has gone through a process of degeneration from a higher level to a lower level. This is the result of the input of countless pieces of "impure" information feedback, which has thus reduced the original degree of order of this "software". This is similar to a heavy smoker who cannot stop smoking even if asked to, and it is difficult even if he wants to. Why? Because he has smoking addiction. What is smoking addiction? It is equivalent to a computer being "poisoned". Smoking addiction tightly links cigarettes with addicts, making human dependence on cigarettes and cigarettes' "needs" for humans an inseparable whole. Therefore, the greater smoking addiction, the more one needs to smoke, and the more one smokes, the greater the smoking addiction... forming a vicious cycle.

Human "instincts" are spontaneous, much like "water flowing downward", while completely overcoming oneself is equivalent to "water flowing upward" — which is indeed extremely difficult.

The fundamental reason why it is difficult for humans to overcome themselves lies in the fact that human instincts are governed by the periodic and cyclic law of the matter world, and have a spontaneous tendency, while the original nature, influenced and overshadowed by instincts, remains in a latent state and is difficult to manifest itself spontaneously. People generally do not live under the control of reason but under the powerful drive of instincts. The greedy desires, delusional thoughts, selfish minds and distracting ideas of human instincts firmly control and dominate people. In life, people often involuntarily and against their will do many ignorant and absurd things, yet cannot extricate themselves from such a

state. The rational thinking and planning during calm moments become completely ineffective at certain times. Thus, all tragedies and degenerations arise from this.

Just as eliminating a person's smoking addiction hinges on the fundamental act of "quitting", only by abstaining from smoking can the smoking addiction diminish. The less one smokes, the weaker the smoking addiction grows; the weaker the smoking addiction, the less intense the urge to smoke, thus creating a virtuous cycle until the smoking addiction is completely overcome through "quitting."

By the same logic, to make "water flow upward instead of downward", the first step is to "stop" [its downward flow]. Only after stopping the water from flowing downward can we even talk about "making water flow upward".

南無地藏菩薩
Namo Earth Store Bodhisattva

Jiaolong Culture holds that humans stand at the balance point between the original nature and instinct, which is an advantageous condition for fully embodying human initiative. Therefore, people's conscious efforts to maintain this balance point between the original nature and instinct constitute the main content for measuring the value of life. If this balance point of a person shifts toward the instinct, that person will become someone with inflated greedy desires and delusional thoughts, a person with degraded moral character. Such individuals will obliterate their original nature, reveal their extremely selfish animalistic instincts, and ultimately deviate from the coordinates of human nature, descending to a lower level in the reorganization of their "software". If a person's balance point shifts toward the original nature, that person will become someone free from vulgar tastes, a noble and virtuous person, one with ordered "software", and will eventually evolve into a "human being" beyond the constraints of the periodic and cyclic law.

This is like a rocket that sends satellites into space, which must possess formidable power to completely break free from Earth's strong gravitational pull. As long as we follow the internal requirements and specific guidance of Jiaolong Culture, stop evil and promote good, conquer the ego, purify the mind, and perfect the personality, we will definitely be able to achieve the transformation from a low level to a high level.

Shakyamuni Buddha's Life of Dedication

… As everyone knows, the eighth day of December in the lunar calendar is the day when Shakyamuni Buddha awakened to the Way and became a Buddha under the Bodhi tree, which is called the Day of Attaining the Way. Every year we celebrate this traditional festival. Why do we celebrate this festival? Because this festival is very meaningful and important. In what place is it very important? The significance lies in the history of human culture. In the history of human thought and cognition, earth-shaking changes took place on this day. Both its historical and philosophical significance are extremely far-reaching.

Shakyamuni Buddha was originally a crown prince, who had lived in the royal palace from a young age, living a comfortable life and enjoying various honors and riches. In the eyes of ordinary people, his life should be very happy. But was his life really happy? How should this standard of happiness be determined? In our opinion, being the crown prince is very fortunate and happy. But in the eyes of Shakyamuni Buddha, who was called Prince Siddhartha at that time, this kind of life was not happy at all. Prince Siddhartha was not satisfied with the comfortable life he had then. He felt particularly tired of and confused about some of our worldly lives. He had no attachment to his life in the royal palace. Moreover, this comfortable life and the phenomena of birth, old age, illness and death particularly aroused his deep thoughts. It was precisely because of his deep thoughts that he began his path of understanding the principles of life and pursuing the true meaning of life.

Ordinary people fail to perceive that birth, old age, illness and death are all sufferings. They regard these as natural laws, take them for granted, and dismiss the matter with the excuse of natural regularity. However, from the perspective of Shakyamuni Buddha, birth, old age, sickness and death are deeply painful. He studied the law of the "natural law" of birth, old age, illness and death, and came to the conclusion that birth, old age, illness and death are all sufferings. Although he lived in superior living conditions, he thought about deep natural philosophical principles and the true meaning of life. He kept thinking about the following questions: What is the value of life? What is the true meaning of life? What kind of outlook on the world and life should one possess to be the most noble, valuable and meaningful? He had been pondering such questions for a long time, and after repeated considerations, he came to the conclusion that "birth, old age, illness and death are all sufferings". Because he believed that birth, old age, illness and death are all sufferings, he tried to explore the law of these sufferings and how to get rid of them. In order to find this answer, he resolutely abandoned the crown prince's splendor and wealth, and abandoned his comfortable life. After he abandoned everything, he devoted himself to exploring and verifying the original truth and original laws of the world, and exploring and seeking the true value and significance of life!

Given the position he was in, to make the resolute decision to leave home and become an ascetic monk, just imagine how much courage that requires! After abandoning the privileged life of the crown prince, he first pursued the truth through asceticism. He practiced asceticism for six years, which is the folk legend of the six-year sitting on the

snowy mountain. During these six years, he paid visits to various masters everywhere in pursuit of the supreme truth. He visited the famous scholars of various schools and sects and studied their doctrines, and he also consulted many celebrities, wise people and cultivating people. During his six years of research and exploration, he discovered that some philosophical theories, ideological understandings, and cultivation methods in India at that time could not meet his pursuit or answer his questions. Therefore, he resolutely sat under the Bodhi tree and made a big vow, saying, "If I cannot verify the supreme truth under this Bodhi tree, I will never rise from this seat." It is said that he was seated there for forty-nine days, and there is also someone saying that he only sat there for seven days. By and large, after sitting for a long time, he attained the awakening and certification to the Way by himself. Through inference and exploration, he finally became suddenly enlightened, and realized the mystery and truth of the world and life. We say that he has become a Buddha and awakened to the Way. So what Way did he awaken to? After he awakened to the Way, what he has already left for mankind is the vast collection of Buddhist sutras. He has left us humans a rich legacy and wealth. He has played a very, very important role in the deep understanding of mankind, in the human pursuit of truth and in the development of human philosophical principles and culture. It is precisely because of his awakening to the Way that he has discovered the absolute truth that others have not discovered, so he has had a great impact on the ideology of the entire human society.

We can't talk a lot tonight, so we'll just talk about one question, that is, the true meaning of human life that Shakyamuni Buddha understood. In other words, what is the value and significance of human life? What is the true human life? What is a truly valuable human life?

The value of human life that Shakyamuni Buddha realized can be expressed in one phrase today: "the life of dedication". The life of dedicating oneself to others, to everyone, and to society is the most valuable and meaningful. When a person's dedicated life reaches the realm of selfless dedication, the person will lead the most noble human life, that is, the most valuable human life. After six years of ascetic practice, exploration and research, he finally attained enlightenment and became a Buddha upon seeing a bright star at night. The path of human life he awakened to is exactly "dedication". Indeed, the true value and significance of human life lie in dedication, in the dedication to others. Many people may say dedication and selfless dedication are modern words, but they are truly the spirit of what Shakyamuni Buddha realized. Shakyamuni Buddha realized that the spirit, significance, true meaning and value of human life lie in dedication, especially selfless dedication. More importantly, only he himself could truly embody "selfless dedication". This is the essence of our commemoration of him.

What's his requirement for a human's whole life? His requirement is that people should have the spirit of kindness and compassion. What is the spirit of kindness and compassion? "Kindness" means "wishing others to get happiness". "Wishing others to get happiness" means not only hoping for others to live happily, but also wanting to bring happiness to others. People with kindness should extend this "kindness" not only to humans but also to all living beings, hoping that all living beings can find happiness and have their own suitable existence. This kind of human life spirit conforms to the natural attribute. This is "kindness".

What is "compassion"? "Compassion" means "pulling out the suffering of others". "Pulling out the suffering of others" means removing the suffering of others and saving all those who suffer. Similarly, those with compassion should extend this "compassion" not only to humans but also to other living beings, so as to rescue and save all living beings. This is "compassion". When combined, they are kindness and compassion. From the theme we just talked about, we can easily find that the fundamental spirit and meaning of kindness

and compassion still lie in dedication to others, more accurately, selfless dedication to others. Only when people have established the life of dedication can they possess the spirit of kindness and compassion. Because what we are talking about is the value of human life, kindness and compassion are the outpouring of the value of the dedicational life, and its fundamental spirit can only be to dedicate oneself to others. Only when you are equipped with the dedicational outlook on life and the world will you naturally have a kind and compassionate heart. On the other hand, with a kind and compassionate heart, you will be able to better dedicate yourself to others.

Shakyamuni Buddha is the embodier of perfect kindness and compassion as well as the great sage whose kindness and compassion of self-nature have been flowing forth naturally. Shakyamuni Buddha transformed the ugly woman so that she could get rid of her ugly appearance and enjoy happiness; he improvised a verse to turn the heart of a rebellious son so that his beggar father was able to go home, become the head of the household again and get pleasure; he gave clothes to the naked mother who went mad due to the loss of her son and helped her return to normal and rid her of her suffering; the Buddha mercifully rubbed Devadatta's head abdomen to relieve him of his headache and abdominal distention, though Devadatta repeatedly harmed him…. There are too many stories about Shakyamuni Buddha helping others pull out their suffering and bring them happiness. All these stories demonstrate the true meaning of selfless dedication.

Now let's take a look at how Shakyamuni Buddha came to understand the true meaning of human life, and more importantly, how he put into practice the true meaning of human life that he realized. As we all know, he came to understand the true meaning of the universe through arduous hardships and trials. He dedicated all his knowledge and wisdom to humanity, to society, and to others as much as possible, but he never used his knowledge and wisdom to seize any personal gain for himself. He taught and transformed countless people as well as countless creatures. However, everything he did was selfless dedication, and he did not seek any personal gain from those he taught and transformed, because he had no idea of fame or fortune at all. In the view of modern people, Shakyamuni Buddha could have made a great fortune from his lectures or by transmitting the Buddhadharma, as some qigong masters do nowadays, but he never charged others a penny for his teachings or transmitting the Buddhadharma. While he had so great learning, so high wisdom, and was highly respected, he still begged for food by himself, that is, carried the bowl and collected alms from donors everywhere.

As a crown prince, it is really rare and commendable for him not only to know the true meaning of human life but also to practice the truth of the dedicated life. He really achieved the unity of knowledge and action as well as the agreement of words and deeds. He devoted forty-nine years to mankind according to his understanding of the value of life and the true meaning of human life. After becoming a Buddha, Shakyamuni Buddha practiced his life of dedication, and during these forty-nine years, he worked hard for society and everyone, spreading the Buddhadharma and diffusing his understanding to guide people to achieve eternal liberation. It is precisely due to the value of his dedicated life that he is worthy of being commemorated even today, more than two thousand years later, in all regions around the world influenced by Buddhist culture, a great figure of great wisdom and Dao-virtue in history. We call him the Buddha, a sage who embodies "awakening oneself, awakening others, and achieving perfection in both awakening and conduct". In essence, those who have attained perfection in wisdom and Dao-virtue are referred to as "Buddha".

The reason why we commemorate Shakyamuni Buddha today is to commemorate his noble qualities and personality, as well as his extraordinary wisdom. When we commemorate Shakyamuni Buddha, we must learn from him, align ourselves with his spirit,

as well as his Dao-virtue and wisdom. This is called "emulating the sages when seeing them". It is recorded in the Compassion Flower Sutra that Shakyamuni Buddha made five hundred great vows in the past, among which the most precious one was to vow to teach and transform sentient beings in the harshest environment and the most turbid world, because few people vowed to become Buddhas, and teach and transform sentient beings in the evil worlds of five turbidities. But due to his strong compassion, Shakyamuni Buddha vowed to reside in the impure land, giving away immeasurable blood, flesh and bodies in order to enable the living beings in the worlds of five turbidities to have the Bodhi seed planted in them. Without the spirit of giving up the pure land and entering the impure land to save the suffering beings, as well as extraordinary wisdom and naturally revealed great compassion mind, how could a person make these incredible five hundred great vows?! Just because of the spirit of his selfless dedication, Shakyamuni Buddha has been praised by all Buddhas of the ten directions as "the Pundarika flower", the white lotus in full bloom, which is achieved through his great compassion.

When everyone comes to Jiaolong Lingshan, they should learn about Jiaolong culture. Whether they are historical celebrities, wise people or sages, we should all adopt an attitude of learning from them and emulate their spirits. Among these spirits, the fundamental one—cherished and revered by humanity for all time—is the spirit of dedication to others, to society, and to humanity as a whole. Only the life of selfless dedication is the most valuable and meaningful. Let's think about it: if each of us can dedicate ourselves to others like Shakyamuni Buddha, of course, you also belong to the object of others' dedication. Suppose everyone is dedicated to you, and you are dedicated to everyone. If you were in such a harmonious environment, such a harmonious atmosphere, how beautiful our human society would be! Only when everyone practices the life of dedication can our minds be comforted, our inner world enjoy true happiness, our mind and body be truly healthy, and our lives be truly meaningful. Only in this way can our "software" become ordered. All these cannot be measured by money.

If everyone lives a life of strife, engaging in mutual contention and surviving under the mindset of fame and fortune driven by contention, greed, robbery and plunder, then each and every one of us will exist in a state of suffering. Even if you earn a lot of money, even if your clothing, food, housing, and transportation are quite good, the pressure and pain you experience in your mind are far greater than the "enjoyment" you receive. In fact, there is no true enjoyment or happiness in your mind at all. Nowadays, most people in human society do not lack food or clothing, but they are not happy or content in their hearts. Where does the root cause lie? The root cause lies in our ignorance of where the value and significance of human life is. When we don't understand the true value and significance of human life, we inevitably lead a blind life. When we live to satisfy our own selfish minds, distracting ideas, to satisfy our own thoughts of fame and fortune, we must bring pain to both ourselves and others.

The reason why we commemorate this sage at this grand event is to commemorate his contributions to mankind, his creative work for the cause of human civilization and the pioneering understanding he has opened up for mankind. He has created the Buddhist culture for mankind, which is what we can see. However, we have not fully comprehended the realm and level attained by Shakyamuni Buddha, nor have we experienced the mental and physical liberation, as well as the inner peace and happiness that Shakyamuni Buddha felt when he established the life of dedication, which are what we cannot feel or enjoy. What we cannot enjoy, he has enjoyed; what we cannot feel, he has felt. However, we cannot enjoy the true meaning and significance of establishing the life of dedication he has experienced, and of course, we cannot experience the benefits brought by establishing the life of

dedication. Why can't we experience the benefits brought by establishing the life of dedication? It is precisely because we do not have his kind of ideological understanding, nor do we have his kind of wisdom and spiritual light. Consequently, we cannot comprehend the beauty of the liberated life that he has comprehended at all. Also, because we fail to realize that the meaning of life lies in dedication to others, society and mankind, we struggle painfully in the desire of contention, greed, robbery and plunder.

If you know the value and spirit of life lies in dedication, you will surely live a happy life. You can feel and experience it in practice. When you do a good deed for someone else, when you make a contribution to everyone, or when you do something worthy of celebration for humanity, the joy, fulfillment, and spiritual enjoyment you feel deep inside cannot be measured by money, let alone by the value defined by our obsession with the notions of fame and fortune. If you still disbelieve it, you can have a try in life and practice when you return home. When you do a good deed for someone, your psychological state is particularly comfortable and at ease. When you harm someone, when you do something illegal, or when you commit an act that benefits yourself at others' expense, you may feel that you have satisfied your temporary greedy desires, delusional thoughts, selfish minds and distracting ideas. However, the pain this brings you will far outweigh that sense of satisfaction, leaving your soul in prolonged unease and unrest.

There is a saying that goes: "A man who has never done unconscionable things will not feel frightened of knocking on the door in the middle of the night." This saying means that a clear conscience can sleep well in thunder. When you harm others to benefit yourself, you'll have a guilty conscience and naturally feel frightened when there are knocks on your door at night. What are you frightened of in your mind? The fright in the mind indicates that everything against the conscience you do will surely leave a "brand" in your mind, that is, the "software", which will always disturb your mind and make it restless forever. This restless and unpeaceful heart will bring you much greater pain and distress than the contentment you experience when you satisfy your greedy desires. So think about it. When you do a good deed, it will make your "software" become ordered and bring your mind some peace and comfort, which is very beneficial for your mental and physical health. Therefore, we should learn from Shakyamuni Buddha, and learn from his life of dedication.

Shakyamuni Buddha advocated the six paramitas and ten thousand practices. The first paramita is dana, that is, giving. He regarded giving as the first criterion for a person to attain a high realm and the first standard for a person to establish the life of dedication. Whether you can give alms to others actually refers to whether you can dedicate yourself to others. Whether you can dedicate yourself to others reflects whether the significance and value of your life is noble or low, meaningful or meaningless, and valuable or valueless.

If everyone can practice dedication and giving according to the life of dedication advocated by Shakyamuni Buddha, we will live up to the expectations of Shakyamuni Buddha. Giving in Buddhadharma includes the giving of wealth, the giving of dharma and the giving of fearlessness. Take the giving of wealth for example. If our economic conditions are well-off financially, we can provide more help and care to those in financial difficulties, which reflects the value of our lives and the noble essence of human nature. If you are wealthy and refuse to save the poor, such a life is meaningless and worthless. When you grow old like this in your life and look back, what have you done? "Oh, it turns out that I have been a miser." So what is the meaning of your life? What is the value of living like this for a lifetime? How do you measure the value of your life? It exactly depends on whether you have contributed to others or not, and how much you have contributed to others. When people are in financial difficulties, they do not necessarily have to give their wealth to others. They can also use their spirit as a form of dedication to others! Giving as much as you can,

helping others, being glad to help others, helping each other, and building a relationship with others similar to that of brothers and sisters are also the main contents of the dedicated life. Shakyamuni Buddha is the model in giving away his wealth. According to Buddhist sutras, in his present life as well as his past lives, he has repeatedly given up external wealth such as his mountains, rivers, cities, wives, thrones, gold, silver, and jewelry. What is even more valuable is that he selflessly donated himself to save others by giving away his internal wealth (such as his head, eyes, bone marrow, brains, the five internal organs, four limbs, etc.). He was really able to renounce what was hard to renounce and give away what was difficult to give away. This is a true portrayal of Shakyamuni Buddha's spirit of selfless dedication.

Another form of giving is dharma giving. Dharma giving is to enlighten, teach and transform others, that is, to use your wisdom and understanding to dispel others' confusing fog. From the perspective of modern people, the Dharma giving of Shakyamuni Buddha is reflected in the practice of compulsory education and free education. He certified the wisdom of all kinds, penetrated through the original appearance of the universe and life, and knew that all phenomena and all things are "the appearances of suchness, the natures of suchness, the bodies of suchness, the powers of suchness, the functions of suchness, the causes of suchness, the conditions of suchness, the fruitions of suchness, the retributions of suchness, and the ultimate origin and ends of suchness". He certified the true meaning of the universe and life, realized the original state of the existence of the world, and entered the direct manifestation of the unity of subjectivity and objectivity, thus penetrating all, understanding all and knowing all. Shakyamuni Buddha selflessly devoted his great wisdom to all living beings, speaking the dharma and benefiting all beings for forty-nine years without any personal existence. He explained the sutras and spoke the dharma without any cost, actively educating living beings and becoming their uninvited teacher. In Shravasti, there was a man called Niti who belonged to the lowest caste and his job was to remove excrement. One day Buddha Shakyamuni saw him from a distance and called him to come near. The dung-remover said, "My work is to carry dung, and my body is not clean, so I dare not approach the Buddha." Shakyamuni Buddha said, "I'll speak the dharma to you and take you across." So the Buddha took him by the hand to the Ganges, bathed his body, and took him as a disciple. The dung-remover cultivated himself diligently according to what the Buddha taught him and attained the Arhat fruition within less than ten days. Having heard the Buddha accepted Niti as a disciple, the king felt extremely dissatisfied with it and decided to come to the Buddha's abode to reason this out. On his way, he saw a bhikshu with spiritual penetration at ease and felt amazed, and told the Buddha about that bhikshu. The Buddha said, "The bhikshu with spiritual penetration at ease is none other than Niti you are dissatisfied with". From then on, the king never again said that it was "wrong" for Shakyamuni Buddha to accept "lowly" people as his disciples. All his life, Shakyamuni Buddha was an "uninvited teacher" of equal education, a sage to practice and spread equal education for all, and a selfless dedicator to diffuse the Buddhadharma.

Of course, if you have a deep understanding of this, it will be even better. You will selflessly impart your knowledge and wisdom to others, so as to elevate their realm, purify their mind, perfect their personality, and enhance their wisdom. This is called the giving of the dharma (Dharma Dana). This kind of giving holds greater significance and value than the giving material (wealth Dana). Additionally, there is the giving of fearlessness (Abhaya Dana). When you help others escape from terror, crisis, or difficult situations and bring peace and comfort to their hearts, this belongs to the giving of fearlessness. Shakyamuni Buddha was a model of the giving of fearlessness. According to Buddhist sutras, when a murderous demon king sought to kill his mother, and the old woman was overcome with

terror, the Buddha timely appeared before her. With unyielding spirit of self-sacrifice to save others, he rescued the old woman and transformed the rebellious son. Furthermore, King Ajatashatru, who had once persecuted Shakyamuni Buddha and his disciples, later suffered immensely from illness. When King Ajatashatru was on the verge of death, the Buddha selflessly and compassionately pitied his suffering, promptly relieving his pain, curing his illness, dispelling his fears and regrets, and removing his anxiety over guilt.

In a word, all forms of giving boil down to dedication to others. Only when you dedicate yourself to others can your wisdom and beautiful mind be manifested. Similarly, only when everyone in human society establishes the life of dedication to others can human existence attain its true value and meaning. Otherwise, the value and meaning of our existence will fade. If we fail to practice the life of dedication and even pursue self-interest at others' expense, we are not embodying the value of life but rather exhibiting a bestial tendency toward self-destruction.

We must learn the spirit and personality from this sage. We must cherish his spirit, memorize his personality, and learn his perfect wisdom and morality. This is the fundamental reason why we commemorate him. Now let us look back on our lives. Each of us should reflect on the path we have traveled so far. How many of our deeds have been dedicated to others? This includes all kinds of dedication—have we ever done any of that? If we have not practiced dedication before, it is because we have not realized the true meaning of human life, and have not realized that the value and significance of human life lie in dedication. Now if we realize that the value and significance of human life lie in dedication, after returning from Lingshan, we should also bring back the value and significance of Shakyamuni Buddha's life of dedication, so that more people can understand and practice the life of dedication. Only by doing so can we make social customs good and simple, and save human society. I have visited many Buddhist temples and found that there are statues of Shakyamuni Buddha in almost every Buddhist temple, and that there are also many people bowing, burning incenses and worshipping the statues of Shakyamuni Buddha. This shows people's reverence for Shakyamuni Buddha, which is understandable. However, when bowing, burning incenses and worshiping Shakyamuni Buddha, how many people can think of his great spirit of selfless dedication? How many people can learn his spirit of selfless dedication from him? How many people want to implement his spirit of selfless dedication into their actions in daily life? Today, when we commemorate him, we should focus on understanding his life of dedication and practicing his spirit of dedication.

The purpose of Jiaolong Lingshan and Jiaolong Culture is to inherit and promote the culture of sages and worthies, and to carry forward all excellent cultures of humanity, including the Buddhist culture founded by Shakyamuni Buddha. Any culture that elucidates truth and benefits people's mental and physical health should be promoted and developed. Of course, we must further promote the theory of the dedicated life, which is beneficial to human life and society.

When we learn the life of selfless dedication from Shakyamuni Buddha, we need to look back on our own life and the paths we have taken. When we look back at the path we have taken, we'll find that whether it is conflicts in our families, friction with colleagues at work, disputes with others in society, or contentions, greed, robberies and plunders we personally experience or witness, they all result from our lack of dedicational spirit. Had we had the spirit of dedication, we wouldn't have made so many stupid mistakes, nor would we have so many worries and afflictions.

Some people may say, "I have no ability to practice dedication because I don't have the financial ability or material resources to give away to others." It's wrong! Dedication does not require you to have a large amount of wealth to give away, nor does it require that you

have high knowledge and diplomas. It's not like that at all! As long as we have a mindset of dedication, even a single encouraging word to others when we are together counts as dedication. For example, greeting others with a smile when we meet is also a form of dedication! We offer others smiles and kind words, and communicate with them sincerely with a peaceful heart—this is also a kind of dedication. Isn't it far better than us glowering at them coldly or getting into arguments with them? For example, we carry forward the "Fourteen Principles" of Jiaolong Lingshan to purify the mind. When you can be filial to your parents at home, it is a kind of dedication. Being filial to parents is exactly to dedicate yourself to parents. Being filial to parents is originally a responsibility and obligation, but it is essentially a form of dedication. Similarly, loving your children is also a form of dedication. When parents love their children, they never consider the reward, which is selfless dedication. Only by extending this selfless love for your children to all relationships with others in society can the value and significance of your dedicated life truly be reflected. Therefore, Mengzi said, "Be filial to our elders as well as the elders of others; love our children as well as the children of others." Transform your filial heart towards your own parents into the filial heart towards all the elders in the world; extend the loving heart for your own children to the children all over the world. This is the life of dedication.

Shakyamuni Buddha advocated the spirit of kindness and compassion. To what extent were his kindness and compassion? His kindness and compassion were so profound that he forbade the killing of all living beings. Why did he strictly prohibit killing? Because all are lives! Your life is a precious life, and so is that of an animal. You fear death—don't animals fear death too? Therefore, kindness and compassion should be extended to a deeper level. Confucius also said, "Do not do to others what you do not want done to yourself." You should not impose on others what you yourself do not like. Shakyamuni Buddha not only extended this principle to others but also to all sentient beings in the world, hoping for equal treatment of every living being. What is the standard for equal treatment? It is to treat others as you treat yourself. "Do not do to others what you do not want done to yourself." When extended further, do not do to all sentient beings what you do not want done to yourself. For example, the standard you apply to your own life should be extended to a giant panda or even an ant. You need to realize that the instinct to cherish life is the same in all sentient beings. When facing any sentient being, being able to arouse a single thought of goodness is the kind and compassionate spirit advocated in Buddhism.

Why did Shakyamuni Buddha strongly advocate refraining from killing and eating meat, and what is the fundamental focus of his teachings? It lies in kindness and compassion! Throughout his life, Shakyamuni Buddha advocated equality for all beings, and abstaining from killing was the strictest precept he established. Refraining from killing is a teaching required of all sentient beings. He himself was a rigorous practitioner of not killing and not eating meat. He once managed to save prey hunted by hunters, persuaded countless people to abstain from killing and abandon their evil deeds, and expounded on the faults and sins of killing innumerable times, earnestly propagating the karmic laws and severe consequences of taking life. What is even more awe-inspiring is that he sacrificed himself not only for the sake of humans but also for the sake of animals. According to Buddhist sutras, when he saw a mother tiger, starving after giving birth, about to devour her cubs, he aroused profound compassion and offered his own body to feed the tiger. What a realm of selfless dedication Shakyamuni Buddha attained!

Why do you kill that animal? For your own interests! Is this dedication? No, it is not. It is not the life of dedication he advocated. Shakyamuni Buddha forbids people from killing, and also prohibits eating meat—naturally, killing humans is even more impermissible. When people stop eating meat, naturally no one will kill animals. If everyone stops eating meat,

how can people engage in killing? The reason why others kill animals is precisely your desire to eat meat. Thus, the essence of Shakyamuni Buddha's advocacy of vegetarianism lies in abstaining from killing.

Look, the first of the five precepts is the precept against killing. Abstaining from killing is still linked to the concept of establishing the life of dedication that we talk about, for refraining from killing living beings is part of the dedicated life we advocate. Do not indulge your own greed and gluttony. If you seek to satisfy your gluttony, you will end up killing other living creatures. To harm animals for your own benefit is not dedication, nor is it the life of dedication; instead, it is benefiting yourself at the expense of others.

The second precept is to refrain from stealing. Stealing means taking what belongs to others and making it one's own. There is tangible stealing and intangible stealing, both of which are forms of theft. Stealing goes against the idea of the life of dedication advocated by Shakyamuni Buddha. When you steal, you not only fail to make contributions to others but also surreptitiously take what belongs to others for your own possession. Therefore, people need to abstain from stealing.

The third precept is to abstain from sexual intercourse and to abstain from sexual misconduct. For those who observe the five precepts, what they need to abstain from is sexual misconduct. What is sexual misconduct? It refers to illegitimate sexual relationships between men and women outside of marriage. The relationship between lawfully married couples is considered a legitimate male-female relationship. Improper sexual conduct refers to relationships between men and women outside of lawful marriage. Such conduct does not align with the requirements of the life of dedication. Why? This is because sexual misconduct encroaches on others' legitimate relationships, causes them mental suffering, and is essentially a sinful act of "benefiting oneself at the expense of others".

The fourth precept is to abstain from false speech. This precept requires people to refrain from lying, fabricating falsehoods, and sowing discord. Ultimately, the root cause of false speech lies in oneself—driven by the desire for fame and gain. People are tempted to speak falsely and sow dissension. Even the consequences of false speech ultimately manifest in actions that benefit oneself at the expense of others. Harming others to serve one's own personal interests certainly goes against the life of dedication advocated by Shakyamuni Buddha.

The fifth precept is to abstain from alcohol. Why must people abstain from it? Alcohol is something that disrupts people's rationality and impairs their self-control. Besides alcohol, this also includes addictive behaviors, such as opium smoking, cigarette smoking, and gambling. Alcohol symbolizes all harmful vices, that is, any bad habit falls under this category. All harmful vices ultimately bring negative consequences and suffering to others, which contradicts the life of dedication. For example, when you get dead drunk, let alone other things, you need several people to help you home. Is this you dedicating to others, or others doing you a favor? Once you get home, you may fight and make a scene, leaving your wife and children unable to live in peace, and everyone involved has to rush about because of your drunkenness. How can this be called dedication? As for gambling, you seize others' money unethically and illegally, taking possession of their wealth without working for it. How can this be considered dedication? If you lose, you may ruin your family. Objectively speaking, all these actions bring pain to others rather than happiness, don't they?

By establishing the life of dedication, we aim to bring others joy, happiness, delight and comfort, as well as inspire them to enhance their wisdom. This is what we mean by establishing the life of dedication. However, killing, stealing, sexual misconduct, false speech, and alcohol will not bring others joy, happiness, or wisdom, but only cause them pain and suffering. Therefore, Shakyamuni Buddha particularly advocated for the life of

dedication and required his disciples to strictly observe the five precepts.

There are many examples of the perfect personality of Shakyamuni Buddha that people admire and emulate. It was said that in Buddha's time, there was a woman of bad character who publicly abused, framed and slandered Shakyamuni Buddha's character. She wanted only to sow discord among his disciples. Later, when the king was to punish the woman according to the law, Shakyamuni Buddha still pleaded on the woman's behalf for leniency and asked the king to pardon the woman for her offence. Shakyamuni Buddha thought that it was out of ignorance and stupidity that the woman committed such a serious offence. If taught well, she would reform herself. Later, Shakyamuni Buddha didn't abandon her and took her as a disciple. Shakyamuni Buddha disregarded her past evil, and mercifully guided her to change her evil and return to the right. Greatly moved by Shakyamuni Buddha's kindness and compassion, the woman diligently cultivated herself and finally became one of the famous disciples. Shakyamuni Buddha did not hold grudges, nor did he remember the complaints, resentments, slanders, or attacks from others towards him. He believed that the reason why a person commits crimes, creates karma, makes mistakes and has faults is often due to their stupidity, backwardness and ignorance. A person may commit sins due to ignorance, and also become more ignorant because of committing sins. Therefore, an ignorant person who commits crimes is a "pitiful" one. Then for a stupid "pitiful" person, Buddha Shakyamuni believed that he had the responsibility to enlighten her, teach and transform her, and make her awakened. Indeed, Shakyamuni Buddha said so and did so, too. This matter alone is enough to demonstrate his great personality and noble quality, as well as the value of his dedicated life. It is the pride of mankind that such a supreme sage has appeared in the world, and he is worthy of being remembered by mankind from generation to generation. Therefore, today, taking advantage of this opportunity and this grand gathering, we will recall and commemorate the path this sage walked, the culture he founded, and the life he practiced, inheriting and carrying forward the spirit of the dedicated life he advocated.

Today, taking this opportunity, I would like to briefly introduce the dedicated life of Shakyamuni Buddha, and hope that after leaving here, every one of you can learn from, emulate, and practice the dedicated life of Shakyamuni Buddha. Only by studying and practicing the dedicated life of Shakyamuni Buddha can people truly worship and revere Shakyamuni Buddha. Our reverence for Shakyamuni Buddha should be reflected in our understanding of the life of dedication and manifested in our role as examples of this life. Only by doing so can we truly embody the significance of our commemoration. If we merely kowtow to Shakyamuni Buddha countless times and burn piles of incense, yet fail to understand and practice the life of dedication he advocated, such reverence and worship will become a mere formality. Of course, this is still a kind of respect, but such respect that relies solely on burning incense and kowtowing is not sufficient. If you cannot sincerely recognize the life of dedication advocated by Shakyamuni Buddha, are unwilling to act in accordance with his teachings, are not infected by his noble character, and fail to purify your mind, merely burning incense and kowtowing is nothing but superstition. To put it bluntly, such behavior stems from your selfish minds and distracting ideas. Why can we say that burning incense and kowtowing are manifestations of your selfish minds and distracting ideas? Because when you face the great sage, you neither attain awakening nor strive to emulate him. Moreover, you do not purify your mind or perfect your personality as he instructed. In this case, isn't burning incense and kowtowing to Shakyamuni Buddha just asking for his blessing? This is what we call "praying for Buddha's protection"! And isn't this mindset of seeking Buddha's protection precisely your selfish minds and distracting ideas?

If you have truly realized the life of dedication advocated by Shakyamuni Buddha and

recognized the inadequacy of your conscience, then praying for Buddha's protection to restore, fulfill and perfect your conscience, such kowtowing and burning incense with sincere intent deserve our strong encouragement. However, if you come to pray for Buddha's blessing with your mind filled with selfish minds and distracting ideas, hoping that the Buddha will satisfy your greedy desires and delusional thoughts, such acts of burning incense and worshipping the Buddha are nothing but blasphemy and insult to him. Some people do not strive to be good individuals, neglect their proper occupations, and attempt to satisfy their greedy desires, delusional thoughts, selfish minds and distracting ideas through praying to gods and Buddhas for protection. Such kowtowing and burning incense in the name of seeking divine blessing will not only bring harm to themselves but also endanger society. A few days ago, someone told a joke: A thief, after stealing something, went to a temple to burn incense and worship Buddha, praying for divine protection to avoid being caught by the public security bureau. You see, that thief failed to understand that "gods" are impartial and selfless. Since gods are impartial and selfless, how could they possibly protect someone with such evil thoughts and deeds that benefit oneself at the expense of others? Conversely, the thief's ignorance led to his failure to comprehend the true meaning behind burning incense and kowtowing.

When coming to Lingshan, we should study Jiaolong Culture to purify our minds, learn from ancient sages and worthies so that we can carry forward their teachings and theories valuable for mankind, and inherit their lofty spirit and thought, which are much better than blindly kowtowing and burning incense. Many of you here are Buddhist lay practitioners or believers, and you may have recited the Diamond Sutra. In the Diamond Sutra, Shakyamuni Buddha said that even if you give alms with treasures as countless as the grains of sand in the Ganges, it is not comparable to accepting and upholding just a few verses from the Diamond Sutra. In other words, the merits and virtues gained by using these few verses of the Diamond Sutra as Dharma alms to enlighten and educate the world are greater than those gained by giving material alms of countless gold, silver, and jewels. What does this mean? The Ganges is a river as vast as the Yangtze River—isn't the sand in it countless? Yes, it is. Yet giving with treasures in such an enormous quantity is still not comparable to accepting and upholding just a few lines from the Diamond Sutra. "Accepting and upholding" here means accepting, firmly believing, understanding and implementing the few lines. This implies that comprehending the spirit of the Diamond Sutra and then embodying that spirit is far more valuable than giving with treasures as numerous as the grains of sand in the Ganges River. The reason is that even if you give away such a vast amount of treasure, your understanding and realm have not advanced, your wisdom has not been awakened and perfected, and your personality has not been refined and sublimated. No matter how much treasure you have, you remain at a low level and realm. No matter how much treasure you give, if you have not comprehended the philosophy of the Diamond Sutra, you still have not reached the level that Shakyamuni Buddha hoped for. Therefore, he is not pleased. What gladdens him is that you can build the dedicated life, with a beautiful mind, a perfect personality, as well as complete wisdom and morality.

Today, since we have come to Lingshan, each of us should not only comprehend the dedicated life advocated by Shakyamuni Buddha but also reflect deeply on how to shape our own lives by taking Shakyamuni Buddha as a role model. Taking this short time tonight, we have briefly shared with you the essence of Shakyamuni Buddha's dedicated life. Of course, the Buddhist sutras are as vast as the sea, encompassing extensive and profound content—we cannot possibly delve into other aspects of the sutras in such a short period. That is all I have to share tonight. (Warm applause)

Laozi's Life of Dedication

Last year I elaborated on Shakyamuni Buddha's life of dedication. Today I will carry forward the philosophical principle of Laozi's life of dedication. All great sages have been advocating the life of dedication. This topic has been mentioned in the speech made by Prof. Tang. Why do all great sages advocate the life of dedication? This is a very meaningful common point. Advocating and practicing the life of dedication is the inevitability of humanity's deep-seated understanding, and it is also the requirement of deep-level laws and states. After reaching a state of in-depth understanding, one must inevitably commit to establishing a life outlook centered on dedication. Ultimately, this commitment must be reflected in how we purify our minds, perfect our personalities, elevate our realms, cultivate our morality, and enhance our wisdom. However, when viewed from the perspective of human social activities, everything ultimately boils down to and manifests in one phrase—the life of dedication!

Laozi preached "Dao", which embodies both the state and attribute. The Dao preached by Laozi is the unity of the state and attribute, which is a mixture of the state and attribute without distinction. Does great Dao have attributes? Yes, it does. The attributes of Dao are selflessness, desirelessness, non-doing and naturalness. There is a famous saying that goes, "Nine times nine returns to trueness", which reflects Laozi's teaching that people should return to simplicity and trueness! Laozi tried to guide people to return to the "Wuji state", return to Pu, i.e. the "original wood state", and return to the "baby state". Therefore, Laozi's doctrine is the doctrine of return, and all doctrines of return and operations of return advocate the life of dedication. Laozi proposed returning to the root and going back to simplicity, as well as "return to the root and restore the destiny", through which Laozi called on people to return to the original nature they originally have, that is, the attributes of Dao. In the words of Ruism, it is to "manifest the bright virtue", while in the words of Buddhism, it is necessary to achieve the state of the "silence of nirvana" and "permanent dwelling of wondrous brightness". So, how do we return? How do we restore our destiny? How do we manifest our bright virtue? How do we attain the permanent dwelling of wondrous brightness? There is no specific operation that does not involve the practice of the life of dedication. Jiaolong Culture, which is a culture of return, inherits the return wisdom of ancient sages and worthies, and also opens up the times of peace and prosperity for mankind for all generations by advocating the life of dedication.

Laozi required people to "cultivate virtue to conform to Dao". Seen from human social activities in life, to embody the attributes of selflessness, desirelessness, non-doing and naturalness of Dao, establishing and practicing the life of dedication becomes the fundamental content of "cultivating virtue to conform to Dao". If you can reach the level of selflessness, desirelessness, non-doing and naturalness by practicing the life of dedication, you will have conformed to Dao by cultivating virtue. In other words, you will have attained Dao.

In Laozi's theories, everything, including the evolution of the universe, the development of society and the change of human life, stems from Dao. Laozi 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 ritual." These words show the

evolution and change of the attributes of Dao in human society. "When ritual is lost, there is law." It seems that this is also the law in the changes of human nature. Today, we humans have reached such a realm, situation and state that embodies the law that things turn into their opposites when they reach the extreme. Now we must return. At this historical moment of return, Laozi's theories are of vital importance for people to return to the root, because more than two thousand years ago, Laozi put forward the wisdom of returning to naturalness, as encapsulated in the phrase: "Man follows earth, earth follows heaven, heaven follows Dao, and the law of Dao is naturalness."

"The Dao of Heaven does not contend, yet it always triumphs." "When merit is achieved and fame is attained, withdraw—this is the Dao of Heaven." "The reason why heaven and earth can endure long is that they do not produce anything for themselves." Laozi emphasized non-contention, and here "not contend (non-contention)" means not contending for one's own interests, but rather being selfless and desireless! Only by achieving selflessness and desirelessness can one truly practice non-contention. All human contention is a mindset and behavior of acquisition, driven by self-awareness and aimed at satisfying the "self". The operation of the Dao of Heaven is natural and non-doing, free from self-awareness, let alone the desire for contention or competitive behaviors governed by such awareness, hence "The Dao of Heaven does not contend." The "non-contention" of the Dao of Heaven, characterized by selflessness, desirelessness, non-doing and naturalness, is based on the mechanism of polar changes in karmic causes and conditions. This mechanism works such that when causes and conditions converge, things come into being; when causes and conditions disperse, things cease to exist. All things in the universe are interconnected like links in a chain, mutually acting as causes and effects, mutually serving as premises, regenerating in succession, and advancing like waves following one after another. Nevertheless, when reflected in the operation of all things, everything proceeds in perfect order. All things unfold naturally according to their inherent patterns, and this is what is meant by "triumphing well". "Triumphing well" is an inevitable outcome without emotional attachment; however, for sentient beings with consciousness, only the spirit of selfless dedication can embody the "triumphing well" of the "Dao of Heaven". For "triumphing well", there is fundamentally no such thing as selfish desires related to merit, fame, profit, high emoluments and official positions, nor is there any "desire to show off" in seeking fame and prominence or holding high positions. Therefore, only a natural mindset of dedication conforms to the Dao of Heaven, and only the mechanism of the arising and ceasing of things due to karmic causes and conditions marked by selflessness and non-doing can avoid being constrained by the "self-serving production" dominated by self-consciousness. The fundamental feature of "self-serving production" is the pursuit of "possession for the self", whereas the Dao of Heaven embodies the Dao's selflessness and desirelessness, operating naturally without distinctions between subject and object, perceiver and things perceived, inner and outer, or self and others. It is evident that the life outlook of selfless dedication is the manifestation of the original nature of the Dao of Heaven in human nature; it is also the innate nature that we originally possess and are inherently endowed with. We ought to be like this by nature, but due to the obstruction of acquired emotions and consciousness, and the influence of the deluded mind of selfishness, our original nature fails to manifest itself.

Then what is the law of the Dao of Heaven? How does the naturally operating law of the Dao of Heaven function? How is its balance achieved? Laozi said, "The Dao of heaven reduces the excessive to make up for deficiency." However, the Dao of man is just the opposite: "It reduces the insufficient to offer to the excessive." People today like to add icing on the cake, because everyone is selfish and has desire and greed! People often resort to adding icing on the cake to achieve the purpose of their selfish desires and greedy hearts.

The natural laws of the Dao of heaven are not so. By "reducing the excessive to make up for deficiency", the Dao of heaven is delivering charcoal in the snow to those in need! However, people in the human path do not embody the spirit of the Heaven Dao's selfless dedication, but only pursue profit. People do not do unprofitable things! Because delivering charcoal in the snow to those in need is not rewarded and unprofitable, so people just "exhaust the deficiency and offer it to the surplus". It can be seen that it is precisely the lack of understanding and practice of the life of dedication in human society that has caused mankind to lose the foundation of civilization. Mengzi said, "When those above and those below all contend for gain, the state is in peril." Once people in a human society are bent on chasing profits and personal interests, there is no civilization and progress in this society at all. Laozi expounded the Dao of heaven and the Dao of sage with the very purpose of pointing out the correct outlook on life and the world for us, and of building a human community that establish the life of dedication. Laozi repeatedly stressed the dedicated life, saying, "Dao creates all without possessing them, does for all without depending on them, and leads all without dominating them. This is called xuan virtue." In Laozi's view, people with "xuan virtue", i.e. with profound virtue, should not possess things for themselves, nor should they pursue everything for himself, but should actively "create", "do", and "lead" for others. People with "xuan virtue" should act boldly for others, for everyone, for society, and for the natural world. When a person is able to put himself behind others, consider others first, and act with a selfless spirit, this person will possess profound wisdom. The "virtue" here refers to the attribute, and the "xuan virtue" refers to the attributes of Dao. When a person who practices the life of dedication achieves the "xuan virtue" realm of "creating all without possessing them, doing for all without depending on them, and leading all without dominating them", this person can reach the original attributes of the high realm. What are the original attributes? They are precisely the dedicational attributes of selflessness, desirelessness, non-doing and naturalness. Sages possess such attributes. As a result, "Sages never accumulate. The more they do for others, the more they have; the more they give to others, the more affluent they become. The Dao of heaven is to benefit without harming; the Way of sages is to act without competing." It can be seen that the life of dedication is a wisdom operation of benefiting oneself as well as others. When everyone engages in dedication, everyone will benefit; when every family engages in dedication, every family is in harmony; and when every country engages in dedication, the whole world will be in peace and order. By doing so, there is no need for us to worry about the peace in the world!

Due to living in the polarized matter world, absorbing energy is our instinct to maintain the normal operation of the "dissipative structure" and also the greatest constraint we face. Therefore, Laozi said, "The reason why I have great calamity is that I have this body." "Having this body" means having this "dissipative structure", but people do not understand how this body (dissipative structure) is formed. This formation mechanism is quite complex, and I will not elaborate on this here. It is only said that the formation of this "body" is caused by the intake mentality and behavior resulting from our loss of the knowledge and view of "selfless dedication"! It is precisely the erroneous knowledge and perverse views of selfishness and desire, clinging to conditions to grasp and take, and blazing fervor of self and others that we have harbored since beginningless kalpas, that have brought us this body of "great misfortune" which is bound to grasp and take matter and energy. Only those sages with great wisdom can achieve selfless dedication, refrain from accumulating things for themselves, and bring benefit and happiness to sentient beings. The more they "do for others" and "give to others", the more selfless their mentalities will be; the more selfless they are, the more orderly their "software" will be; the more orderly their "software" is, the less "great misfortune" they will have. With less "great misfortune", they will have more ease,

tranquility and happiness until finally they have their "great misfortune" completely removed. They will be free and at ease, completely shaking off the constraints of the kingdom of necessity, and entering the kingdom of freedom where they do non-doing yet leave nothing undone. It is precisely because only sages have such knowledge and views of wisdom that they can practice selfless dedication throughout their lives. "Benefitting all without harming" and "contributing to all without competing" have become the norms of life for sages, and also the outlook on life and values of those who pursue the wisdom of high levels and lofty realms.

When it comes to selflessness, desirelessness, no contention, no greed, abstinence and frugality, some people think that Laozi's theories are regressive and backward, and that Laozi's propositions are negative and world-avoiding. This is absolutely wrong! Laozi clearly said that people should "act without competing"! How to act? You should dedicate yourself more to others, do more for the public, and give more to society. When you contribute to others, to everyone, to society, and to mankind, you give more and take less. This is a symbol of the manifestation of your wisdom, not the manifestation of negativity and ignorance. Those who lack wisdom often like to show their selfish "intelligence" through their egocentric behavior, which is precisely the display of their short-sighted and narrow-minded greed to benefit their egos, and also reveals their ignorance of the laws that "The Dao of heaven reduces the excessive to make up for deficiency", and that "The heaven net is everywhere, and its meshes are sparse, yet nothing slips through". What Laozi advocated is the life of dedication based on wisdom understanding, rather than helpless and artificial intentional actions based on stupidity and ignorance!

The life of dedication is the indispensable path for the noble pursuit of the wise, a necessity for those with great aspirations to purify the mind, perfect the personality, and increase the wisdom, and also the natural attribute of our self-nature and original body. Therefore, the highest-level personality of sages is the life of dedication, that is, to make selfless dedication. The indispensable charm of all the philosophical principles of great Dao and religions lies in advocating and establishing the life of dedication. All sages have their lives based on dedication, not for themselves, but for others, for everyone, for society, for mankind, and for all sentient beings without taking anything in return. It is because of this that they have become sages and enduring people who conform to great Dao, and live as long as heaven and earth. What kind of life can last forever? What kind of people can be remembered forever? It is those sages who embody the Dao of heaven, "not living for themselves", and who do not live for themselves but for others. Take Shakyamuni Buddha for example. He renounced the royal throne, abandoned the kingdom, and had no greed for beautiful women. Why was it so? He spoke the sutras and expounded the Dharma and delivered sermons for more than forty years, yet never charged anyone for admission or apprenticeship fees. Laozi embodied great Dao's hidden and nameless attributes as well as the spirit of tranquil and non-doing dedication. He had no desire for fame or fortune at all. Even the 5,000-character Dao De Jing, as stated in the Records of the Grand Historian, was not his intentional work but "compelled" by Yin Xi, a famous Daoist cultivator. Laozi was wise but appeared simple. He had no so-called astonishing deeds and lived a silent life, which is exactly a model embodying his spirit of selflessness, desirelessness, non-doing and naturalness.

"Precisely because they do not compete, they have no fault." With his great wisdom, Laozi told people to lead the dedicated life, and that only by not fighting with others can there be the spirit of dedication. Only through dedication can human life be full of value and significance, and can one live a happy life without "fault". Just now, a scholar mentioned almsgiving in his speech, which is a Buddhist term. In the Buddhist six paramitas, the first is

called “dana paramita”, which means almsgiving, giving, donations etc. There are three types of giving: wealth giving, dharma giving and fearlessness giving, that is, the giving of wealth, spirit and wisdom. In other words, all giving belongs to the content of the life of dedication. Laozi suggested that people should not compete for themselves. If people do not compete for themselves, there will be no worries or afflictions. When everyone is engaged in dedication, everyone is the object of others’ dedication, and everyone is the beneficiary of others’ dedication. In this way, not only do individuals have “no fault”, but also the entire human society has “no fault”, which is in line with Laozi’s spirit of dedicated life.

“Sages have no permanent mind; they regard the minds of the people as their own minds.” The “sages” are people who cultivate virtue to conform to Dao. “The feature of immense virtue is to only follow Dao.” Only those who can truly live up to this principle can be called sages. The thoughts, words, actions—everything—of those who conform to the Dao embody the attributes of Dao: selflessness, desirelessness, non-doing and naturalness. These sages who have attained Dao have no “mind”. What “mind” do they not have? Sages have no permanent mind, which means that sages do not have ordinary people’s minds that go against or do not conform to Dao. The minds of ordinary people are nothing but all kinds of greedy desires, delusional thoughts, selfish minds and distracting ideas. Sages have no such minds of ordinary people. “They regard the minds of the people as their own minds”, which means that sages “dedicate” themselves to the people! In other words, the value of the life of sages lies in serving all beings and dedicating their wisdom, virtues and capabilities to all beings. As is stated in the Flower Adornment Sutra, “If a Bodhisattva can accommodate living beings, he is accommodating and making offerings to all Buddhas. If a Bodhisattva can respect and serve living beings, he is respecting and serving Tathagatas. If a Bodhisattva can make living beings happy, he is making all Tathagatas happy. Why is that so? It is because all Buddhas and Tathagatas take the great compassion mind as the original body. Because of living beings, they give rise to great compassion; because of great compassion, they bring forth the Bodhi mind, and because of the Bodhi mind, they attain the equal and right awakening. For example, in the wilderness of the desert, there is a big tree king. When its roots receive water, its branches, leaves, flowers and fruits will all flourish. The same is true of the Bodhi tree king growing in the wilderness of life and death. All living beings are the roots, while all Buddhas and Bodhisattvas are the flowers and fruits. By benefiting all beings with the water of great compassion, the Bodhisattva will be able to attain the Buddhas’ and Bodhisattvas’ wisdom flowers and fruits. Why is that so? If all Bodhisattvas benefit living beings with the great compassion water, they can attain Anuttarasamyaksambodhi. Therefore, Bodhi belongs to living beings. Were there not living beings, no Bodhisattvas would be able to attain the unsurpassed right Bodhi. Good men, you should comprehend the principle thus: with the heart of equality towards all beings, Bodhisattvas can attain perfect great compassion; with great compassion to accommodate all beings, Bodhisattvas can achieve the goal of making offerings to Tathagatas. Bodhisattvas should accommodate all beings thus. Even when the realm of the void is exhausted, the realm of all beings is exhausted, the karma of living beings is exhausted, and the affliction of living beings is exhausted, there is no end to my accommodation.” Sages use the great compassion mind to accommodate living beings, treat benefiting sentient beings as their life content and regard saving and taking across all living beings as the value of life. These are what distinguish the permanent minds of sages from those of ordinary people. Not all people’s thoughts are thoughts of dedication. The minds of ordinary citizens are often taking rather than giving. If you give me what belongs to you, I will be happy; if I give away what belongs to me, I won’t be happy. But Laozi said that sages “regard the minds of the people as their own minds”. If you need it, then I will dedicate it to you without any intention or

expectation. If everyone could contribute to others, then what would people in human society still compete and fight for? How could there be war and slaughter? Without the selfish mentality and behavior of fighting, greed, robbery and plunder, then we people would have "no fault".

"Benefit without harming", "act without competing", and "No one under heaven can compete with them." From these famous sayings, we need to understand a simple fact that when everyone dedicates themselves and builds the life of dedication, everyone becomes a beneficiary of the dedicated life. When you contribute to others, to whom do they contribute? Aren't they contributing to you? As long as you only give and do not take, others can never succeed in competition with you. When everyone under heaven is contributing selflessly, how can there be any competition or fighting under heaven? What is there to contend with those who are truly selfless and dedicated for? Even if you try to, you won't succeed. Why? Because you cannot nail a nail in the void!

"The highest goodness is like water. Water does well in benefiting all things without contention." This is Laozi's metaphor for a high realm where the life of altruistic dedication flows naturally. If one can embody the dedicated spirit of water, which benefits all things without discrimination, one can be regarded as a true "selfless dedicator", for water's benefit to all things is a selfless and natural act. Water feels no sense of inferiority when it is used to flush toilets, nor does it have a feeling of pride when served at state banquets, as water has no such distinction of emotion and consciousness. It is evident that the thoughts of egoism and selfishness are the inherent obstacles to establishing the life of dedication.

Therefore, great sages, especially those as great as Laozi, all practice the life of dedication, and they also hope that everyone can establish the life of dedication. As you see, Laozi admonished people, "Manifest simplicity and embrace the *Pu* (the uncarved log). Lessen selfishness and reduce desire." He also admonished people not to let their greedy desires and delusional thoughts grow too large, not to be overwhelmed by their selfish minds and distracting ideas, and not to indulge in and inflate their "greedy desires". Otherwise, it is impossible for them to establish the life of dedication. Why? This is because unbridled and inflated "greedy desires" will cause one's level and realm to fall lower and lower. People's greedy desires often focus on various sensory pleasures, and for the sake of such pleasures, these greedy desires are ultimately carried out in the struggle for material possessions. Driven by the greedy mindset of "all for my use, and all for my possession", people are bound to engage in all kinds of contention, greed, robbery and plunder. How can they establish the life of dedication in this way? To establish a dedicatory outlook on life, people need to embody what Laozi called "Lessen selfishness and reduce desire". Those who "lessen selfishness and reduce desire" will naturally have weaker selfish minds, delusional ideas, greedy desires and distracting ideas. These people are light in greed and desire but thick in virtue, so affliction cannot hinder their self-mind, thus laying the foundation for their life of dedication.

"The reason why I have great calamity is that I have this body. If I had no body, what misfortune could I have?!" Why do we have afflictions? It is precisely because we have this physical body. With this physical body comes the ego (the small self), along with various forms of "selfishness" and "greedy mind". Having this material body, we are bound by the fundamental laws of the matter world. Under the governance of the law of period and cycle, we must absorb energy and take in matter because we have a physical body. The human body is a dissipative structure, which must replenish energy, without which, we cannot survive or maintain the normal operation of our bodies, so we must absorb energy. To absorb energy, we must ingest food and extract energy from it to sustain our survival, which is a basic condition necessary for the survival of every ordinary person. Just because we have

this "body", we develop greedy desires for its survival, which are mainly manifested in the pursuit of material desires. It is understandable that having certain material conditions is the basis for survival. However, if people do not curb their expanding material desires after acquiring a certain level of material conditions, the struggle for various material resources among individuals, nations and even human societies will become inevitable. In the end, everyone will live painfully amid contention and plunder. Such a life is worthless and meaningless. Therefore, such selfishness and greedy desire rooted in clinging to the body and self-interest can only bring us "great calamity". Laozi advocated that the life of dedication characterized by "no body" and "no ego" is the only bright path for human survival. Not knowing Laozi's great wisdom, today's people blindly pursue material pleasures, live in excessive luxury, recklessly waste natural resources, and indulge in astonishingly reckless consumption. In terms of diet, Laozi advocated that people should eat for sustenance rather than visual enjoyment ("not for the eyes but for the stomach"). However, people just pursue "visual enjoyment" in food, indulge in their body's instincts, expand their greedy desires and delusional thoughts, causing the burden on their "bodies" to become increasingly serious. Due to people's being greedy for the pleasures of the five desires, modern people's reliance on material things for survival has become increasingly intense, thereby subjecting themselves to more and more material constraints. This has led to growing obstacles on their path toward achieving unity of heaven and man and returning to naturalness. Meanwhile, modern people's inherent capacities have become progressively degraded. As a result, they are drinking poison to quench thirst in ignorance. Therefore, Laozi cried out urgently: "The five colors blind the eye. The five tones deafen the ear. The five flavors damage the tongue. Galloping and hunting madden the mind. Hard-to-get goods hinder the behavior. Therefore, what the sages do is not for the eyes but for the stomach. They let go of that but take this."

"There is no greater sin than desire. There is no greater disaster than not knowing contentment. There is no greater misfortune than wanting more." Failing to value Laozi's understanding of the great wisdom of the dedicated life, mankind has fallen into the so-called "dilemma of civilization". Consequently, there is a severe imbalance in both our mental states and ecology, and mankind has become profoundly divorced from nature. Originally, we humans were one with nature. However, due to people's being greedy for the pleasures of the five desires and their pursuit of the so-called material civilization, mankind has suffered moral degradation, distorted mindsets, and abnormal behaviors. This is what Laozi referred to as "hindering the behavior" and "maddening the mind"—two phenomena that have now reached a dangerous situation. Laozi's compassionate heart and great wisdom guide and admonish people to "remove extremes, remove extravagances and remove excesses"; to seek for the stomach but not for the eyes; to "let go of that but take this"; to pursue "kindness" and "frugality"; to "desire non-desire" and "not value the hard-to-get goods"; to "assist all things in returning to naturalness without daring to act recklessly"; to understand that "the contentment of knowing contentment is eternal contentment"; and to "always be good at saving people" and "always be good at saving things". In conclusion, Laozi urged people to recognize the operation of the laws of nature and to reduce the "surplus" of our greedy desires to make up for the "deficiency" of our "dedication". Now, we human beings are in urgent need of purifying our minds, perfecting our personalities, and returning to naturalness, shifting the pursuit of the so-called material "hardware civilization" to that of spiritual "software civilization". Only by doing so can mankind extricate itself from predicaments and escape the dead end. To achieve this, we must emulate the spirit of dedication advocated by Laozi and establish the life of dedication. After the sages mastered the fundamental laws of nature, their greatest concern was that people might fail to overcome their ego, "develop" along a wrong path, and thus obliterate and lose their original

nature. Therefore, the sage guided mankind to recognize its place in nature and pointed out the supreme wisdom of survival: "Man follows earth, earth follows heaven, heaven follows Dao, and the law of Dao is naturalness."

"Knowing permanence leads to tolerance; tolerance leads to impartiality; impartiality leads to wholeness; wholeness is heaven, heaven is Dao; and Dao endures eternally. Having realized this, one can be free from peril for a lifetime." To establish complete selfless dedication, one must achieve a breakthrough in understanding through the philosophical principles of great Dao. Without a thorough understanding of these principles (the principles of great Dao), one will inevitably be unable to see through the essence of all things in the world. If they fail to see through the world, they naturally cannot let go of them. How can they thoroughly understand why to dedicate themselves to others and what purpose dedication serves? Without comprehending the mechanism of dedication ("failing to see through"), how can people establish the practice of the dedicated life ("letting go")? As a result, Laozi first guided people to "know permanence". That is to say, Laozi guided people to know that the "permanence" of "Dao" has neither production nor extinction, to know that the "permanence" of "Dao" has neither selfishness nor desire, to know that the "permanence" of "Dao" is characterized by non-doing and naturalness, to know that the "permanence" of "Dao" is wonderful, bright, perfect and pure, and to know that the "permanence" of "Dao" is an ultimate state of one appearance. With "permanence", people will have no polar distinction between the self and others, the subject and object, and the inside and outside. Therefore, knowing permanence leads to the ultimate, one-appearance realm of no duality and no distinction. With the ultimate one appearance completed, people will be able to pervade the Dharma Realm and the whole universe is contained in the mind. With the continuous expansion of this mind breadth, people will definitely be public-spirited and selfless; with public-spirited mind and selflessness, people will be able to perfect the attributes of their self-nature, and tally with the states and attributes of the heaven Dao which are selflessness, desirelessness, non-doing and naturalness. In doing so, people will definitely attain the realm of Immeasurable Life span (infinite time and space). In such an infinite realm, how can it be possible that there is death? It can be seen that the life of "not perishing even without a body" inevitably reflects the spirit of selfless dedication of "tolerance", "selflessness", and "wholeness". Only with the spirit of selfless dedication can one "die but never perish" and "not perish even without a body".

"Respond to enmity with virtue." This is also Laozi's famous saying. It implies that dedication should be unconditional, regardless of closeness or distance, gratitude or enmity, like or dislike. Laozi advised people to be good to those who are good and be also good to those who are not good. Only a great sage like Laozi could have such a wise insight. The Buddha's lifelong teachings advocate the Mahayana spirit, using the six paramitas (Dana - giving, sila - upholding precepts, kshanti - patience under insult, virya - diligent progress, dhyana - concentration, and prajna - wisdom) to guide people to purify the mind, perfect the personality, increase the wisdom, elevate the realm, and finally return to naturalness. Shakyamuni Buddha had a famous saying: "When someone beats and insults you, you should treat them as a compliment." This echoes Laozi's idea of "Respond to enmity with virtue". Both the famous sayings embody the extraordinary wisdom of sages who, after understanding the profound laws of the universe, summed up these insights. "Respond to enmity with virtue" and "When someone beats and insults you, you should treat them as a compliment" do not reflect the "Ah Q mentality", which is a psychological victory of the poor and weak over the rich and strong, but rather manifest the sages' outlooks on the world, life and values that transcend ordinary human understanding.

"Be delighted to have one's faults pointed out"; "Requite injustice with virtue"; "If you

are beaten or cursed, treat them as praises". These are the concrete practices of selfless dedication advocated by the sages of Confucianism, Daoism and Buddhism. If one can meet the three requirements, one will undoubtedly transcend ordinary people and become a sage. This person must be a model practitioner of practicing patience paramita and certainly the true embodier of selfless dedication.

Laozi's great wisdom requires us to return to naturalness. To return to naturalness, we must first have a mentality of returning. The mentality of returning requires that we prevent our six sense organs (eyes, ears, nose, tongue, mind and body) from running outward, but look back and contemplate our own perception and view internally. The operation of inward contemplation and inward illumination means that we should be constantly aware of our own delusional thoughts such as greedy and selfish minds, and simultaneously transform the false mind such as greed, anger, stupidity, arrogance, suspicion and envy into the mind of right awakening and right mindfulness. The fundamental role of the mind of right awakening and right mindfulness is embodied in the outlook on life of selfless dedication. As long as people recognize and establish the value and meaning of the life of dedication, they will definitely purify their minds and balance their mentalities. Only a balanced mentality can lead to a balanced ecology. Only in this way can man return to naturalness at the matter level, and then rise to returning to naturalness at the levels of energy and information.

"Heaven and earth are not humane; they regard all things as straw dogs. Sages are not humane; they regard all people as straw dogs." This is the highest state in the life of dedication advocated by Laozi, for Laozi said that human society has been degrading in accordance with the evolutionary process that "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 ritual". The reason why "heaven and earth are not humane" is that heaven and earth have not lost Dao and virtue. In other words, they have not degraded to the state of "humaneness". Therefore, "Heaven and earth are not humane". Then, when will humaneness be advocated? "When great Dao is abandoned, there is humaneness and righteousness." Only when great Dao is lost will there be humaneness and righteousness to be spread! That is to say, when humaneness and righteousness are advocated, there is no Dao and virtue. Only when Dao and virtue have been lost can there be humaneness and righteousness. Now that heaven and earth have not lost Dao or virtue, why do they have to follow humaneness and righteousness?

To return and trace back to naturalness, we must cultivate virtue to conform to Dao. Now we live in an age when ritual has been lost. Therefore, we should first restore the ritual so as to return to righteousness, from which we will return to benevolence. Then we will continue to cultivate virtue to conform to Dao. "Heaven and earth are not humane, and regard all things as straw dogs." Heaven and earth belong to the level of Dao and virtue, which goes beyond the level of humaneness. In the level of Dao and virtue, there is no such existence of humaneness, so heaven and earth regard all things as equal as the straw-made dogs in sacrificial ceremonies. In other words, all beings are equally viewed and treated. Similarly, in the eyes of sages at the Dao and virtue level, all things are equally viewed and treated. Sages treat all things and people equally, from which we can see how kind and compassionate sages are! The sages are able to equate water cups with humans, which means that sages can extend their kind and compassionate heart to all things in the world. You see, Laozi's life of dedication has reached the realm of extending oneself to all things. Confucius put himself in the position of other people, saying "Don't impose on others what you yourself do not desire". Mengzi also said, "Be filial to our elders as well as the elders of others; love our children as well as the children of others." What Laozi expounded has a larger connotation and a deeper level. He extended his mind of selfless dedication from

himself to all things, and this constitutes a greater form of "dedication". Laozi's selfless dedication extended his kind and compassionate heart to all things under heaven. To what things did this "dedication" extend? To the straw dogs. Laozi showed the same humaneness to the straw dogs as he did to human beings. What a lofty state his mind of kindness and compassion has reached! How noble his attitude of treating all beings equally is! If people had such a lofty realm of kind and compassionate dedication, there would be no such thing as unbalanced mentalities or unbalanced ecology. Laozi's pursuit of dedicated life and his values in life are the ultimate development direction of people's pursuit of wisdom. He treated all things equally, which reflects the noble realm and perfect wisdom of Laozi! This understanding of Laozi is the same as that of Shakyamuni Buddha, and these understandings both reflect that both sentient beings and insentient beings have finally reached the perfect "seed wisdom" equally. Shakyamuni Buddha considered that all beings are equal, so he has been taking across all beings universally. The concept of all beings includes sentient and conscious beings at all levels in different forms, while Laozi's concept of all things includes all living and non-living beings. Laozi advocated treating all things equally, which is where the selfless, egoless and non-doing spirit of Laozi's life of dedication lies.

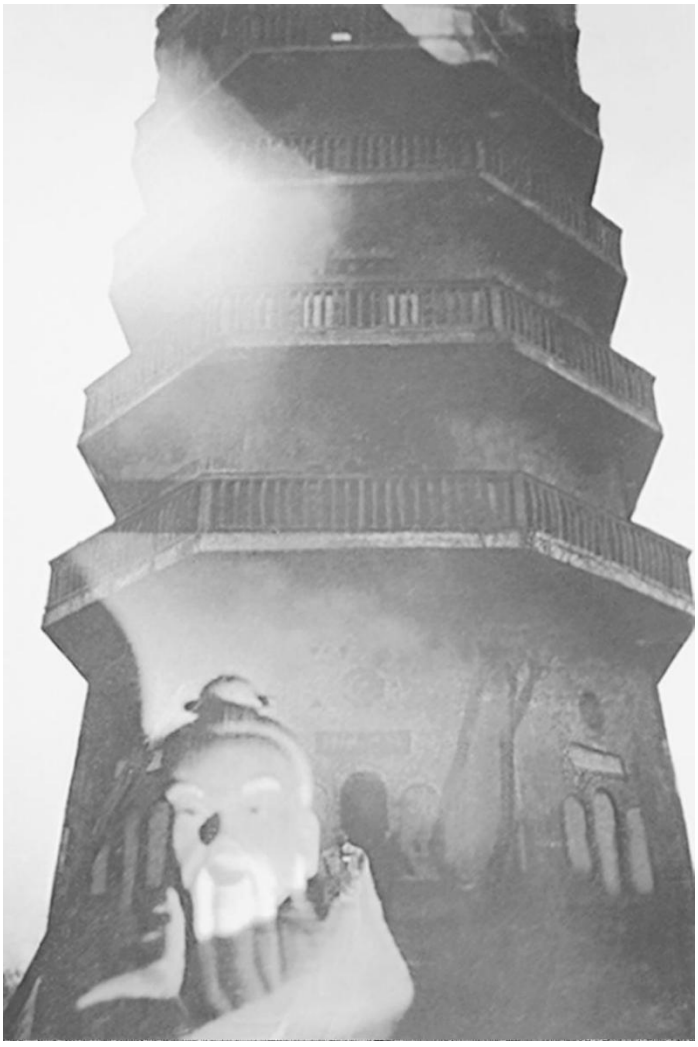
The dedication advocated by Laozi includes dedication to nature. We should make dedication to nature to maintain the ecological balance of the natural world. We need to return to naturalness, treat all things in the world on an equal footing with human beings, and not waste a single drop of water in nature. We should hold a heart of kindness and love toward every drop of water, and neither pollute nor waste any of them. We must not arbitrarily squander and waste water just because we think it has no life. All these behaviors are inconsistent with Laozi's spirit of naturalness, and they are not the spirit of dedication as advocated by Laozi.

Laozi's spirit of dedication consists in guiding people to uphold what he said, "I have three treasures that I hold and keep. The first is kindness, the second is frugality, and the third is not daring to be the first under heaven." "Kindness" means wishing others delight. What kind of delight is it? This delight is not just the pleasure of material enjoyment, but a high-level bliss of Dao, virtue and wisdom. Understanding deep philosophical principles and possessing high-level wisdom are a true form of "delight". Only when you enable other people to get and have this kind of "delight" yourself can you have "no fault", and embody the Dao of heaven that "always stay with and benefit good people". If you don't have this kind of "delight", how can you "stay with and benefit people"? Not only can you not benefit people, but also you cannot benefit things. The "frugality" mentioned by Laozi means to be thrifty and simple, and more importantly, being indifferent to fame and fortune and pursuing a simple life. That is to say, you should not have greed or selfishness, but should be full of selflessness, desirelessness, non-doing and naturalness. This is a manifestation of the dedicated life built on frugality and detachment.

Laozi encouraged people to "act without competing" and to "benefit without harming". "Act without competing" and "benefit without harming" fully display the spirit of dedication. Laozi required everyone to make great achievements, and these achievements are to make contributions to others, to the public, and to society. You need to do your best to contribute to others, that is, to dedicate all your wisdom and abilities to serving human society. "Without competing with them" means having no personal goals or intentions, not seeking money or fame for oneself, and not elevating one's social status, but dedicate oneself to serving the public. This is called the life of dedication. "Benefitting all without harm" means that all your thoughts, intentions, words, and behaviors are nothing more than to benefit others and the natural world, and never cause harmful consequences to both the subject and object as well as the inside and outside. The deeper level of "benefiting all without harm"

reflects the attributes of the heaven Dao and laws, that is, selflessness, desirelessness, non-doing and naturalness. Any "doing" of non-doing that can benefit all sentient beings and insentient beings is that "One should produce a mind that does not dwell on anything", as the Buddha said. Only through this kind of "producing a mind" and "doing" can one not leave any irreversible traces on the environment – one should only follow Dao. Shakyamuni Buddha referred to these as "the direct manifestation of holy wisdom", "the wondrous virtue of non-doing" and "accomplishments attained at ease". Only those sages who have reached the supreme realm where they can benefit themselves as well as others, awaken themselves as well as others, and achieve the perfection in both awakening and conduct, can make their life of dedication reach the lofty realm where they can "produce a mind that does not dwell on anything", possess "the wondrous virtue of non-doing", "make achievements at ease", and "do non-doing yet leave nothing undone". All these are the ultimate manifestations of "the life of dedication".

(This article is based on the recording of the author's speech at the China's Luyi Laozi Academic Thought Seminar)



The Manifested Sacred Image of Laozi

The Life of Dedication （I）

Today I'm going to give a speech titled "The life of dedication". Last year, the 8th day of the 12th lunar month, I gave a speech on the selflessly dedicated life of Shakyamuni Buddha. At the academic seminar on Laozi's thought held in Henan Province this year, I gave a speech entitled "Laozi's Life of dedication". Today, the topic of my speech remains "the life of dedication". I will first explain why we should advocate the life of dedication from the theory of Jiaolong Culture. Then I will briefly talk about how some ancient sages and worthies viewed the life of dedication. Those who have read the serial books of Jiaolong Culture know that the theoretical cornerstone of Jiaolong Culture is the division of three great world levels, that is, the level of matter, the level of energy and the level of information. We are at the level of matter, that is, in the matter world. In addition to the matter level, there are still the levels of energy and information which cannot be perceived or easily perceived by human senses, but they do exist.

There are three levels in the world, and these three levels have different attributes. We human beings live in the matter world and possess the properties of the matter world. For example, our physical body has a process of birth, growth, maturity and death, which is the embodiment of the constraints imposed by the periodic and cyclic law of the matter world. In fact, everything in our matter world, whether it is the organic world or the inorganic world, is constrained by the periodic and cyclic law, which is manifested as the process of birth, growth, maturity and death. This is the fundamental characteristic shared by all things in our matter world, that is, a common attribute. The energy world is greatly different from the matter world, but in general, both the matter world and the energy world are polarity worlds and are characterized by polarity. Polarity is the common characteristic shared by these two types of world. However, compared with the matter world, the energy world is less restricted by the periodic and cyclic law. The information world is different, as it is not restricted by the law of period and cycle. Therefore, in the information world there is no program of birth, growth, maturity and death that polarity worlds have. Unlike the energy world and the matter world, the information world is completely depolarized, and is a world of nonpolarity.

To make the periodic and cyclic law easier to understand, let's look at some everyday examples—like wheat from sowing to harvesting is a process of birth, growth, maturity and death, which also embodies the periodic and cyclic law. Another example is our daily experience of the sun rising in the east, passing through morning, noon, and afternoon, setting in the west, and then rising again the next day, which also embodies the periodic and cyclic law. What about us humans? Each of us is experiencing the periodic and cyclic law. After birth, a baby turns into a child, and the child grows into an adult, and then ages and dies. After death, this life continues to be born in human or other life forms, which also reflects the periodic and cyclic law. It is like this tree (pointing to a pine tree on the Guatai). Once this tree is planted, it follows a sequence of birth, growth, maturation and death, but it cannot keep growing forever. It will not keep getting bigger and bigger even if it lives for ten thousand years. When it grows to a certain extent, it will not only stop growing, but also gradually enter the process of decline, and eventually decay after a certain period of time. The same is true of the inorganic world, where stones, bricks, and cement all have a life span of birth, growth, maturity and death, and are all subject to the periodic and cyclic law.

Elements also have life spans, with some being longer and others shorter. Elements such as iron and copper have exceptionally long life spans. Yet even with such prolonged durations, these elements are still subject to decay and will eventually "die". Why are they so? It is because they are matter of the matter world. They are all restricted by the fundamental laws of the matter world, so they cannot exist forever. No matter can exist forever; this is called the periodic and cyclic law.

So, can we break away from this law? Can we not be restricted by this law? This will be the ultimate topic of future intelligent life science research.

In what place is the restriction of man by this law reflected? As you can see, we have to eat several meals every day, without which, we cannot survive. Why must we have three meals every day? This is because the periodic and cyclic law requires us, prompts us, and restricts us to complete the process of birth, growth, maturity and death. To complete the process, our body must absorb substances to provide energy. Without the energy provided by substances, our bodies cannot function normally. Since our bodies consume energy, where does this energy come from? This energy comes from the food we consume, so we need to eat several meals a day. Because the only way for us to obtain material and energy is through "eating", most of our lives are spent on this "eating". Clothing, food, shelter, and transportation trouble us throughout our lives, and the fundamental reason still lies in the constraints caused by the periodic and cyclic law, which prevents us leaping from the "realm of necessity" to "the realm of freedom". Human development always moves towards understanding the levels of different worlds. When people understand the levels of different worlds and return to naturalness, the phenomenon of return will occur naturally. Theoretically speaking, we can completely return to the energy world from the matter world, and further to the information world from the energy world.

When we talk about the life of dedication, we must first recognize the state we are in and the laws of life, and then recognize that behind these laws and states, there are still other laws of laws which restrict and manipulate us. Without knowing these laws of laws, you have no way to practice the life of dedication. Moreover, the reason why you want to establish the life of dedication will lose its foundation of existence.

Why must we establish the life of dedication? On the one hand, the development of human civilization requires us to have the manifestation of our "original nature", and the "original nature" requires us to exist in a nobler and more civilized way. The advanced intelligence of human beings enables us to realize that the most valuable and meaningful thing in life lies in the sublimation of realm, the perfection of personality, the fullness of wisdom and morality—thereby facilitating the transformation between different world levels. All these require us to establish the life of dedication. On the other hand, only by establishing the life of dedication can we input orderly signals into our "software", and then make our "software" ordered step by step. When the orderliness of our "software" reaches a very high level, that is, "the unity of heaven and man", we will be able to communicate with nature, the energy level and the information level, which can enable us to recognize the existence of different natural attributes and march to the "realm of freedom". Only when we reach the states and attributes of the "realm of freedom" can we fundamentally get rid of the pain and troubles caused by the periodic and cyclic law of the matter world.

Jiaolong Culture advocates establishing the life of dedication, focusing on understanding its laws, not just ethical and moral requirements, because this is driven by its own laws. By recognizing this, we can understand the states and attributes of different world levels and their transformations, the interrelationships between our "software" and "hardware", and the reflections of the periodic and cyclic law of our matter world in our human nature. In this way, it will be of realistic significance and far-reaching historical

significance for us to promote establishing the life of dedication.

The periodic and cyclic law demonstrated in our human nature is our instinct. Our greedy desires, delusional thoughts, selfish minds and distracting ideas are the reflections of the periodic and cyclic law of the matter world in human nature. What are the brands and attributes of the law of the information level on our "software"？ And what are the reflections of the law of the information level in our human nature? They are the attributes of selflessness, desirelessness, non-doing and naturalness. There are two attributes shown in our human nature: one is the properties embodied by the periodic and cyclic law of the matter world, and the other is the attributes of the information world which are nonpolar and detached from the restriction of the periodic and cyclic law. These two types of attributes are fully and concentratedly embodied in the "two major components" of our "software" and "hardware". Why must we propose to purify the mind and perfect the personality? Without purifying the mind and perfecting the personality, we will indulge in our instincts uncontrollably, our instincts will cover up our original nature, and our original nature will be hidden and cannot be revealed. Now, the original nature of everyone present here, including me, has been conquered by our instincts. This is because we are in the matter world, and the powerful periodic and cyclic law firmly acts on us and locks us up tightly. No one dares to say that he has no selfish minds or distracting thoughts, no one dares to say that he has no greedy desires or delusional thoughts, and no one dares to say that his personality is perfect. Why? It is the fundamental law of the matter world mentioned just now that makes us so.

Not knowing this fundamental law, we have been leading a blind, confusing and painful life. How so? The reason is that we don't know the objective law. As a consequence, we have been indulging in our greedy desires, delusional thoughts, selfish minds and distracting ideas, which makes everyone, every family and every country engaged in fierce competition. The entire human society subsists in the contention, greed, robbery and plunder, casting a shadow over our human civilization. Because of that, the so-called human civilization is actually not "civilized" at all, especially when human society has developed into the era of commodity economy. In such a tide of commodity economy, our instincts, such as greedy desires, delusional thoughts, selfish minds and distracting ideas, are further indulged and expanded. The consequence of expanding human instincts is that original nature has been covered, and the original nature's selflessness, desirelessness, non-doing and naturalness become hidden. That is to say, some of our traditional virtues, selfless communist moral qualities, noble and benevolent spiritual light and wisdom have been obscured. For this reason, Jiaolong Culture has promoted that people return to naturalness, purify their mind and perfect their personality. First, we should start with "the Fourteen Principles" to sweep away our mistakes and purify our mind in these 14 aspects. How can we correct our mistakes? It doesn't mean that we just admit our mistakes. We must correct our mistakes and mend our ways. What's more, we mustn't make them again. Only in this way can we consolidate, improve and perfect ourselves. Admitting and correcting mistakes can be compared to washing the stains off our white shirt. Having been washed, our white shirt will turn white again. Then why did your original white clothes get stained? Now that they're white, can you keep them spotlessly clean all the time? Now we must look into these problems and know some internal laws. Only by knowing some internal laws can we remove stains and keep our shirt clean forever. All these have something to do with the life of dedication. It is precisely because we have not established the outlook on the life of dedication in the past that we have stained our white shirt. In order to keep our white shirt clean and stain-free forever after being cleaned, it is more necessary for us to establish the life of dedication. So both of these aspects require us to establish the life of dedication. When you do not establish the life of dedication, your cleanliness cannot be maintained.

When the left sleeve is cleansed, the right sleeve becomes dirty again; when this part of your clothes is washed clean, the other part gets dirty again. In this way, your clothes will never be clean, your mind will never be purified, and your personality will never be perfected. Therefore, it is not enough only to acknowledge and correct mistakes. We still need to establish the life of dedication to perfect our personality. Without establishing the life of dedication, we will be interfered by our own instinct consciously or unconsciously.

A professor from Xinjiang told me a very instructive story. When he was ill, he would always come to Lingshan to pray, not only acknowledging his mistakes and resolving to amend them, but also undertaking all assigned tasks without complaint. However, after he got recovered and felt well, he would forget all his pains. There are too many such people. When they are sick, they will actively admit and correct their mistakes, thus fully utilizing the function of their right brain. In this way they will get themselves connected with the innate energy and information. Once connected, their symptoms will disappear and some people even recover miraculously. Once they recover, they will quickly leave Jiaolong Lingshan for home. Back home, their ideas of fame and fortune come again, their greedy desires and delusional thoughts return, and their selfish minds and distracting ideas swell again, thus shutting down the functions of the right brain and falling back into the conventional pattern. The professor spoke very vividly about his experience. Although you have recovered from this illness, you will be contaminated again in a few days. Because you have inputted "poisonous" signals into your "software" again, maybe you will have other diseases in a few days. The last time you suffered, it was a lung condition, but this time it may be a stomach ailment; last time a headache, this time perhaps foot pain. Therefore, we should get our mind purified forever. Only in this way can we get the diseases rooted out.

If our minds are not pure and our mental states are unbalanced, our physical and mental well-being will never be truly healthy. Only by purifying our minds and balancing our mental states can we eliminate the root cause of "illnesses". This approach is what we call "removing the firewood from under the cauldron—a fundamental solution". Today, many of our methods for treating "illnesses" are still at the level of "trying to stop boiling water by scooping it up and pouring it back—an ineffective remedy". Therefore, when we advocate acknowledging and correcting our mistakes, we must add one more essential element: establishing the life of dedication. Otherwise, we will never break free from the constraints and limitations imposed by certain material properties.

Establishing the life of dedication is not merely a slogan, nor is it entirely a rigid ethical sermon, nor a grandiose superficial gesture. It is not like that. You must practice it on your own, cultivate self-awareness, and understand the principles of the life of dedication. You see, Lei Feng embodied the spirit of dedication. He established the life of selfless commitment and pursued a noble spiritual realm, which is why he could put the public interest before his own. Precisely because he was a person of lofty ideals and moral integrity, he is respected and worthy of emulation by all. To establish the life of dedication, we must have a lofty ideal, pursue a high realm and a high level, and only then can we have the operation of how to realize this pursuit. This kind of operation must first start from overcoming the self's instincts, and then perfect the personality, increase wisdom, benefit others, benefit society, elevate the realm and facilitate the transformation of levels, so as to break away from the constraints of the periodic and cyclic law. We must move from the low level to the high level, from the "realm of necessity to the realm of freedom", so as to return to the selfless attribute of the original nature.

The life of dedication is a necessary ladder from the matter world to the energy world and finally to the information world. Without this ladder, it is impossible for us to complete different levels of returning to naturalness. Just as you cannot reach the Taiji Platform

without passing through these stone steps when ascending to our Bagua Pavilion from the foot of the mountain, this is the only necessary path. Additionally, due to a certain potential difference, you must exert corresponding energy, namely, do work, to climb up. Therefore, we must clearly realize that establishing the life of dedication is a long-term and arduous project. This is related to the embodiment of the value of our life, the way out for human civilization and evolution, and the ultimate development of human intelligence. The life of dedication is also a fundamental operating program for us to break away from the constraints of the periodic and cyclic law. To establish the dedicational outlook on life and the world, we need to start from the aspects of ideology, consciousness, and understanding of laws, and it is even more necessary to leave deep footprints step by step.

A direct effect of establishing the life of dedication is the manifestation of mental and physical health. Because establishing the life of dedication can prevent and eliminate the disorder of our "software". Establishing the life of dedication provides us with benign and orderly information input into our "software", which helps to eliminate the signal of "software poisoning" and more importantly, prevents us from inputting disordered "poisoning" signals into our software. This is the only way to make our "software" ordered. The orderliness of "software" means that some diseases of the human body will no longer be displayed on our "hardware", which is a very practical benefit. This is an immediate benefit we can receive by living the dedicated life. This is highly intuitive and accessible to everyone, for over the past decade, Jiaolong Lingshan has been relying on the "spontaneous recovery" mechanism of "software and hardware" to address people's mental and physical ailments. Using "spontaneous recovery" to overcome illnesses is also a form of treatment—one that boosts people's inherent immunity, restores them to their natural state, reduces drug dependence, and enhances drug efficacy.

By inputting ordered signals into the "software" and eliminating "poisoned" signals in your "software", some of the root causes or etiologies of your illnesses can be eliminated. Sometimes, this "spontaneous recovery" operation can have miraculous effects on some people's illnesses. Therefore, the life of dedication has both immediate benefits and long-term significance. The value and significance of establishing the life of dedication lie in its long-term "benefit without harming". The reason why we advocate establishing the life of dedication is that we focus on its far-reaching benefits and future. The life of dedication is the basic requirement for us to return to naturalness; and establishing the life of dedication is also a key step in achieving the goal of returning to naturalness.

All in all, in the long run, to achieve our fundamental goal of returning to naturalness, we need the life of dedication. From the current perspective, establishing the life of dedication is also necessary to maintain our mental and physical health.

Next, let's take a look at why the sages and worthies of every dynasty advocate the life of dedication. Let's briefly review the sages' propositions on the life of dedication. In our meeting materials, there is a proposal regarding the life of dedication advocated by Sakyamuni Buddha, which briefly covers his spirit of dedication and related teachings. I won't go into detail about this. In addition, at an academic seminar on Laozi, I briefly outlined the concept of the life of dedication as advocated in Laozi's teachings. Today I will focus on the life of dedication advocated in Confucianism, and I will talk about those of the others in the future when I have time.

In Yi Jing, the attributes of the qian gua (hexagram) are "元 yuan" (originalness), "亨 heng" (going smoothly), "利 li" (benefit), and "贞 zhen" (chastity). Among these, "benefit" denotes the inherent, natural attribute of "selfless dedication" within the universe. From the changes and transformations of the Qian Dao, the respective original "dedication" attribute of all things in the cosmos naturally emanates, thereby forming an orderly, auspicious and

harmonious situation of "Bao He Da He" (preserving unity and achieving great harmony). Only by conforming to the original mutual dedication attribute of the Qian Dao can all things settle into their proper positions and "rectify their respective nature-destiny", and "benefiting all beings and conforming to righteousness". The virtue of "benefit" in the Qian Dao is the pre-heaven root source of "the life of dedication", while the life of dedication is the post-heaven manifestation of this "benefit" virtue. As Yi Jing states: "Qian begins by benefiting the under-heaven with its supreme beneficence yet never proclaims its benefits. How magnificent it is! How great Qian is! " The Qian Dao's benefit virtue of "the life of dedication" is a natural attribute—operating with pure, unblemished functional attributes to benefit all things under heaven, never flaunting or boasting about its meritorious deeds of benefiting all beings. Is this not precisely the "selfless dedication" we comprehend? Such selfless dedication reveals the transcendence and grandeur of the Qian Dao's "benefit" virtue. This is the true essence of "How great Qian is!"

As Yi Jing states, "The great virtue of heaven and earth is to produce". "To produce" is also the manifestation of heaven and earth's "dedication" attribute. Understanding the original natural appearance of "the life of dedication" in light of natural attributes and laws helps us develop a law-based understanding of it and return to the natural state of living the dedicated life.

As is stated in Shu Jing, "The human mind is dangerous; the Dao mind is hidden. By being absolutely pure and absolutely unified, the people can uphold middleness." Here "the human mind" refers to the instinct of greed, desire and selfishness that embodies the fundamental laws of the matter world; "the Dao mind" refers to the original nature of selflessness and desirelessness reflecting the original attribute of the information world. Human instinct is highly perilous. This is because instincts such as selfish minds, distracting ideas, greedy desires and delusional thoughts will corrupt people's human nature, ruin their wisdom-life, and obliterate and cover the manifestation of their "dedication" spirit. Hence, "the human mind" is extremely dangerous and harmful. "The Dao mind", which embodies human original nature, is covered by instinct, hidden deeply, and difficult to manifest or comprehend. Therefore, "the Dao mind" is obscure, unmanifested, and hard to fathom. Only through wholehearted "dedication"—selfless dedication achieved with sincere single-mindedness—can one overcome the pollution of selfish desires and material cravings of the ego, purify the mind, and reveal spiritual light and wisdom, thereby restoring "the Dao mind". Only when the human mind is controlled and people's inherent instinct of selfishness and greed is restrained can they manifest the selfless and desireless "Dao mind" of their original nature. Then, the Dao mind governing the human mind, people can act appropriately in accordance with the Middle Way and attain a balanced state of human nature. How can people uphold the "Middle Way" of life without bias? One must practice sincere dedication and establish a firm belief in "the life of dedication". This will inevitably bring us "mentality balance" and enable human existence to embody true value and meaning.

These words, "The human mind is dangerous", were spoken by Emperor Shun when he passed on the throne to Emperor Yu. The deeds of these two ancient sage-kings perfectly embody the spirit of "the life of dedication". Confucius praised King Shun: "How great Shun was! How magnificent! He ruled the whole world yet did not seek personal gain from it." Confucius held the spirit of dedication of Dashun in high esteem. He praised Dashun for ascending to the throne without seeking personal gain or taking possession of power, and extolled the fact that Dashun ruled the realm not to pursue enjoyment, but to dedicate himself to serving the people. Menzi also noted: "Shun's greatness lay in his willingness to share goodness with others, sacrifice his own interests to accommodate others, and joyfully embrace others' virtues to do good. From plowing fields, making pottery, and fishing to

becoming an emperor, he learned from everyone around him. Adopting others' strengths to do good is being kind to others. Therefore, no virtue is greater for a junzi than being kind to others." This tells us that Dashun was extraordinary—a model of living the dedicated life. His spirit of selfless dedication and kindness made him "sacrifice his own interests to accommodate others", gladly accepting any ideas that benefited people and society. From a farmer, potter, and fisherman to emperor, Dashun always regarded "dedication" as his life's guiding principle, enabling him to learn from others and "do good". Menzi regarded promoting the establishment of the dedicated life across society as the greatest kindness ("there is no greater virtue than being good to others"). Menzi also praised Da Yu's dedication to flood control, noting that he "passed his own door three times without entering" and thus became a role model for establishing the life of dedication.

`Li Ji states, "When great Dao prevails, the under-heaven is for the public. The worthy and able are selected for leadership. Trustworthiness is widely promoted and harmony is advocated. Therefore, the people are not only filial to their own parents and love their own children, but also ensure that the elderly enjoy their old age, middle-aged people are useful to society, children grow up healthily, and all widowers, widows, orphans, childless seniors and the disabled are well taken care of. Men have their own responsibilities to bear, and women have their own homes to return to. Although people hate to see items thrown on the ground, they never think of hiding them for personal use; people just hate that they cannot contribute more to others, but they never consider using their power for personal gain. Therefore, various machinations and conspiracies are shut down and do not flourish, and various thefts, robberies, riots and plunders do not occur. As a result, people need not close their outer doors. This is called Datong." The core of such a Datong era of "The under-heaven is for the public" lies in the establishment of the life of dedication. Without the guarantee of living a life of dedication, it would be impossible to achieve the civilized phenomenon where "the people are not only filial to their own parents and love their own children". Only by establishing a life of dedication can there be such virtuous acts as "Although people hate to see items thrown on the ground, they never think of hiding them for personal use; people just hate that they cannot contribute more to others, but they never consider using their power for personal gain". Both "never think of hiding them for personal use" and "never consider using their power for personal gain" are spiritual manifestations of overcoming selfishness and establishing the life of dedication. Only when everyone in society contributes can people regard others' parents as their own and others' children as their own. When you give, he gives, and everyone contributes, the elderly across society can spend their twilight years in peace and joy; middle-aged people can work with ease and fulfill their potential; infants and children can receive love and grow up well; and widowers, widows, orphans, childless seniors, and the disabled can all reap the fruits of collective dedication. Therefore, the value and meaning of a person lie in the extent of his or her contribution to others and society, and in possessing a dedicated mind breadth of "The under heaven is for the public". By overcoming our selfish minds, distracting ideas, greedy desires and delusional thoughts, we can uphold the spirit of "The under heaven is for the public" as a symbol of the high civilization of human society. In an atmosphere of dedication, "middle-aged people are useful to society" and "people just hate that they cannot contribute more to others" serve as the driving force for social progress. Through the civilized sentiment of "acting without competing", we realize the value and meaning of human life. This is also the superior trait that distinguishes humans from other lower animals, and even more so, the spiritual light and wisdom that sets humans apart from all other creatures.

Fan Chi, a student of Confucius, asked Confucius what humaneness was. Confucius replied, "Those who are the first to take on the difficult work but the last to reap the benefits

can be called humane ones." Humane people should have the spirit of dedication. Only those who have the spirit of dedication can be considered people with the virtue of humaneness. "Those who are the first to take on the difficult work but the last to reap the benefits." What's the meaning? It means that a humane person must take the lead in doing those difficult, arduous and tortuous things. That is to say, you should rush to do things that sacrifice your own interests. As for those things that are beneficial to you, let others benefit first and put yourself behind others. The meaning of this famous saying is to teach people to give more but take less. We must not put taking first, but put this dedication first. As far as our topic is concerned, we should prioritize the life of dedication and strive to become a person who embodies the virtue of humaneness.

Zigong, another student, asked Confucius, "What about those who widely give to the people and relieve the masses? Can such people be called humane ones?" That is to say, if someone can bestow kindness and grace upon the people, benefit the general public, and bring tangible benefits to everyone— put simply, if they can give widely to aid the masses, benefit others, and provide relief and assistance to those in need—can such a person be regarded as the one with humaneness? Confucius replied, "How can you say they are merely humane people? They must have attained the realm of sages—even Yao and Shun failed to attain such a realm. What is a humane person? One who, desiring to establish oneself, first helps others establish themselves; and desiring to achieve self-fulfillment, first aids others in achieving theirs." What does it mean? Confucius said that this is even higher than the level of the virtue of humanness, having reached the level of the virtue of sages. Even Yao and Shun have not fully achieved such a level and standard. So, what kind of person did Confucius admire in his mind? We Chinese often talk about Yao and Shun as well as Yao's days and Shun's sun. The Yao-Shun era can be said to be our ideal era. The reason why Confucius revered Yao and Shun is that they embodied the spirit of dedication. Selfless dedication is not easy to achieve. Those who have attained this state are people of sacred virtue—far superior to those who embody humaneness and virtue. "The humane are people who to establish their own careers, first help others establish their own careers, and to achieve their own success, first help others achieve their own success." That is to say, those who can put themselves in others' positions and treat others with empathy are humane people. "Don't impose on others what you yourself do not desire", which shows the same truth. If you don't like it yourself, you should think that others won't like it either. If you don't like to be scolded or slandered, then don't slander others, and don't curse others either. This is called "Don't impose on others what you don't like". If you like good reputation and high positions, you'd better try your best to create opportunities to let other people get good reputation and high positions. This is called "to establish their own careers, first help others establish their own careers; to achieve their own success, first help others achieve their own success". When you can give away what you cherish to others, you possess the spirit of dedication. Take a salary increase as an example. If you want to get a salary increase, the first thing you should think about is helping others get a salary increase first. Someone might say, "Teacher Zhang, don't I suffer a loss?" You are wrong! While living the dedicated life, when you dedicate yourself to others, to whom do others dedicate themselves? The target of others' dedications is definitely you. When everyone dedicates themselves to each other, there is no such psychological barrier, no such competition between people, or no such psychological imbalance. When we all come to build the dedicated life, there is no such question of whether to raise wages or not, nor is there any need for fame or wealth, which completely liberates our ideological constraints. So, Confucius emphasized humaneness and righteousness, and the humaneness and righteousness should also be built on the understanding of selfless dedication as well as the spirit of selfless dedication.

Another admonition of the great sage Confucius is that people “have desires yet not be greedy”. The “desires” here refer to our basic physiological needs for survival. For example, we need to eat food to maintain our life needs, because eating food provides us with necessary material and energy. It is enough for us to have the material and energy supplies necessary for survival. We need to stop being greedy for things but “have desires yet not be greedy”. As you see, some people have an insatiable greed for food. The five cereals (rice, millet, broomcorn millet, wheat and beans), melons and fruits cannot satisfy their appetites; once they have had their fill of meat, they still go on to crave monkey brains. This is no longer “having desires yet not being greedy” but insatiable greed. Due to greed, some people become corrupt and depraved in their lives, leading to the loss of their personality and humanity.

Confucius advocated “having desires yet not being greedy”. Jiaolong Culture advocates that we people should eat plant-based foods and not eat animal-based foods. We have a special material here, which is about the topic of “why humans should be vegetarian”. This material discusses the benefits of vegetarianism from physiological and pathological perspectives, as well as the impact of vegetarianism on our temperament and the development of human society. Many of the contents are explained by medical and physiological experts, and are conclusions drawn from a scientific perspective. Jiaolong Culture encourages people to return to naturalness. To return to naturalness, we should start with a vegetarian diet, eating plants instead of animals. From the process of the evolution of life, animals and we share the same origin and root; from the structure of DNA, we can know that life phenomena evolve from simple to complex, from a low level to a high level; from the perspective of everything in the entire universe, animals and we are “close relatives”, so we should love and protect them. From the perspective of the natural evolution of nature, the forms of life in nature should be allowed to exist naturally, and we humans should protect the continuation of these lives and maintain ecological balance, which is also a part of building the dedicated life. I often elaborate on this issue. Why do we emphasize it repeatedly? Because if you fail to recognize this problem, it will cause particularly serious damage to your “software and hardware”.

“Have desires yet not be greedy”. In daily life, no matter what we do, we must first attain the state of “having desires yet not being greedy”, then build the dedicated life, then gradually transition to the state of “giving widely to the people and relieving the masses”, and ultimately achieve “resting in the supreme goodness” advocated in Confucianism. So what is the fundamental demonstration of “the supreme goodness” and “giving widely to the people and relieving the masses”? The fundamental demonstration lies in establishing the life of dedication. Simply put, the life of dedication requires that when we start doing things, we must consider others first, consider everyone first, consider society first, and consider the whole of mankind first. Putting others first and being selfless are the most popular understanding of the life of dedication. If everyone builds the dedicated life, how beautiful our human society will be!

At this morning’s symposium, I said that if everyone lived a life of dedication, what would be the point of installing steel doors and windows in our homes? What would we need safes and security locks for? Such things would all be totally unnecessary. When everyone dedicates themselves to each other, the contention, greed, robbery and plunder between people will greatly decrease or even disappear. Nature has provided humans with adequate material supplies. However, due to humanity’s insatiable desires and unquenchable avarice, material resources can never satisfy people’s ever-growing desires and swelling greed. If we do not restrain our indulgence in animal instincts, even if there were ten earths, they could still not satisfy humanity’s greedy desires and delusional thoughts. From this perspective,

establishing the life of dedication will be very beneficial to the development of our human civilization.

Nowadays, people are engaged in various forms of contention, greed, robbery and plunder with others, which have been causing no peace for everyone. As you can see, there is no peace between countries, no peace between families, and no peace between individuals. And there is also no peace between man and nature. Where are the root causes of these chaotic phenomena? They result from the instinctive indulgence and expansion of our greedy desires, delusional thoughts, selfish minds and distracting ideas. If these things are not purged, we will forever struggle in the vortex of pain, unable to escape from this sea of suffering. So, we must purify our minds, admit our mistakes and correct them, and at the same time establish the life of dedication. In doing so, we can reveal our original nature. If we only acknowledge and correct our mistakes without establishing the life of dedication, we have just finished half the task.

Mengzi said, "Be filial to our elders as well as the elders of others; love our children as well as the children of others". This is also the content of the life of dedication. People should enlarge their filial piety to all elders under heaven and extend their loving mind to all children in the world. I should constantly stress this matter. In fact, when you show your love to other children, your own children will certainly receive love from others. When you show filial piety to others' elders, your own elders will also be well taken care of by other people. Isn't this the saying that "Be filial to our elders as well as the elders of others; love our children as well as the children of others"? This is the noble character of "all for one and one for all".

Any theory or doctrine with perfect value that has profound philosophical significance will inevitably guide people to establish the life of dedication. The theories or doctrines not advocating the life of dedication are imperfect. Mengzi said to King Hui of Liang: "Mencius said to King Hui of Liang: "When those above and those below all contend for gain, the state is in peril." It means that when the people of the whole country, from the ruling class to the grassroots, are competing against each other for personal gains, it will inevitably lead to various forms of contention, greed, robbery and plunder among people. Ultimately, no one can satisfy their own interests, no one can gain "benefits", and even worse, everyone will be struggling in the vortex of pain. As a consequence, not only will the country and its people be in peril, but the human society will be in peril as well!

Laozi said: "Act without competing", which requires people to strive diligently for others, for the public and for human society, to contribute more and give more. Laozi hoped that people must take action, but not contend for their own interests or act with the aim of satisfying their personal gains. This is the meaning of "Act without competing". If everyone practiced "acting without competing", the existing wealth of humanity would be abundant. Competing leads to insufficiency while yielding brings abundance. However, due to the lack of a mindset of establishing the life of dedication, and driven by instinctive selfish minds, this has resulted in the squandering of vast wealth. Furthermore, the indulgence of people's greedy desires leads to imbalances in the distribution of social wealth, which in turn results in an endless stream of social problems. As we can see, in every country today, there are phenomena such as theft, robbery, gambling, and corruption. The existence of these social phenomena is a result of the failure of people in human society to establish the life of dedication. Therefore, establishing the life of dedication is a symbol of mankind's progress toward civilization and the fundamental solution to social problems. Polluting one's own soul and failing to purify one's mind is also a form of "crime". I am not referring to a legal crime, but a spiritual "crime". What is a spiritual "crime"? It is one's behavior that causes one's "software" to become "poisoned". Not all such behaviors are illegal, but these words,

actions, and thoughts disrupt the order of their "software". From the perspective of self-improvement, this is a spiritual "crime", for human "software" is the result of the natural evolution of nature. From the perspective of the great cosmic evolution of information → energy → matter, the "software" bestowed by nature upon all beings is perfectly orderly in its origin. In terms of its attribute, this "software" is selfless and desireless, free from greedy desires, delusional thoughts, and selfish minds. Yet when people let greedy desires and selfish thoughts swell within them, their instincts overshadow their original nature, thus injecting impurity signals into their "software" and causing it to be poisoned. This leads to the disorder and chaos of the "software"—and this is the crime of the soul.

The life of dedication Jiaolong Culture advocates should be understood from the angle of the law. Without knowing the law, people cannot build the dedicated life. Perhaps someone may say, "Why do I have to build the dedicated life? Am I not still alive and happy even if I do not lead the dedicated life?" From the perspective of immediate benefits, even if you do not build the dedicated life, you may not suffer any losses. But in the long run, you will surely suffer "a tremendous loss", because you have been inputting "poisoning" signals into your "software" for a long time. These signals will surely make your "software" increasingly disordered, with mild results being various diseases in your "hardware" (your body), and severe consequences making your life level sink lower and lower. Isn't this "a tremendous loss"? Let's make this concrete and digital. For example, you take advantage of someone and receive a gain which equals 100 yuan. When you gain a hundred yuan through "take advantage", it inevitably requires resorting to unethical acts such as fighting, coveting, seizing, and snatching, which will inevitably input impurity signals into your "software". When these impurity signals run on the "software", they will inevitably gradually appear from the "software" to the "hardware", manifesting themselves as dysfunctions in the "hardware". If this dysfunction occurs in the heart, it will cause cardiac malfunction and lead to disease, such as arrhythmia or palpitations. When diagnosed at the hospital, oops, you have heart disease. Now, you must take medication, injections, and so on, all of which cost far more than a hundred yuan. Even if you spend 100 yuan to cure the illness, though the illness is cured, you can never get back to your original state of health. Now tell me, have you taken advantage or suffered a loss? This is just that we "settle an account" directly. Grandma Xianghe said, "When one does good deeds, others will know; when one does bad deeds, others will also know." This old lady explained the objectivity of the law in her simple language, which means that anything we do, whether good or bad, will be recorded and reflected through the law of cause and effect. Good causes yield good fruits, and evil causes yield bad fruits. This is a result of the laws governing the human body's "software and hardware"—it is all driven by these laws. She also added, "The ultimate result is that good is rewarded with good, and evil with evil." Why do we advocate the life of dedication? The reason is that leading the dedicated life can benefit everyone with no harm. When you dedicate yourself to others, if you can truly reach the realm and state of the life of dedication, you will become a person who is fulfilled, satisfied, and whose spiritual life is rich with happiness, without so many bonds or troubles. This is certainly a pursuit that yields a thousandfold return for a small investment.

It is said that the five sense organs on a person's face literally spell out the Chinese character "ku" (苦, meaning suffering) on the face, which is a vivid way of putting it. As you can see, the horizontal stroke and the two vertical strokes (referring to the eyebrows and eyes) make up the upper part, while the lower part (representing the nose and mouth) resembles the Chinese character component "古 (gǔ)". Isn't this exactly the character "苦 (kǔ)"? Human suffering stems from indulging in the pursuit of sensual pleasures. Hence,

Laozi urged us to "diminish selfishness and curtail desires" and "block the entrances and shut the doors". Why do people have so many sufferings? As Laozi said, "The five colors blind the eye; the five tones deafen the ear; the five flavors damage the tongue; galloping and hunting madden the mind; hard-to-get goods hinder the behavior." These are all sufferings. Confucius urged people to "have desires yet not be greedy". The Buddhadharma regards "greed" as one of three "poisons", and advocates that we should purify our six roots, that is, our six sense faculties. The reason our six roots are not pure is the contamination of these "poisons", which arise from our greedy desires, delusional thoughts, selfish minds and distracting ideas; this brings us immense suffering.

In daily life, all of our suffering comes from our pursuits to meet our greedy desires and selfish ideas. When our greedy desires and selfish minds are unfulfilled, we become psychologically imbalanced, thus fostering a mindset and belief of taking without giving, which in turn creates an atmosphere of contention, greed, robbery and plunder around us. In such an atmosphere, everyone is at risk, everyone is in pain, and everyone is in trouble. So, ancient sages paid special attention to these issues and proposed their own corresponding solutions. You see, Shakyamuni Buddha advocated kindness, compassion, joy and giving so that people could build the dedicated life. With a heart of kindness and compassion, you will naturally wish others to find joy and relieve them of suffering. Kindness is to bring people happiness and compassion is to relieve people of suffering. Then how can we relieve people of suffering and bring them happiness? To do so, we must possess the life of dedication and have the spirit of dedication. Only when you dedicate yourself to others, everyone, and society can you have the mind of kindness and compassion. If you only take without dedication or giving, how can you say you have a kind and compassionate mind? At the symposium that evening, we discussed the issue of some people reciting Buddha's name. The purpose of reciting Buddha's name is to purify your mind, remove your selfish desires and greedy ideas, and establish the spirit of dedication. If you can't have your personality perfected and your realm sublimated by reciting Buddha's name, your purpose of reciting Buddha's name is wrong. It should be said that reciting Buddha's name is a process to purify the mind. But some people regard reciting Buddha's name as a form and fail to recognize the laws behind it. They recite "Amitabha" punctually every morning and every evening, yet their greed, anger and ignorance have neither diminished nor been purified. Such people can never free themselves from suffering. So, you need to have a correct view and a proper perspective. The correct view is to establish a correct outlook on life and the world. When we advocate for a life of dedication, refraining from contention and greed constitutes the "right view". Shakyamuni Buddha taught the eightfold path (right view, right thought, right speech, right behavior, right livelihood, right diligence, right mindfulness and right concentration). The right view means that one should have a correct outlook on life and the world, a noble understanding and an insight of wisdom. The life of dedication we advocate is the foundation of wise understanding. Without such wise understanding of the dedicated life, there can be no correct outlook on life. Therefore, establishing the correct understanding of the dedicated life constitutes our right thinking.

Sages and worthies at all times and in all countries such as Confucius, Laozi, Mengzi, Shakyamuni Buddha and Jesus, all advocated the life of dedication. Some people may ask, "Why do all sages and worthies advocate the life of dedication?" I outlined the fundamental law earlier: without establishing the life of dedication, you cannot achieve a level transformation, attain physical and mental well-being, nor bring order to your "software". When you leave stains on your "software", these stains will eventually manifest themselves as diseases in your "hardware" body. When you do not purify your mind, you will not have physical health. This way, your mind and body will not be able to maintain good health.

People who are mentally and physically unhealthy will sink lower and lower. From quantitative change to qualitative change, they will eventually depart entirely from the very coordinate that defines what it means to be human. The stakes and underlying laws contained herein are very profound, and their significance is extremely far-reaching.

Some expositions on psychological balance and ecological balance contained in our conference materials, as well as the matters on how to establish ecological civilization, whether they are things being discussed now or printed in the materials, must be based on the life of dedication as a guarantee. Without establishing the life of dedication as a guarantee, they are all only empty words. For your self-perfection and cultivation, without establishing the life of dedication as the guarantee, your cultivation and refinement will be empty because there is only teaching without practice. Everyone has their own life pursuits. Having a life pursuit is certainly a good thing, but if there is only life pursuit and belief without establishing the life of dedication, you are very likely to be confused in the fog of life, which is the inevitable result of you failing to realize the laws of nature and understanding the life of dedication from a scientific and regular perspective. Today I only have briefly talked about the life of dedication. You can study and discuss it further after the symposium. We will exchange our views with each other when we meet next time. Let's stop here today. (Thunderous applauses)

The Life of Dedication （II）

The theme of the Fourth Symposium on Jiaolong Culture is "the life of dedication". The theme of the symposium last year was "Returning to Naturalness". The theme of this symposium was not determined this year, but was determined in the twelfth lunar month last year when we went to Xinjiang to give lectures. Now that we have to return to naturalness, there arises the question of how to return to naturalness. In other words, we must have some steps for returning to naturalness.

How do people return to naturalness? The return to naturalness we speak of has many different levels. Those who attended the conference last year know that there are different levels in returning to naturalness. Jiaolong Culture divides returning to naturalness into three levels. First, there is returning to the naturalness at the level of the matter world. For example, we return to the naturalness of ecological balance, return to the naturalness of psychological balance between people, and establish a kind of naturalness of ecological civilization; this is our returning to naturalness at the material level. In addition, there is returning to naturalness at the energy level, which seems a little unfamiliar to us. Going a step further, we must also return to the naturalness of the information level, a much deeper understanding of returning to naturalness than what we commonly comprehend.

What is called "naturalness"? The concept of "naturalness" was proposed by Laozi. Laozi said, "Man follows earth, earth follows heaven, heaven follows Dao, and the law of Dao is naturalness." Everyone can see that heaven, earth and man all emulate Dao. What is Dao? Dao is the unity of state and attribute. Then what does "The law of Dao is naturalness" mean? According to the logical flow of the text, it would be "The Dao follows naturalness". However, it isn't "The Dao follows naturalness", that is, there is no higher level of naturalness or some "naturalness" constraining Dao. Instead, this famous saying means that the natural state and attribute of Dao is naturally so and originally thus. Dao is natural and

non-doing, non-doing and natural. So what is naturalness? It can be regarded that anything that is not artificially carved, not intentionally done by humans, or not the product of any deliberate actions is of naturalness. In addition, returning to naturalness means returning to the state and attribute of original thusness, which is the broader meaning of naturalness.

Then we call all naturally generated states and attributes that originally exist natural phenomena and natural existences. All flora and fauna in nature are naturally generated, being natural existences that survive naturally. Humans are also part of natural evolution and natural existences born of nature. Therefore, as natural existences, humans possess their own natural attributes. We humans have the need to return to our natural attributes, just as flora and fauna have the need to return to theirs. However, flora and fauna have little or even no conscious manipulation. It is precisely humans' conscious manipulation that leads to the loss of their natural attributes. Thus, the return of all ecosystems to naturalness focuses on humans' return to naturalness.

Due to humans' instinctive conscious manipulation, both humans themselves and the environment have lost naturalness. Therefore, humans' return to naturalness is not only a need for the development of human society but also an urgent issue that modern science must study. To return to naturalness, humans must first stop destroying the ecosystem, allow the earth's ecological environment to develop naturally, and let nature restore ecological balance. When humans promote the restoration of ecological balance in their living environment, their mentalities, understandings, practices and operations are all parts of the process of returning to naturalness. The condition for the ecological balance of humans' living environment lies in the balance of their mentalities, which involves the return of their mental balance to naturalness. What is the naturalness of mentalities? In other words, what is the original natural "face" of human mentalities? This is linked to the issues of human instincts and original nature. The naturalness of human mentalities relates to the problem of original nature, which cannot be answered at the material level. Therefore, to return mental balance to naturalness, we must also study the naturalness at the energy level and the information level. Human original nature embodies the pre-heaven spiritual light and wisdom, which is manifested in human nature as the mind of kindness and compassion, the mind of commiseration, and the mind of supreme goodness. The balance of human mentalities is inevitably a reflection of their original nature overcoming their instincts. Only by restraining the instincts of their selfish minds, distracting ideas, greedy desires and delusional thoughts, as well as overcoming their ego, can humans restore their original nature and return their mentalities to naturalness. From the perspective of building a human ecological civilization, achieving the effects of "benefiting without harming" and "acting without competing" through mental balance lays a solid foundation for us to return to ecological balance and build an ecological civilization.

Yesterday, Mr. Xu and Mr. Shi both talked about the levels of three great worlds of matter, energy and information. In Jiaolong Culture, the definition of matter is delimited by its kinetic mass. Anything with kinetic mass is called matter. The smallest substance with kinetic mass our human senses can perceive and see is light. But light is also an electromagnetic wave, which is a form of energy existence at the energy level. Therefore, light exhibits both the laws of the matter world and the laws of the energy world. For this reason, light possesses wave-particle dualism. Wave nature is the embodiment of the laws of motion in the energy world, while particle nature is the embodiment of the material properties of our matter world. The energy world we are talking about also has its natural properties. From the perspective of the speed of light that we can understand, light travels 300,000 kilometers per second, which can also be regarded as a natural property of the energy level, and we can also call it a kind of naturalness of the energy level. No one pushes

it but it exists thus naturally. This is naturalness. The information world also has its naturalness. For example, the biggest difference between the information world and the energy world and the matter world is its de-polarity and the absence of the periodic and cyclic law. This is the largest natural attribute of the information world. Personifying the natural attributes of the information world makes this easy to understand. Laozi was a great philosopher and scientist. He personified and emotionalized the attributes of the information level. What are these attributes? "Selflessness, desirelessness, non-doing and naturalness"—this is the personified expression of the natural attributes of the information world. So the naturalness of the information level is "selflessness, desirelessness, non-doing and naturalness". The concept of returning to nature expounded in Jiaolong Culture is a grand one, which involves returning to naturalness at the matter level, as well as that at the energy level and the information level. As we all know, we need first to return to naturalness at the matter level, that is, to achieve ecological balance in nature, to achieve the mentality balance of everyone in human society, and ultimately establish an ecological civilization. This is the returning to naturalness at the matter level in the matter world.

So, how can we return to naturalness? To return to naturalness, we must establish the life of dedication. Without establishing the life of dedication, returning to naturalness is merely empty talk. So the theme of this symposium is "the life of dedication". Since we want to implement returning to naturalness, we must take it step by step, and establishing the life of dedication is the starting point for us to return to naturalness. Without the establishment of the dedicated life, we cannot have our realm sublimated and our wisdom enhanced. If we cannot elevate our human level and realm, we will not be able to understand ourselves, nor will we be able to understand the laws, states and properties of natural existence. If we cannot understand deeper laws, we will lose the source of motivation and wisdom to overcome our own greedy desires and instincts. When our level of understanding is very low and ignorant, the vicious circle makes us unable to understand the value and significance of the dedicated life, let alone to build the dedicated life. If we cannot establish the life of dedication, we will not be able to return to naturalness. Therefore, the life of dedication is a breakthrough point and an important step for us to implement returning to naturalness.

The life of dedication is not only an operational means to achieve the return to naturalness at the matter level, but also a necessary condition for the returns to naturalness in the energy world and the information world. Therefore, we must take the life of dedication as our theme, break the chains of the vicious cycle that binds people, and in the countless spontaneously operating laws of constraints, use mankind's great wisdom to dispel perplexity, clear the mist, and open our eyes. We must first consciously and actively cut off the unnatural "natural" instincts, and with the rational practice of the life of dedication, overcome the surging tide of mankind's baseness and ignorance, awaken people's innate knowledge and ability of goodness, and restore the clarity and purity of our original nature, and fulfill the necessary and sufficient conditions for our return to naturalness. Jiaolong Culture divides human attributes into two parts: the instinct and the original nature. Human instinct embodies the constraints of the law of the matter world, that is, the constraints of the periodic and cyclic law, while human original nature embodies the attributes of the information level. At the level of matter, this periodic and cyclic law is reflected in all moving things, and everything constrained by this law comes at the cost of energy consumption for its movement. Without consuming energy, this period and cycle cannot be completed.

The solar system revolves around the core of the Galactic System; the Earth orbits the Sun; electrons orbit the atomic nucleus. The matter world moves in orbits around the

"nucleus" and forms a "nuclear" structure. The operation of this "nucleation" structure is a major characteristic of the matter world. This type of running inevitably consumes energy. We human beings also belong to this type of running, so we are also consuming energy. Why do people have to eat? This is a question that has been raised for many years. Why do you have to eat? This is the embodiment of the periodic and cyclic law of the matter world in the human body. Because we human beings are also a form of material existence in the matter world, this form is inevitably subject to the constraints of the periodic and cyclic law of the matter world, and the embodiment of this period and cycle inevitably requires energy consumption. Whether you are a clod of earth, a stone, a brick, a tile or an advanced life form, being subject to the periodic and cyclic law remains unchanged. Therefore, we have a spontaneous tendency to absorb energy. This spontaneous tendency to absorb energy is the fundamental reason for the emergence of "self" consciousness. For this reason, the selfish minds, distracting ideas, greedy desires and delusional thoughts of our instincts are the embodiments of the fundamental law of period and cycle in the matter world.

We must clearly realize that the value and significance of human existence in the great universe lies in the embodiment of the pre-heaven spiritual light and wisdom, that is, the manifestation of the perfect original nature of morality and wisdom in our human nature. This is where our fundamental value as human beings lies. Instinct is a spontaneity of absorbing matter and energy, a low-level attribute inherent in all living beings, and it manifests as beastliness in the animal kingdom. As the saying goes, "Humans are higher animals", so the human instinct carries a certain characteristic of beastliness. The survival orientation and value embodiment of human beings lie in purifying their instincts and revealing their original nature, and attaining the state of mind purification and personality perfection. Therefore, establishing the life of dedication is an important guarantee for us to embody the value of life. If we humans do not establish the life of dedication, we will not be able to embody the true survival value of human beings, nor will we be able to manifest the nobility that defines what it means to be human. The life of dedication is a fundamental characteristic that distinguishes humans from all animals. We must have a wisdom-based understanding of this characteristic and also reflect it with nobility and pride.

On the other hand, if we do not overcome our instincts, how can we return to naturalness? Due to our indulgence in our low-level instincts, our original nature has become hidden, our human nature has become degenerate, our wisdom has become low, and our vision has become short-sighted. And meanwhile we have run counter to natural attributes until we finally destroy the natural environment. You see, the destruction of forest vegetation and the extinction of countless animals are clear examples.

Human instinct is embodied by selfish minds, distracting ideas, greedy desires and delusional thoughts. On the other hand, selfish minds, distracting ideas, greedy desires and delusional thoughts are signs of human instinct. Because human instinct is the embodiment of the fundamental laws of the matter world, people have been accustomed to it, not knowing the low level of human instinct, and even stupidly pursuing and inflating it. As a Chinese saying goes, "A person without selfishness becomes a spirit." It can be seen that people are tightly controlled by their instincts and all ruthlessly "tormented" by them, yet they are unaware of the agony caused by this instinctual torment. This is precisely that human instinct conceals our original nature, which makes us degenerate to the point of ignorance. The ancient Chinese referred to those who are impartial and selfless as "spirits", that is, gods. Those who have a selfish heart will never become "spirits (gods)". People have a superstitious belief in and worship "spirits (gods)", yet they rarely understand the impartiality and selflessness of "spirits". So, can we all become "spirits" without a selfish mind? This is the popular value of advocating "the life of dedication". To become a "spirit",

we must defeat our ego and rid ourselves of our greedy desires, delusional thoughts, selfish minds and distracting ideas. As these instincts are eliminated, our original nature endowed by nature will be naturally revealed. It goes against natural attributes for us to expand and indulge in human instincts, so curbing our instinctive indulgence is the practice of returning to naturalness.

People's greedy desires and delusional thoughts that go against naturalness are the fundamental damage to themselves as well as the living environment. Instinctive indulgence is against the laws of nature, and the expansion of greedy desires and delusional thoughts is against the laws of human nature. From the human destruction of the natural environment we live in, we can see the inferiority of human instincts and the value of building the dedicated life. For example, we intentionally destroy something that naturally exists, and the purpose of this destruction is to satisfy our greedy desires, delusional thoughts, selfish minds and distracting ideas. Deforestation, vegetation destruction, and the indiscriminate hunting and killing of animals—all are ultimately aimed at making money to satisfy people's greed! In the pursuit of satisfying our greedy desires, the air and water have been polluted, human minds have been corrupted, and the entire natural environment has also been contaminated. This is the heavy price humans pay to satisfy their greedy desires. They take no account of nature's ecological balance, let alone humanity's own natural place in it. Slaughtering animals and killing all living beings, they give free rein to their animal instincts—this is the manifestation of human selfishness, cruelty and ignorance. Jiaolong Culture advocates the life of dedication and returning to naturalness, which aims to help us revert to our original nature of morality and wisdom, free ourselves from low-level animal instincts, and advance from a lower level to a higher one.

From the perspective of human living environment, the first step of returning to naturalness is to stop destroying nature, because when we destroy the animals and plants in nature, we are fundamentally destroying our own naturalness. The process where we disrupt the ecological balance of nature is also the process where we disrupt the balance of our mentality. In the process of artificially disrupting the natural ecological balance, we are also inflating our greedy desires, delusional thoughts, selfish minds and distracting ideas, and also indulging in our instincts. The effect and consequence are to cause extreme imbalance in our mentality, and even to cause extreme damage to the balance of our mentality. The disruption of mentality balance has plunged us into endless distress. How can we get any satisfaction or happiness in such a distressful state? For example, last night you chopped down a few pine trees in secret and sold them, earning an extra 300 yuan. Having seen that, I immediately became psychologically unbalanced, and went to cunt down pine trees at the very same place trees. Later, other people saw that cutting down trees was lucrative, so they followed suit. As a consequence, everyone went to cut down pine trees to make money, and the destruction of ecological balance intensified. Since people in your area have made a fortune by destroying forests, people in our area must also find ways to make a fortune. Well, you have forests in your area, but we have gold mines in our area. Since you destroy forests without considering ecological balance to make money, we also exploit mines and refine minerals to make money regardless of water and air pollution. As a consequence, no one cares about environmental pollution. What people are concerned about is whether they can earn money to satisfy their respective greedy desires. If things continue like this, not only will humans disrupt the ecological balance, but they will also exacerbate the imbalance of human mentality, thus forming a vicious circle between the two. Isn't it that mankind will fall into the abyss of suffering?

An individual's imbalance in mentality triggers that of the group; the group's imbalance in mentality, in turn, fuels the imbalance in mankind as a whole. Ultimately, this leads

everyone to be profit-driven and money-worshipping: human nature is lost, morality collapses, and order breaks down, plunging people into distress. Everyone competes, covets, robs and plunders for the sake of "self", forming a pervasive climate of contention, greed, robbery and plunder. This severely disrupts the balance of human mentality. In such an atmosphere, how can we speak of civilization or the pursuit of happiness? Therefore, the dialectical relationship between mental balance and ecological balance demands that we establish the life of dedication. Only by establishing the life of dedication can we break free from the vicious cycle of disrupted mentality and degraded ecology.

We all see that the environmental and mental pollution that we humans are currently facing is quite serious. Everyone, from Nobel laureates to ordinary people, has been aware that the ecology and mentality have been destroyed, and they are very worried, anxious, and heartbroken, but they have not found where the root cause is. People often perceive such pollution intuitively, yet rarely take it seriously from a rational perspective. Only when severe acid rain occurs do people call for stopping air pollution; only when serious floods happen do people realize that they cannot destroy vegetation or cut down forests; only when the river water is so polluted that it stinks will people reminisce about the beauty of nature in the past and feel sad about the environmental damage caused by factory wastewater discharge; only when serious psychological barriers and human nature degradation occur between individuals can people realize the harm of pursuing only material pleasures and the necessity of promoting spiritual civilization; only when extreme wars and conflicts arise in human society can people feel the need to establish mechanisms to curb war maniacs. People are only forced to reflect on phenomena, but these reflections are often still based on the events themselves. People do not recognize these events from the fundamental human nature relationship. That is to say, people do not understand the internal and external relationship between themselves and nature from the attributes of human instincts and original nature. Therefore, we humans still rely on instincts to drive us blindly to survive. Driven by this "inertia", people often respond with a contemptuous sneer to the call for returning to naturalness and the advocacy of building a life of dedication, dismissing them as pedantic, absurd, and overly alarmist. In turn, those kind-hearted individuals can only heave a helpless sigh to ease the sorrow that arises from their understanding of the situation.

All human practices should start from human understanding, and operate from purifying the mind and sublimating the realm. If we humans cannot understand and operate from the perspective of natural laws, all our operations can only be treating the head when the head hurts and treating the foot when the foot hurts. The greatness of mankind lies in the power and motivation of the mind. From the purification of the mind to the life of dedication, from the returning to naturalness of the natural environment to the returning to naturalness of the reappearance of the original nature, we all need to understand and establish a highly civilized living environment from the perspective of the law. In this way, we will lay a solid foundation for the transformation between different levels and realms.

Jiaolong Lingshan advocates veganism, which is not only a step to return to naturalness, but also within the scope of "the life of dedication". Additionally, veganism is also the natural means used to open up channels for energy absorption in the human body. If we adopt a vegan diet, we will not engage in indiscriminate hunting and killing, which will lead us first back to the natural state in the section of energy intake. Actually, eating meat is not the natural state for humans. On the contrary, the natural state of human beings is veganism. If people continue to return to naturalness, they will not even eat the five cereals and miscellaneous grains, but directly absorb energy from nature. Yesterday, Mr. Shen explained through his own experience the phenomenon of *bigu* (abstaining from grains). The cereal-abstaining phenomenon was not created by anyone; it is a natural state in which

humans directly absorb energy from nature. This natural state is a stage of energy absorption that humans have experienced in the past, and *bigu* is merely a return to that stage. If you read ancient classics such as The Classic of Mountains and Seas, Dao De Jing, Huangdi Neijing (Inner Canon of the Yellow Emperor), Liezi and Zhuangzi, you will find that various natural states of human energy absorption are recorded in these classics. Now we have degenerated to the point where we can only absorb energy through material food, having lost the "software-based function" of directly taking in energy. Thus, we have bid farewell to a "software-based civilization" and entered an era of "hardware-based civilization" It is precisely because we currently only have a "hardware-functional" civilization that when people hear about the concept of direct energy absorption or the existence of *bigu*, they always find it very mysterious and abstruse. Why is it mysterious and abstruse? Because we have lost naturalness, and we have long been far away from the natural state.

The day before yesterday, a rainy day, a German expert working in Shanghai chatted with me at the Bagua Pavilion. When he saw this book, Return To Naturalness, he said in Chinese: "It's right to return to naturalness, because we are too far away from nature. I am a Buddhist, and I am vegan..." You see, German as he is, he knows much about traditional Chinese culture. People have realized that mankind has been far away from naturalness. To what extent? People are so far away from naturalness that they do not know what the face of "naturalness" is and what the state of "naturalness" is. If you randomly interview anyone on the street, asking, "What is your natural appearance?" Few people know the answer. So, we need to advocate returning to naturalness and make people realize that the life of dedication is a starting point for people to return to naturalness. Only by establishing the life of dedication can we not only restore our natural mindset but also return to our natural attributes of selflessness and desirelessness. Overcoming our own greedy desires, delusional thoughts, selfish minds and distracting ideas is not only a necessary condition for us to open our information and energy channels, but also a necessary condition for us to restore our lowest level of natural state.

To establish the life of dedication is to enable everyone to possess a spirit of dedication, and to pursue this spirit as the value of life. To be specific, the concept of "dedication" refers to the contribution of financial resources, material resources, energy and love made for others, for the public, for society, and for nature. When everyone establishes such an outlook on life of selfless dedication and the spirit of dedication, the heartbreaking phenomena of mental imbalance and ecological imbalance will be easily solved, and an ecologically civilized society and the state of high-level civilization will be more than just an ideal. Some people may say, "If I am the only one who practices selfless dedication and others don't, won't I suffer losses?" This worry is also a manifestation of our selfishness. Establishing the life of dedication is not just about telling you to give while letting others take; nor is it just about telling the Japanese to give without asking the British to do the same. Establishing the life of dedication is a symbol of the high-level civilization of humanity as a whole, and it is a requirement for every individual. The ecological balance of nature cannot be disrupted by any single individual, nor can the balance of human mentality. Similarly, even if you alone achieve a balanced mindset, you cannot establish the ecological balance of the entire human living environment; the effect of you alone refraining from destroying nature is far from sufficient to restore nature's ecological balance. So, why should Jiaolong Culture vigorously publicize and promote the life of dedication? It is to guide people to understand the relationship between man and nature from a regular and scientific perspective, and to understand the laws of human instinct and the original nature. Only in this way can human beings consciously conquer the ego and return to naturalness. If we humans stop hunting and killing creatures indiscriminately and cutting down trees wantonly, we will be on the way to

restore the ecological balance of the natural world. Our process of bringing back the ecological balance of the natural world is also the process of restoring the balance of our mentality. To establish ecological balance and ecological civilization, people must have the conditions to build the dedicated life. Only by building the dedicated life can people have a civilized mentality. If the mentality of human beings is not civilized, any great ideal is just empty talk. Although there are many theories, doctrines, isms, ideals and thoughts in the world, they only exist in classics and documents. Why haven't they been put into practice? Why haven't they been established? It's because those practitioners didn't start with a balanced mentality and didn't recognize the relationship between the instinct and the original nature. I won't go into detail here, and these examples are included in our materials. You can just read these materials.

People must understand that their greedy desires, delusional thoughts, selfish minds and distracting ideas are manifestations of human instincts in human nature, and that they are also reflections of the low-level objective periodic and cyclic law of the matter world in the human nature. When we return to naturalness, we need to advance from a low level to a high one, and at the same time restore and reveal the information level's natural original nature of selflessness and desirelessness reflected in our human nature. This is the foothold for us to return to naturalness and establish the life of dedication. If we do not defeat our ego, overcome our selfish minds, distracting ideas, greedy desires and delusional thoughts, and purge our instincts, our original nature cannot be restored because it is concealed by our instincts. Just like a piece of glass, its original nature is clean and transparent, but it is coated with filth and mire of our instincts, and covered with dust, so the glass becomes opaque. When we overcome the instincts of our greedy desires, delusional thoughts, selfish minds and distracting ideas, and purify the mind, the glass will naturally be clean, and light will naturally penetrate. At this moment, the selfless, desireless, non-doing and natural states and attributes originally innate in our original nature will be manifested. When such states and attributes are manifested, we will inevitably correspond to higher-level states and realms. At that time, when we look back at our current understanding and state, we will feel how ignorant we are! How stupid!

For the sake of our own trivial selfish interests, we humans harm others to benefit ourselves, destroy nature to benefit ourselves, and go against the laws to benefit ourselves. The result of such selfish and self-serving behaviors is that we harm both others and ourselves, destroy nature, and ultimately bring ruin upon ourselves. Therefore, sages and worthies have strongly emphasized that people must overcome the ego, purify their minds, and perfect their personalities. Laozi said with deep sorrow: "The Dao of heaven reduces the excessive to make up for deficiency, while the Dao of man reduces the insufficient to offer to the excessive." The "heaven" Laozi referred to is the natural law, and the natural law of "reducing the excessive to make up for deficiency" embodies the selflessness and desirelessness of the natural law. What about the Dao of man? The Dao of man "reduces the insufficient to offer to the excessive", which directly goes against this natural law (the Dao of heaven). Humans' selfish minds and distracting ideas are inherent instincts, which are originally excessive—there are too many of them, more than enough! Yet due to their greedy desires and selfish thoughts, humans not only fail to reduce this excess of selfishness (allowing their greedy desires to persist) but also indulge their human instincts and inflate their selfish desires. This is what Laozi meant by "offering to the excessive". On the other hand, regarding the "insufficiencies" such as the low moral character of humans, the extinction of spiritual light and wisdom, the degradation of human nature, and the lack of kindness and conscience, humans not only fail to make up for their own inadequacies but also diminish them. This is the meaning of "reducing the insufficient" as explained by Laozi.

When humans fail to purify their selfish minds and distracting ideas but instead "offer to the excessive" and inflate them, this reflects the low-level nature of human instincts. Today, humans do not return to the lost naturalness, nor do they restore or "make up for the insufficient". This clearly shows that humans can only be the destroyers of naturalness and the tormentors of their own minds and bodies.

Jiaolong Culture advocates the life of dedication, which, in Laozi's words, is that "the Dao of man" should conform to the "Dao of heaven". That is to say, people's outlook on the world and life, ways of survival activities, and all their words, deeds and thoughts should correspond with the attributes of nature. The life of dedication is the manifestation of this attribute. If we all dedicate ourselves: you contribute, he contributes, and everyone contributes, are you not living in the midst of others' dedication? Are you not the recipient of their devotion? Establishing the life of dedication enables mankind to return not only the original nature of human relationships but also to the ordered and unified connection between humans and nature. As Dao De Jing states: "Man follows earth, earth follows heaven, heaven follows Dao, and the law of \Dao is naturalness." This describes the ordered and harmonious relationship within the unified whole of the cosmos. If everyone engages in competition, vies greedily with one another, seeks only to satisfy themselves, grasps for advantages, demands from others, and fears suffering losses, conflict and strife between people will inevitably ensue. You compete, he competes, all competing to fulfill their own greedy desires, delusional thoughts, selfish minds and distracting ideas. Let us reflect: when everyone is fixated on satisfying their greedy desires, delusional thoughts, selfish minds and distracting ideas, can anyone truly attain fulfillment? No! Why? Because in the midst of mutual strife, people are left mentally and physically exhausted. In this climate of relentless contention, greed, robbery and plunder, no one can attain satisfaction, nor can anyone achieve mental and physical peace or health. The ultimate outcome can only be a lose-lose situation where no one finds true happiness.

People must recognize that true fulfillment and happiness lie in selfless dedication. Only when one is selfless can they achieve genuine mental and physical well-being; only through selfless devotion can one be free from pain and worries. Human beings' great wisdom lies in fully embodying the value of selfless dedication. Contention, greed, robbery and plunder all stem from people's desire to satisfy material pleasures and pursue sensual desires. This is a low-level expression of human instinct, a natural trait shared by all animals. Even if we satisfy our selfish desires through contention, greed, robbery and plunder, it only means we have established the value and meaning of our lives at the low-level, animalistic level. Mankind should wisely recognize that true happiness lies in the purification of the mind, the nobility of morality, the increase of wisdom, and the elevation of one's realm and state of being. Everyone would choose to be a poor person rather than a wealthy pig. Even if a pig sleeps in a Simmons bed, resides in a five-star hotel, and dines on sea cucumbers and bird's nest, it remains a low-level, low-realm, ignorant and pitiful creature. If people anchor their outlook on life and the world in satisfying their greedy desires, they are no different from drifting toward ignorance. What distinguishes humans from animals in nobility and value is that humans can embody the unique spiritual light and wisdom inherent to mankind. This spiritual light and wisdom manifests in the nobility of their Dao-virtue, the kindness of their mind, the elimination of greedy desires and selfish minds, and the revelation of their selfless original nature. Therefore, "establishing the life of dedication" is the wise path that truly allows people to experience happiness and "satisfaction".

The life of dedication brings people mental and physical health, balanced mentality, spiritual ease, and the orderly functioning of their "software". It fosters perfect harmony between people, as well as between humans and nature, enabling individuals to truly

comprehend the joy and meaning of life. Here is a simple example: when two people compete against each other, their mentalities become unbalanced, and their hearts are inevitably filled with pain, anger, resentment, sorrow and hatred. Over time, their mental and physical well-being is devastated, leaving them overwhelmed by illness and suffering. The "advantages" they strive to gain are often exhausted in restoring their shattered health. Not only do they fail to achieve material satisfaction, but more tragically, their souls never find happiness. Similarly, even though societal development and wealth may be attained through the drive of contention, greed, seizure and plunder, the majority of such wealth is diverted to safeguards against these behaviors—giving rise to armies, courts, various law enforcement agencies, environmental remediation efforts, criminal rehabilitation programs, steel doors and windows, safes, security locks, walls and fences, etc. Everywhere we look, we see the heavy burdens and scars inflicted by contention, greed, seizure and plunder. Human society squanders resources and sacrifices unnecessarily amid such behaviors, while the physical and emotional wounds between people are hard to heal. It seems as if every person wears a bitter expression like the Chinese character "苦 ku" (bitterness) on their face. Whether they are people in economically developed Western countries or those in less developed nations, all carry expressions of sorrow, anxiety and distress. Human suffering stems from their greedy desire to satisfy their instincts, and from the consequences of their mutual oppression through competition, covetousness, robbery and plundering. From the perspective of today's theme, it all stems from a low-level realm that prevents people from recognizing the value and significance of the life of dedication.

In order to satisfy their sensory pleasures, people have paid the price of losing their human nature, bringing chaos to society and trauma to individuals. So, sages and worthies at all times have advocated that people should demonstrate qualities such as kindness and compassion, Dao and virtue, humaneness and righteousness, dedication, giving and generosity, and more. Laozi advocated tranquility, non-doing, lessening selfishness, reducing desire, happiness consisting in contentment, benefiting all without harm and contributing to all without competing; Confucius advocated humaneness, righteousness, ritual, wisdom and trustworthiness; "Don't impose on others what you yourself do not desire"; the utmost sincerity, exhausting the natures, and resting in the supreme goodness; Mengzi advocated: Be filial to our elders as well as the elders of others; love our children as well as the children of others; Shakyamuni Buddha advocated the four boundless minds, that is, the minds of kindness, compassion, joy and giving. In short, the hallmarks of human spiritual civilization are the manifestation of good knowledge to overcome greed and competition and the spiritual sentiment of mutual dedication. The basic condition for building the dedicated life is to contain the inflated greedy desires, delusional thoughts, selfish minds and distracting ideas. Without this premise, there would be no way to talk about returning to naturalness and dedication.

In the era of commodity economy, some people's greedy desires have swelled, their instincts have been unleashed, and their consciousness has developed abnormally. Their selfish pursuits have led them into a foolish and pitiful state. Everyone can see that people today have locked themselves behind iron doors and windows, living in what is little more than a prison, yet they revel in it, oblivious to their estrangement from nature. This is the consequence of straying from their original nature. Some even decorate their homes to be completely cut off from nature, making them no different from giant coffins. The natural ecological environment has been artificially constrained: earth, stone, walls and partitions are lined with wooden planks, carpets laid down, and paints applied. People fail to recognize that humans are a product of nature, and that metal, wood, water, fire and earth are the natural environment from which humans emerged. We have destroyed our natural attributes,

and though the physical and mental harms of this estrangement from nature are not yet apparent, they will inevitably surface in time. I often wonder: is this a display of material prosperity, or a punishment for forsaking nature? People should grasp the inevitable law of "The Dao of heaven reduces the excessive to supplement the deficient", and never indulge in such blind self-satisfaction. They fail to realize that the fumes from chemical paints, various organic toxins, and the epidermal structures (skins, barks, furs, and hairs) of certain animals and plants are engaging in exchanges of matter, energy, and information with humans, and such exchanges possess a non-natural attribute. Humans are a product of nature, a natural "being" within the earth's ecosystem; we cannot survive apart from the natural world. Our artificial, nature-alienated way of living is a mark of our ignorance, and in the long run, returning to our natural attributes is the only path forward.

Jiaolong Lingshan and Jiaolong Culture promote frugality and thrift, and oppose every form of wasting things in the natural world. We pick up the crumbs of mantou and other food that have fallen on the ground and eat them, which some people think is unhygienic. They believe that people must not eat the food that has fallen on the ground because it can make them sick. Some people believe that it is uncivilized and unhygienic to do so, and that behavior can make people sick. However, the very fear of getting sick from unhygienic conditions can actually make people more susceptible to illness. We people have not yet realized the laws within our own bodies. Our own orderly "software" that conforms to natural attributes is the most solid backing and the most reliable barrier for our mental and physical health. When a person's mentality is unbalanced and this barrier is destroyed, the person will suffer from various diseases. As Teacher Xu mentioned yesterday, he also learned to eat the mantou crumbs that fell on the table and the floor. Just because he was afraid that eating those mantou crumbs would be unhygienic and make him sick, he "forced" himself to eat them for the first time, and he didn't get sick. From then on, eating fallen mantou crumbs had been a natural thing for him. As long as you have a normal mindset, you will not get sick just because you have eaten the mantou crumbs that have fallen on the ground due to cherishing food and frugality. Some people say this violates science, but from another angle, it does not violate science either. As is stated in Classic of Internal Medicine, "Being tranquil and desireless, the true qi will be well preserved. With the essence and spirit well-guarded inside, from where can illnesses arise?" This is the scientific understanding and assertion made in Classic of Internal Medicine after a deep understanding of the human "software" function. Due to our excessive greedy desires, delusional thoughts, selfish minds and distracting ideas, as well as our failure to build the dedicated life, we have greatly damaged our "software" and made it become disordered, thus leading to the development of diseases in our "hardware". So, when you compete, covet, rob or plunder others, you will disrupt the psychological balance between you and others. Once this mutual psychological balance is broken, the interaction and feedback of various energies and information will input impure signals and disordered "poisoning signals" into our "software", which will inevitably lead to the unhealthiness of your mind and body, and ultimately manifest themselves as various diseases.

People do not study or attach great importance to the unhealthy state of the mind, but often pay close attention to the health of the body. This is a typical example of putting the cart before the horse, which makes people only fear karmic effects without fearing karmic causes. In other words, people only fear the evil retributions they receive but never care about the evil causes they create. Many people have spread the word that I am a "doctor" who treats illnesses, so there are always people coming to me for medical help. I cannot cure physical diseases, but I can help with people's mental disorders. For those who have any "disorders" in words, deeds or thoughts that do not conform to natural attributes, I will guide

them to root out their mistakes and heal themselves by referring to the Lingshan "Fourteen Principles". The content of the "Fourteen Principles" serves as the specific methods for such healing. However, when attending to people's afflictions, every time I ask them where their ailments are, they describe a wide variety of symptoms. Some say they have a headache, some complain of leg pain or stomachache, others mention disorders of the five internal organs (the liver, heart, spleen, lungs and kidneys) or nerve problems, and so on. In short, all they talk about are physical illnesses. Not a single person says that their mind is unclean, not a single person acknowledges that their conscience is lacking and deficient., and even fewer mention that they have violated the natural attributes of Dao's selflessness and desirelessness. What is even more startling is that no one at all admits to harboring excessive selfish minds and greedy desires. Therefore, people are completely unaware that their selfish minds, distracting ideas, greedy desires and delusional thoughts are the root cause of the greatest "ailment". In fact, almost all physical and mental illnesses of human beings are related to the contamination of their minds and the disorder of their "software".

Nowadays, people do not pay attention to the "poisoning" of their "software" but only emphasize that there are diseases in their bodies, that is, their "hardware". They've never looked into how their diseases have developed in their "hardware". According to traditional Chinese medicine, the seven emotions and six desires can lead to the development of diseases. You may have experienced this: when you quarrel with someone, you become angry and even furious, which can damage your liver and lead to dry throat, insomnia, high blood pressure, and so on. These are already manifestations of illness. In addition, coupled with your emotional instability and mental imbalance, you will repeatedly give feedback disordered signals to your "software". When these disordered signals are fed back to the "hardware" functional system, they will result in different dysfunctions. When a disease strikes, people often forget the causes they themselves created earlier, and merely adopt a symptomatic approach—treating the head when the head aches and treat the foot when the foot hurts. The "natural recovery" of Jiaolong Lingshan focuses on removing those "poisoned" signals from your "software", allowing you to admit, sweep away and correct all errors that do not conform to natural attributes. Through this operation, a benign "virus-clearing" signal will be input into your "software", thus fundamentally rooting out the causes of your disease and objectively preventing diseases from arising at the same time. There are many cases in this respect, and people who often come to Lingshan have a deep understanding of this experience. Ms. Xu, the chairperson of this symposium, has a deep feeling about it. Once she got very serious palpitations at home and telephoned me. After the call she became calm. Through the telephone communication, benign and ordered signals were input into her "software", so she felt well. This thing is quite intuitive. I cite this example not to target you (referring to Ms. Xu), but to illustrate the authenticity and importance of "natural recovery".

What do these examples illustrate? They illustrate the importance of the "software", and also show that the theories we have put forward are all well-founded. These theories are nothing more than enabling us to understand and recognize the important role and profound significance of the life of dedication in terms of physical and mental health. From these cases, we should understand that without living a life of dedication, various disordered signals will be input into our "software"—our mind—and ultimately bring us all kinds of mental and physical suffering. Everyone has to accept the pain they have caused themselves. Of course, the structure and state of each person's "software and hardware" are different, so when it runs, the feelings and sensations people have are also different. Therefore, the duration of the "software" disorder manifested in the "hardware" varies, and the degree of functional dysfunctions also varies. But one thing is certain, that is, our words, actions and

thoughts that do not conform to natural attributes will inevitably have adverse effects and consequences on us. For example, suppose a rag falls into a water pipe. The water won't be blocked when flowing through the large section of the pipe, but it gets blocked once it reaches the faucet—and this blockage is what we call a "disease". People often ask such a question: "Why do some bad people flaunt their power but still have good luck and even make a fortune?" I have also often said that we must find ways and means to prevent those who cook up deviant theories and ideas from misleading the people, and also stop them from using certain mysterious phenomena to confuse the public. I very much appreciate the four famous sayings from the Xianghe Granny: "Heaven knows those who do good, and heaven also knows those who do evil. In the end, good deeds will be rewarded with good, and evil deeds with evil." The ancients said, "Daily deeds, daily pay; momentary deeds, momentary pay. If there is no retribution, it is only that the time has not come yet."

Regarding the dialectical relationship of the law of cause and effect, we must not harbor a fluke mentality just because the consequences of certain actions have not yet manifested themselves, nor even use this as a reason to go against the law to indulge in our greedy desires, delusional thoughts, selfish minds and distracting ideas. This is an extremely dangerous form of misleading. Jiaolong Lingshan advocates the life of dedication and urges people to regard it as the starting point to return to naturalness. Through the establishment of the life of dedication, our spiritual civilization is advanced. With a purified mind, a perfected personality, and a high level of spiritual civilization, we will attain a spiritual realm characterized by law-abiding conduct, humaneness, righteousness, Dao, virtue, kindness, compassion and wisdom. Only then can the material civilization of human society embody the value that undergirds all civilization. To build the life of dedication is to reveal its inevitability through the original nature of wisdom and recognize its significance from the perspective of scientific laws. When you truly grasp the laws and values of such a life from within, you will naturally practice and act with ease. After understanding the in-depth laws of living a life of dedication, we will no longer commit the mistakes outlined in the "Fourteen Principles", thus sparing ourselves countless troubles and twists and turns in life.

Though it is good to admit and correct mistakes, the best means is to know the laws and not to commit errors. When there is a stain on the white shirt, it's not easy to remove it. Even if you can remove it, there are still marks left. Therefore, we should not let it get dirty. This is the best policy. How can we prevent the white shirt from getting dirty? The answer is that we need to build the dedicated life. When we have already dirtied this white "shirt", we need to wash it with water. Contamination such as dust can be easily washed off with water. However, contamination such as blood or ink stains cannot be easily washed off with water alone. Detergents are needed to remove them. The Fourteen Principles are just like detergents, purifying the mind and perfecting the personality. It doesn't work just to clean the shirt like this. If it is contaminated with mud today, you can wash it tomorrow; if it gets contaminated again tomorrow, you wash it the day after tomorrow. If you always wash it, it shows that your shirt often gets dirty, so the shirt cannot be clean forever. So, you need to build the dedicated life. If you don't build the dedicated life, you're just a busy "cleaner" every day. It is fine to "time and again brush it clean, and let no dust alight", but in the face of such a large amount of dust and filth, even if you wash like this for the rest of your life, you can only keep your clothes clean. However, if you can build the dedicated life and have no dust to pollute, of course it will be even much better. If you can reach the lofty realm where "Originally there is not a single thing: Where can dust alight?", even the establishment of the dedicated life has lost the significance of its existence, which is a bit deep. Now, our level is mainly reflected in establishing the life of dedication. If you have established the life of dedication to prevent your "software" from being "poisoned", there is

no need for you to check your errors against the "Fourteen Principles". In other words, the "Fourteen Principles" are useless to you. Therefore, checking one's own mistakes against the "Fourteen Principles" is a passive operation. But our mind has already been smeared with dirt, so we must examine ourselves against the "Fourteen Principles" and cleanse them away, and then actively establish and practice the dedicated life, then our mind will always be clean and translucent.

As is explained above, you won't suffer losses if you lead the dedicated life. When everyone builds the dedicated life, you will be the object of others' dedication. You are the beneficiary, not the victim. Humans are intelligent beings living as a group. When everyone builds the dedicated life, a huge energy field and information field will be generated, and the relationship between humans and nature will truly be the "unity of heaven and man", and the benign effects on this society will be immeasurable. Had the Germans embraced the life of dedication under Hitler's rule, they would not have invaded other countries, nor would he have waged World War II, thus sparing countless lives from devastation. Therefore, it isn't a small matter to establish the life of dedication. The project of establishing the life of dedication in human society may be one of the greatest projects of mankind, which has a more far-reaching significance and a nobler value than the human landing on the moon. From a personal perspective, only when we establish the life of dedication and achieve a balanced mentality can we truly embody the happiness and joy of life. When we maintain a balanced state of mind and refrain from distracting thoughts when facing external circumstances, we will comprehend deeper laws and truths. It is necessary for ordinary people to seek for material conditions but it is no use coveting more. Now that we propagate "the life of dedication", we must advocate the principle of "contributing to all without competing", and strive to contribute as much as possible to society and everyone, rather than selfishly pursuing and competing for the ego. It is necessary for us to develop material civilization under the guidance of the life of dedication without violating natural laws and attributes. However, without the values of the life of dedication, the so-called "material civilization" and "modern civilization", which aim at the pursuit of material pleasure, are often at the cost of violating the laws of nature, destroying the ecological environment of human beings, and degenerating the spiritual light and wisdom of the original nature, which is not different from drinking poison to "enjoy", causing the destruction of the ecology and mentality of human environment.

Establishing the life of dedication is a matter that involves everyone. Here is a matter about the deeper understanding of human mental feelings. Do you have a good understanding of whether there is any substantive problem with your unbalanced mentality? This unbalanced mentality is not a substantive problem at all! This so-called unbalanced mentality is empty and only an illusory feeling driven by people's own instincts. For example, when one of your colleagues has been promoted, you may feel hard done by it. However, when every new president of the United States is sworn in, you feel normal and there is not any psychological imbalance at all. Treat the unbalanced mindset you have towards your colleagues' promotion with the same balanced mindset you have towards Bill Clinton's election as president. You can then realize the falseness of this unbalanced mindset—and wouldn't your mind be balanced just like that? Basic necessities like clothing, food, shelter and transportation, as well as material improvements when "naturally" feasible, are the material civilization we should possess. Any greedy desire beyond this scope is distress brought on by people's failure to establish the life of dedication. However, a person's state of mind is most easily influenced by illusions. You may maintain a balanced mentality when faced with so many millionaires in the world, yet become extremely unsettled over competing with a colleague for a few dollars in bonus. In fact, this does not

affect your clothing, food, shelter or transportation but merely pain caused by your inherent greed. Therefore, we must transcend the interference of illusory feelings brought by our selfishness and greedy desires, and thereby embrace the joy brought by the life of dedication.

Individuals, groups, nations and ethnic groups should broaden their horizons and deepen their understanding of wisdom. With the great breadth of mind that "all men are brothers", they should build an ecological civilization for all human beings on Earth and elevate the level of human civilization to that of dedication. This is the panacea for solving the fundamental crux of human society. All fights and conflicts in human society, such as fights over land, resources, airspace and territorial seas, are the aggregated amplification of individual greedy desires, delusional thoughts, selfish minds and distracting ideas. These fights and conflicts indicate that the civilization of human society still needs to be vigorously developed. However, the elevation of cognitive realm, the experience of mental balance and the establishment of the life of dedication are the key factors for the sublimation of civilization. Only when human beings come to realize that all their competition, greed, robberies and plunders are nothing but near-sighted, shallow-level, low-grade and ignorant sensations, perceptions and conceptual understandings can human society extricate itself from the pain and torment caused by such greedy desires, delusional thoughts, selfish minds and distracting ideas.

Before renouncing his royal life, Shakyamuni Buddha was a crown prince of Kapilavastu. After attaining Buddhahood, he traveled far and wide with his alms bowl to propagate the Buddhadharma and uphold the Path—an act his father, King Shuddhodana (also known as the Pure Rice King), could never fathom. Unable to accept his son's mendicant way of life of begging from door to door, the king, trapped in the pursuit of fame and fortune, regarded Shakyamuni's street begging as a humiliation to the royal family, leaving him deeply perturbed and unbalanced. Yet Shakyamuni Buddha felt no such distress. Having purified his greedy desires, delusional thoughts, selfish minds and distracting ideas, he had transcended the allure of fame and fortune, broken free from the constraints of ego, and become a selflessly dedicated and enlightened being with great wisdom. In his eyes, the one begging for alms was no longer Prince Siddhartha, but the Buddha, for being a crown prince is but one state of perception, and being a Buddha is entirely another. Fame and fortune, he understood, are mere different illusory feelings shaped by differing perspectives. Therefore, we should use wisdom to understand and comprehend everything, rather than clinging excessively to things out of selfishness or pointless obsession—only to trap ourselves in self-imposed frames and make life difficult for ourselves. What's more, we must not lose the favor of the noble realm of "the life of dedication" amid the ignorance disguised as "cleverness".

The balance of mentality reflects the differences in realm and understanding. Selfless and dedicated people with morality and wisdom are happy and noble, while greedy, ignorant and selfish people are miserable wretches trapped in suffering. With a balanced mentality, people will be filled with great happiness and fulfillment. Without a balanced mentality, people often feel distressed and tortured. For example, a thief with an unbalanced mentality, driven by his greedy desire, may succeed in stealing others' belongings, which brings him some satisfaction. However, this satisfaction is accompanied by various pains: the pain of being driven by his greedy desire to steal, the pain in the act of stealing, the pain of being afraid of others discovering and knowing him, the pain caused by fear, the pain caused by the anxiety of not sleeping peacefully at night, the pain caused by the worry of being investigated by the police, the pain caused by the awkward and ugly appearance of walking without an upright demeanor, the pain of being sanctioned by laws and various natural laws,

and so on, various painful torments are caused by his unbalanced mentality, greed and ignorance. If you can wisely realize the true meaning of "the dedicated life", you will not have all kinds of painful torments, and you will sleep peacefully, live a decent life, have a calm heart, be comfortable and bright, have an elegant realm, and be free and at ease. Yesterday, a comrade said that those who engage in gambling, drug abuse, theft, adultery, corruption and other low and foolish behaviors dare not carry out such activities in broad daylight, but only do them in dark corners. You see, what is the value and significance of life in this selfish and greedy pursuit? There is none at all. Without establishing the life of dedication, you have no way to reflect the survival value of your life. There are too many people who, driven by their lower instincts, have lost the greatness of their spiritual light and wisdom bestowed upon them by nature, and have exhausted it in vain. What's even more tragic is that these people die without knowing why they are alive or what they should do when they are alive, and as a result, they lead very hard and exhausting lives. Therefore, from the perspective of individuals, groups, and the entire human society, building the dedicated life is the most valuable and meaningful pursuit in all activities.

People like Lei Feng are the happiest people because they dedicate their lives selflessly to others and society. In this sense, to learn the spirit of Lei Feng is to learn and experience Lei Feng's happiness. Did Lei Feng suffer losses when he sacrificed his own interests for the sake of other people? No, he didn't! We cannot feel the spiritual enjoyment he had in his inner heart, nor can we understand the comfort and value of his life. Just like the dharma bliss and nirvana realm enjoyed by Shakyamuni Buddha, few of us know about them, let alone experience and feel them! If you haven't entered that realm, you will never know it. Speaking of that, I have to mention Prof. Xu again. I once advised her to eat only plant-based foods and avoid animal-based ones, as this is beneficial for her physical health, but she always couldn't break free from the framework of her nutritional concepts. However, when Prof. Xu was in a different state of mind, she personally realized and felt the harm and impurity of animal-based food to the human body. It turned out that being a vegan has deep scientific laws and benefits, so she strengthened her confidence in being a vegan. Similarly, you should also build the dedicated life, become selfless and desireless, and serve the people wholeheartedly. Then you say, "Ah! Those are just political slogans. They are just ethical sermons." Are they ethical sermons? No, they aren't! Only when you actually participate in the practice of specific operations can you truly understand the laws, principles, values and meanings within it. Just like Prof. Xu, she did not realize how dirty the meat she ate was until she had that experience personally. The persuasion of others is far less powerful than the education brought by your own feelings. You can also try the benefits brought by the life of dedication. If your financial conditions permit, you can try to care for and help people in need. For example, you can help someone with fifty yuan and let someone get your love. You can give it a try. The fifty yuan would bring you joy both mentally and physically, as well as the return to your original nature and conscience! The inner comfort and refined feelings of happiness you experience cannot be expressed in words. If you don't have the expression of your dedicated life, can you buy the taste and feeling generated by a purified mind and cultivated temperament with fifty yuan? If you don't believe it, give it a try. People often cling to their own habitual beliefs and cannot take this step forward. When they cannot take this step, they are always constrained by their own selfish minds, distracting ideas, greedy desires and delusional thoughts. People always ask themselves: Is it worth taking this step? Won't I suffer a loss? These doubts are all caused by your low-level selfish minds, distracting ideas, greedy desires and delusional thoughts, which are the results of ignorance caused by your instincts masking your original nature.

Not indiscriminately hunting, killing or eating animals, and protecting the ecological

balance are also part of one's life of dedication, and they are also the manifestation of a balanced mentality. The universes have the same source and all things share the same body (ontology). To establish the life of dedication, one must have an equal and unified worldview. Seen from the evolution of the great cosmos (matter, energy, and information), diverse as all things in the universe are, the attributes of the original source of their information are the same. It is only during the process of evolution that the differentiation of these stems, branches, twigs and leaves occurs. Just as Laozi said, "Dao produces one, the one produces two, the two produces three, and the three produces all things." We human beings are just one thing among the myriad things in the universe. We humans and all things are unified and of the same origin on the level of "three". Therefore, on the big tree of cosmic evolution, we are like the fruits of the big tree, while other things can be regarded as the stems, branches, twigs and leaves. The generation of fruits is the result of the "coordinated" evolution of thousands of branches, twigs, and leaves. We humans have no right to artificially destroy the natural existence and survival of the myriad things in the universe, but we should play a role in caring for and maintaining them in the outpouring of our dedicated life. Only by doing so can we humans live up to the "coordinated" contributions made by all things in nature to the formation of us human beings in evolution. A few years ago, there was a fantastic story in the newspaper that the owner of a snake restaurant had been bitten to death by two severed snake heads. According to some religions, this strange happening reveals the karmic retribution of cause and effect. Let's put aside the religious comments first, and look at this bizarre event from the perspective of cosmic evolution and biological evolution. In the natural formation of nature, everything in the universe is equal. Just as Laozi said, "Heaven and earth are not humane, and regard all things as straw dogs." From the perspective of building a life of dedication, you have your own survival value, and others have their own survival needs. Snakes are also produced according to the laws of nature, and this is their right to survive that nature gives them. What right do you have to deprive them of their right to survive? Could it be that they appeared solely to be consumed by humans? Absolutely not! Long before humans came into existence, snakes had already inhabited the earth for eons. We need to uphold the concept of "the life of dedication" by extending it from ourselves to all beings, and achieving success for both ourselves and others. To establish the life of dedication, we mustn't hold that "only the ego is solely honored", nor can we become people who hold that "only the ego is solely living". We must recognize that without the trunk, branches, twigs, and leaves, a tree can neither bear fruit nor sustain it. As the ancient poem goes: "Born from the same root, why rush to torment each other so fiercely?" Nowadays, far too many people cling to the selfish notion that "everything exists to serve me, everything is for my use". This is a foolish mindset lacking wisdom and morality, a collective reflection of unbalanced mentality, and undoubtedly the result of the expansion of our selfish minds, distracting ideas, greedy desires and delusional thoughts.

Without purifying the mind and establishing the life of dedication, it is impossible to eliminate people's greedy desires and distracting ideas, and the pain brought by these greedy desires and distracting ideas can never be resolved. As Teacher Tian shared yesterday, when she got married then, she didn't even receive a bicycle as betrothal gift. At that time, having a place to live was already a luxury, yet she and her husband still felt content. With the development of society, the betrothal gifts demanded by brides have evolved: from bicycles to televisions and refrigerators, and later to gold, silver and jewelry. But have people's greedy desires been satisfied? Not at all! Once, a mother confided her troubles to me. When she was preparing the dowry for her third daughter, her eldest daughter grew dissatisfied. Why? Seeing the dowry prepared for her younger sister, the eldest complained that her own dowry had been too meager, feeling wronged and emotionally unbalanced. The mother was

caught in a dilemma, and it truly was a difficult one. Without establishing the life of dedication, people can never achieve a balanced mentality where they can satisfy their material desires. Nowadays, young women's dowries include color TVs, refrigerators, and the like. In a few years, dowries will be cars; in a few more years, planes; and later, even spaceships... If this continues, when will people's greedy desires and delusional thoughts ever be satisfied? Never! And the pain brought by such desires will never be escaped. In fact, the pain caused by greedy desires is the same across different eras, levels and demands. The greedy desire that craves a bicycle is no different from the greedy desire that craves a television. The nature of wanting a bicycle is identical to wanting the entire Milky Way, and thus the pain they bring is equally intense. People must clearly recognize this: as long as you seek to satisfy your greedy desires, delusional thoughts, selfish minds and distracting ideas, you will forever struggle in pain and never find true contentment. Therefore, we must understand this law and establish the life of dedication. Only when you establish the life of dedication, elevate your realm, enhance your wisdom, and immerse yourself in true civilization can you be freed from pain and attain genuine, peaceful "contentment".

As a saying goes, "Those who are contented are always full of happiness." This is not a negative statement, but a positive one. If everyone is content and not competing, how can there be an imbalance in ecology and mentality? How can there be so many ills and pains in human society? Those who are contented are always full of happiness. Some people may worry that those "who are contented are always full of happiness" will be contented with the status quo and become lazy and lifeless, which is even more wrong. Laozi advised people to "act without competing". In his view, people should build the dedicated life, which should be reflected in boldly making more contributions to others, society and mankind, and which should be true contributions in a sense. All Laozi required is to contribute more to others, to everyone, and to society, rather than to one's own self-interest. Li Ji states, "Although people hate to see items thrown on the ground, they never think of hiding them for personal use. People just hate their inability to make more contributions to others and society, but they never consider using their own strength for personal gains." When you're doing things for yourself, it is "competition", but when you're doing things for others, it is contribution (dedication). You don't need to worry about you getting nothing when doing things for others. Why? This is because when everyone is leading the dedicated life, you are also in the "contribution (dedication)" of others. Only by contributing to all without competing against others will the whole human race embody the value and significance of the life of dedication.

Confucius said, "Those who take on difficulties first and seek gains later can be called humaneness." This means that people with the virtue of humaneness possess a spirit of dedication. Such people strive to take on more arduous and challenging tasks themselves, willingly let others handle easy and beneficial matters, and put themselves last when it comes to reaping rewards. It is evident that those who lack a spirit of dedication and have not established the life of dedication can never be regarded as noble or virtuous individuals. "Those who take on difficulties first and seek gains later" refers precisely to people who live the dedicated life. Such individuals embody the "humaneness" virtue of granting convenience to others while shouldering hardships themselves. Is this not the noble virtue of spiritual civilization that puts others before oneself? They always prioritize the interests of others above their own. Zigong asked Confucius: "What about those who widely give to the people and relieve the masses? Can such people be called humane ones?" Confucius replied: "How can they merely be called humane ones? They must be at the realm of sages! Even Yao and Shun would have found this difficult to fully achieve." Zigong's question implied: "Are people who extensively dedicate themselves to serving the people and bring benefits to

all considered to possess the virtue of humaneness?" In modern terms, this means: "Are people who wholeheartedly serve the people and benefit them regarded as humane people?" This famous dialogue contains at least two layers of meaning. Being able to serve the people is already commendable, but serving them with complete devotion is even more extraordinary.

Words are always easier than actions. Serving the people heart and soul may sound simple, but it is extremely difficult to serve the people heart and soul! Devoting all your minds, intentions, words and actions to serving others, the public and society is called "serving the people heart and soul". When you can serve the people heart and soul and widely give away your wealth to the people, it only shows the aspect of your humaneness; when you can relieve the masses, it shows that you are indeed giving benefits to the people, or you can help and rescue the people from their difficulties, troubles and hardships. This not only manifests the aspect of your giving, dedication, service, kindness and compassion, but also demonstrates your wisdom and ability to "relieve the masses". Therefore, Confucius commented that those who can "give widely to the people and relieving the masses" have not only reached the realm of humaneness virtue, but also reached the realm of sages. Yao and Shun had not yet reached this standard because the level and realm of "giving widely to the people and relieving the masses" are very high. Being able to dedicate oneself to others with kindness, compassion, selflessness and wisdom goes a step further than the dedicated life we advocate. You see, we advocate a life of dedication, yet we dare not speak of selfless dedication, let alone advocate dedication with "no appearance" (that is, when giving, one doesn't cling to the appearances of the giver, the receiver and the thing given). If we require people to practice selfless dedication without clinging to appearance, which even Yao and Shun have not yet achieved, how can people today achieve that?!

The level and realm of "giving widely to the people and relieving the masses" in Confucianism are similar to those of the four boundless minds in Buddhadharma. If people can selflessly dedicate themselves to others without clinging to appearance, they will go far beyond the level of the dedicated life. Just as Laozi 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 ritual." It can be seen that people's levels and realms vary with their understanding and cultivation, but establishing the life of dedication is the starting point and necessary condition for all high-level realms. We are now in the era of commodity economy, where curbing and removing the inflated greedy desires, delusional thoughts, selfish minds and distracting ideas is the first step in establishing the life of dedication. Confucius referred to this stage as "having desires yet not being greedy"; Laozi called it "seeking for the belly, not for the eyes". This step requires people to have the material conditions necessary for life. The intake of certain matter and energy is not greedy desire but the fundamental need for our material body to undergo period and circulation. For example, our clothing, food, shelter, and transportation are the necessary "desires" that we need, but we must know that these are only "for the stomach", to fill the stomach, and that they only provide necessary materials and energy. We humans in such a functional state cannot get rid of these "desires", but we cannot become insatiable, nor can we blindly pursue pleasures that satisfy the desires of the five senses, nor can we pursue their color, fragrance, taste, etc. In the pursuit of material needs, we need to "have desires yet not be greedy", "lessen selfishness and reduce desire", and "remove polarity, extravagance and excess". When you eat plant-based foods, as long as you are full and eat well, plant-based foods are sufficient to meet all the matter and energy needed for your life activities. Vegetarian food is enough to provide sufficient material and energy to complete the period and cycle of your hardware body, as well as the processes of birth, growth, maturity and death. Plant-based food is

completely sufficient. Don't think about slaughtering animals, torturing living beings, disrupting ecological balance, and polluting our mental and physical health anymore. Even worse, some people's greedy desire is much too excessive. Chicken can no longer satisfy their addiction to eating meat. They even capture monkeys and eat their brains alive. How cruel! How greedy! How brutal! How excessive! They have gone too far! No wonder that Laozi warned people thousands of years ago, "There is no greater sin than desire. There is no greater disaster than not knowing contentment. There is no greater misfortune than wanting more."

Sages and worthies have always emphasized overcoming the self. They urge people, from the perspective of ethics to precepts, not to indulge in or let their greedy desires, delusional thoughts, selfish minds and distracting ideas run wild. Confucian cultivators advocate the ethics of the five constant virtues, that is, humaneness, righteousness, ritual, wisdom and trustworthiness. Dao cultivators advocate the balance of the five qi (metal, wood, water, fire and earth). Buddhist cultivators advocate the adherence to the five precepts, that is, no killing, no stealing, no sexual misconduct, no false speech, and no intoxicants. The purpose of these doctrines and theories is to enable us to overcome our greedy desires, delusional thoughts, selfish minds and distracting ideas, to purify our instincts and restore our original nature, so that we can advance from the life of dedication to selfless dedication and continuously improve to a higher level and realm.

Laozi asked people to have the quality of kindness first, which is his first great magic weapon for people to get elevated. Kindness means wishing others to get happiness. When seeing others getting promoted and making a fortune, you are also in a good mood, feel happy, hope that others can live a happy and joyful life, and give others happiness and joy. This is a mind of kindness. For example, the psychological state of parents' concern for their children is a specific manifestation of kindness. If they can demonstrate such kindness towards other people's children, they will possess the mind of true kindness. When others are wiser than you and better than you in all aspects, it is not easy for you to achieve mental balance, let alone wish others happiness and give others happiness! When people see others being inferior to themselves, their mindset tends to be more balanced than when they see others being better than themselves. Why? This is the result of our lack of a kind heart, and also a manifestation of our low level and realm. So, we need to purify the mind, perfect the personality and sublimate the realm so as to make our kind minds and compassionate ideas flow out. When seeing others in poverty, we need to help them and rescue them; when seeing others better than ourselves, we need to feel happy, as if we got benefited ourselves. This is kindness and compassion.

Confucius also said, "Men of humaneness love the people." How do they love the people? "Don't do to others what you wouldn't like to be done to yourself." Don't impose on others what you don't like, which is the minimum requirement for a perfect personality. In order to complete the different stages of returning to naturalness, we have different requirements for the perfection of personality. The key to perfecting the personality is to overcome the self; the specific operation for perfecting the personality is to overcome the self at the very moment of producing every mind and moving every idea. Everyone knows what the self's selfish minds and distracting ideas are, and the key is whether they can defeat them. Confucius called conquering the ego "overcoming the self and restoring the rite". When you can overcome your small self, you must be purifying your mind and perfecting your personality, and finally you will inevitably increase your wisdom and elevate your realm. Therefore, the life of dedication is not a small issue, but a big one.

Why have so many qigong masters lost their "luster"? The reason is that they haven't realized the importance of the life of dedication. Nor have they cultivated themselves more

and educated their students more in the life of dedication. Consequently, they violate the laws and attributes of nature, and over time, they will inevitably fall into the quagmire of fame and fortune, unable to extricate themselves and losing the opportunity to purify their minds and improve themselves, which also brings some negative effects to others. In the past years, we have been wrangling with some qigong masters who don't understand the truth behind it. They still think that I have neither qigong nor functions but always criticize them for making money by teaching qigong. It's not what they think. The problem is that these qigong masters all have a group of disciples and students. When these masters' understandings, theories and operations are incorrect, they will inevitably mislead a large number of people. I know a school principal whose daughter took several thousand yuan to learn qigong from a qigong master who said at the meeting that the apprenticeship fee was several thousand yuan, and also promised that the qigong skills and functions would be acquired as soon as the money was paid. The principal's daughter believed that the words of the qigong master were targeted, but she didn't have enough money, so she borrowed a few hundred yuan and paid the apprenticeship fee to become the qigong master's student. Later, I asked the school principal, the girl's father, "Now that the apprentice fee has been paid, has the qigong master's 'functions' arrived yet?" The school principal laughed bitterly, only saying, "She didn't follow my advice." She actually did not acquire any functions. These qigong masters misled people onto the deviant path. There are many similar examples. These so-called "qigong masters", under the guise of being "masters", exploit people's lack of knowledge and their personal pursuits rooted in an unpurified mind to indulge and gratify their own craving for fame and fortune. Such conduct is extremely dangerous.

Firstly, without purifying their own minds and perfecting their own personalities, these qigong masters use their own selfish minds, distracting ideas, greedy desires and delusional thoughts to guide others in learning and practicing qigong, which will inevitably create obstacles to the purification of others' greedy desires and selfish ideas. A true "master" of integrity must be a model for purifying the mind and perfecting the personality, and he will give priority to the mind-nature cultivation, moral education and social responsibility of his students and disciples. There are still some qigong masters whose theories are incorrect, as we have mentioned many times before. For example, some claim that "patience" is an attribute of the cosmos, which is a theoretical error. The cosmos is selfless and desireless, and there is no such self-imposed "patience" based on selfishness and desire. Take the sun for example. Even if you scold the sun or insult it, the sun will never give you less light and warmth; but if you sing and praise it, it will not give you more radiance and warmth, because the sun is selfless and desireless. The sun does not have the mind of distinction between honor and disgrace, likes and dislikes; nor does it have the manifestation of low-level human nature such as emotions, desires, self-restraint, and so on. Laozi said, "Heaven and earth are not humane; they regard all things as straw dogs." The "inhumaneness" of heaven and earth treating all things as straw dogs is actually the embodiment of heaven and earth's selfless and desireless attribute of treating all things equally. And this is precisely true "great humaneness". In the universe man is only one "thing" among the myriad things. Isn't the kindness and compassion demonstrated by heaven and earth treating straw dogs and humans equally the greatest kindness and compassion?! "Heaven and earth are not humane, and regard all things as straw dogs; sages are not humane, and regard all people as straw dogs." This quote shows that when you can treat all things equally, you will be really great. Therefore, when you still have an idea of "patience", you still have the appearance of self, and you still have selfishness and desires. Therefore, the category of "patience" is for those who have the appearance of self, selfishness and desire, and for those who have no appearance of self and no selfish mind, there is no such concept of "patience" at all. When

you talk about "patience", you are still in the process of "overcoming the self". You see, in the Buddhists' six paramitas (perfections), there is "the paramita of patience under insult", which shows that you have not yet reached the perfect state. If you say you can be patient with something unbearable, it shows that you haven't achieved ultimate liberation and you are still in the two-appearance state. The Chinese character "忍 rěn" (patience) literally depicts a knife piercing the heart, a vivid portrayal of the hardship in exercising self-restraint! Should the cosmos still need patience, the cosmos wouldn't attain ultimate liberation, and would still be attached to appearances and have a self. So, those masters who describe the attribute of the universe as "patience" have actually downgraded the level of the universe, and reduced the natural attribute of the universe to a certain level of practitioners. This is a theoretical error. These issues were mentioned several years ago.

As we often say, what is most alarming is the misleading perpetrated by some qigong masters, for honest and sincere people are most vulnerable to being led astray by flawed theories. Additionally, some so-called "masters" are flawed both in their doctrines and personal integrity. What is most intolerable and outrageous is their arrogant slander of ancient sages and worthies. Alas! These so-called masters overestimate their own abilities and grow reckless out of ignorance. They dare to spout all manner of arrogant nonsense and boast endlessly. Not only can they not understand the classics and sutras of ancient sages and worthies, but they also fail to comprehend or appreciate the sages' spiritual realm, ethos, and state of mind. These people belittle the wisdom of the past ancient sages and worthies while making absurdly conceited claims, believing their own capabilities surpass everyone else's. Let us reflect: Can a person with a sound character utter such words? Can a wise and virtuous person harbor such false thoughts? One can only imagine the low level of cognition, knowledge and wisdom of those who speak in this way. Truly, ignorance breeds madness, and foolishness begets delusion. On the contrary, those who possess true virtue, wisdom and spiritual attainment shall surely possess the moral character of respecting the worthy predecessors and revering the ancient sages.

What is the right path and what is the deviant path? How can we distinguish them? We are afraid that some people may not be able to distinguish clearly, so in recent years we have taught you a simple but effective criterion to judge them: Any theory or doctrine that guides people to seek fame and profit for themselves, and to satisfy their greedy desires, delusional thoughts, selfish minds and distracting ideas belongs to the deviant path; any theory or doctrine that promotes and guides people to contribute to others, to everyone, to society, to mankind, and to the natural world, as well as to benefit and transform human society with goodness, belongs to the right path. This judging criterion is simple and easy to grasp. Of course, there are other criteria, but we currently do not need such complex criteria. Through this simple judging criterion, we can easily distinguish whether a theory or doctrine is right or deviant. With this simple judging criterion, anyone, including the old lady, can do it. As long as you purify your mind, rid yourself of greedy desires and selfish thoughts, you will not be deceived. Those who fall prey to such scams are often people with desires, some of which are understandable, such as the wish to cure illnesses and strengthen the body through qigong practice, while others stem from greedy desires and selfish thoughts. These individuals are deceived precisely because of their evil ideas and demonic minds of greedy desires and delusional thoughts. Therefore, those who practice qigong must guard against external demons, and more importantly, eliminate the internal demons of selfish minds and distracting ideas. Only by doing so can they wield the sword of wisdom and avoid being fooled by anyone practicing heresy. Some people, instead of purifying their minds, perfecting their personalities, elevating their realm, or enhancing their wisdom, delude themselves into thinking they can become immortals, attain Buddhahood, or be taken to the

Buddhaland through the so-called “gifts” of “enlightened masters”, mantras, mudras, or other external rituals. If you are deceived because of such a desire to reach the Buddhaland, it is simply because your selfish mind is too strong. It is your selfish minds and distracting ideas that are to blame.

The term “Buddha” means awakening and enlightenment. Anyone who can awaken and enlighten himself as well as others, and achieve the perfection of wisdom and morality is a Buddha. The enlightened ones refer to those who can awaken to their own mind, manifest their original nature, return to their self-nature, and certify that the mind is precisely the Buddha. These enlightened ones understand that even the aspiration to be born in the Buddhaland is inward seeking, which requires self-cultivation and self-certification, rather than outward seeking or relying on others. The pursuit of attaining Buddhahood or being reborn in the pure land through external seeking instead of self-cultivation is a delusion. It is like asking someone to pull strings for favoritism, only to be led astray by others. Such an approach of aiming to achieve one’s goal through certain external manipulations is completely putting the cart before the horse. Just think: Who can eliminate your selfish minds and greedy desires through external manipulations? Who can perfect your wisdom and virtue on your behalf? Even if you want to attend middle school or university, you still have to gain admission through your own hard work and taking exams. Neither your knowledgeable teachers nor your caring parents can do this work for you, whatever they try. Those who attempt to be born in the Buddhaland through external forms or methods, or who seek to have their “karmic obstacles” eliminated by a “master”, will inevitably mislead both others and themselves.

In the past two years, we have heard and seen many such cases. Someone claims, “Follow me, and I will enshrine you as a certain Buddha, a certain Immortal, a certain God, and the like.” Is this cultivation, or mere enshrinement? Are such attainments earned through practice, or conferred by others? Even the Investiture of the Gods depicted in novels bestows titles according to the fruitional positions attained through one’s cultivation. By no means does one receive such an honor merely for believing in another. Such heretical ways inflict profound harm.

Even if he can give you a “college diploma”, you haven’t graduated from high school yet! Isn’t giving you a college diploma self-deception?! Of course, you can deceive the world to gain fame and fortune, and satisfy some of your aspirations for fame and wealth. But can such actions truly lead you to awaken to your wisdom? Can such actions increase your learning and knowledge? Can such actions deepen your understanding? There are some people who have a head full of various selfish minds and distracting ideas, and some are even engaged in swindling, abducting, trafficking, and deceiving others everywhere, and doing things that are against reason and nature, but they still dream of becoming a Buddha or a patriarch master. In recent years, I have encountered numerous such witch gods and horse feet (referring to folk sorcerers, sorceresses, charlatans and other figures engaging in superstitious activities). Among them, some claim to be Buddhas, others Bodhisattvas; some style themselves as the Goddess Mother or patriarchs, some as General XX, while others pretend to be the Jade Emperor or Queen Mother—truly a motley crew. Such witch gods and horse feet, filled with selfish thoughts and vulgar language, often take advantage of people’s superstitious mindset of revering and fearing the “gods and deities” to fool and manipulate kind-hearted folks, luring them into their traps. If we purify our minds, establish the life of dedication, and desire nothing for ourselves, we will naturally be fearless and not easily deceived or misled by such deviant views and witch gods. There are many evildoers in society spreading fallacies and heresies, all of which share a common trait: they fuel people’s selfish minds and distracting ideas, and inflate their greedy desires and delusional

thoughts. Instead of guiding people to purify their minds, perfect their personalities, and enhance their wisdom, these fallacies mislead them to seek enlightenment externally rather than inwardly. Moreover, these witch gods and horse feet often pose as the supreme and greatest "immortals", "Buddhas", or "gods" who "bestow blessings" on others. Yet their vulgar views and despicable deeds, such as frantically competing for fame and status, and coveting wealth and profits, inevitably betray their true nature.

Some qigong masters have been constantly raising their lecture tickets, pushing up their appearance fees, and hiking apprenticeship fees, study fees, and various other charges—this is a complete commodification! How can they possibly cultivate their minds, refine their nature, conquer the ego, and practice selfless dedication in such a state? Throughout history, all sages and wise men embodied their theories and teachings through their own perfect personalities, teaching by words and deeds to awaken those lost in confusion, guide them onto the right path, and help sentient beings achieve enlightenment. Shakyamuni Buddha begged for alms and preached the Dharma for decades—did he ever charge anyone for a lecture ticket? Did he ever collect any apprenticeship fee? He never took a single cent of tuition or apprenticeship money from anyone!

Some people also talk about cultivation and refinement, but they never cultivate their mind and foster their nature; they often seek outward rather than inward. Some masters haven't set an example of dedication to others, so their disciples think to themselves, "I must not suffer losses". These phenomena have become common, so a vicious circle has formed. What's worse, these chaotic phenomena even tempt some lawless people to cheat, deceive and harm good people under the guise of spreading the gong or transmitting the dharma. Some of them even claim they have spiritual penetrations and functions in order to deceive people into meeting their own greedy desires, delusional thoughts, selfish minds and distracting ideas. I often say that even if you had spiritual penetrations and functions, I'm afraid your spiritual penetrations and functions are not as great as Great Sage Sun's. Even though Great Sage Sun has such great spiritual penetrations and functions, when he did not follow the right path, he was still called a "demon monkey", because he was still a devil! Another example is Bull Demon King in Journey to the West, who is a demon. When these two are combined together, they are the Chinese expression of "devil-demon". We must know that devils and demons are exactly your greedy desires, delusional thoughts, selfish minds and distracting ideas. These images of devils and demons are used to describe the wickedness of greedy desires. Without inner devils and demons causing trouble, there will be no external devils and demons entangling one. By purifying the mind and building the dedicated life, one can subdue the internal demons, and with the inner demons subdued, the external demons will naturally be exorcised. All demons harm you through inner demons. I often say that as long as your mind is evil, a demon will come, so the real demons are the greedy desires, delusional thoughts, selfish minds and distracting ideas. Those with blue faces and protruding fangs, and gaping blood-red maws—these are artistic and edifying depictions, meant to reveal the ugliness of human instincts. But those greedy desires, delusional thoughts, selfish minds and distracting ideas are even more terrifying than those blue faces and fangs! Therefore, Jiaolong Culture has always stressed that people should establish the life of dedication, conquer the ego, purify their minds and make their intentions sincere so as to return to the naturalness of the original nature. If people cannot conquer egoism, they surely take the evil path. Only when they conquer the ego will they be able to take the right path. You see, Great Sage Sun is a model of forsaking evil ways and returning to the right path, while Bull Demon King is a model of obstinacy. Great Sage Sun finally understood the principle of seeking inward, self-purification and self-cultivation, and also realized his own behavior of being possessed by demons and evil spirits. Although he no

longer stirred up trouble in the Heavenly Palace nor aspired to be the Jade Emperor, his restlessness of mind still ran wild from time to time. It seemed he could barely conquer his own ego by himself, so a golden hoop was placed on him to hold it in check. Whenever he sought to break free and let his wandering mind indulge, Tang Sanzang would force him to curb his instincts and return to his original nature by reciting mantras. This is also a way to educate and transform people.

Our instinctive manifestation is spontaneous, and the return to our original nature is a tracing-back process, which is not a spontaneous one. Therefore, purifying the mind and establishing the life of dedication require us to consciously operate and make unremitting efforts. This is the fighting process between the original nature and the instincts. The reason why we must wear "a gold loop" is that we cannot conquer the ego. If we can conquer the ego, we needn't wear "a gold loop". So wearing "a gold loop" is just to help us conquer the ego. The fundamental factor is self-purification and self-perfection, while external conditions only play a catalytic role. Through the combined effects of internal and external factors, we are prompted to overcome our greedy desires, delusional thoughts, selfish minds and distracting ideas, to gradually cultivate the awareness and understanding of the dedicated life, and to gradually take action and implement them in our daily lives. You see, didn't Great Sage Sun finally reach Leiyin Temple? Great Sage Sun was bestowed the title of "Fighting and Winning Buddha". The title of Fighting and Winning Buddha does not mean that his golden cudgel is powerful enough to defeat others, but that Great Sage Sun has overcome his small self through countless hardships. It is precisely because Great Sage Sun had defeated his greedy desires, delusional thoughts, selfish minds and distracting ideas that his mind was purified, his personality was perfected and his wisdom was revealed. As his realm and level rose to the Buddha's realm and level, he finally obtained the degree of Buddha.

When one attains Buddhahood, one becomes enlightened, thoroughly awakened, and perfect in wisdom and virtue. Such a person will no longer engage in frivolous or reckless behavior, will no longer show off to play the hero, will no longer boast about his or her spiritual penetrations and functions, and will no longer harm society. At this moment, one embodies the social effects of "benefiting without harming" and "acting without competing". When one's mind is not purified and one's personality is not perfected, and one still indulges in one's instincts, one is bound to "create havoc in the Heavenly Palace". Naturally, when one overcomes one's self, and eliminates self-serving motives and purposes, one's inner mind will become clear and untainted, one's original nature will become thoroughly transparent and radiate divine light in all directions. Then one will board the "bottomless boat". One will become "bottomless" and completely empty! Only when one thoroughly perceives emptiness can one be called "Wukong" (Having awakened to emptiness).

These allusions illustrate that only by overcoming oneself can one become a Buddha. Buddha, literally meaning awakening and enlightenment, refers to people with perfect wisdom and morality who can awaken and enlighten themselves as well as others. "Buddha" stands for a very lofty and desirable state, and is the title for those who have attained the perfection of wisdom and morality. We must dispel people's superstitious notions of the "sage", "immortal" and "Buddha", rectify their erroneous deviations, let them recognize their original essence, and help them understand that "Buddha" and "sage" are hierarchical titles much like "doctor" and "master". The difference is that doctoral and master's degrees are indicators of academic levels, while "Buddha" and "sage" are not only signs of academic perfection, but also signs of perfect wisdom and morality. We not only oppose the use of "Buddha" and "sage" as synonyms for superstition, but also oppose regarding "Buddha" and "sage" as official positions, power, and treasure to seek personal fame and profit. Those who

are fair and selfless are spirits, that is, deities; those who can lead a life of selfless dedication are sages; those who have attained perfect wisdom and morality are Buddhas. All sages are models of wisdom and morality, and models for us to learn from. We all need to learn their personalities, their noble qualities, and their extraordinary wisdom.

All sages and worthies are models of the dedicated life whom we should emulate and learn from. Why is it that the "Fourteen Principles" of Jiaolong Lingshan for purifying the mind require people not to "be arrogant and disrespectful to sages"? It is precisely because sages and worthies are individuals with perfect personalities, noble wisdom and morality, who have made great contributions to the progress of human civilization, that they should be revered and not belittled or slandered. What we should learn from sages and worthies is nothing more than these two aspects: One is morality and the other is wisdom. These two aspects are worth learning.

To establish the life of dedication, we must understand the value and significance of the life of dedication from all aspects. We put forward "Overcome the self in producing every mind and moving every idea". Only by knowing and comprehending the true meaning of the life of dedication can we overcome our ego. Without establishing the life of dedication, you can never defeat your ego. Why do we say that the highest "gong-ability (spiritual penetration)" and gong-fa is the Selfless Dedication Gong? When you haven't attained the level of selfless dedication, you'll always remain at a low level—at most, you might have some spiritual penetrations and functions. You're just like Great Sage Sun: Though you may show off your skills and earn some money, your level and realm are still extremely low. Just like a pig staying in a five-star hotel, sleeping on a soft Simmons bed and eating pastries—it's still a pig! You still lack morality and wisdom, so your level and realm have not changed. So let's compare and reflect: Do you really want to indulge in your greedy desires, delusional thoughts, selfish motives, and distracting ideas, and be someone ignorant with an extremely low level and realm? Or do you want to become a person with an elevated realm, a perfected personality, and complete wisdom? This is the fundamental purpose and motive force behind establishing the life of dedication. You must know and experience this kind of value and significance of building the dedicated life. Without knowing this kind of value and significance, there is no motivation to talk about the life of dedication. Dedication without motivation is an intentional manifestation, which is lower in level than the life of dedication. Intentional manifestation is often accompanied by the pursuit of the personal goal for fame and profit. This intentional manifestation may last for days, months, or even years, but once the ultimate goal is achieved, people will definitely lose motivation. So, we need to understand the laws of establishing the dedicated life, and recognize the value and significance of the dedicated life. Only by doing so can we have lasting motivation to lead the dedicated life.

We humans have formed a socialized group life in nature, so the life of dedication we establish must be integrated into daily life and manifested in every aspect of our social activities, at all times. Only by conquering the ego can one establish the life of dedication, but it is not so easy to conquer the ego. It requires to be operated slowly and reflected in small details in daily life, and we should make it natural by habit.

As mentioned before, we need to overcome the self in producing every mind and moving every idea, and at the same time add the content of the life of dedication. In all places of activities, such as at home, at work, in interpersonal communication, and in learning, we should take dedication as the content, which is the practice of the dedicated life.

There are some people who don't know the value of the dedicated life, do not know how to live, and do not know the meaning of life, so they live a very tiring life, suffering throughout their lives. There are still some people who, although wealthy in knowledge and

material possessions, make no contribution whatsoever to others or society. They truly live a foolish life, and how pitiful that is! The greatest pity of a person is stupidity and ignorance. So, today when we talk about establishing the life of dedication, we must transform ourselves from ignorance to enlightenment, from the instinct to the original nature, and from a low realm to a high realm.

The topic of the life of dedication is too big to cover in three days and three nights. Due to time constraints, I will put it aside for now.

Next, I will talk about some of the problems that everyone is concerned about and has raised.

We need to understand Jiaolong Culture correctly. When explaining it to others, we must strive for precision, or we risk spreading misinformation

The first problem is about "software" and "soul". "Software" and "soul" cannot be equated. "Software" is a term we use to compare the human brain to computers to explain the composition of the human body, while "soul" is a term that represents the quintessence, essence, and core of things. "Revolution in the depths of the soul", which refers to the fundamental and essential revolution. It doesn't refer to revolution in the five internal organs or bones, because the most essential things in the human body are not the five internal organs and bones. The soul spoken of by ancient Chinese people refers to the existence of something more essential than this physical body. If we abandon the superstitious part, we will find that the soul is content and the body is form. In this sense, the soul can be used to describe the essential nature of the attributes inherent in the "software", yet it cannot represent the functionality of the "software", still less can the soul be equated with the "software". A computer has its software, but we can't say a computer has a soul. Software refers to the big domain, while soul is the small domain. Francis H. C. Crick, the British biologist who discovered genetic code, believes that the thinking of human brain probably has an overall control center. The functions of human "software" include those of an overall control center referred to by Crick. The "hidden order" proposed by David Bohm, a British physicist, can also explain some properties of "software" and "hardware". Friedrich Engels made a genius speculation in his book Dialectics of Nature: "Death is either the disintegration of the organic body, leaving nothing but various chemical elements that make up the organic body, or it also leaves behind the principle of some life, that is, something more or less similar to the soul, which not only lives longer than humans, but also lives longer than all living organisms." The principle of life that Engels speculated about, which is the same as the soul, may be similar to the "hidden order" proposed by Bohm. American scientist G. L. Robert has studied consciousness wave and believed that consciousness is an information energy wave. In fact, consciousness is the "operation" process of a series of energy-information structures produced by the combination of human "software" and brain "hardware".

The "software" is the part of the information structure that makes up the human body. The human brain, with 100 billion cells, is the most sophisticated "computer" in the matter world. This most precise "computer" is the "hardware" where all the consciousness and thinking activities take place, and the "software" is the system of information structures. When this "software" of information structure combines with the brain "hardware", human consciousness and thinking activities will come into being, thus forming energy-information structures. These energy-information structures can be regarded as a kind of fine energy wave carrying messages, as described by G. L. Robert. The changing process of "operations" in the energy-information structure, in terms of macroscopic effects, is the activity of thinking and consciousness. The information (software) of the information structure system is manifested through the energy-information structure, and the energy-information structure

forms the matter-energy-information structure on the human body, which, seen from macro effects, refers to people's words and actions. The process of the information structure → the energy-information structure → the matter-energy-information structure is a process from the hidden state to the manifested state. Reversely, the tracing-back process is one from the manifested state to the hidden state. The process from the hidden state to the manifested state is a program-manifesting process of information structure, that is, the process of the information state → the energy state → the matter state, while the process from the manifested state to the hidden state is the storage process of information feedback, that is, the matter state → the energy state → the information state. Having received the feedback information, the "software" will rearrange and recombine the information structures, and it will then again undergo repeated processes between the hidden state and the manifested state until the end of this life. Through human sense organs (a matter-energy-information structure), external stimuli enter the brain and form human perceptions and cognition (an energy-information structure). These perceptions and cognition are then fed back to the "software", where they are stored and integrated as information (an information structure). Human "software" is very complicated and has varieties of information structure systems whose degrees of orderliness and perfection vary greatly.

The second question concerns the relationship between the three major levels of worlds and the "triple realms" in Buddhadharma. Currently, there are differing claims about the universe's scale. Some say it spans over 10 billion light-years, others over 20 billion light-years. Regardless of the exact figure, even if future measurements confirm it to be 50 billion or 100 billion light-years, it remains a matter world, composed entirely of matter. According to Jiaolong Culture, matter must possess kinetic mass; entities without kinetic mass do not fall within the scope of what we define as matter. As for the Buddhadharma's "triple realms", that is, the desire realm (Kāma-loka), the form realm (Rūpa-loka) and the formless realm (Ārūpya-loka), Buddhist theory holds that they are categorized based on the purity degree of one's state of mind. These triple realms in Buddhadharma are far smaller in scope than the three major world levels we Jiaolong Culture discuss. According to Buddhist theories, there are twenty-eight levels of heavens in the triple realms, with each level being a unit of extension, collectively known as the three thousand great thousand world. In the three thousand great thousand worlds, countless worlds exist in the ten directions—the four cardinal directions (east, south, west, north), the four intermediate directions (southeast, northeast, southwest, northwest), and the upper and lower directions. These worlds are truly endless and boundless. Yet, no matter how many worlds there are in the ten directions, when classified according to their states and attributes, these worlds fall into no more than three major levels, namely the matter world, the energy world and the information world. Among these Buddhalands and worlds, those energy-information structures that depend on matter forms to exist belong to the matter world, those information structures that depend on energy forms to exist belong to the energy world, and those information structure states that exist without any dependent forms belong to the information world. Therefore, the level of the three great worlds covers a wider range than the levels of the three thousand great thousand worlds and the three realms. In addition, the standards for dividing the triple realms in Buddhadharma are different from those for dividing the three great world levels, so there is no direct connection between the two. Therefore, do not mechanically make these various theoretical systems correspond. The three great levels of worlds are the states and attributes of objective existence, just like the gaseous, liquid and solid states of water, but they are just the different states of existence. Although the three states of water are different, they are the same from the perspective of water molecular structure. Similarly, although the states and attributes of existence of the three worlds are different, philosophically speaking, they are all

states of existence, which is consistent. A glass of water is matter, and the constant movement of water molecules relies on energy. The fact that this glass of water undergoes Brownian motion rather than other forms of movement is governed by information. It is evident that matter moves by virtue of energy, and movement is regulated by information. Thus, water exists as a matter-energy-information state and is therefore matter in the matter world. Now let's take the TV set for example. The body of the TV set is matter, electric current is energy, and radio waves are information. Radio waves originate from TV station transmissions, but even without TV stations, the universe contains various radio waves from celestial bodies; even without celestial bodies, the initial universe had energy waves. These are the energy-information state. This energy-information state evolves in accordance with a certain "hidden order", or what we refer to as the "software" of the cosmos. The "hidden order" itself, or this "software", is the information state. The "information state" should predate the carriers of energy and matter. Therefore, matter, energy, and information at all levels are distinct objectively existing states. Humans are holographic corresponding entities of these different world states, hence the human body is called a "microcosm". The holographic matter, energy and information of humans are interconnected internally and externally, corresponding to one another. This is termed holographic correspondence.

The third problem is the naming of Jiaolong Culture. Jiaolong in Jiaolong Culture is a place name. This place was called Jiaolong in ancient times, such as Jiaolong Village, Jiaolong Temple, and Jiaolong Lingshan. Jiaolong Culture originated here, and thus was named after this place. This is similar to the naming of Egyptian Culture, Greek Culture, and Babylonian Culture, all of which were named after their birthplaces, so the word "Jiaolong" does not have any mysterious color. The ancients referred to water as "long" (a mythical auspicious creature in traditional Chinese culture, distinct from Western dragons). "Jiaolong" literally denotes the confluence of two rivers—and this site is where two watercourses meet. Jiaolong Lingshan (the Spiritual Mountain of Jiaolong) stands precisely at the junction of two small rivers, hence its name. Were four rivers to converge here, it might be called "Silong" (Four Dragons); if the two rivers ran parallel without merging, it could be named "Shuanglong" (Twin Dragons). It is precisely because the two rivers converge here that the place is known as Jiaolong (Joining Dragons).

The fourth problem is that we should treat everything scientifically and regularly, and not make it mysterious and recondite, let alone superstitious. Some people say they have seen some strange phenomena. I don't have that feeling. However, with my glasses on, I can see the pine trees there (pointing to the ones outside), but without my glasses, I can't see them because I'm nearsighted. I can't say that putting on glasses has given me some kind of special ability, because originally, anyone with normal eyesight can see that pine tree. In an owl's eyes, our world appears a dull gray. Lacking cone cells, owls perceive all colors—red, blue, black—only as shades of gray. We can perceive colorful things because we have not only cone cells but also rod cells. In addition, we can see the spectral range of red, orange, yellow, green, cyan, blue and violet, yet we can only perceive the colors of this specific band of light waves, and as for ultraviolet and infrared light, we are unable to see them. Thus, if you can see what others cannot, it merely means your "eye" is slightly more capable in receiving, processing and perceiving such stimuli. It's analogous to how some people are colorblind while you are not, and there's nothing extraordinary about it. By understanding the underlying laws, such phenomena cease to be mysterious. Bees can see ultraviolet light, which we cannot, yet we never mistakenly regard bees as "superior". If a human could see ultraviolet, it would seem bizarre to us, but it's perfectly normal for bees. Most of us here cannot perceive the various radio waves filling this space, yet televisions and radios can receive these signals and convert them into perceivable images and sounds. Does that mean

televisions are functionally superior to humans? Of course not. Spiritual penetrations and functions are merely petty skills, so there's no need to deliberately pursue them or mystify them. If human beings could develop all the latent functions of the brain, our eyes would also be able to perceive the existing states of energy information structures and pure information structures. In the space we live in, there are various types of radio wave signals, yet we cannot perceive them at all. If human beings could develop the functions of a television or a radio, we would be able to perceive various vivid information structures or hear all kinds of tones with cadence and inflection.

So, we must follow the right path, not the wrong path, and not be fooled by some people. Some so-called "masters" often say, "I'm the highest Buddha! I'm the highest Immortal!" Those who say such words don't know what Buddha means, so they think that there are big and small Buddhas as well as high and low Buddhas. It is as absurd as saying that he is a big doctor and you are a small doctor. Any doctorate, whether it is a doctorate in history, a doctorate in chemistry, a doctorate in science or a doctorate in the liberal arts, is just a measuring standard of academic achievement. When you complete your studies and reach the doctoral level, you will become a doctor. A certain qigong master said, "I am the biggest Buddha, and you, Shakyamuni Buddha, are a small Buddha." This is a kind of ignorant and arrogant nonsense. It is strange that this kind of nonsense should be prevalent in society. Nowadays, such chaotic phenomena have confirmed the Buddha's prophecies in the Shurangama Sutra. In the Shurangama Sutra, the Buddha has already mentioned a phenomenon of being possessed by demons: "The possessed person often says, 'All beings in the ten directions are my children. I gave birth to all Buddhas. I created the world. I am the original Buddha. I can transcend this world naturally without cultivation.'" Becoming a Buddha without self-cultivation and self-certification is just as utterly foolish and absurd as earning a doctoral degree without learning or inquiry. A few years ago, I told some people not to get lost in some cultivating techniques, let alone in those functions. The pursuit of the functions of practicing qigong, or other greedy desire pursuits, are all small skills and tricks, not the great Way at all. Defeat your ego when producing every mind and moving every idea. Only the pursuit and cultivation of selfless dedication are the greatest cultivation method and function. At that time, no one believed it. There are some things that people haven't realized for a while, but they come to understand them after a period of time. The true cannot be fake while the fake cannot be true. Truth or falsehood does not exist on the surface, in the number of people, in wealth or in the functions, but in the degree of mind purification, in the degree of personality perfection, and the degree of wisdom gain. It can also be said that it exists in the degree of the implementation of the dedicated life and returning to naturalness. The reason is that the footing of all operations lies in the perfection and orderliness of the "software", which is the only testing standard.

The architecture, spirit and culture of Jiaolong Lingshan are all the results of the dedication of the people in the world. It should be said that it is Jiaolong Culture that has inspired people's spirit of dedication and guided them to practice dedication. On the other hand, when everyone practices dedication, they will feel relaxed and enjoy the pleasure of giving to each other, so people are willing to practice dedication. Old ladies from Shaanxi brought patchwork quilts pieced together from scraps of cloth, while people from Henan donated shoes and quilts. Some people even wore out their hands while making shoes. Everything in Lingshan, including a needle, a thread, a brick, a tile and even an ear of grain, is the embodiment of everyone's dedicational spirit. So, by holding this meeting here, we aim to widely promote the spirit of everyone's selfless dedication in society. We need to promote the Spirit of Lingshan, the dedicational spirit of people in Lingshan, the connotation of Jiaolong Culture, and the advocacy of returning to naturalness and the dedicated life in

Jiaolong Culture, rather than publicizing any individual, of course, first and foremost me. Why am I talking about this today? I think everyone should understand the life of dedication from the perspective of laws, which is beneficial for us to return to naturalness and establish the life of dedication… (Thundering applause burst out)

(Based on the recording delivered by Prof. Zhang Jiankun in the fourth symposium on Jiaolong Culture)

The Life of Dedication and the Purification of the Mind

Our conference has lasted for three days from the afternoon of the seventh day of the fourth lunar month to today, and has basically completed the scheduled agenda of the meeting. Now let's make a simple summary of the conferences over the past few days. This year, this is the fourth Jiaolong Culture and Traditional Culture Symposium we have held. The theme of the third Jiaolong Culture Symposium held last year was "Returning to Naturalness". Since we advocated this theme last year, there has been a good trend in many parts of the country regarding the understanding and operation of returning to naturalness. People have been able to gradually realize the importance of returning to naturalness, as well as the relationship from mentality balance to ecology balance, thus establishing the great significance of ecological civilization. In doing so, they will eventually be able to achieve the complete return to naturalness, completing the return procedure from matter to energy and from energy to information, and more importantly, they will be able to gradually implement the return to naturalness we advocate step by step from theory to concrete practice. For example, the simplest action we advocate returning to naturalness is to start with eating, that is, eating only plant-based foods but not animal-based foods. Nowadays, people who come into contact with Jiaolong Culture have basically formed a consensus, and this influence has been gradually expanding. So, the return to naturalness we advocate, starting from the first step and practicing step by step, has already formed a good situation. Many articles submitted at this conference have addressed this issue, which is a distinctive characteristic of this conference's communication.

The second distinctive characteristic of this conference is the theme. The theme of this year's conference is "the life of dedication", which aims to promote selfless dedication, encourage people to build the dedicated life, and guide people to understand the correct outlook on the world and life. Jiaolong Culture aims to guide everyone to establish a correct concept of life, so as to purify their minds, make social customs good and simple, and contribute to the construction of human civilization. In this regard, every representative mentioned this spirit of dedication and the life of dedication in their speeches, and they all recognized the importance of the spirit of dedication and the life of dedication. I think, like the theme of "returning to naturalness" last year, the theme of "the life of dedication" shall also be promoted all over the country, publicized, and implemented in action. This is the second aspect and the second characteristic of this conference.

The third characteristic of this conference is to admit one's mistakes and purify one's mind. You see, at the conference attended by thousands of people yesterday, many people were "dissecting" themselves, cleaning themselves up, and realizing the importance of

purifying the mind and perfecting the personality. This also embodies the importance and popular acceptance of the Jiaolong culture that brings order to our “software”. Through this conference, the relationship between human “software and hardware” proposed by Jiaolong Culture has not only been understood theoretically, but also put into practice in action. At today’s meeting, Bai Dongcheng’s speech was to check his mistakes one by one against the Longshan “Fourteen Principles”, which formed a good start for us brothers and sisters from all over the country who attended the meeting. That is to say, we all have to face some of the mistakes we have made in the past, overcome the self from our words, deeds and thinking and the depths of our hearts, reform ourselves and turn over a new leaf. Since we must overcome the self, what must we overcome about the self? We must overcome the greedy desires, delusional thoughts, selfish minds and distracting ideas of our self. Jiaolong Culture encourages people to “overcome the self in producing every mind and moving every idea”. Whether you can overcome your ego when producing every mind and moving every idea is the most crucial operation of Jiaolong Culture and Lingshan Spirit. The ancients said there are eighty-four thousand Dharma-doors, and to overcome the self in producing every mind and moving every idea is also one of them. If we can admit our mistakes, correct them, purify our minds, and perfect our personalities as the representatives at this conference do, we will definitely make a remarkable achievement. If we can take the lead as some representatives have done, to practice and carry out the purification of the mind and the purification of one's own intentions at our Lingshan, this will be a great impetus to the civilization of human society. Never underestimate the scale of this small gathering place, as its impact will be enormous. This is also one of the distinctive characteristics of this conference.

It has been four or five years since Jiaolong Lingshan publicly proposed this “Fourteen Principles”, but in fact, it has been practiced by the staff from the very beginning. Every staff member is examining themselves and introspecting deeply on their own, measuring against the Fourteen Principles to purify our minds. This may sound straightforward, yet it is by no means easy to practice. Just now, a senior Dao cultivator from Shaanxi Province said to me, “It is easy to talk about, yet extremely difficult to put into practice.” And I said, “What you said is absolutely right. Your beard has grown so long, yet it is no easy feat for you to conquer yourself.” We have stated before that ordering one’s own "software" and conquering the ego constitute the most arduous and greatest undertaking. Whether one can conquer the ego and bring order to one’s own "software" is also the microcosmic operation that determines the attainment of human civilization. All the theories of the sages and worthies of the past dynasties are, without exception, ultimately implemented in how to overcome the self and how to perfect the self. It’s really not easy to do this. In the past decade, all the research, publicity and exchanges pertaining to Jiaolong culture ultimately converge on the self-perfection of individuals.

As we have mentioned earlier, humans have the “original nature” and “instinct”. Human original nature is an attribute of the informational level, while human instinct is an attribute of the material level. It is exactly in the contradictions and struggles between the original nature and instinct that various states of people are reflected. What kind of person are you, and what level or state have you reached? A person who can admit mistakes, correct them, and purify the mind embodies the process of the original nature defeating the instinct, while a person who inflates and indulges in his or her greedy desires, delusional thoughts, selfish minds and distracting ideas reflects the process of the instinct masking the original nature. Those whose original nature is concealed will surely step into the abyss of misery and fall deeper and deeper, while those whose original nature is revived and revealed step by step were referred to by the ancients as people who have cultivated and attained Dao, people

who have perfected themselves, and people who have noble character. As their level of cultivation advances, the degree of order in their "software" continuously improves. When they reach a certain level, such people will become "humans" in the quoted sense. Admitting and correcting mistakes is a major feature of this conference, but after admitting mistakes, we should know that the key is to correct them. Yesterday we talked about the life of dedication. And acknowledging and correcting mistakes should be implemented in the life of dedication. When people do not establish the life of dedication, even if they admit their mistakes, they will still make new mistakes. Only when people build the dedicated life can they eliminate the root cause of repeating mistakes and generate the value and significance of acknowledging and correcting mistakes. So, in this conference, people have been actively acknowledging their mistakes, correcting them, and purifying their minds, which is a very good start. This is the third characteristic of this conference.

The fourth characteristic of this year's conference is that everyone is pursuing the truth and clearing the confusing mists. Everyone has already gained a deep understanding in this aspect, which is clearly reflected in the speeches delivered by most representatives. Those who used to pursue small skills and petty abilities, or seek protections or blessings from gods, or rely on favors from others, or even pursue fame and fortune, have also deepened their understanding from such a circle and level of this confusing mist. And some people have even jumped out of this circle. What is even more gratifying is that there are some people who can not only distinguish between the right path and the wrong path, but also distinguish and recognize the harm caused by those crooked ideas, deviant views, false theories slandering the great Way as well as the witch gods and horse feet.

Through the exchange and insight into Jiaolong culture over these days, several people have developed a new understanding of qigong, their levels and realms have been elevated, and they have formed a correct perspective on certain deviant views and heretical theories popular in society. Anyone who has been influenced by Jiaolong Culture knows that Jiaolong Lingshan, Jiaolong Culture, and Jiaolong Spirit require people to pursue a new civilization, a new ideal and a new realm. The spirit of selfless dedication we mentioned previously aims to achieve different levels of transformation by purifying the mind, perfecting the personality, sublimating the realm and increasing the wisdom. In the process of completing the transformation at different levels of the world, we must rely on some specific operations, including admitting mistakes, correcting mistakes, purifying the mind, and overcoming the self in producing every mind and moving every idea. Through conscious operation, we can contain our instincts and return to our original nature, which is precisely returning to naturalness. We must recognize the existence of different levels, and start with the pursuit of higher levels of artistic conception, truth and great Dao, without pursuing petty skills, let alone enter the evil path and become obsessed by demons. Nowadays, various deviant doctrines and theories abound in the world, often disguised as the right path, the great Way, the righteous Dharma, and the ultimate Dharma, leading kind-hearted people astray. Therefore, take great care!

Over the years, I have received many "well-known qigong masters" who came with their own original frames, but they were nothing more than low-level frames of "fame" and "fortune". Some "qigong masters" enjoyed boasting about themselves, claiming to be the reincarnation of a certain Buddha or the incarnation of a certain immortal or god, and so on. In short, without exception, they all praised themselves to frightening heights. But the absurd thing is that they do not correspond to the lofty personality, wisdom and moral standard befitting such a realm. A few words suffice to reveal their selfishness; every utterance is filled with greed and contention. They cannot rid themselves of the word "I", and often hold an attitude of "I alone am exalted". In truth, they have fallen into the delusion

of arrogance born of ignorance. These qigong "masters" themselves have never realized their ignorance. So ignorant and arrogant are they that they do not know the depth of their knowledge, nor do they understand the height of the sky and the thickness of the earth. When one day they can suddenly realize it, they will feel that they are very small. Of course, if they can have such a feeling, it is also a remarkable progress for them. Pursue great Dao and never seek small skills, which is the effect produced by the Lingshan Spirit and Lingshan Culture.

I often cite the example from Journey to the West. The novel depicts a famous character known as Great Sage Sun, who possesses seventy-two transformations—able to soar to heaven and delve into the underworld. Yet before he sought the great Dao, despite his immense supernatural powers, he was called a "demon monkey". He wreaked havoc in the Heavenly Palace, coveting the Jade Emperor's throne to satisfy his greedy desires, and strayed from the righteous path, thus earning the title of demon monkey. Demons must be smelted in the Eight Trigrams Furnace and suppressed beneath the Five Elements Mountain. What is suppressed? What is smelted? It is his selfish minds, distracting ideas, greedy desires and delusional thoughts, for his ambition is hard to tame and his arrogance hard to subdue. Great Sage Sun was dissatisfied with the "official position" of Bi-ma-wen (Horse Keeper). His mindset was this: "Since I possess such extraordinary abilities and powers, I deserve a high position commensurate with them." In his eyes, the position was not for serving others or making contributions, but a symbol to show off his own capabilities and a means to satisfy his greedy desires and delusional thoughts. This kind of perception and understanding of his was absolutely wrong, hence the author defined him as a demon monkey. No matter how powerful he was, he remained a demon! Before embarking on the righteous path, Great Sage Sun was nothing but a demon monkey. As long as one strays from the right way, one is bound to commit mistakes or sins. Great Sage Sun committed a heinous crime and was sentenced to five hundred years of imprisonment. Only upon the completion of his sentence and his release were his former mistakes and sins atoned for. But what about his inner state? Had his mind been well cultivated? Had his mind—swift as an agile ape—and his intentions—restless as a galloping horse—been tamed? Not yet! Therefore, after his release, Great Sage Sun still had to conquer his "ego". His journey to retrieve the sutras alongside Tang Sanzang was precisely the process of overcoming his "ego". In every trial and tribulation, in every life situation, he would reveal his instinctive impulses, and then conquer those instincts. Whenever an emergency arose, Great Sage Sun would always grow impetuous and lose his temper! Flying into rages and brooding over grievances showed that his mind-nature had not yet been refined and well cultivated. Sometimes he would storm off in a fit of pique, yet came back after a while to conquer himself all over again. Another example is Zhu Bajie, foolish as a pig. "Bajie" refers to eight precepts observed by lay Buddhists. They are: (1) No killing living beings; (2) No stealing; (3) No sexual misconduct; (4) No telling lies; (5) No drinking intoxicants; (6) No wearing bodily decoration, no using cosmetics, no singing or dancing, and no going to entertainment venues; (7) No sitting or lying on big, luxurious beds; (8) No eating after noon. Zhu Bajie was required to observe the eight precepts: abstain from killing, stealing, lust, lying, drinking, and indulging in sensual pleasures of sight, sound, taste, and desire. Yet overwhelmed by greedy desires, deprived of wisdom, and unable to restrain his instincts, Zhu Bajie constantly made mistakes, and found it difficult to conquer his ego. He gorged himself at the sight of food and lusted after women at first glance. In short, he craved everything he set eyes on, which is why he had to uphold the eight precepts and overcome his "ego" step by step. Tying one's restless monkey-like mind and locking one's horse-like wandering consciousness is precisely the process of overcoming one's ego. Through such gradual efforts, they finally

conquered their egos. In the end, the novel describes them reaching Leiyin Temple and attaining Buddhahood. Why didn't Great Sage Sun become a Buddha when he wreaked havoc in the Heavenly Palace? He already possessed immense powers, but his failure to follow the righteous path barred him from Buddhahood. Back then, all his functions and abilities served his ego; his mind was filled with greedy desires, delusional thoughts, selfish minds and distracting ideas, all of which prevented him from walking the right path.

What is called "the right path"? The right path is to make contributions to others, the public, society and the natural world. The deviant path is to use every means to satisfy one's own greedy desires, delusional thoughts, selfish minds and distracting ideas. No matter how powerful your functions are, no matter how cleverly you boast about them, and no matter how many skills you have, as long as you cater to your own greedy desires, delusional thoughts, selfish minds and distracting ideas, what you pursue is nothing but low-level trivial skills and petty ways, and you may even fall into the abyss of sin. Hence, Jiaolong Lingshan and Jiaolong Culture aim to purify the mind, perfect the personality, and guide people to strive for the great Dao rather than trivial crafts. At this conference, many representatives proposed pursuing great Dao and eschewing trivial crafts. This stands as another distinctive characteristic of the symposium, which should be widely propagated to attract more people to great Dao. In fact, these are things we have been talking about over the years, and they have all been mentioned by everyone in this year's speeches. Five or six years ago, I already shared these truths here—many people didn't understand them back then, but now they are gradually coming around. If you don't conquer your ego, cultivate your mind, nurture your nature, perfect your personality and purify your mind, then everything you do will be empty.

Yesterday at our symposium, we also talked about a great qigong master who placed great emphasis on the word "patience" in theory. Yet true patience must be put into action; we can only tell whether one is truly patient by their deeds. I have told you many stories of enduring humiliation in the past. The ancient sages and worthy men were not as dignified and respected as we imagine them today—far from it. All of them went through immense hardships and sufferings through patience. Sage Confucius endured humiliation, insults, hunger, and thirst. Some also reviled him, saying he "did not work with his four limbs, nor could he distinguish the five grains", and that he was "restless and distracted like a stray dog". It was extremely difficult for him to propagate his Confucian teachings; he faced countless setbacks and adversities. Shakyamuni Buddha also endured slander and abuse from others. Yet the greatness of sages lies in this: from patience, they come to abide naturally in all circumstances, without attachment, without entanglement, free from worry and hindrance. They face all conditions with transcendent character and wisdom—this is the greatness of sages. Sages rely on their noble character to ensure the spread of their teachings. It is man who propagates Dao, not Dao that propagates man.

Many doctrines and theories throughout history have failed to be passed down or widely promoted. Although there are various reasons for this, whether the founder possessed a sound and virtuous character is an extremely important factor. I once told you something worth thinking about. Qin Hui, the prime minister of the Song Dynasty (960–1279), was renowned for his calligraphy and wrote excellent essays. I once asked some people: whose home hangs the calligraphy and paintings of Qin Hui? Who reads and recites Qin Hui's essays? Is there anyone? You may not know that Qin Hui wrote excellent characters and composed remarkable essays. Yet who appreciates them today? They are not printed in textbooks, nor are they included in Guwen Guanzhi, The Best Classical Chinese Prose. Never! Why? Because his moral character was base and his conduct corrupt. Thus, the rise and fall of a doctrine is related not only to its theory but, more importantly, to how people practice and implement it. All brilliant ideas and philosophical principles must be upheld by

a noble character and lofty spirit. Without such a spirit and sound character to uphold them, they become empty words and mere formalities.

For example, our government calls on the whole people to learn from Lei Feng. This is not just for Chinese people to learn from Lei Feng, but also for foreign countries. It is said that the standard image of Lei Feng hangs on the wall of West Point Military Academy in the United States. What should people learn from Lei Feng? People should learn Lei Feng's spirit of public selflessness as well as his spirit of selfless dedication. Comrade Lei Feng has achieved selfless dedication, and for this alone, he deserves the respect of the world. Lei Feng did not create any superb theories or philosophical principles, but he wrote a "theory without words" in his short life.

If a theory or spirit cannot be put into practice by its founder and followers, is it not merely deceiving the world and stealing fame? Thus, through this seminar, I hope that all brothers, sisters and representatives here will carry the spirit and culture of Lingshan back to your hometowns and spread them widely. Upon your return, put into practice the return to naturalness and dedicate yourselves to establishing the life of dedication: purify your own minds and guide others, so that social mores may return to simplicity and virtue, and human civilization may flourish. If we all put returning to naturalness and living a life of dedication into action as we have spoken, this will be an extraordinary achievement, as well as a truly great cause.

Finally, I would like to say something off the topic. Every year, I have to correct the untruths in the praises directed at me, and this is something that makes me very dissatisfied each year. In some speeches, it is as if Teacher Zhang has become a perfect person, as if I have become a living model of selfless dedication. This is far from the truth. When I was giving lectures in Xinjiang, I already said that it would be untrue, even deceptive, to claim that I have dedicated myself selflessly at Jiaolong Lingshan; yet it would also be untrue to say that I have made no dedication at all. The problem lies in the word "selfless" before "dedication"—such a title is too heavy to bear, and it truly shames me! Therefore, I have mentioned many times that I do not want to give everyone such an illusion. I know myself best. Do I really live up to the kind of person everyone says I am? No! I am far from the praise I receive, and that is the truth. Why do I say this? I am afraid that kind people might be misled because of me. A woman comrade from Beijing once wrote me a note saying, "Teacher Zhang, I hope you will keep a clear head after achieving success." I was very glad to hear that. We ought to have more voices and remarks like this. Mencius once said, "A nation without internal worries and external threats is bound to perish. For without internal troubles and external dangers, there will be no motivation to strive for strength; it will sink into corruption and decline, and thus will surely perish." Any undertaking or cause will definitely decline if there is no criticism but only praise. I am truly grateful to Teacher Zhao, for what Lingshan needs is not unanimous praise, but for everyone to point out its shortcomings and help improve its work. Why must all of us working at Lingshan purify our minds and acknowledge our own faults? It is because amid constant praise, we tend to become conceited. In reality, the spiritual realm of many staff members and me often falls short of that of everyone present here, and this is truly the case. Therefore, I sincerely ask all representatives and friends who care about Jiaolong Lingshan to offer your advice on its shortcomings and help improve them. For instance, the day before yesterday, when I came up from below, it was this same Ms. Zhao from Beijing who spoke to me about the dishwashing water. I did not even know her at the time, and she said, "Teacher Zhang, I have a comment to make regarding the dishwashing water..." Later, I took a look at the dishwashing water among the crowd, and it was indeed extremely dirty. I wholeheartedly appreciated her sense of responsibility and her kindness in caring for everyone's health. We

immediately discussed the issue with others and resolved it. Why, then, did no one else present bring up this problem? Why didn't our brothers and sisters help improve this matter? What does this show? It shows that our work is still far from sufficient, and there are still many unsatisfactory areas. I also hope that brothers and sisters from all places will have a realistic view of the staff at Lingshan, and not overly glorify everything about it—we must seek truth from facts. As I said just now: it is unrealistic to claim that the people at Lingshan have made no dedication, yet it is also unrealistic to say that they are selflessly dedicated.

The staff of Lingshan should lead by example and take the lead. Lingshan advocates selfless dedication, and Lingshan people should first practice dedication themselves. When you want to spread this spirit and culture, you must first perfect yourself and be the first to do it yourself. The ancients said, "Actions speak louder than words." If you lead by example, when you behave well and become upright, others will follow you without being ordered. Some people firmly believe that Jiaolong Culture will be a new starting point for human civilization in the next century and the future, which is really a very high evaluation. As people who are enthusiastic and cherish Jiaolong Culture, the pressure on our shoulders is even greater because people have higher expectations of us. Now, the situation is pressing, and we must all remember the responsibility on our shoulders and not get carried away. Faced with such high praise, we must not become complacent; instead, we must live up to everyone's expectations of us. When promoting Jiaolong Culture, we must correctly handle the relationship between Jiaolong Culture and Lingshan staff. I specifically addressed this last year, and we also discussed it before this symposium. What I hope for is accurate and appropriate publicity: we must not focus on praising individuals; instead, we should only promote the Lingshan Spirit and Jiaolong Culture. I sincerely hope that everyone can put this kind of affection and admiration for the Lingshan Spirit into practice in terms of how to purify their own minds and perfect their personalities, and use the culture and spirit of Lingshan to teach and transform the world. It is much better to implement the Lingshan Spirit and Jiaolong Culture in daily life than to give praise to me or other staff of Lingshan. If everyone truly cherishes Jiaolong Culture and the Spirit of Lingshan, they must possess such awareness. The reason why Jiaolong Lingshan is known as the Ancient Home of Lingshan is that it is the eternal homeland of all. Every returning wanderer who comes back to the Ancient Home is a host, one of the family. Being part of the family means treating this place as you do your own home. For instance, if there are imperfections or shortcomings in your own brothers, sisters, or parents, you will surely offer them advice, care, and love. Your love for Lingshan should be no different. Every staff member here should be strictly required. We require that staff members of Lingshan not accept gifts or items from others. Visitors from outside shall not offer gifts or items to the staff either. All items brought in must be registered in the physical goods register. After registration, they shall be uniformly distributed by the Lingshan Management Association. Privately giving items to any individual is prohibited. Of course we understand the feelings of our dear brothers and sisters, but to safeguard the reputation of Lingshan, we hope everyone will cooperate with us in this work. If staff members of Lingshan accept items from others on any pretext, they will violate the spirit of Lingshan and the requirements of Jiaolong Culture, and this will greatly damage the image of Lingshan. If greed is brought into Lingshan, what difference is there between such people and corrupt officials? Do we not all detest corrupt officials? If Lingshan were to act in this way, what would there be left for everyone to cherish? We must govern our conduct in accordance with the principles recognized by Jiaolong Culture. We must be responsible to others as well as to ourselves, act strictly in line with the requirements of Jiaolong Lingshan and Jiaolong Culture, and become people of perfect personality.

At the annual Jiaolong Culture Symposium, gathering with scholars, experts, professors, and dear brothers and sisters from all over the country, this is a wonderful opportunity for exchange and learning, as well as a grand gathering for us to promote and help each other and make progress together. This conference has drawn more participants than any previous ones. Of course, due to various reasons, our preparations during the conference left much to be desired, especially accommodation and meals. As you have seen, all fifteen cave dwellings were fully occupied, with no quilts available, yet everyone sat there without complaint or regret. This spirit is truly moving. Despite such a large turnout, good order was maintained. Everyone sat outdoors, free from resentment, and no conflicts arose among us. This has deeply touched me. Seeing this scene, the spirit of our dear brothers and sisters has taught me a profound lesson. Such spirit and order are truly edifying. I believe that even our staff members might not all have been able to cope as well if placed in such conditions. Some of you could not get proper meals for days because of the large crowd and had to make do with dry buns. Yet during the conference, so many people dined in perfect order. Mr. Ren, who presided over the conference, said: "This kind of conference is very easy to preside over; everything is orderly and well-disciplined." This is your precious spirit and fine conduct, and it is also a concrete manifestation of your acceptance of the Lingshan Spirit and Jiaolong Culture. Therefore, on behalf of all the staff, I offer my apologies to our dear brothers and sisters from all over the country for the inadequate care and insufficient arrangements. (Warm applause)

In addition, I would like to express my sincere gratitude and heartfelt admiration for all of you for having such a noble style and spiritual realm! (Warm applause)

(Based on the concluding speech records addressed by Prof. Zhang Jiankun at the Fourth Symposium on Jiaolong Culture)

Establish the Life of Dedication and Cultivate Vast Righteous Energy

This symposium has been going on for three days. This afternoon, we will take some time to talk about the relevant matters concerning our conference—it will serve both as a summary and a closing ceremony.

Every time a symposium on Jiaolong Culture is held, we always hear a chorus of praise for Jiaolong Culture from the participants; however, I want to pour some cold water on everyone here every year. I think summer is too hot, and sometimes a little cold water is needed to cool down. Some of you may not understand this, but I believe this issue still needs to be addressed, and the relevant aspects still need to be talked about. It doesn't mean that I intentionally sing a different tune to damage the image of Lingshan, but I always feel that if we don't address certain issues, it will not be conducive to purifying our minds or perfecting our personalities. From the perspective of achieving the broader goals of building the life of dedication and returning to naturalness, this will bring us some disadvantages, even harm. A representative from another province came to the conference with many questions. Although he didn't mention them during the conference and even asked me not to bring them up, I think I should share them with everyone, as this will be beneficial to Lingshan's development. We must not only listen to pleasant words or only talk about how

perfect Lingshan is—as if it were covered in golden light, filled with spiritual energy all over the mountain, and our minds are full of lotus flowers. Such a perception and view is not good for either matters or people.

What we hear is a chorus of praise, portraying Lingshan and its people almost as "spirits (gods)". This is not proper. After all, only those who are impartial and selfless are regarded as "spirits (gods)"! Some have depicted Lingshan as extremely idealized. But is this the reality? No! Absolutely not! Even for me, "Teacher Zhang", who is the most highly praised among you, have I truly become a person with a purified mind and a perfected personality? You do not know him well, but I know myself best. I talked about this issue at the last symposium: Amid everyone's praise, I feel deeply ashamed! There are even times when I feel so embarrassed that I could sink into the ground. Because my own self-cultivation and demeanor are far from matching everyone's compliments. When I hear the respectful praise from all of you, my mind is truly filled with a thousand thoughts, and I feel extremely apprehensive. It is precisely this state of mind that drives me to talk about this issue every year.

I have never done anything worthy of respect, and this is precisely the source of my inner unease. What I say is the truth—not hypocritical modesty. As I mentioned several times when I spoke in Xinjiang, it is untrue to claim I have made no contributions, but it is equally untrue to say I have made selfless ones. Is Lingshan a "paradise"? No! It has not reached communism, nor has it attained the beauty everyone expects. My own selfish minds and distracting ideas are far from eliminated; there are times when my mind is filled with selfish desires and distracting ideas. Don't believe me? Ask to take my TV set—would I be happy about that? Absolutely not! Don't believe me? Point your finger at me and insult me—would I smile at you? I have not reached that state, not even close to that level, nor do I possess that kind of awareness. Being given such a high "hat" (lavished with excessive praise) that I am undeserving of fills me with profound shame! When I find things troublesome, I grumble; sometimes I even lose my temper and refuse to go. I think to myself, "Ugh! It's such a hassle. Forget it, I'm not going. I have enough to eat and drink now—why am I asking for trouble?"

Let me tell you a true story. Two winters ago, I was in a bad mood and didn't want to go up the mountain. Two staff members who cook at Lingshan came to the city to see me. They couldn't find my door and endured the cold all day before going back. The next day, they came again. They'd been told I lived near the TV tower, so they waited there patiently the entire day—but I never showed up. Luckily, Mr. Mao happened to pass by, recognized them, and brought them to my home. Their faces were purple with cold, and they were still holding some bean jelly (a local snack) in their hands. When they walked in, they cried bitterly, saying they hadn't seen me in such a long time. Their sincerity touched me deeply. They are the true selfless contributors. They work as cooks for everyone at Lingshan without receiving a single cent of salary. It was freezing cold, yet they came to the city and waited for two whole days just to see me. However, I was moody and even lost my temper at them. In contrast, I felt so insignificant and was consumed by remorse. In the end, I made up my mind to go to Lingshan. Faced with them, wasn't my bad mood just a sign of selfishness? What does this story show? It shows that we are constantly revealing our selfish minds and distracting ideas—our personalities are not as perfect as everyone thinks.

Now we must have a correct understanding of ourselves, let everyone's expectations spur us on, demand strict standards of ourselves, and strive to improve ourselves. Meanwhile, everyone should also view Jiaolong Lingshan and its people rationally. We should do our utmost to live up to everyone's hopes. To support and understand Lingshan, everyone should encourage it with the goal of perfecting it. This is the truest form of support. It is impossible

for Lingshan to be free of contradictions, flaws, mistakes or shortcomings. There will always be aspects that fall short of expectations, so we must point them out and correct them promptly. Do not idealize Lingshan too much; otherwise, you will inevitably feel disappointed when encountering problems. At Jiaolong Lingshan, we have always called each other brothers and sisters—and this sibling bond is unlike any other. It is not a host-guest relationship, nor a distant relative relationship; it is the bond of family. As family, we should offer more suggestions for improvement and constructive criticism. If someone makes a mistake, whether it is the chairman, the staff, or me, we should care for and cherish each other through criticism and assistance. When we are at Lingshan, we should never say "you", "we" or "this or that of your Lingshan". Speaking in such terms misplaces our sibling relationship, for we are all masters in the Ancient Home of Lingshan.

Lingshan is not yet the Pure Land people imagine. If Lingshan were already a Pure Land, we staff members, including myself, would not need to purify our minds. Only when our minds are completely purified can Lingshan truly be called a Pure Land. As I said just now, my own mind has not been thoroughly purified, and the minds of other staff also need further purification. What I mentioned earlier was just a small example, and there are still other even uglier faces that I dare not mention here because I am afraid of losing our face. However, they do exist. In fact, the mere mention of the "face" is itself a manifestation of selfish minds and distracting ideas, and it is also an obstacle from which we have not yet been completely liberated.

We sincerely hope to build this place into the "Peach Blossom Land" (a paradise beyond the mundane world). To achieve this great task, as staff of Jiaolong Lingshan, we must first be strict with ourselves and overcome our egos in producing every mind and moving every idea. Then, through gradual influence, everyone will be encouraged to overcome their egos. Since the 14th day of the first lunar month this year, we have started admitting our mistakes one by one in front of everyone in accordance with the "Fourteen Principles". At the conference on the 8th day of the fourth lunar month, some staff members admitted their faults; in the speeches over the past two days, there were some doing the same. Jiaolong Culture regards admitting mistakes as a basic procedure to purify the mind and perfect the personality. This year, I was the first to admit my mistakes, reflect deeply on myself, and purify my mind. In response, everyone scrambled to correct their errors, purify their minds, cleanse their egos, and improve themselves. The key is never to repeat the mistakes we have acknowledged. If we can uphold this, I firmly believe Jiaolong Lingshan will inevitably become the "Peach Blossom Land" in everyone's hearts. The staff of Lingshan purify their own minds and those of others through these operating procedures, and also hope to simplify and refine social customs through everyone's influence. Although Lingshan's spirit and Jiaolong Culture guide us to act this way, we are still far from meeting everyone's expectations and perfecting our personality. Therefore, we must understand and evaluate Lingshan accurately and correctly. Otherwise, as the ancient saying goes: "The bright and pure are easily stained; the tender and delicate are easily broken." Those of high virtue are easily slandered. The more highly praised we are, the greater the potential negative backlash; the higher we are lifted, the harder we may fall. Appropriate and genuine care can promote, encourage and spur Lingshan's development. However, unrealistic expectations will have the opposite effect. Lingshan does not need excessive praise, and I personally do not desire nor deserve any. As we all understand nature's principle of balance: Praise and criticism are equivalent and balanced. The louder the praise, the louder the criticism.

It is precisely because we have not yet purified our minds that Lingshan Spirit and Jiaolong Culture have embarked on this journey of preliminary improvement and gradual approximation—much like calculating an approximate value, drawing closer to the goal step

by step. Initially, we dare not overstate ourselves, for once something reaches a supposed "peak", it becomes hard to progress further. Some people like to claim they are higher than others, even that they are the "highest Buddha". But if they have already capped their cultivation at the so-called "highest realm", what more is there to cultivate? Such people can no longer make progress in their spiritual cultivation. Consequently, selfish minds, distracting ideas, greedy desires and delusional thoughts creep in, and they soon start to "make trouble out of nothing". This frog-in-the-well perspective and ignorant arrogance of a "Yelang king" can easily obstruct the unfolding of our wisdom. Therefore, those of us at Lingshan must clearly understand our own position, seek truth from facts, and never be complacent to the point of inviting misfortune. We have truthfully shared some characteristics of Lingshan, but what matters more is our concern for future development—we must not get carried away amid praise. Menzi said: "A nation without external threats is destined to perish." This is indeed a timeless truth. A country, a nation, a cause or an individual lacking a sense of crisis will inevitably stagnate, followed by decline and ruin. When I hear people praising me excessively, I recall my past behavior and character. Right after graduating from school, I was arrogant and had a terrible temper—especially towards some leaders, whom I treated disrespectfully and even rudely at times. Looking back now, I find it absurd and laughable, a sign of extreme ignorance. I was so foolish back then that I didn't know who I truly was; instead, I thought I was smart and capable, always showing off my prowess. How childish and ridiculous that was! So I know exactly what kind of person I am, far from as good as everyone thinks. I hope everyone can understand and portray me correctly. Of course, I am trying my best to change this bad temper and character, but even now, it occasionally surfaces—because I have far from eliminated these inherent flaws.

The conditions for food, accommodation and transportation here are relatively poor and backward. We will do our utmost to improve them when circumstances permit. Poor conditions are an objective factor that can be gradually improved as our economic capacity grows, but the subjective attitude of the staff is even more crucial. While conditions may be harsh, our "attitudes" must not be—yet there have been frequent complaints recently about staff members having bad tempers, unfriendly expressions, and speaking in harsh tones when receiving visitors. This is utterly unacceptable. What I want to emphasize here is that these subjective standards are non-negotiable for Lingshan staff. We must greet visitors warmly. If there is a language barrier, we should remain patient and approachable. When issues arise, we need to communicate calmly and kindly—this is something we absolutely can and must do. According to feedback, however, we have fallen far short in this regard, and some individual incidents were handled extremely poorly. On behalf of all Lingshan staff, I apologize to everyone (warm applause). Think about it: people travel long distances to come to Lingshan—not to be met with unfriendly faces, nor to argue with us about trivial matters. Admittedly, this only involves a few individuals, but we must remind everyone to be vigilant! Even a small incident can deeply hurt others and cast a negative light on Lingshan. After all, Lingshan is a place for purifying the mind. If we cannot purify our own minds, how can we help purify others'? That is why the standards expected of us are different. It is precisely this that makes people yearn for and hold high hopes for Lingshan. Moreover, because Lingshan has received so much praise, people will judge us by the high standards set by that praise. If treated thus in society, people may dismiss it as "just how things are". But it cannot happen at Lingshan! Raising your voice or wearing an unfriendly expression damages the spirit of Lingshan and Jiaolong Culture, leading to the situation where "fame outstrips reality". Therefore, all staff, especially myself, must pay particular attention to the cultivation of our patience and demeanor.

A while ago, I was busy writing materials when a person from Lanzhou came to talk to me. At the time, the staff, afraid he might disturb me, tried to dissuade him, saying, "Mr. Zhang is really busy—please don't bother him." But the man didn't listen and came straight to my office door. I asked him, "What can I do for you? Where are you from?" I wasn't aware of my tone or attitude at the time, but after he left, he told others that my tone had been very stiff and my attitude unfriendly. Later, several people mentioned this to me, adding that he'd left feeling unhappy. To be honest, I really hadn't realized it. Subjectively, I'd had no disrespect for him—how could I have offended him? On second thought, though, it made sense. People hold "Teacher Zhang" in such high regard that they naturally judge me by that lofty standard, expecting me to be at an extremely high level. Little do they know I'm just an ordinary person with many shortcomings. Unknowingly, I'd disappointed him, caused him discomfort, and shattered his expectations. This incident taught me a profound lesson. At first, I even defended myself, thinking, "I didn't get angry with him at all—this isn't a big deal." In reality, that was just selfish justification. Later, I thought about it carefully: because I'd been busy with work, I'd always hated being interrupted, and that impatience had shown through in my demeanor, mood, tone and expression—even though I hadn't said it outright. So he could tell I was unenthusiastic and impatient. Being warm, sincere and joyful when interacting with others is an outward sign of good spiritual cultivation; scowling, being impatient or perfunctory shows poor cultivation. Whether we can greet others with kindness and a warm demeanor serves as a window to measure the spirit of Lingshan and Jiaolong Culture. As the saying goes, "If the upper beam is askew, the lower beams will be crooked!" My losing my temper with others, in particular, has a huge impact. Overcoming the self and improving the self is an extremely difficult task. The truth is, we're far from being as refined as we should be, and we need to recognize our own flaws.

By the standards of perfecting the personality, we are still far from reaching them. Therefore, please do not overestimate Lingshan, nor praise me unrealistically. If your expectations are too high, you will inevitably be disappointed. Furthermore, this will not only hinder the development of Jiaolong Lingshan but also fail to bring about the due positive social impact.

A year or two ago, I mentioned at our meetings that we should try to minimize praise in our speeches and articles. An audience filled with nothing but praise is valueless and meaningless. Instead, channel your affection and regard for the spirit of Lingshan and its staff into purifying your own mind, perfecting your personality, and establishing and promoting the life of dedication. It is truly valuable to let the theories of "returning to naturalness" and "establishing the life of dedication" exert a positive social impact and promote the development of human civilization. If everyone adheres to this requirement in the future, I will be truly delighted.

Internally speaking, we need to purify our minds, perfect our personalities, and achieve the state of "producing no mind when facing external states". Externally, we must not create an environment or soil that fosters mistakes or regression. We also need to adopt certain operating procedures to assist our spiritual cultivation and self-improvement. Of course, only when we reach a certain level of perfection can we attain the state of "producing no mind when facing external states" and possess true concentration (samadhi) power. Right now, we simply do not have that concentration power! If you doubt it, consider whether we can resist all kinds of temptations, some of which are extremely strong. How do these temptations work? They are directly proportional to the degree of our own greedy desires and delusional thoughts. Strong temptations indicate that our minds have not been purified. Once our minds are truly purified, those temptations will cease to exist. When external circumstances no longer tempt you, that is what it means to be "not producing minds or moving ideas when

facing external realms".

Some people say they don't want to purify their mind because there are too many troubles and too many rights and wrongs in cultivation. Why is it so troublesome to perfect the personality? If your cultivation and perfection cannot be carried out in the realm and place full of various troubles, it is impossible for you to make progress in your cultivation and perfection. To perfect ourselves is to perfect the imperfections that cause us troubles, and to purify ourselves is to purify the impurities that cause afflictions. It is precisely because we are beset by various troubles and afflictions that sages have formulated diverse doctrines and theories to guide us in correcting our misconduct. Similarly, it is to free us from such troubles and afflictions that sages instruct us to seek, amid our own troubles and afflictions, the state and realm that transcends them. Only by grasping the root cause of these troubles and afflictions can we truly manifest the value of the dedicated life. Even if you live alone in the Himalayas, avoiding the hustle and bustle of the world, even without the troubles and afflictions you imagine, can your escape completely solve the root cause of your troubles and afflictions? That cannot really solve the problem! When you encounter a true state or realm, you are still full of various troubles and afflictions! Why? Because you have not purified the root cause of your troubles and afflictions, nor have you elevated your level and understanding. Even if you can cultivate alone, you are still not a high-level cultivator. Even if you are a high-level cultivator, how can you know that you are a high-level cultivator? How do you demonstrate that you are a high-level cultivator? How well have your level and realm been perfected? How is your cultivation progressing? These all need to be demonstrated by you through how you cope with the contradictions and troubles you are facing. When we encounter contradictions and become aware of them, we must not avoid them but face them with a positive attitude. Life itself is precisely the Dao-place. Cultivate Bodhi in afflictions, and manifest detachment in conflicts. This constitutes true cultivation and perfection. Without resolving this issue of understanding, even if you seclude yourself in the mountains to avoid the world, you cannot truly purify your mind or perfect your character, for that would merely be a change in the external environment, not a transformation of the internal one. It is something anyone can do to refrain from any thought of hatred when no one scolds or humiliates you. However, if you can remain unprovoked even when falsely accused without reason, you are a true cultivator. Only by doing so are you engaged in genuine cultivation and perfection. Let me cite a religious example. According to a Buddhist sutra, when Shakyamuni Buddha was practicing cultivation in the past, he would bow respectfully to everyone he met. He bowed so frequently that people grew annoyed and beat him. Fleeing to a distant place, he still continued to bow to them from afar. Those exasperated people then threw stones at him, yet he still addressed them as "masters", saying, "You are my masters. You are superior to me, and I ought to learn from you. That is why I bow to you now." If people had rewarded or praised him for bowing, even ordinary individuals could have persisted in this practice of enduring humiliation. What was truly admirable, however, was that he never wavered in his original intention despite being scolded and humiliated, and this is what perfected his cultivation of enduring humiliation. He deliberately practiced the Dharma-door of patience under insults, a practice that can only be tested in an environment of beatings and curses. It is only in such an environment that we can judge whether a practitioner can maintain patience under insults, purifying the discriminative mind, and attain ultimate liberation. If we intentionally evade troubles, right and wrong, and turn away from reality, what kind of cultivation are we pursuing? Therefore, our daily life is precisely the very Dao-place. We must live amid these troubles and transcend these afflictions. This is true perfection. The life of dedication advocated at this conference is the key to liberation from troubles and

afflictions.

We may encounter some troubles, disappointments, imperfections or some unpleasantness, yet we must not be discouraged. This precisely indicates that our minds have not been purified and our personalities remain imperfect, so we need to strive harder to overcome our ego and earnestly practice the life of dedication. Only when every single person truly lives a life of dedication will there be no more troubles, no more conflicts, and no more complicated circumstances! These troubles and adverse situations are jointly created by the selfish minds, distracting ideas, greedy desires and delusional thoughts of you, me, and everyone else—intertwined and mutually induced. If we still perceive troubles, setbacks, disasters or even verbal disputes in a certain place, it indicates that people there are in great need of purifying their minds, perfecting their personalities, and establishing the life of dedication. Can we truly transform affliction into Bodhi? It depends on whether we engage in genuine or fake self-perfection, whether we engage in sincere or pretentious cultivation, and whether we truly practice, comprehend, and act on these principles or merely pay lip service to them! A few years ago, I shared with you a poem by Su Dongpo, which he wrote on the surface to praise the Buddha but in essence to express his own spiritual attainment: "Unmoved by the eight winds, he sits upright on the purple-gold lotus." He believed his Chan samadhi skills had reached an extraordinary level, so he sent the poem to Chan Master Foyin for review. However, the master merely commented "Fart" on the poem and sent it back. Enraged, Su Dongpo immediately sailed across the river to confront the master, accusing him of rude insult. The master replied calmly: "You claimed to be unmoved by the eight winds—so why did a single 'wind of fart' blow you all the way here?" He thought himself impervious to external influences, yet he was easily shaken by such a trivial incident. Thus, the cultivation of perfecting the personality cannot stop at words. It must be put into action and manifested in daily life. To purify our minds, we must do so amid contradictions, rights and wrongs, disputes and grievances. If there are no desirables (things that arouse people's desires), no hard-to-get goods, no troubles, no contradictions, and no conflicts, who would ever know the true level of your spiritual cultivation, and what stage have you actually reached in your cultivation? Therefore, we must manifest the depth and realm of our spiritual cultivation through real life. Have not all the sages and worthies in history embodied their lofty spiritual attainments in the midst of real life?

Confucius once experienced the seven-day ordeal of hunger on the border of Chen and Cai, and almost lost his life. However, when his disciples complained, Confucius comforted them and said, "Junzi remain steadfast in poverty, while xiaoren act unscrupulously when poor." When poor, Junzi (referring to people who cultivate virtue to conform to Dao) still adhere to the principles of rites and practice humaneness and righteousness. This is the true meaning of the famous saying that "Junzi remain steadfast in poverty". Only by doing so can the cultivation and style of junzi be manifested. However, However, when xiaoren—those who do not purify their minds or perfect their personalities—are in poverty, they act recklessly and commit all kinds of evil.

Shakyamuni Buddha was also "slandered" and "ridiculed" by some people, and some even insulted him to his face. However, he responded calmly and even sympathized with the ignorance of those who cursed him.

Once, after being insulted, Shakyamuni Buddha asked the person, "Have you ever received your relatives or friends at home?" The man replied, "Yes." The Buddha then asked, "Have you cooked meals for them?" The man replied, "Yes." "What if they don't eat the food you cook?" the Buddha asked again. The man replied, "If they don't eat, we'll eat it ourselves." Then Shakyamuni Buddha said, "I don't accept your curses today. That is to say, I don't eat the food you made, so you keep it for yourself to eat." In fact, it is indeed so.

When you insult others, haven't you created mouth karma for yourself? Those sages neither scold you back nor hate you, which is precisely the greatness of sages. Although it is a small matter, being able to avoid hatred towards others and maintain a balanced mentality is a great thing.

It is said that during Shakyamuni Buddha's cultivation in his past lives, he once practiced as a Patience Immortal, cultivating tolerance and enduring humiliation. In one such life, when his limbs were chopped off by King Kalinga, he still showed compassion for the king, saying, "King Kalinga is truly pitiful and ignorant. After I attain Buddhahood, I will enlighten him first." Without such an experience and such a realm, how could one prove one has become a Buddha? In what aspects have you demonstrated the realm and attributes of a Buddha? Nowadays, some people claim they have attained Buddhahood—even boasting that their level surpasses Shakyamuni Buddha's—yet they lack the Buddha's realm entirely. When they can no longer "endure" hardships, they cast aside their "forbearance." This is just like Su Dongpo's claim of being "Unmoved by the eight winds": it reflects a low-level practice, not true perfection or sincere cultivation at all. If one claims to be higher than Shakyamuni Buddha, one must possess corresponding noble virtues, profound wisdom, and exceptional character.

…We must act correctly, and first we must have a correct understanding. We must correctly examine ourselves. If we cannot do so, we can never perfect ourselves, let alone elevate our level and realm. We should communicate and interact with others with goodwill, and refrain from malicious or deceitful behavior. Advocating the life of dedication means engaging with others through kind-hearted interaction and communication, for goodwill will ultimately foster mutual understanding and connection. In fact, goodwill itself is a form of dedication, and it is the very source of motivation for establishing the life of dedication. We should cherish our brothers and sisters, offer constructive criticism, educate them, and dedicate ourselves to them with the same kindness and goodwill as we love our own children. Which of us is without flaws? Since no one is immune to mistakes, we must not vent personal grievances, compete for dominance, or launch malicious attacks on others. Instead, we should communicate with goodwill, help one another, cherish each other, and jointly elevate our level and realm. A mistake is a mistake. Having the courage to acknowledge it is the starting point to perfect one's personality, resolving to correct it is the practice of perfecting one's personality, and establishing the life of dedication is the implementation of perfecting one's personality. With this understanding and entering such a state, we then practice the life of dedication, attain purification of the mind and perfection of personality. This is the transformation of the level and realm. Why must we uphold the life of dedication? Why do we need to attain the realm of selfless dedication? Because the sublimation of our level and realm will unlock a whole new world for us.

Dedication includes the giving of material goods, as well as the transmission, inspiration, education and enlightenment of philosophical truths, great Dao, and knowledge. All of these are forms of dedication! Imparting spiritual strength to others is dedication; truly transforming others' words, deeds, and thinking for the better is even more so; and even offering someone a smile is dedication. Think about it: If we do not practice dedication, how can we resolve the grievances and hatreds between us? When we all embrace the life of dedication and give selflessly to one another, all the knots we've tied will naturally unravel. Grievances and hatreds are better resolved than perpetuated—acknowledge each other's mistakes, give to one another, and let kindness dissolve karmic bonds. Must grievances and hatreds only be settled by an eye for an eye? Absolutely not! The saying "One kind thought can end a thousand years of suffering" means that mutual kindness and good intentions between people can alleviate even age-old pain. We advocate the life of dedication to break

the chains of karmic causes and effects. As long as everyone dedicates themselves and offers everything they have, people's souls will be able to connect with one another, their mind-natures will be able to communicate with one another, and their understandings will be able to align with one another. After such communication, all kinds of karmic conditions that lead to grievances and enmities among people will naturally be dissolved. To achieve this, we must first possess the cognitive state and the practical spirit of establishing the life of dedication. Otherwise, we can never untie these knots. If you punch me, and I punch you back—can I land the blow exactly where you hit me? Can I match the force perfectly? If I hit harder, I will only incur a new karmic debt to you. Then when you hit me back next time, by the same logic you will owe me again. In such a vicious cycle, when will we ever settle our debts between us? Therefore, the theory that incites "retaliating grievances with vengeance" does not sever the karmic chain at all. Instead, it tightens the chain further and misleads people—misleads them entirely!

Rituals and etiquettes evolve with the times. In the past, when a loved one passed away, people commemorated them by burning incense, lighting candles, or erecting memorial tablets. Today, laying wreaths or building monuments serves the same purpose, that is, commemoration. Forms of remembrance change with the times, and so should rituals and etiquettes. In ancient China, the teacher-student bond was deeply sacred and dignified. Teachers recognized their great responsibility, so they cherished their words and deeds, for their character and integrity shaped their students profoundly. In turn, students held immense respect for their teachers, as the saying goes: "A teacher for a day is a father for a lifetime." To many students, teachers were even more awe-inspiring than their own fathers; some would even avoid their teachers out of reverence. Of course, we don't need such overly rigid rituals and etiquettes today. Times have changed, but the value of respecting teachers and prioritizing education, the teacher's role as a mentor, their sense of responsibility, and their moral example—these must never waver. The way we show respect through rituals and etiquettes may differ, but the sincere reverence in our hearts should remain the same. For example, today's primary school students salute their teachers—that's a wonderful, simple gesture of respect through rituals and etiquettes. There's no need for rigid rituals and etiquettes, as they easily become empty formalities. That mindset is mistaken. From now on, when we meet one another, no more joining palms (in prayer) or bowing profoundly as part of rituals and etiquettes. Simply stand upright and greet each other with a smile. If you wish to express more warmth, move a little closer, smile more enthusiastically, and let your eyes shine with sincerity, and this will surely bring joy to the other person (applause). When we meet, let's be warm and affectionate, communicating through our eyes and hearts—no other rituals and etiquettes are needed. As I mentioned at the meeting last year and on many other occasions, let's all pay more attention to this from now on!

We must all jointly uphold the spirit of our Lingshan and the requirements of Jiaolong Culture. I have been asking you to act in a certain way, yet what you do has precisely made me go against my own propositions and will. Frankly speaking, is this how you show respect for me? Is this how you honor and support me? We must not abandon the spirit and practice of returning to naturalness and establishing the dedicated life because of personal sentiments. Though immediate affection may go unexpressed, we will have contributed to the prosperity of human civilization. One more thing: I just said at the meeting yesterday—no personal promotion, no deification of anyone's words! Alas, Ms. Gao refused to listen last night. When we spoke privately, I emphasized this repeatedly: "You must never promote me outside. Instead, you should correctly convey the essence of Lingshan and Jiaolong Culture." I've stressed this both in and out of meetings, but last night she insisted on speaking that way. What could I do? Isn't this exasperating yet absurd? Of course, we're not just dwelling on

this single incident. Such actions hinder the purification of the mind, the perfection of the personality, and the elevation of the realm, for they keep people entangled in the cycle of fame and fortune. If you can't break free from fame and fortune, how can you return to naturalness? That's why I deeply dislike such behavior. Never try to fathom others' minds based on your own perceptions. That's a grave mistake. Everyone's outlook on the world, life and values are different; some are even worlds apart.

…The Lingshan Spirit is the spirit of dedication, and selfless dedication is Lingshan's spiritual pursuit. Let's reflect: Does Lingshan embody the spirit of selfless dedication? Yes, it does! What I refer to here is the rational concept abstracted from the "Four No-Charge Rules" spirit. No individual has yet attained the realm of the "Four No-Charge Rules"—don't believe me? Ask yourself: Can you practice the "Four No-Charge Rules" spirit in your own home? No, you can't. Yet Lingshan upholds the spirit of dedication and practices the "Four No-Charge Rules". This is a collective manifestation of people's return to their original nature and the notion of abstract goodness. This collective embodiment of original nature and goodness is not possessed by any single person in Lingshan—at least not yet. But true dedication abounds in Lingshan, and the abstract synthesis of this dedication is the selfless dedication that defines Lingshan's existence. People often compare this spirit to the bond between a mother and her child. Why? Because only a mother can offer such selfless dedication and affection to her children. In fact, in people's minds, mothers are the very embodiment of selfless giving. Think about it: No matter how old a person is, when they are in pain or distress, they cry out, "My mom!" Rarely do people shout, "My dad!" Truly, only a mother can give selflessly to her children, devoting herself wholeheartedly. That's why the spirit of selfless dedication is always likened to maternal attributes: "Mother Earth!" "Motherland!" "Mother Yellow River!" Precisely because mothers embody this selfless spirit, Lingshan refers to this noble pursuit as the "mother-child bond." What do we respect in mothers? We respect their spirit of selfless dedication! Thus, Lingshan's "Four No-Charge Rules" are not only a concrete expression of this selfless maternal spirit but also the materialization of this abstract notion. People's affection for Lingshan and their recognition of its spirit are, in essence, respect for this abstract notion of selfless dedication. Though most of us have not yet achieved complete selfless dedication, strictly speaking, very few have attained this realm, each of us contributes in our own way. When these individual acts of dedication accumulate from quantity to quality, they form the abstract notion of selfless dedication. When this notion is practiced at Jiaolong Lingshan, it becomes the selfless dedication spirit of Jiaolong Lingshan. That's why everyone in Lingshan feels a sense of "mother-child bond" and an indescribable warmth—isn't that true? You feel that Lingshan is "different from other places," and the difference lies mainly in your inner experience. This is the physical and psychological perception of the energy field and information field generated by everyone's spirit of selfless dedication. We must cherish this feeling and let it flourish. When I travel to other places, people often ask me: "Mr. Zhang, can the Lingshan Spirit and the Lingshan phenomenon be replicated elsewhere?" I reply: "As long as you act in accordance with the connotations of the Lingshan Spirit and Jiaolong Culture, the same effects as Lingshan can be achieved anywhere." It is precisely because we hope and need such phenomena and effects to spread across the country, around the world, and throughout human society that we advocate the Lingshan Spirit and promote Jiaolong Culture. If we only sought to make Lingshan a lone exception, it would hold little value.

The Jiaolong Cultural Symposium calls on all brothers and sisters from across the country to carry the Lingshan Spirit and the essence of Jiaolong Culture to every corner of the nation and the entire human society, enabling human civilization to thrive even more. All our endeavors—whether material or spiritual—will be nothing but empty talk if they fail to

promote people's mind purification, personality perfection, and wisdom enhancement. Consider a brilliant inventor who creates this and that, yet his inventions lead to the loss of human values or the devastation of lives. It is better that such cleverness, talent and intelligence do not arise or manifest at all, for their existence is worse than their absence. When mankind's moral and humanistic standards are low, some technological inventions and creations are not blessings. If only nuclear technology could be used solely for power generation and other peaceful purposes! In fact, when humans seek to develop and utilize more advanced "technologies," we must have corresponding morality and wisdom as the foundation for their development and application. So how can we lay this foundation? It requires purifying people's minds, perfecting their personalities, enhancing their wisdom, and elevating the overall level of human civilization.

If your mind is not purified and your personality is not perfected, you'd better not have functions (spiritual powers), because having functions is not a good thing for you. Think about it: If you had the function to walk through walls but lacked a purified mind and perfected personality, you would either steal others' belongings or commit other misdeeds once you pass through those walls. What kind of consequences would such a function bring to us? If you haven't practiced the "selfless dedication gong," your mind will be filled with selfish thoughts and distractions, which can only cause social chaos and even disasters for mankind. Therefore, everyone must recognize the importance of returning to the original nature and eliminating innate instincts. The problem facing human society today is not underdeveloped technology or productivity, but the low level of human nature and morality. Being able to overcome one's ego, perfect one's personality, and purify one's mind is humanity's greatest "technology" and wisdom. Suppose all of us here were like the Monkey King (also known as Great Sage Sun or Sun Wukong) with an unpurified mind, could we sit here holding a meeting? Could we live in peace with one another? Absolutely not. If you seek to satisfy your own greedy desires, and others seek to satisfy their own greedy desires, nothing will be left but conflicts like the clashes of Sun Wukong's golden cudgel. What value or significance would such technologies and functions hold then? That is why Jiaolong Lingshan and Jiaolong Culture do not advocate functions or various gong-fa without correct ideological guidance. We have repeatedly emphasized practicing the "selfless dedication gong". Only when you practice it to the point of mind purification and personality perfection will you possess everything. With functions, you will be like a tiger with wings, exerting positive effects of complete morality and wisdom. Without a purified mind, having such functions is indeed a burden, even a root cause that lures one into crime. Some people say, "How wonderful it would be if I could manifest the heavenly eye!" But what would you use that function for? Would it be good or bad? If your personality is not perfected, you can maintain a balanced state of mind when you don't see the 1,000 yuan someone carries; but once you have the heavenly eye and spot that money, your heart will be agitated, and waves of greedy desire will arise. Due to your unpurified mind and imperfect personality, what good can come from such temptation? If you take desperate risks, wouldn't that lead you down the path of crime?

There are still some people who pretend to be gods or ghosts, spreading nonsense to perturb people's minds. They voice their selfish minds and delusional ideas in the tone of gods or ghosts to satisfy themselves. Everyone must clearly recognize the harm of such witch gods and horse feet, that is, spirit mediums. I have interacted with and studied such people. At first, I didn't know or understand them, but gradually I saw through their true colors. Those who pretend to be gods or ghosts, along with evil cultists and heretics, exploit people's superstitious mentality to intimidate others, all to fulfill their own selfish minds, distracting ideas, greedy desires and delusional thoughts. Yet the laws of nature are subtle.

Once your mind turns evil, "demons" will creep in. People who pretend to be gods or ghosts harbor evil in their minds, and evil minds inevitably lead to demonic possession. Possessed by demons, they lose their sanity, become muddled and confused, and end up harming both others and themselves. Most witch gods and horse feet are people with unpurified minds and unperfected personalities. They often spread rumors to deceive kind-hearted people, discouraging others from cultivating their minds and fostering their natures while inflaming their selfish minds, distracting ideas, greedy desires and delusional thoughts. How absurd and ignorant it is to confer titles like "gods," "immortals," or "Buddhas" arbitrarily! They neglect personality perfection, moral improvement, and wisdom enhancement, yet claim that believing in them leads to immortality or Buddhahood, while disbelievers will be sent to hell. Unaware that they themselves are possessed by demons, they boast about being certain immortals or Buddhas. Their deviant and heretical ideas slander Dao, ridicule sages and worthies, and reveal extreme ignorance and arrogance—they truly know neither the heights of heaven nor the depths of the sea of wisdom. In reality, the minds of these people have long been possessed and occupied by demons. Greed, anger, and ignorance are the true demons. These witch gods and horse feet spout nonsense all day long and use various forms of evil theories to mislead people, which themselves are a manifestation of being possessed by demons and evil spirits. Only by purifying one's mind and establishing the life of dedication can one distinguish right from wrong. Some people falsely claim to have special functions, yet refuse to follow the correct path or perfect their personalities. They act recklessly, spout nonsense, accusing others of being goblins or demons while praising those who share their evil ways as gods, immortals, or Buddhas. Spreading rumors and stirring up trouble, they exert an extremely harmful influence. Some witch gods and spirit mediums brazenly talk nonsense under the pretense of being possessed, disrupting society and misleading the public. Can you say these people are not demons? Therefore, everyone must keep a clear mind on this matter, uphold wisdom and integrity, and never be lured into their trap or deceived!

There are some people who just like disguising themselves as gods, deities or ghosts all day long to fool people. In just these two years, I have encountered several such people claiming to be the greatest "gods", and I asked them how they knew they were the greatest "gods". Those who call themselves "gods" share a common characteristic. That is, their "god" titles are either self-proclaimed or self-proven. There are also some people saying that their god titles come from "revelations". Where do their "revelations" come from? Their revelations still come from their heads, so their so-called god titles are still self-proclaimed. They also believe that others are not qualified to authenticate and evaluate them. I asked them, "Even if your title of god comes from 'revelation', why don't you consider whether your 'revelation' is correct or not?" Why does an ordinary person insist on proclaiming himself or herself the greatest "god"? Isn't this just a reflection of the indulgence in one's own greedy desires and delusional thoughts?! Isn't this just the display of the expansion of one's own demonic minds and demonic ideas?! I once said that if those claiming to be the largest god were put together, they would surely duel each other to decide who would be the biggest god in the universe. Such people are too absurd and stupid! The Shurangama Sutra has already mentioned dozens of phenomena of being possessed by demons, and the descriptions are very thorough. It seems that these descriptions are not false statements! Whoever claims to be the greatest god, immortal, or Buddha is possessed by demons, and they all share one common trait: ignorance. Anyone with an ignorant demonic mind is arrogant, which inevitably leads them to "going into the demonic state".

Such people are mad because of ignorance, and they are both hateful and pitiful, because the greatest pity is ignorance. After walking out of Lingshan, all of you must start

from yourself, cultivate your mind and foster your nature, and build the dedicated life so as to manifest the original nature and achieve a transformation in your realm and level, which is the only bright road. If we do not purify the mind, perfect the personality, or engage in cultivation, even if we have functions, these functions will not have good effects. I can say I also have functions. I can predict that the sun will set in a few hours and that the sun will rise in the east tomorrow. Upon hearing these words, everyone present will say, "I also have functions similar to yours." That's right. You have this function, and I have this function. This is the "function" that ordinary people have at this level and realm. There's nothing to make a fuss about. With the change of your realm and the elevation of your level, your understanding and wisdom will be changed. Do you still need to pursue the "functions"? With these "functions", for ants, we humans are great "gods and immortals" with the supreme "spiritual penetrations". Suppose an ant has these "functions", it will be an ant with functions just because this ant can know the sun rises from the east. This ant will show off, saying, "The sun will rise in the east tomorrow." Seeing the sun really rise in the east, other ants will feel amazed, shouting "Wow! You're really great!" They never know that it's common sense at the human level. Therefore, we only pursue the purification of the mind and the sublimation of the level and realm. We don't need to pursue those functions. There is no need to pursue them at all. With the transformation and sublimation of the level and realm, every function is in it. That is why we have repeatedly emphasized that we should not pursue functions, but cultivate the mind and nurture the nature well, implement the dedicated life well, and purify the mind, perfect the personality, and increase the wisdom well so that we can achieve the goal of returning to naturalness.

In addition, there are still many people who are not clear about how to judge root-nature. Now I will say something about root-nature. Root-nature is also called wisdom-root, root-base or natural quality. I talked about this matter a few years ago, and I said that there are two criteria to judge a person's root-nature. One is based on the degree of a person's greedy desires, delusional thoughts, selfish minds and distracting ideas, and the other is based on the awakening nature and wisdom. The two criteria are fundamentally one, but divided into two in order to make it easier for everyone to operate. For example, some people boast about their excellent root-nature, saying "I am the reincarnation of Shakyamuni Buddha", "I am the manifestation of Guanyin Bodhisattva", or "I have the root-nature of a certain great immortal or a certain great sage". How do you respond? You can use these two criteria to judge the degree of a person's greedy desires, delusional thoughts, selfish minds and distracting ideas, as well as their awakening nature and wisdom. By these two criteria, you can identify a person's root-nature and level. Let's use these two criteria to judge the size of Shakyamuni Buddha's root-nature and the degree of his greedy desires and delusional thoughts. It goes without saying that everyone knows the level of Shakyamuni Buddha's wisdom and awakening nature. Shakyamuni Buddha attained absolute truth without being taught under the Bodhi tree, so it cannot be said that he had a poor awakening nature. From just the two criteria, we can know that his root-nature was extremely outstanding. Let's take a look at Qin Hui's root-nature. What is the extent of Qin Hui's greedy desires, delusional thoughts, selfish minds and distracting ideas? As is known to all, Qin Hui, a most notorious prime minister of the Southern Song Dynasty (1127-1279), was an extremely evil person. Where did his evils lie? His evils lay in benefiting himself at the expense of others. In order to secure his high positions, favors and honors, he did not hesitate to sell out his country for glory and persecute those loyal and upright people. What does this show? The root cause existed in selfishness and greed. It is his selfishness and greed that caused the consequence of harming the country and the people. How about his awakening nature and wisdom? There is a legend saying that before Qin Hui was about to die, Earth Store King Bodhisattva

wanted to see if his true nature had been completely destroyed in order to take him across to the other shore. As long as he was able to speak out the word "Buddha" from his mouth, it would prove that his true nature still existed and had not been completely destroyed. However, no matter how Earth Store Bodhisattva guided him, Qin Hui couldn't utter a single word "Buddha". So desperate was Earth Store Bodhisattva that he had no choice but to write "Buddha" in Qin Hui's palm and asked, "Do you recognize what this Chinese character is?" Unexpectedly, this move instantly angered Qin Hui, who shouted angrily: "Isn't this an insult to me? How dare you despise me so! As a Zhuangyuan (top candidate in the imperial examination), would I not know what character this is?" So he asked his servants to drive Earth Store Bodhisattva out. Sadly, Qin Hui didn't speak out "Buddha" until his death. Earth Store Bodhisattva heaved a sigh, "This man has done so many evil things that his true nature has been completely destroyed." You see, how poor Qin Hui's awakening nature and wisdom were! Therefore, it can be judged that Qin Hui was a person of extremely low root-nature and level. Nowadays, there are many people who advertise themselves as the incarnation of Buddhas, Bodhisattvas or immortals, and they come to the world by their compassionate vows. Hearing this, you have to think carefully, judge them with these two criteria, and you will know the true face of those who falsely claim to be the incarnation of Buddhas, Bodhisattvas or immortals. Anyone who indulges in self-aggrandizement and boasts excessively—no matter how lofty or mysterious their claims are—you can be 80% certain that they are likely a liar, whether intentionally or unintentionally. Meanwhile, we hope everyone will truly understand and properly spread Jiaolong Culture, as this will generate positive effects.

We hope that everyone will correctly comprehend Jiaolong Culture and correctly spread Jiaolong Culture. Thus, good effects will be produced. In the past few days, many speakers have already mentioned this issue. The effects produced by the culture of sages and worthies are multifaceted. Thanks to the educative effect of a culture, those who slaughter cattle and steal horses, as well as those who commit evil deeds, can lay down their knives and turn from evil to good, which is the positive effect produced by this culture. In religious terms, it is called taking-across and transformation. The dissemination of a culture can perfect the personality of good people and elevate their realm, which are also good effects; in religious terms, transforming Arhats into Bodhisattvas and transforming Bodhisattvas into Buddhas are also taking-across and transformation. The culture of sages and worthies can have varieties of effects, with many different levels of education and transformation, but one thing is common, that is, guiding people to stop evil and promote good, leading them towards the direction of moral perfection and wisdom increase, which is a sign of good effects. Additionally, promoting Jiaolong Culture lies not only in advocating her theories, but more importantly in people's own conduct and practice. If you like Jiaolong Culture and want to publicize it, first of all, you need to take the lead in implementing Jiaolong Culture yourself, so that you can become an embodifier of purifying the mind and perfecting the personality, and become a practitioner of the dedicated life. Only in this way can we make the good effects of Jiaolong Culture manifest.

Last year, a woman came from Jiangsu wanting to talk with me. She said she had known about Jiaolong Culture several years earlier. Why hadn't she come in all those years? Because she was quite familiar with the person spreading Jiaolong Culture, and she believed that the propagator had not corrected her past improper behavior toward her husband. For that reason, she lost interest in Jiaolong Culture. But last year she heard that that person's attitude towards her husband had changed and the couple had reconciled, which immediately moved her. She said to me, "Alas! Does this Jiaolong Culture really have such great power? Can it really change her attitude towards her husband?" With such curiosity, she came to Lingshan to learn about Jiaolong Culture. The woman she referred to is familiar to me, but I

didn't know she had been bad to her husband. From this case, we should know that teaching by example is greater than just teaching by mouth. A theory or doctrine that only stays in words will eventually become a formality. This theory or doctrine not only fails to educate and guide people correctly, but also causes confusion in society and people's understanding, and even catalyzes the instinctive indulgence and expansion of human beings. Therefore, as enthusiasts of Jiaolong Culture, if we fail to put its teachings into practice, or even say one thing and do another, we will do harm to Jiaolong Culture!

For many years, Jiaolong Culture has opposed the idea of praying to gods for blessings and rejected those deviant teachings and crooked ways centered on the idea of "blessings". We have repeatedly emphasized that Jiaolong Lingshan is not a place to pray for promotions or wealth, but a venue for people to purify their minds and perfect their personalities. Praying to gods for blessings can neither purify one's mind nor perfect one's personality; instead, it is a distorted manifestation of selfish minds and distracting ideas in some people. Some fine theories and teachings of ancient sages have been misinterpreted and distorted by later generations, rendering them unrecognizable. One year, when I visited the Great Fragrance Mountain, a temple administrator struck a bell with a loud "clang" and said: "Benefactor! Donate generously, and Guanyin Bodhisattva will bless you with promotions and wealth." I felt deeply distressed upon hearing this. Why? Because Taoist temples and Buddhist monasteries should be places of education and transformation. Historically, these sites indeed served such a purpose, but the mistaken understanding and misleading propaganda of a few individuals have undermined their educational function. After the administrator spoke, I discussed the issue with many of their colleagues, asking: "If everyone coming to this mountain prays to Guanyin Bodhisattva for blessings, then who blessed Guanyin Bodhisattva when she practiced asceticism here?" According to their words, the Great Fragrance Mountain is where Guanyin Bodhisattva attained enlightenment. In her mortal life, she was Princess Miaoshan. Why did Princess Miaoshan practice asceticism here? Who blessed her with promotions or wealth? As a princess, she had no need to pray for gods' blessings, for she already possessed glory and wealth! Even if she had prayed, could gods have elevated her to the status of a princess? I argued that praying to gods for blessings is a mistaken belief. It is understandable for ordinary people to hold such misconceptions, but monastics and practitioners—who are supposed to cultivate themselves and educate others—must never harbor such errors, let alone spread them to the world. Instead, we should learn from the touching spirit of the princess who overcame her ego, abandoned glory and splendor to purify her mind, as well as her perfected personality based on kindness and compassion. Praying to gods for blessings is an external pursuit, while spiritual cultivation is an internal pursuit. External pursuit seeks to satisfy the self, whereas internal pursuit strives to conquer the self. External pursuit is an embodiment of selfishness and ignorance, belonging to superstition. Internal pursuit, by contrast, is the purification and manifestation of the mind through the pursuit of great Dao, belonging to wisdom. Therefore, purifying your mind is far more valuable than burning handfuls of incense or kowtowing countless times. Admittedly, burning incense and kowtowing to Buddhas and gods are traditional Chinese customs in some regions, and they deserve proper guidance. However, Jiaolong Lingshan does not advocate such practices.

Some people focus on external rituals or formalities rather than purifying their minds. Such individuals often burn large handfuls of incense in temples, a practice that reflects their greedy desire to seek external favors—as if more incense burned guarantees greater rewards. Are these not mere selfish minds and distracting ideas? Others burn copious amounts of incense to show their sincerity, yet such sincerity remains superficial. We must correctly understand our admiration and respect for sages and worthies, and express it appropriately.

Excessive emphasis on rituals often evolves into superstitious thinking. Therefore, our respect for ancient sages and worthies should manifest in our hearts, in our understanding, and above all, in our actions. This is what it means to "see the virtuous and strive to emulate them". When we encounter those of noble character, we should learn from their virtues and wisdom, align ourselves with them, and this constitutes the greatest respect we can offer. It is also what the sages and worthies hope for from the world. If you respect Confucius, you should promote and practice his teachings of filial piety, brotherly duty, loyalty, trustworthiness, ritual, righteousness, incorruptibility and shamefulness. If you are unfilial to your parents and lack integrity and shame, can you truly be said to respect Confucius? In that case, even if you kowtow and burn incense to him every day, what effect can it possibly have? Thus, when promoting traditional culture and Jiaolong culture, we must understand it correctly, propagate it properly, and above all, practice it earnestly. Otherwise, we will inevitably mislead others, whether intentionally or unintentionally.

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We should try our best to make our operations regular and scientific. That is to say, we all need to have correct operations and not make them superstitious. As long as you follow the natural rehabilitation procedure, your mind and body will definitely be well regulated, and there will naturally be good effects. The first procedure is to return and trace back to the original source. We first trace back from ourselves to the origin of mankind, the origin of life, the origin of the universe, and the origin of different worlds. We must follow this line of thought, go all the way backwards, and return to the original source. Why do we need to trace back to the source instead of looking forward to the future? This is because by looking ahead to the future, we only provide us with disordered information of various greedy desires, delusional thoughts, selfish minds and distracting ideas, which also plays a role in making us indulge more in our instincts. However, while returning to naturalness, seeking the root and tracing back to the original source, we will be able to make the original nature we inherently have restored, make our distractions and delusions cease, make our mind and body peaceful, and an orderly regulation will be produced, which is conducive to the health of our mind and body. Think about it, everyone. When you look forward to the future, what you are thinking about is often the pursuit of self-satisfaction, so you often bring yourself various greedy desires, delusional thoughts, selfish minds and distracting ideas. On the other hand, whenever returning and tracing back to the original source, you are stopping your ideas and delusions, purifying your mind, perfecting your personality and manifesting your original nature. So, returning and tracing back to the source is a way of thinking and operation for our natural recovery. When you have no other knowledge to trace back, you may as well go back based on your age. For example, if you are fifty this year, then last year you were forty-nine, and two years ago you were forty eight... In this way, you can go all the way back to the time when you were young, which is also an operation of return concept. Then, you still need to continue tracing back and return upwards to the original source. It's like returning from the mouth of a river to its source, and it is also like returning from the thousands of branches and leaves of a tree to the sprouting tree seed. When returning, everything in the universe can be the starting point of returning to the original source. Returning and tracing back to the original source is like comprehending Chan, but returning and tracing back to the original source is more intuitive and easier to operate. Actually, returning and tracing back to the original source also plays a role of Chan enlightenment. For example, you can probe "Who am I?". This is precisely to return, seek the root, and trace back to the original source. Who are you? Who are you at the age of 45? Who are you at the age of 44? Who are you before your birth? Who are you before the formation of your fertilized ovum? This is exactly return! This is an operation in the process of return, which is

not only a scientific understanding, but also an operation of the way of thinking. As to some deep laws, effects and mechanisms, if you are not the researcher, you just ignore them and return according to the way of thinking. You don't have to ask the doctor how penicillin kills germs when you get an injection, do you? Although you are not familiar with the principle of penicillin sterilization, it does not affect the bactericidal effect of penicillin. Similarly, as long as you follow the return procedure, it will have an effect of natural recovery.

The second procedure is to sweep away mistakes and purify the mind. This procedure requires people to reflect on their past mistakes, acknowledge them, and correct them. You must examine your words and deeds one by one against the "Fourteen Principles" of Jiaolong Lingshan. If you have done anything wrong, you must repent sincerely from the bottom of your heart, admit your mistakes and correct them. For example, if you failed to show filial piety to your parents and realized your error through learning Jiaolong Culture, what should you do? Acknowledging your mistakes is already a positive sign, and correcting them is even better. Many people who spoke at the meetings these two days openly admitted their mistakes. Take Teacher Xu, for example. She has recognized her mistake of being willful and clashing with her parents when she was young, as she failed to understand their feelings back then. Now, she feels deep remorse when recalling it, saying she even grieves bitterly in her dreams. This is her sincere confession from the heart. Another example: a patient this year had a lump near his ear. He admitted to the mistake of hitting his mother, and now realizes the seriousness of his wrongdoing, feeling immense regret. After acknowledging his mistake, his condition improved naturally, and he recovered soon after. Jiaolong Culture demands that people acknowledge their mistakes and repent sincerely when they err. When people can repent from the heart, they input ordered signals into their "software", clearing the disordered signals within it. This eliminates the root causes of certain illnesses, achieving the effect of "extinguishing the fire at its source" (addressing the fundamental problem rather than merely treating symptoms).

The third procedure is to establish the life of dedication, voluntarily participating in various activities that benefit others and society.

All staff at Lingshan prioritize dedication and receive no remuneration. Not only do they work without pay, but they also contribute to the best of their abilities in diverse ways, some through physical labor, some through mental effort, each undertaking different tasks. In essence, the core spirit uniting them all is dedication. But does this dedication stop at Lingshan? Absolutely not. When they step beyond Lingshan, they must continue to dedicate themselves—even more so—carrying this spirit outward into the world. For without establishing the life of dedication, we cannot bring order to our "software". Countless "poisoning signals" have already been implanted in our "software", causing it to malfunction and manifest various "poisoning symptoms", illness being one such manifestation. To rectify past disorders, we must acknowledge our mistakes, purify our minds, and tidy up these disruptions to restore balance. However, by establishing the life of dedication, we cease to input harmful information and "poisoning signals" into our "software", achieving both symptomatic relief and root-cause resolution. If we fail to establish this life of dedication, we will find ourselves in a futile cycle: while acknowledging and rectifying old mistakes, we unknowingly commit new ones. This is akin to smearing mud on our faces with the right hand while trying to wash it off with the left—we will never be truly clean. Establishing the life of dedication means no longer smearing mud in the first place. Acknowledge mistakes, correct mistakes, and wash away the dirt on our faces. If we never apply mud to ourselves again, we will cut off the source of pollution and easily keep ourselves clean. Therefore, establishing the life of dedication is the most positive operating procedure for perfecting our "software".

Everyone must understand these operating procedures and personally operate them to establish the life of dedication. Since I don't have more time to be with everyone, our meeting is to call on everyone to establish this self-operation, overcome themselves and perfect themselves.

The theme of our conference this time is the life of dedication, which has been focused on by all representatives. As a Chinese saying goes, "He who has no desire naturally has noble qualities." When people have no greedy desires or selfish longing, they will naturally have a righteous mind and upright character. To establish the life of dedication means to overcome our own greedy desires. Only when we reach a state of being free from desires can we attain the realm where our moral character is naturally noble. How to achieve this state of non-desire and how to practice the life of dedication—this will be the most valuable and meaningful content of everyone's life, and it will also be the greatest project of human society. The life of dedication has long been the ideal goal pursued by sages and worthies throughout history. May we all strive together to pursue it, practice it, and realize it! (Warm applause)

Purify the Mind Perfect the Personality Enhance the Wisdom and Sublimate the Realm

—A Talk at the First Session of the Fifth Symposium on Jiaolong Culture and Traditional Culture

Today is a traditional festival. Every year during this festival, all regions influenced by Buddhist culture hold commemorative activities. Today, we are here to hold the First Session of the Fifth Jiaolong Culture Symposium, and the main topic is "Purify the Mind and Perfect the Personality". The themes of the symposiums held last year and the year before were "Return to Naturalness" and "The Life of Dedication". Jiaolong Culture starts with "purifying the mind and perfecting the personality" and takes "increasing the wisdom and sublimating the state" as the ultimate goal. Jiaolong Culture is a culture of return that unifies different processes of evolution and return, and integrates natural science and social science into one, and thus is also a comprehensive culture.

As I mentioned just now, Jiaolong Culture starts with purifying people's minds and perfecting their personalities. So now we need to talk about why people need to purify their minds and perfect their personalities. Two years ago, we chose "Return to Naturalness" as the conference theme, and last year we chose "The Life of Dedication" as the theme. What is the relationship between those two themes and "Purify the Mind and Perfect the Personality"? "Returning to naturalness" is a big category. We need first to return to naturalness from the level of matter, then return to naturalness from the level of energy, and more importantly, return to naturalness from the level of information. Naturalness refers to the original states and attributes, and the original states and attributes are naturalness. Take the naturalness at the matter level for example. The ecological balance refers to a naturally formed state of a

well-ordered ecology. If this state is disrupted by us, it will be unnatural. For example, indiscriminate logging of forests and destruction of vegetation and grasslands by humans are all unnatural.

The destruction of the ecological balance of nature is not caused by nature itself, but by people. Why do people want to destroy the ecological balance? Why do they want to destroy the original state of nature? This is the result of the unnatural mentality of people themselves, that is, the imbalance of people's mindset. What are the originally natural states and attributes of our human mentality? They are "selflessness, desirelessness, non-doing and naturalness". If we have selfishness and desires and engage in willful action, we will be unnatural, which will inevitably create an imbalance in our mentality. On the other hand, the imbalance of mentality is also inevitably reflected in our greedy desires, delusional thoughts, selfish minds and distracting ideas. Precisely because we have selfishness and desire, we have to act, think and do things for this "ego". In this way, every action we take serves this "ego", and every effort we make revolves around the interests of the "ego". Therefore, selfishness and desires will ultimately lead to unnatural intentional actions. The unnatural attribute of intentional actions inevitably corresponds to an unnatural state.

We must first realize that our selfish minds, distracting ideas, greedy desires and delusional thoughts are not the originally natural state we each have, but an unnatural state that has broken our original attributes and states, so we must return to naturalness. To return to naturalness, we must purify the mind and perfect the personality. We must purify our minds of greed, desire, selfishness, as well as greedy desires, delusional thoguhts, and self-serving intentions. Therefore, purifying the mind and perfecting the personality are a kind of operation to bring our mentality to the originally natural state. This has been related to the theme of our conference held two years ago, that is, Returning to Naturalness.

Jiaolong Culture often says, "Overcome the self when producing every mind and moving every idea." What kind of state should we be in in order to overcome the self when we produce every mind and move every idea? That's related to the theme of the symposium held last year, "Establish the life of dedication". To establish the life of dedication, we should not continue to serve our "ego" or focus on our own interests, but strive to contribute to others, the public, society and the natural world without taking anything from them. Let's think about it: Whether it's returning to naturalness or establishing the life of dedication, if we don't purify our minds and perfect our personalities, our establishing the life of dedication and returning to naturalness are just empty words. Therefore, purifying our minds and perfecting our personalities have become concrete practices and operations to implement returning to naturalness and establishing the life of dedication.

From another perspective, the ancients emphasized cultivation and refinement. If people's minds cannot be purified through cultivation, and their character cannot be perfected through practice, then their cultivation is merely in name only; they may even become possessed by demons and fall into a demonic state. Now everyone is familiar with the qigong term "become possessed by demons and fall into a demonic state". Take practicing qigong for example. As is often seen, with the deepening of qigong practice, some people will become possessed by demons and fall into a demonic state. Why did those people become possessed by demons and fall into a demonic state"? The reason lies in the fact that these people's minds are unpurified and their personalities are unperfected. Under the domination of their evil thoughts of selfishness, self-interest, greedy desires and delusional thoughts, they will unavoidably "become possessed by demons and fall into the demonic state", which is only a matter of time. Therefore, we have repeatedly emphasized that everything must be implemented for the purification of the mind and the perfection of the personality. If the mind is not purified and the personality is not perfected, we will

inevitably exhibit selfishness, self-interest, greedy desires and delusional thoughts, with which, we will inevitably demand that everything serve me. When everyone demands that everything serve me, there will unavoidably be contention, greed, robbery and plunder in the relationships between people, between people and society, and between people and nature. In the process of mutual contention, greed, robbery and plunder, people will inevitably destroy the balance of ecology as well as the balance of mentality. When the balance of ecology and the balance of human mentality are disrupted, we humans will inevitably be separated from different levels of naturalness. Thus we sink lower and lower, becoming increasingly ignorant and base, until our existence has less and less value and meaning.

The day before yesterday, I also talked about this issue with many people. We have been influenced by the ideas of Western commodity economy, and the whole of human society now lives by a set of Western lifestyles and values, such as "the survival of the fittest" and "the law of the jungle". Nowadays, the human society has been run and manipulated by such a philosophical notion of contention, greed, robbery and plunder. Now the entire human society, not just a certain country or region, has joined the ranks of "competition." A few days ago, the director of a large plant in Lanzhou came to Lingshan and talked about the difficulties faced by the plant he managed. I asked him, "Think about it: Is this social lifestyle of commodity competition the only way for us humans to survive?" Of course not! But unfortunately, our human society has come to such a mode of operation. Human society can operate in different ways of survival, and competition is not the only option. There are different ways of survival. That is to say, there are still different civilizations.

The "Four No-Charge Rules" practice at Jiaolong Lingshan advocates that everyone should practice dedication, care for and help one another, and build a sibling-like bond among all members. Just think about it: Although this operational model of Lingshan is still imperfect, with many shortcomings and far from our ideal, promoting such a fledgling form and such an embryonic stage of selfless dedication and carrying it forward—isn't this a way of life beyond "competition" for mankind?! Just imagine: If such a way of life could be established in human society, how wonderful our human society would be! Many people have talked to me these days: Why are there such various effects at Jiaolong Lingshan? What kind of effects? For example, some people pay their own way to come to Jiaolong Lingshan from thousands of miles away, volunteering during the day and exchanging ideas and learning from each other at night. The accommodation is in short supply; there are long queues for meals, and the food available is simple fare. However, as you can see, people from different regions and provinces all yearn for this place. What is the joy here? What is the appeal? Is it material gain? No! Is it commercial exchange? No! Then what is it? This is a form of human civilization. Do not belittle the practice of Jiaolong Lingshan. Do not regard everyone here as ordinary people, for everything here embodies a unique kind of human civilization. Someone asked me, "Many farmers and elderly women come simply to burn incense to Buddhas, Bodhisattvas, and ancient sages and worthies. What kind of mindset do they have? What are their aspirations?" I told him, "That depends on how you view this practice and from what perspective you look at it." The level and realm of mind purification and personality perfection achieved by ordinary people are not necessarily attainable by those with high status, profound knowledge, or great wealth. Why? Because the amount of a person's wealth and knowledge has no connection with, nor does it correspond to, the purification of their mind and the perfection of their personality. In other words, you may be wealthy, knowledgeable, and hold a high social class and status, but you may not necessarily possess a purified mind or a perfected personality. The mind purification and personality perfection are things that cannot be bought with money, exchanged for with status, or replaced by knowledge and academic degrees. Therefore, from another perspective,

do not underestimate those you consider ordinary or even pitiful, especially practitioners and cultivators, for there is a world of difference between their level of spiritual purification, insights, and their external appearance. As the saying goes, "You can't judge a person by their appearance, just as you can't measure the sea with a dipper." A manager in Lanzhou told me about a man who was extremely wealthy. How wealthy was he? For example, whenever he went to a restaurant and the waiter asked him to order, he would say: "I won't order; just bring me your most expensive dishes and all the soups that cost over two to three thousand yuan." Even if each soup he had after the main course cost two thousand yuan—just think about it, a single bowl of soup he consumed was worth two thousand yuan, and no one even knew what precious ingredients were in that soup. It's terrifying to hear about such a corrupt and degenerate lifestyle. When people have too much money, they will commit all kinds of karma and do all sorts of evil. Later, when the public security authorities arrested him, the man himself said: "I knew this day would come sooner or later. Alas! You arresting me today has actually lifted a burden from my shoulders, and taken a load off my mind." Think about these two sentences—they show how pitiful, ignorant, and base this man was! This example is very typical. Why? Because this man was so ignorant that he didn't know the purpose of living. He regarded life as nothing but eating, drinking and merry-making. If the meaning of human life is only this pursuit, then animals can achieve that too! After all, animals have disordered sexual relationships without spending a penny, but you have to pay for it. Even tigers and wolves eat meat every meal. If you only place the value of life on material enjoyment, what difference is there between you and animals? What makes you superior to them? Think about it—could life really be just for the satisfaction of material desires? If that were the case, then pigs would be the happiest, because they have no worries about food or clothing. When you feed a pig, you even worry that it won't eat; a pig's life is truly one of reaping without sowing! So, is its way of life worth pursuing? No, because a pig's life is lowly and ignorant.

As a result, we must recognize the value and significance of human life. We do not exist merely for material life. Beyond food and clothing, what else are we here for? If our mind is not purified and our personality is not perfected, we will lose the fundamental conditions for being a human and do not possess the basic characteristics of human nature. Without gaining wisdom, manifesting your original nature, and elevating your realm, you will have no proper outlook on the world and life. You will live in confusion and distress, becoming an idle, aimless, mediocre person. So, without wisdom and realm, how can you recognize your inferiority and ignorance?! You see, such a person cannot perceive his own baseness and ignorance, so he is truly pitiable. He may take pity on those who have no money or live in difficulty, but on the other hand, we think people like him are far more pitiable. One who is so pitiful that he does not know how to live properly and sinks into corruption and depravity is truly worthy of compassion. He had money but he didn't know how to live a correct human life, which is both a tragedy and ignorance. If a person has a superior living environment and material conditions, but does not devote his life to increasing his wisdom, perfecting his personality and sublimating his realm to complete his transformation between different levels, such a person is definitely one who has no correct outlook on the world, life and values, and also a person without survival wisdom.

I think a normal person would rather be a beggar than a pig staying in a five-star hotel. If one had to choose between being a beggar in the human world or a pig in a five-star hotel, no one would opt to be the pig in the five-star hotel. Why? The reason is very simple: Pigs are very low in intelligence and level, and they are also very stupid. If a person builds his or her human life on the pursuit of a low-level and ignorant outlook on life and world, that person will have little value until death. The other day, I talked about trading stocks with

someone. Nowadays, many people are busy trading stocks in the stock market every day, and they are even buying and selling shares in their dreams. Suppose there was a man who could make money from stock trading every day, and by the time he passed away, he had accumulated 6 billion yuan. On his deathbed, he suddenly became awakened: "Oh! I have been speculating in stocks all my life. Isn't this equivalent to being sentenced to a lifetime of stock trading in the stock market?! I make 100,000 today and 200,000 tomorrow... I have been busy buying and selling stocks in the stock market all my life." Think about it: This person lived his whole life by selling and buying shares. Is such a life valuable and meaningful? As he looks back on his life, he realizes it was completely devoid of value or meaning. Truly, it is the bitter sorrow of an old man mourning a wasted life! Only then did he realize that money and material possessions are not the value of life. They are not the ultimate goals of life, nor are they indicators used to measure the value and meaning of human life.

This time, on the way back from attending a conference in Shijiazhuang, I passed by Linfen, a city in Shanxi Province, and visited the Temple of King Yao. Learning about King Yao's deeds truly touched my heart. Why have people cherished his memory, commemorated and revered him for thousands of years? As a monarch, King Yao personally tilled the land and planted crops. The Book of Songs eulogizes him: "(I) Rise at sunrise and rest at sunset; till the fields to produce food to eat, and dig wells to get water to drink. What has the emperor's power to do with me?" Each morning, he cultivated crops himself; his wife wove cloth, and he still handled the heavy state affairs. How could such a man not be loved and revered? The story of King Yao is truly touching! Because he toiled endlessly for the people and bore immense workloads, King Yao became extremely thin. Everyone saw his haggard appearance and felt deep sympathy. Someone decided to give him a rooster, a "precious rooster" that crowed loudly, punctually, and had other remarkable traits. The owner sent his son to deliver the rooster to King Yao. Knowing King Yao would refuse, he told his son firmly: "You must give this rooster to King Yao!" King Yao replied: "Your family has a treasure, and so does mine. My treasure is love for the people! Loving the people is the treasure of my family." He added: "If you give me this rooster, your family will lose its treasure, and I will lose mine too. Isn't it a pity for both families to lose their treasures?" But the boy insisted: "Anyway, my father said I must give it to you!" He left the rooster and ran away. King Yao then unbound the rooster and let it return to its owner. Later, another man came leading a rare fine horse, wanting to present it to King Yao. King Yao said: "Keep this excellent horse for yourself! If the state ever needs horses, you can use it to serve the country." The man pleaded: "Alas! This is such a precious horse. We trust you because you are the monarch, and you deserve to have it." King Yao retorted: "If what you say is true—that a monarch should accept such a fine horse—then tomorrow if someone sends a divine ox, I should accept that too. If this goes on, all the treasures in the world will gather in my home. I would be so busy admiring treasures that I would have no time to care for the people or handle state affairs! What you're doing is framing me. You're turning me into a treasure-hoarding tyrant and an unrighteous thief who seizes the country!" The man nodded repeatedly in admiration and led his horse away. The point of this folk tale is: when one's mind is not purified and one's personality is not perfected, one's greedy desires, delusional thoughts, selfish minds and distracting ideas will all spring up.

King Yao was a man with a purified mind and a perfected personality, and no treasure could shake his outlook on life of loving and dedicating himself to the people. Hence, the sage Confucius held the Dao of Yao and Shun in the highest regard, exclaiming, "How majestic and sublime Emperor Yao was! Only heaven is supreme, and only Yao could emulate it." King Yao's character and mind embodied the selflessness and desirelessness of

the Heavenly Dao, making him a role model for us to purify our minds and perfect our personalities. For this reason, King Yao is revered as "the beginning ancestor of civilization," showing that "civilization" is marked by the purification of one's mind and the perfection of one's personality. If we can attain the realm of Yao and Shun in purifying our minds and perfecting our characters, we will witness the vision of "All Chinese people are Shun and Yao", and human society will become "Yao's heaven and Shun's sun" we praise, that is, a model of highly civilized human society. Therefore, purifying the mind and perfecting the personality are the basic point and starting point of all ideal practices. To realize any beautiful ideal or desirable social form, without a purified mind and perfected character, it is nothing but empty talk. Everyone aspires to communism, but how can we achieve it without communist moral qualities? Even abundant material wealth will not make it possible. Shang Shu states, "**King Yao was of majestic dignity, brightness, refinement, thoughtfulness and serenity** (he was self-disciplined, wise and kind)**, as well as sincerity, reverence and humility** (he was honest, prudent, magnanimous and tolerant of others)"**.** "**He elevated the brilliant and exalted the virtuous** (he promoted people who are virtuous, capable and worthy) **to harmonize the nine clans.**" "**With the nine clans in harmony, he also evaluated and commended the hundred officials and clans. With the hundred officials and clans becoming morally civilized and bright, he also coordinated and united the myriad states, and all the peoples were transformed and lived in harmony** (the people became harmonious and friendly accordingly)". Setting an example with his own conduct, King Yao united the people under heaven in harmony, thereby creating the peaceful "Yao's heaven and Shun's sun" era. But King Yao himself lived an extremely frugal life. It is recorded in historical documents that King Yao lived in a dwelling "whose thatched roofs were not trimmed and whose rafters were not carved", and that King Yao "wore coarse clothes to cover his body and deer skin to keep warm from the wind and cold". Under such a low productive level, King Yao was able to "make the people morally civilized and bright" and "coordinate the myriad nations". At the same time, under such poor conditions and surroundings, King Yao was able to "work hard in the world, travel through the five great mountains to handle state affairs, be filial, kind, humane and loving, and treat the people as if they were his children". From the achievements of King Yao, it can be seen that the simple and poor material conditions at that time did not affect his capability of "coordinating the myriad nations", his qualities of "filial piety, kindness, humaneness and loving the people as if they were his children". Therefore, whether a human society has civilization or not depends on the degree of the purification of the people's mind and the perfection of their personality. Today, humanity possesses such advanced productive forces, yet all nations are discordant, riddled with conflicts, incessant wars, selfishness, cruelty, inhumanity, mutual hatred, global unrest, and social inequity. Can these truly be blamed on low productivity? Looking back to ancient sages, where is our civilization? Where lies our progressiveness? Should we not be ashamed of the filth in our minds and the baseness of our personalities?! In today's human society, which is affluent in food, clothing, housing and transportation, there still exists selfishness, greed, plunder and other varieties of foolish phenomena, which were unimaginable in the era of Yao and Shun. Although there are plenty of grains and foods stored in the warehouse, millions of people are still starving to death every year; although there are so many houses idle, there are still millions of people living in slums; although there are so many vehicles running empty without passengers, there are still many people who have to walk on the road; although there is so much money and fund wasted and squandered, there are still many children who cannot afford to go to school… Facing these uncivilized phenomena, shouldn't we reflect on the decline of civilization?! Shouldn't we reflect on the importance of purifying the mind and perfecting the personality?

Given the current level of human productivity, if people's minds were balanced, one can imagine that our lives would be far better than in the era of Yao and Shun! But the reality is precisely the opposite. Wealthy nations let grain pile up in massive quantities, yet act according to the laws of the commodity economy, preferring to destroy the grain rather than give it to others. In poor nations, however, the land is strewn with starving people, and thousands upon thousands of Africans endure hunger. Looking back at Yao and Shun, where are the wisdom and ability of the presidents and prime ministers of the modern world?!

Let's consider it further. Mother Earth has provided us humans with abundant and sufficient material resources for our clothing, food, housing and transportation. It is precisely because we humans have not established a new civilization or a noble way of social survival that people of this human society have been living painfully in the fraud of the commodity economy.

I said to that plant director, "As the director of such a large plant, do you think you are happy? You are also in pain, and your pain is even greater than mine." He smiled and said, "I came to you today specifically to talk about what to do with our plant." I said, "Look, every factory is just as hard to run!" How did it come to this—what's the real purpose of this so-called product and commodity competition? Is it truly just about making good products, producing more, and getting them to those who lack access? No, it isn't! The purpose of running a company or plant now is to earn more money. So, what should the earned money be used for? The operation of modern human society has made some people very poor while others have become wealthy. What is the reason why people make money? With the development of social productivity and the increase of social wealth, what should the money earned be used for? Do the wealthy want the poor to have the same material enjoyment as them? At least we haven't seen such current theories, motivations or actions yet. Neither economists nor sociologists have yet embraced the concept of dedication to others. Few adopt such a mindset to describe society, or aspire to and pursue such a way of social existence. The survival of human beings today is based on a distorted development of instinctual indulgence in their greedy desires, delusional thoughts, selfish minds and distracting ideas, which has made humans lose the natural states and attributes of the original nature they have originally possessed.

The loss of the attributes and states of the original nature has led to the endless emergence of disorderly phenomena in human society. What should we humans do? Now we humans must return to naturalness, purify our minds and perfect our personalities. Otherwise, our wisdom cannot be fully developed, nor can we recognize the higher realms and deeper laws or experience the states of different levels. In this way, we will inevitably live in a very low level forever. Therefore, the significance of purifying the mind, perfecting the personality and returning to naturalness is extremely profound and far-reaching. To what extent is it profound and far-reaching? It is so profound and far-reaching that it is a big issue related to human survival, and a big issue related to the direction of mankind itself. Do you want to period and cycle in the world of polarity, or embody higher realms in higher states of being? This is not a matter of whether you understand it or whether you like it. The objectively existing laws govern us and are independent of human will. It is the same with the law—people who kill someone without knowing the law are still legally liable. Even if a person does not recognize these laws, they still operate universally. As Laozi said, "The Dao of heaven reduces the excessive to make up for deficiency." "The heaven net is everywhere and its meshes are sparse, yet nothing slips through." Jiaolong Culture encourages and guides people to understand the world as much as possible from the perspective of laws, because by understanding laws, people will consciously establish a self-aware outlook on life and world—that is, a noble, moral, wise, valuable, and meaningful one. If we are not

responsible for ourselves, from a smaller perspective, we will be detrimental to our mental and physical well-being, and from a larger perspective, we will harm nature and society. Based on this, we have reintroduced China's traditional culture and the excellent cultural spirit of the East to everyone, so that everyone can understand the good intentions of the ancient sages and worthies. When we talk about this situation, it is not targeted at any individual, nor for a certain region or country, but for the whole human society. The goal and mission of Jiaolong Culture are to strive for the prosperity of the entire human civilization. In the end, we all work, labor, research and study hard for the creation and construction of a new human civilization. So the significance is very deep and far-reaching.

Once, a gentleman from a large city said to me, "You Lingshan people are some mud-legged people. They have neither culture nor diplomas. Many of them are uneducated country bumpkins and can only do rough work. What culture can they have?!" This view is completely wrong! Due to their erroneous conceptions, people limit their understanding of culture solely to the knowledge of words and books, without realizing that true culture is the purification of the mind, the perfection of personality, the sublimation of the realm and the manifestation of wisdom. All culture and cultural education are just means to achieve this goal. You may think you attain mind purification, personality perfection, realm sublimation, and wisdom manifestation through cultural learning and education, yet you fail to see that those you dismiss as "uncultured" have long attained a realm and wisdom that even those you consider "cultured" (with book knowledge) have not. Huineng was completely illiterate and had read few sutras. By that logic, Huineng had no Buddhist culture at all! Shenxiu, by contrast, was a dharma instructor under the Fifth Patriarch of the Chinese Chan School, well-versed in Buddhist teachings. Yet this "cultured" man never reached that supreme realm, for he was not truly transformed by the essence of the sutras. If one is not transformed by the wisdom of sages and worthies, that is what it means to be truly uncultured. As you can see, Huineng, who was considered to have no education of Buddhist culture, founded the sudden enlightenment Dharma-door of the Chinese Chan School, established the Chan culture, and left behind the Platform Sutra to teach and transform people. It was the uneducated and uncultured Huineng who created the culture and civilization that has been influencing China and the world. Therefore, the "Four No-Charge Rules", the concept of "selfless dedication", and the concept of "purify the mind, perfect the personality, increase the wisdom, sublimate the realm, and return to naturalness" implemented by Lingshan people are not only a culture but also a great culture. Could it be that having culture means knowing a few words and reading a few books? Even if a person can read many books but his mind is unpurified, his selfish minds and distracting ideas are heavy, his personality is low, and the greedy desire in his mind is constantly inflated, can you say this person has been transformed by the wisdom of sages and worthies? This person actually has no culture at all. As I told this man the day before yesterday, some people may look well-dressed in suits with polished shoes, their hair slicked back and faces painted in gaudy colors-either exuding a pedantic air or an overbearing official demeanor—yet at every moment and in any place, their minds are heavy with selfish minds and distracting ideas, narrow-mindedness, unpurified greed, anger, jealousy, arrogance, ignorance, and lustful desires. How can such people claim to be cultured? Without a purified mind, people cannot demonstrate the value of their life. Therefore, when you have money, social status and knowledge one day, you should contribute more to the society and serve the society more. Only by making contributions to others can you fulfill yourself. You see, those well-known figures from Hong Kong have donated a great deal of their wealth to the country's cultural development and supported schools. Just think how profound its value and significance is! What a valuable and meaningful life they live! Had they squandered their money on the pursuit of eating, drinking and merry-making, what

would be the value of their lives? They have spent their money in building more schools for the world and society, which shows they are dedicating themselves and benefiting others. Through these acts of kindness, they are perfecting and achieving themselves.

Our so-called purification of the mind and perfection of personality are meant to produce such a survival value and concept of the dedicated life. To build the dedicated life is exactly to make selfless dedications to others, to everyone, to society and to all living beings. Laozi advocated "contributing to all without competing", which means that we should make contributions and make unremitting efforts. However, the contributions and unremitting efforts we make are not for ourselves, but for others, for everyone, for society, for all living beings, and for nature. Everyone establishes such a state of mind, giving and acting for one another. If you act for him, then whom does he act for? When everyone can treat each other as brothers and sisters, and use this as the dedicational outlook on life and values of all mankind, human survival value will be sublimated in this noble pursuit of life, and their level will become higher and higher, thus forming a virtuous circle. Eventually, people will complete the return from the matter state to the energy state, and then from the energy state to the information state.

Simply pursuing material enjoyment can only lower human level and realm. It's necessary for people to maintain some basic material living conditions, but with material living conditions secured, the need for spiritual civilization becomes more important. We need to seek spiritual civilization and form a virtuous cycle, so as to elevate our low-level material enjoyment to the high level of wise understanding. In order to complete the return to the naturalness originally possessed by the self-nature, it is necessary for us to establish the dedicated life. To establish the dedicated life, we need to purify the mind and perfect the personality, which are necessary operations and practices. Without the most basic and fundamental operations, whatever we talk about is empty!

Mr. Chen is a journalist from Legal Daily. As we discussed the day before yesterday, if a person's mind is not purified, no matter how many laws are enacted, criminal acts cannot be curbed. Because the root cause (addressing the fundamental problem of purifying the mind) has not been tackled, people will manifest their selfish minds and distracting ideas in various forms, seeking every means to violate the laws of nature, the laws of society, and the laws of the state. The Fourteen Principles advocated by Lingshan to sweep away mistakes and purify the mind are necessary measures for people to overcome their unpurified minds and unperfected personalities. For instance: if you asked Shakyamuni Buddha to commit embezzlement, would he do it? If you told Laozi to hit or insult others, would he be capable of it? If you required Confucius to be disobedient and unfilial, you would absolutely be disappointed! The reason why ancient sages and worthies established various theories and doctrines was to educate and transform people. The first paragraph of Great Learning states, "The Way of Great Learning is to manifest the bright virtue, love the people, and rest in the supreme goodness." One of the ancients' explanations of "love the people" is "renew the people". Let's start with this explanation first. The word "love" here means "renew the people". It means that the Way of Great Learning is to renew people, refresh their minds and personalities, purify their hearts full of greedy desires, delusional thoughts, selfish minds and distracting ideas so that they can become a new person. Everyone should "rest in the supreme goodness", which means "perfection and fullness". The "goodness" here is not the "good" in the expression of "good and evil", but refers to a perfect situation, indicating that both wisdom and morality are perfect. Of course, with the high morality, goodness is naturally in it. That "manifest the bright virtue" in Great Learning means that everyone should make their bright virtue manifested. In Buddhadharma, this is called revealing the self-nature or the Buddha-nature. To manifest the mind and see the nature is to make the

Buddha-nature manifested. In Laozi's words, it is to cultivate virtue to conform to Dao, to "only follow Dao", and "knowing permanence is called brightness".

As Great Learning states, "In ancient times, those who desired to manifest their bright virtue under heaven must first govern the country well; those who desired to govern the country well must first equalize the family; those who desired to equalize the family must first cultivate the body; those who desired to cultivate the body must first rectify the mind; those who desired to rectify the mind must first sincerize the intention; those who desired to sincerize the intention must first acquire the knowledge. Acquiring the knowledge lies in fighting material desires."

"In ancient times, those who desired to manifest their bright virtue under heaven must first govern the country well." The first part of the sentence means to make everyone in the world get their original nature and Buddha-nature manifested, so as to make human society reach a very noble level and realm. The latter part "must first govern the country well" means that the world consists of various countries. "Those who desired to govern the country well must first equalize the family." Every country is composed of countless families. Every well governed and peaceful country is built upon countless well managed and peaceful families. "Those who desired to equalize the family must first cultivate the body." What does each family consist of? It consists of each family member. When the mind of each family member is purified and the personality is perfected, the family is naturally equalized and well managed. "Those who desired to cultivate the body must first rectify the mind." How can everyone get the body well cultivated? This requires everyone to make their mind well cultivated first. A well cultivated mind makes a well cultivated body! The body is "hardware" and the mind is "software". The "hardware" is commanded by the "software". When a person wants to steal something in the mind, the body naturally performs the task of stealing. When a person wants to study hard today, the body will sit there and study hard. "Those who desired to rectify the mind must first sincerize the intention." How can this mind be rectified? We must first sincerize the intention. This mind refers to our thinking activities. When your intentions and thoughts are not sincere, your thinking activities will certainly be messed up, and you will go astray. So the mind must be made to be very pure, simple and sincere. "Those who desired to sincerize the intention must first acquire the knowledge." How can you sincerize the intention? You must have wisdom understanding, otherwise you cannot make your intention sincere. You may also insist on making the intention sincere for two or three days. But if you want to sincerize the intention all your life, you must understand why a person needs to "sincerize the intention" and how to sincerize the intention. So, how to sincerize the intention? You must "first acquire the knowledge", and this "knowledge" refers to wisdom. To "first acquire the knowledge" means to open up your wisdom, to deepen your understanding, to know the law and to know the truth. If you cannot reach such a high-level understanding, you cannot become sincere, nor can you become honest, pure, simple and plain all your life, because your instinct urges you there all the time. As a result, you cannot "sincerize the intention". "And acquiring the knowledge lies in fighting material desires." Why don't we have this understanding of wisdom? How can we acquire this understanding of wisdom? This is because our instincts have overridden our original nature. Because our greedy desires, delusional thoughts, selfish minds and distracting ideas have concealed and obscured the spiritual light our self-nature inherently possesses, it is necessary for us to "fight material desires". The "fighting" here means to struggle against and eliminate one's material desires. What must we fight? We must fight our material desires and greedy ideas, as well as our selfishness and delusion. "Fighting material desires" refers to defeating our own greedy desires, delusional thoughts, selfish minds and distracting ideas, that is, overcoming the self in producing every mind and moving every

idea. Why? Without overcoming our own greedy desires and selfish ideas, the spiritual light and wisdom of our original nature will be covered forever and cannot be revealed. So the elimination of material desires by purifying the mind and perfecting the personality is a major issue related to the individual mind and body, family, country and human society (the under-heaven). It is indeed the foundation of foundations.

As you can see, those "who desired to manifest their bright virtue under heaven" in Great Learning ultimately put their actions and practices into "fighting material desires and acquiring the knowledge", as well as into purifying the mind and perfecting the personality we advocate. Great Learning also states, "With material desire fought and eliminated, the knowledge is revealed." This famous saying means that after defeating the greedy desires, delusional thoughts, selfish minds and distracting ideas, purifying the mind and perfecting the personality, one's wisdom (the knowledge) will finally be revealed and one's understanding will ultimately be elevated. "With the knowledge revealed, the intention is sincerized." After we understand the operating laws, recognize the attributes of the restrictive laws at different levels, and comprehend our own mind and nature, we will be able to actively and consciously rectify our minds and sincerize our intentions. So, "With the knowledge revealed, the intention is sincerized." "With the intention sincerized, the mind is rectified; with the mind rectified, the body is cultivated; with the body cultivated, the family is equalized; and with the family equalized, the country is well governed; with the country well governed, the under-heaven is pacified." Therefore, it is not a small matter to purify your mind and perfect your personality, but a fundamental issue related to whether your intentions are sincere, whether your mind is rectified, whether your body is well cultivated, whether your families are equalized, whether your country is well governed, and whether your under-heaven is pacified. Therefore, the cultivation of the body, equalization of the family, governance of the country and pacification of the under-heaven exist in the fighting and elimination of material desires, as well as in the theme of purifying the mind and perfecting the personality we advocate. So the theme we are discussing today is very big! The responsibility is significant, the matter is of great importance, and the significance is far-reaching. This year, the theme of this Jiaolong Culture Symposium is "purify the mind and perfect the personality".

That is my first question. Next, I will talk about how to perfect the personality. I explained this problem the year before last when I gave lectures in Xinjiang. In Jiaolong Culture, there is a saying, "Overcome the self in producing every mind and moving every idea." When we produce thoughts and move ideas, we must consider: "Are my words, actions and thoughts harmful or beneficial to others, everyone, society, all beings and nature? Are my words, actions and thoughts for my own interest or for the interest of others, everyone and society?" Everyone still has this bit of wisdom, this bit of understanding, and this bit of ability. With this understanding, you need to first consider whether your ideas and ways of doing things are correct or not, and whether your words, actions and thoughts are for others or for yourself. You do have this discriminative ability. If you judge them, you can easily realize that your words, actions and thoughts are all for your personal benefit. At this moment, you need to immediately realize, "Oh! These are all my greedy desires, delusional thoughts, selfish minds and distracting ideas! I must defeat them." The process of overcoming these negative things is precisely the process of your fighting and eliminating material desires, which is the process of purifying the mind and perfecting the personality. So, we often say that a mere thought can make a big difference. There is a Buddhist saying that goes, "The ten Dharma realms are created by the mind". The ten different levels and states are precisely the Ten Dharma realms, and these ten grades reside within every thought of your mind. When you have different minds and ideas, you will correspond to different

levels. For example, if you have a thought of knowing contentment leading to eternal happiness, your level will have reached the realm of Tushita Heaven. If every idea you have is a sense of contentment, then you must be corresponding to Tushita Heaven. If this thought of yours turns to discontent and your greedy heart grows heavy, then your desires and delusions will intensify, and your realm will instantly plummet. If the thoughts of stinginess and greed persist every day, you will fall into the realm of hungry ghosts. If you have a thought to sacrifice yourself to save others or serve the people heart and soul, you will ascend to the state of Bodhisattvas. By analogy, the rest Dharma realms exist in accordance with the corresponding thoughts and ideas in your mind. So, the ten Dharma realms are all in one thought. We should overcome the self in producing every mind and moving every idea.

You see, to purify people's minds, the sages—including the Buddha—taught many methods, one of which is chanting the Buddha's name. Why do people need to chant Amitabha? What does Amitabha mean? Amitabha, also called Amitayus, means having no quantities and no poles. Shakyamuni Buddha asked us to purify the mind, perfect the personality, overcome the narrow limitation of our selfishness and shortsightedness, expand our mind breadth and horizon, and achieve a boundless and measureless state of nonpolarity, so that our mentality will become clear and equal, and we will have a mind that pervades the Dharma Realm. With such a broad and vast mind, we will definitely become public-spirited, selfless, desireless, non-doing, natural, clear and pure at its source, and will possess the mindset of great unconditional kindness and same-body compassion. With such a noble mentality, we will no longer have distinctions between ourselves and others as well as between the inside and the outside, nor will we have selfish minds, distracting ideas, greedy desires and delusional thoughts. Therefore, chanting Buddha is a process of purifying the mind and perfecting the personality. Chanting Buddha is the specific operation of transforming the evil mind into the kind mind, changing the selfish mind into the public mind, and turning the human mind into the Buddha mind. Let us take Amitabha who has immeasurable wisdom and infinite compassion as our role model. When seeing Amitabha, we should emulate him by contemplating him in the mind, chanting him with the mouth, and practicing the Dharma with the body. This accomplishes the ultimate goal of the mind being the Buddha and the Buddha being the mind.

The ancients said, "One thought can destroy a thousand years' suffering; one thought can create 10 thousand years' karma." This saying shows that good and evil exist in one thought. A thought can be killing or plundering, a thought can also be doing evil or committing crimes, a thought can also be doing good deeds or accumulating virtues, and a thought can also be sacrificing oneself to save others. Some people went with me to Mount Hua this year. In the 1980s, someone fell off a cliff on Mount Hua. At that time, a college student in Shaanxi named Zhang Hua sacrificed himself to save that person, and that was just a thought! Had his thought been selfish and for the ego, saying, "What if I would fall to death?", Zhang Hua wouldn't have gone to save that person. However, Zhang Hua's thought was to sacrifice himself to save others. Both are but a single thought, yet you see how tremendous the difference is—good and evil stand clearly revealed, splitting into two separate paths. Thus, how to purify the mind and perfect the personality is of utmost importance! There are a great many specific methods, but the key is to overcome the self when we produce every mind and move every idea.

A person with a purified mind can overcome the self. Such a person must be a "great husband" mentioned by Menzi. The criterion of a great husband is as follows: "Wealth and honor cannot make him licentious, poverty and humbleness cannot make him change his integrity, and power and might cannot make him surrender." A great husband is not a man of reckless bravery, but a great man with extraordinary wisdom and personality. It is because of

their great wisdom that they have a deep understanding and can reach the sage realm where they do not produce any thought or move any idea but keep their mind unmoved and undisturbed when they see any realm. People with great wisdom definitely have concentration and conversely, it is with concentration that their wisdom is revealed. Only when people have great wisdom can they not be affected by the objective environment. Buddhists call them people with six purified roots who can turn things around at ease, and Daoists call them people with a pure mind and little desire who can follow Dao only.

"Not displaying the desirables can keep people's minds from becoming stirred." This is Laozi's famous saying. This is about some people whose minds are not disturbed when they see nothing that stimulates their desire, but whose minds are stirred when seeing "desirables", i.e. desire-stimulating things. If a piece of gold is not placed there, their mentality will remain calm and undisturbed; if there is no piece of meat in that place, their mouths will not be greedy. However, when gold and flesh are set before them, those who are not true men of character will let their hearts cling to them, unable to govern themselves. Their minds then become chaotic, with delusional thoughts swirling wildly; consequently, various forms of contention, greed, robbery and plunder will inevitably follow. This is inevitable. However, as people who purify the mind and perfect the personality, it is impossible for us to separate ourselves from the world and live in isolation. In today's world, it is impossible for us not to see those desirable things; we cannot avoid them. Therefore, what we can do is work hard on the preventive measure that "when seeing what is desirable, we keep our mind from becoming stirred", which requires us to purify the mind and perfect the personality, so as to achieve the realm where we can remain undisturbed when seeing desire-stimulating things. How can we keep our mind from becoming stirred when seeing the desire-stimulating things? Only when we know the original states and attributes of things as well as the existing laws and rules can we remain unmoved when faced with any external circumstances. For example, when people can really penetratingly understand that "All appearances are empty and false. If one sees all appearances as non-appearance, then one sees the Tathāgata", they will definitely remain undisturbed, or when they have a firm belief in the law of cause and effect, they will also remain undisturbed. Now, even if you see a piece of gold placed there, you will say, "It's not mine. I won't take it!" When you see something that stimulates your desire but you can maintain inner peace without confusion, you will have achieved a high realm which is called not producing thoughts but remaining undisturbed and unmoved when facing any situation.

There is a story circulating among Chinese people, which can also be considered as a myth. It tells the story of Zhang Tianshi's cultivation. When Zhang Tianshi was about to complete his cultivation of Dao, he must be tested by the Supreme Lao Jun. The so-called successful cultivation of Dao means that his mind is thoroughly purified and the personality is highly perfected. In order to test whether Zhang Tianshi succeeded in his cultivation, the Supreme Lao Jun asked him to dig a piece of wasteland. There, Zhang Tianshi unexpectedly unearthed a piece of gold. This was exactly the exam, and it all depended on how Zhang Tianshi handled this piece of gold. If Zhang Tianshi thought to himself, "This piece of gold is so big (gesturing with his hand). Even if several generations of my family used this gold for food, clothing and daily necessities, we would never run out of it. Why should I still be an ascetic here?" But Zhang Tianshi did not think so. Zhang Tianshi remained calm and undisturbed when seeing "desirables", so he buried the piece of gold on the spot. The Supreme Lao Jun believed that this test was not enough, because Zhang Tianshi had just passed the wealth pass. In ancient times, every Dao cultivator must face four passes of alcohol, lust, money and anger, which are actually four tests for everyone. In fact, these four passes indicate whether your mind has been purified and your personality has been perfected.

Having passed the test of wealth, he faced another test. Again in a desolate wilderness, just like the heavy rain last night, Zhang Tianshi was alone in a thatched hut when suddenly someone knocked urgently on the door—it turned out to be a young and beautiful girl. In the past, the ancients must abide by the rule that direct contact between men and women is not allowed when delivering and receiving things, so Zhang Tianshi said, "I am a Dao cultivator, and I will not let you in." The girl said, "Now that you are a Dao cultivator, why don't you have any sympathy?! I'm almost freezing to death outside now. Don't you care? Is this what a cultivator should do?" Zhang Tianshi thought it was wrong not to let her in, so he let her in. After coming in, this girl deliberately flirted with him. In fact, this girl had been transformed by the Supreme Lao Jun to test him! The girl then said, "No one knows what you have done here in the wilderness of the mountains." Zhang Tianshi said, "I kindly let you in, but you are so rude, so hurry up and get out!" The girl refused to go out, so he had to go out. Zhang Tianshi latched the door from the outside, and stood outside all night. After dawn, he opened the door and said, "You can leave now!" When he went in, he saw that there was nothing, but the Supreme Lao Jun came in through the door and said, "You have passed the test now. You have really succeeded in your cultivation!" What is the success? It is exactly that the mind has been purified and the personality has been perfected. From this mythological story, we can learn how to overcome the self and purify the mind. The ancients set many glorious examples in this regard, and we should learn from them and inherit the noble civilization created by ancient sages for us.

In daily life we should do as Laozi taught, "The sages hold the left side of the deed but do not demand payment from others". What does it mean? It means that we shouldn't take from others. If we cannot give to others now, we must not take from others. This requirement is not too high, and it should be achievable. Whether you make dedication or not is another matter. To not demand or take from others is precisely what Laozi described as: "holding the left side of the deed but never pressing for payment". Not seeking gain is merely a low standard. Only when we go further to devote ourselves can we speak of perfecting our character. The word "take" here does not refer to your labor income, as your labor income is legitimate. The word "take" I refer to is an act of improper, unethical taking, one that neither accords with principles nor conforms to natural attributes. "Holding the left side of the deed but never pressing for payment" mentioned by Laozi means not taking things away from others. What we need to do first is not take things away from others. Next, we need to "act without competing". To "act without competing" means to make more dedications to others and society, and this is another level. Once we reach this level, the next step is to wholeheartedly serve all living beings. Are there still higher levels next? Yes, there are higher levels than the three ones, which contain very profound philosophies. I won't talk about them now. It's too early and not very meaningful to talk about them now.

Our mind needs to be purified step by step, and our personality also needs to be perfected step by step. How can we purify the mind and perfect the personality in a down-to-earth manner, with concrete and visible actions? How can we view the purification of the mind and the perfection of personality from such a basis point of our daily life and interpersonal relationships? Here I will give you a few quotes from Master Hongyi, who was a modern person, not an ancient one. Let's see how strictly he disciplined himself and how he regarded this practice and cultivation. This is the first quote: "Those who do not see their own shortcomings are stupid!" That is to say, if people fail to see their own faults, they are fatuous people. "Those who see their shortcomings but don't want to correct them are the stupidest people." Those who see their own shortcomings, acknowledge their weaknesses, inadequacies and errors, yet not only fail to correct them but instead go to great lengths to defend and gloss over them, are fools among fools—the very epitome of folly. These two

sayings have great guiding significance for people's lives. That is to say, when people see and become aware of their shortcomings, they need to correct them quickly, rather than conceal them.

"Those who do not see the strengths of others are evil." If we cannot see the positive aspects of other people, it shows we really have an evil mind. "It's the evil of evils for people to hide others' strengths when they see them." If we see the strengths of others, deliberately hide them from others, and prevent them from being known to others, that is the square of evil people with an evil heart, and doing so is also the most despicable behavior. From the perspective of purifying the mind and perfecting the personality, we should first recognize and acknowledge our faults and shortcomings. Besides, as cultivators, we should be good at discovering the positive aspects of others. This is not only a basic requirement that every cultivator must possess but also a specific operation for us to purify the mind and perfect the personality.

"Xiaoren blame heaven and others for their own mistakes." In Confucianism, people are divided into two types, Junzi and xiaoren (small people). Junzi are those who can purify their minds and perfect their personalities, whereas small people are those who cannot. When small people make mistakes they blame everyone and everything but not themselves. Even if these people make mistakes themselves, they will find objective reasons, saying that their mistakes are caused by others' mistakes. They often blame the heavens and others, but never look for their own mistakes. This is a specific sign of their imperfect personality. However, "Junzi regard the faults of others as their own faults". Junzi often warn themselves when they see others making mistakes, and even believe that it is caused by their own imperfections. Junzi use the mistakes of others as their mirror and reflect on themselves, which is what we call the purification of the mind and the perfection of the personality. Therefore, Junzi always blame themselves and do not demand too much from others, while small people often forgive themselves and demand too much from others. We all blame the heavens and others for our mistakes, and talk about the faults of others. According to Vinaya Master Hongyi, people like us are small persons; in our own terms, we are those with unpurified minds and unperfected personalities. So, in order to deal with the habit of only focusing on our own strengths but constantly picking on the shortcomings of others, we must ensure that we only talk about our own mistakes and not talk about the mistakes of others.

Vinaya Master Hongyi said, "Illnesses of the body are easy to treat but illnesses of the mind are hard to cure." For example, if you have a sore on your head, gouge it out and you're cured! However, what if you have a sore on your mind or soul? The sore on the mind or soul cannot be seen or touched, so where can you have surgery to remove them? But these "illnesses" should be cured as early as possible, otherwise these mental illnesses will cause endless troubles. Purifying the mind and perfecting the personality are effective treatment plans for treating the illnesses in the mind. In actual fact, the purification of the mind and the perfection of the personality advocated by Lingshan are like surgery to remove the poisonous sores on our minds and souls. Our symposium is to propose and promote the operation of purifying the mind and perfecting the personality to the world. It is precisely because mental illnesses are hard to cure that it causes difficulties for us. On the other hand, it is precisely because mental illnesses are difficult to cure that we need to purify the mind and perfect the personality so as to remove them. Vinaya Master Hongyi also said, "Overcoming the self starts with the mind." What does it mean? Overcoming the self means defeating oneself; that is, removing the greedy desires, delusional thoughts, selfish minds and distracting ideas which are the most difficult to eliminate. This operation is to start with treating illnesses of the mind which are the most difficult to cure. For instance, if your most intractable illness of the mind is being greedy for riches, you need to consciously give and

donate money; if your most intractable illness is laziness, you need to consciously practice diligence. In Buddhadharma, giving, upholding precepts, patience under insult, diligence, meditation and wisdom are called the six perfections, which are used to treat and cure various illnesses of the mind.

What is the biggest obstacle in the purification of the mind and the perfection of the personality? We all have our respective obstacles. As we often say, there are four passes, that is, alcohol, lust, wealth and anger, which are four major obstacles. Everyone has them. You can examine yourself. Are you greedy for money or lust? Are you greedy for alcohol or wealth? What are your major obstacles among money, sex, fame, food, sleep, killing, theft, lust, false speech and alcohol? Among these vices, greed, anger, stupidity, arrogance and doubt are the most difficult to overcome, but each cultivator must overcome and defeat them. "If you cannot break through the pass of profit, you will get panicked by your gains or losses." What does that mean? Profit means being greedy for wealth and seeking benefits. If you cannot overcome the barriers brought by wealth and profit but be greedy for them, you will inevitably get panicked by gains and losses. When gaining profits, you are happy, and when losing benefits, you will be inevitably painful. If you break through this pass of profit, you won't be shocked by the gains and losses. "If you cannot break through the pass of fame, you will be troubled by slander and praise." When people seek fame and reputation but cannot achieve them, they will feel pain. If they successfully pursue fame and reputation, such as being listed in the gold list, they will be delighted. When praised by others, they feel happy; when slandered, they feel unhappy. This indicates that their minds have not been purified and are still being swayed by fame and fortune. Vinaya Master Hongyi went on with his advice. "Unearned gains are what people under heaven contend for. If I get them, I also earn people's resentments. If I let go of them, people's resentments will disappear. Therefore, if you can give up unearned gains all your life, you'll really get unearned gains all your life. This is what I have gained in the past few decades." He said that was the experience of his life for decades, for people throughout the world are vying for unearned gains. Why are people all over the world engaged in contention, greed, robbery and plunder? They just desire to take advantage! It is because everyone wants to take advantage that people fight against each other, countries fight against each other, and people fight against nature. If you take advantage of something that everyone wants to take advantage of, you will become the target of everyone's complaints, anger and rage. If you never take advantage of others throughout your life and voluntarily suffer losses, then you are practicing the spirit of dedication we advocate at Lingshan. Anyone who practices dedication can never suffer a loss! If you can truly practice dedication all your life, you will ultimately get the greatest advantage. This is his lifelong experience and insights. Actually, Laozi had already shared this experience, saying, "Sages never accumulate. The more they do for others, the more they have; the more they give to others, the more affluent they become." Therefore, we should rush to do things not profitable and be willing to do things causing losses.

What are sages? In terms of today's topic, sages are people who have a purified mind and perfected personality. "Sages never accumulate", which means sages never take advantage and never accumulate wealth. "The more they do for others, the more they have." It means that sages do their best to make dedications and contributions to others. So what do sages have? What sages have is wisdom and morality. The more one gives and dedicates, the higher one's level and realm will be, and the more perfect one's wisdom and virtue will become. Isn't it that they become more and more affluent? "The more they give to others, the more affluent they become." It means that the more they give to others, the more they get for themselves. In addition to tangible possessions, what is more important for sages is to purify their mind and sublimate their realm. So everyone can see that some sages from

ancient and modern times, both in China and abroad, have been trying their best to establish various theories and doctrines on how to purify the mind and perfect the personality for humanity, with the aim of enabling humans to understand the laws in them and to consciously operate and practice them. These sages have gained eternal fame and been revered by countless generations, which truly shows that "it is because of their selflessness that their selfishness is realized".

Only when one is able to act consciously will one's purification of the mind and perfection of personality be meaningful operations and practices. If these operations and practices are carried out under forced pressure, they are meaningless and become a passive form of "service", or, to put it more harshly, labor reform, which is not good. Therefore, not only do we need to operate consciously and conquer the ego consciously, but we also need to perfect ourselves by educating and transforming others.

After learning Jiaolong Culture at Lingshan, all of you should go out to be radiating nodes, disseminate Jiaolong Culture and Jiaolong Spirit in a proper way, contribute to human society and benefit yourselves. In other words, this is to serve others as well as yourselves, to benefit others as well as yourselves. The focal topic of this symposium is to purify the mind and perfect the personality, which is interconnected to the theory of "Cultivate the body with Dao and Cultivate Dao with humaneness", as was taught by some ancient sages. How do we cultivate ourselves? Our cultivation should be based on the attributes, states, and standards of Dao. What are the attributes of Dao? They are selflessness, desirelessness, non-doing and naturalness. Therefore, when we purify the mind and perfect the personality, the standard of Dao should serve as the ultimate standard for measuring the purification of the mind and perfection of the personality. To what extent is a person's mind purified? To what extent is a person's personality perfected? It depends on how well a person's selflessness, desirelessness, non-doing and naturalness are reflected. "Cultivate Dao with humaneness", which means that the cultivation of Dao must be implemented through the manifestation of a humane and loving heart. "The humane love people!" The Dao cultivators should achieve a state of humaneness, love, kindness and goodness. Have you reached it yet? Love your loved ones and extend this love to others and everyone. When you love others and love everyone, you are a humane and kind person. Let us reflect: what kind of person can attain such a state of charitable awareness that enables them to love others and care for all? Only those who have a purified mind and perfected personality can have humaneness and love for others and show kindness and compassion towards all beings. Please think about yourself. Are you humane and loving? Are you kind and compassionate? And then take a look at the entire human race: Are they humane and loving or not? Therefore, the concept of "Cultivate the body with Dao and Cultivate Dao with humaneness" must ultimately be implemented through the realm of "The humane ones love other people" and "putting oneself in the place of others". In other words, you should not only extend your humaneness and love to others, but also to all beings and all things. Only by doing so can you be a perfected person who has great humaneness, great kindness and great compassion. Without purifying the mind and perfecting the personality, how can you develop a humane, loving, kind and compassionate heart? Only those who are kind and love others can establish the life of dedication.

When you make dedications to others, your motivation should be based on loving others and not having any intentions. If I want to offer my dedication to you, but the purpose of my dedication is to try to take something from you, then it is not a dedication, but a cunning or conspiracy. Dedication must be based on the mindset of humaneness and love as well as the idea of kindness and compassion. Let's think about the love parents have for their children. Do they have this kind of love for other people's children? The love of parents for

their children is a kind of love from the heart. So, for their own children, parents would rather give up everything, and they can even give their own flesh to their children. Why? Because they love their children! If we can cultivate virtue with humaneness, purify our mind, and love others as we love our own children, "Be filial to our elders as well as the elders of others; love our children as well as the children of others", we will get our mind purified and our personality perfected.

Can we have a loving and caring heart? Can we become a humane person who can extend our kindness and compassion to others? Can one be a person with benevolent demeanor and compassionate heart? All these exist in our practice to purify the mind and perfect the personality. Through this symposium, we hope to enable everyone to understand from this perspective the profound significance of purifying the mind and perfecting the personality, and then to put into practice the cultivation of a pure mind and noble character. As these practices take effect step by step and are realized one by one through personal experience, they will ultimately benefit oneself, benefit others, benefit all people, benefit society, benefit all beings, and benefit the whole of nature. If we can promote the theory and practice of purifying the mind and perfecting the personality, we will ultimately create a new civilization for humanity. That's all for tonight.

The Life of Dedication; Cultivate the Mind and Nourish the Nature

How can this mind ground be cultivated well? This topic is very large. Large as it is, we have to catch one major thing. The ancients said people should cultivate their mind and foster their nature, so the mind needs cultivating and the nature needs fostering. How do we cultivate the mind and foster the nature? Where does this mind of ours come from? The Buddha said, "The mind is originally unproduced, yet arises due to external realms." How does our mind arise? Always with the changes in the external environment, our mind will give rise to changes in various mental activities. The ancient sages have conducted a thorough study on how this mind is produced. Due to time constraints and differences in the level of the audience's understanding, we need to grasp one point: Since there was no mind originally, the mind we have is produced due to the environment. For example, if it is not windy or rainy outside, and no one insults or criticizes us, our mind will be calm. However, once someone suddenly scolds us or says something we don't like, you see, all kinds of thoughts and ideas, that is, various minds, are produced in the mind at this time. Suppose someone curses you, "You old cur!", and your false mind will immediately arise, "Why are you cursing me?" At this point, it is not you but your false mind that is making the decision. The ancients called the mind born from the realm the false mind. This false mind, which is not true and changes with the external realm, is constantly changing. How can we know it is false? Look at the above-mentioned example again. If that person curses, "You old cur!", you will become angry and furious immediately. If that person suddenly said, "Oh, I'm awfully sorry! I mistook you for someone else. I apologize for my offense and offer you 500 yuan as compensation," you would immediately feel happy. As is known to us all, we will

feel happy when praised and feel angry when criticized. However, even though the example is so simple, we have never known how this mind arises.

Sages and worthies have long known that "The mind is originally unproduced, yet arises due to external realms". That is to say, people have thoughts in their minds because of the external world. Suppose you smile at an Englishman who does not understand Chinese and say, "You old cur!" The Englishman will ask you what "You old cur!" means, and you explain to him that "You old cur!" is asking whether he eats sweet potatoes. After hearing your explanation, he will certainly not get angry. However, if you do this to any Chinese, you are bound to cause trouble or even fight. From this, we should know that as we differentiate between things, we will develop a kind of false mind. Since you have a false mind, you must have a true mind. So, they have to ask, "What is called the false mind? What is called the true mind?" As I said just now, that Englishman just couldn't understand what we meant by saying "You old cur!". Although he couldn't understand the meaning of the words, he could still hear the voice we were saying in his ears, and he knew we were communicating with him. As for the content of the communication, he didn't know. When you communicate with others without analyzing the content of the words you hear, but you can still know you are communicating with others, and you can also hear the voice of their speech, at this time, the mind you are using is the true mind. The true mind never makes any distinction. You see, this true mind never distinguishes. When using this true mind, you will be able to go beyond what is being said. At this point, you will know that your true mind never changes, and that your true mind exists forever, but it is different from our false mind. There is only a little bit difference between them. Where is the difference between the true mind and the false mind? The difference lies in the fact that the false mind is the one that immediately makes discriminations when our mind comes into contact with external things, while the true mind never makes any discriminations. So, where is their similarity? Their similarity lies in their functions, namely, their uses. When the words uttered just now entered the ears which can hear words and were passed on to the mind root which is known as "brains" or the sixth consciousness. The true mind has no consciousness and makes no discrimination, while the false mind is constantly making discriminations. It is the false mind that has been analyzing whether this sentence is a curse or a praise. Be careful! This seems very simple but has a deep principle.

Once we enter into the false mind and constantly discriminate between things, when external things are transmitted to our six roots (the six senses), our false mind will immediately discriminate between them: This is good, and that is bad; this is right, and that is wrong. The true mind we have is not so. The true mind is like a mirror that reflects all things. A mirror can reflect men, women and everything and display them as images, but it never discriminates between mirror images. It is the same as the true mind, which can see everything but makes no discrimination. So you see, no matter what the mirror sees, the mirror is neither happy nor angry. Whether you scold it or praise it, the mirror can treat you equally. Our eyes are also mirrors. These "mirrors" can see everything outside, but the instant they see things, our mind will make discriminations. For example, this person is beautiful, and that one is ugly. We immediately give rise to all kinds of false minds.

Simple as this example is, it has the whole theory of cultivating the mind and fostering nature deeply expressed. The ancient sages and worthies studied these things very deeply. The operation of cultivating the mind and fostering nature is very simple, that is, you must not have a discriminating mind! When you do not distinguish between things, you will go beyond all things, and you will be called a sage in Confucianism, an immortal in Daoism, and the one who has certified the fourth fruition in Buddhism. Once this mind does not discriminate, as the Buddha said, "The sixth consciousness dies and the seventh

consciousness ceases to be. Thus, the task of turning consciousness into wisdom will be completed." Look, it's such a simple thing, very simple! Why do sages divide people into mortals and sages? What is the difference between mortals and sages? The difference lies in the fact that sages use the true mind, while ordinary people (mortals) use the false mind. We are all ordinary people. Since we are ordinary people, where does our ordinariness show itself? It is shown in the fact that all of us, as ordinary people, are using the false mind to live. We have been using the false mind to live our entire lives until death, never using the true mind. So we've been talking all morning about how to cultivate this mind well. How can this mind be well cultivated? Speaking from the appearance of this matter, we should theoretically realize this truth that we have been using the mind in a completely wrong way. However, in terms of practice, how should we cultivate this mind and foster this nature? The true mind is eternally existent; the true nature is originally thus. The true mind and true nature, which is originally so, exists forever and never changes. What is this thing that is constantly changing? It is exactly our false mind. Now, listen to the noise of the tractor. You can hear it, because we have the true mind. It is because we use the true mind that we can hear the noise of the tractor. We need to know that this true mind and true nature we have eternally exists. Just because of that, we can hear dogs barking, wolves howling and people shouting outside. No matter what sound we can hear, it is exactly our true mind. However, once we make discriminations, we are using our false mind. The crow's call is not as good as the magpie's call. It's really unlucky to hear the crow's cry today. What if one hears the call of magpies? One will feel happy and joyful, "I have heard the call of the magpie!" Originally, there is no such thing as feeling happy or feeling unhappy. These differences produced by the false mind are the ups and downs in the mind caused by changes in the outside world. If a person is able to stay still in the mind, no matter how violently the outside world changes, this person is using the true mind, and this person is cultivating the mind and fostering the nature!

Next, I will tell a true story about cultivating the mind and fostering the nature. Though an ordinary countryside woman, she has been cultivating her mind and fostering her nature, living with the true mind and true nature. While dealing with others, she always uses her true mind, and never turns on the "switch" of her false mind. She is an ordinary woman from Taiwan, and many people may have heard of her. I don't know her real name but only know she is called Happy Bodhisattva. Her good deeds have moved lots of people because she uses the true mind to everyone. What sets her apart from us ordinary people is that she lives with the true mind instead of the false mind. This woman is really great! Let's first master this theory, and then see what she has truly gained from it? We ordinary people are always using the false mind. What have we brought to us with our false minds? What our false minds have brought us are pain and affliction! Happy Bodhisattva is always using the true mind. The true mind brings her happiness, so she has a happy mind! As is known to all, in Buddhist sutras, there is a Buddha called Happy Light Buddha. Whose name is Happy Light Buddha? Happy Light Buddha is precisely another title of Amitabha Buddha. Amitabha Buddha has twelve titles, of which one is Happy Light Buddha.

Through the explanation just now, we now know that when people are using the true mind, they will have a happy heart, and they themselves are a Happy Light Buddha or Happy Bodhisattva. When they are using the false mind, they will "enjoy" their pains and afflictions, which will bring them endless and unbreakable shackles and constraints. In the morning, we talked about a lot of examples of cultivating the mind and fostering the nature, so in the afternoon we are able to understand the difference between using the true mind and using the false mind. Then by analyzing some examples, we will know that using the true mind, we will bring ourselves endless merits and benefits, while using the false mind, we

will bring ourselves endless pains and afflictions. We all need to mentally prepare for it first. Do you want endless pains and afflictions, or do you want infinite wisdom and liberation? It goes without saying that people will choose the latter. With the former, you'll use the false mind; with the latter, you'll use the true mind. What's the difference between the two minds? The false mind constantly makes discriminations while the true mind never makes any discrimination.

Well, let's look at the following examples. The Buddha required the Buddhist disciples to possess kindness, compassion, joy and giving. If we can use our true mind, each of us will directly demonstrate our kindness, compassion, joy and giving; If we use our false mind, each of us will immediately show resentment, complaints, pains and torments. This Happy Bodhisattva of Taiwan is the best example. I don't know her real name, but I read a report about her good deeds ten years ago, which were really moving and really touching. There are many online stories and reports about Happy Bodhisattva and her deeds nowadays. There are also CDs and tapes about her good deeds and acts of kindness. This Happy Bodhisattva is a peasant woman who didn't have the opportunity to go to primary school until she was 46 years old. She is very small, only about 1.5 meters tall, but she has always been doing heavy physical labor. Standing at just 1.5 meters tall, this small-statured woman has achieved deeds that are truly earth-shattering. There is no one who does not admire her, which is why she is revered as a genuine example in purifying the mind and fostering the nature.

Others praised Happy Bodhisattva before her husband, saying "Your wife is really good at growing vegetables!" Her husband said, "Yes, she really is. The vegetables she grows grow fast and well. But she is only responsible for growing vegetables, and never cares about harvesting them. She often says she only grows but never harvests them." Why does she only plant vegetables but never harvest them? The reason is that when vegetables are ripe, she goes door-to-door calling out, "Ah Nan, Ah Nü! The peppers in our garden are ripe, the eggplants are ready, the beans are plump, and the corn is sweet—come pick them and eat your fill!" Whoever is in her garden to collect vegetables will make her happy. Upon hearing this, some people from outside would sneak into her field to pick the crops. When seeing others gathering vegetables in her gardens, Happy Bodhisattva will hide herself until they leave. She does so because she doesn't want those gatherers to feel embarrassed. She feels pleased at anyone who gathers and eats her vegetables. She always says, "If you are happy, I will be happy." Her catchword is "If you are happy, I will be happy". It is unconditional for her to make others happy. Think about it: What kind of realm is this? This is precisely the manifestation of the same-body and one-appearance true mind, as well as the natural outflowing of the original nature of kindness, compassion, joy and giving.

What a noble realm this is! "If you are happy, I will be happy." As a result, many people came to her vegetable field to pick vegetables and left without saying hello. Someone told her, "The vegetables in your vegetable field have been picked and taken away!" She said it was all right, and just asked them if they were joyful when picking crops. As long as they were joyful, she would be joyful too. Once, when her husband was working in the field, a group of people arrived by van. Many of them got off the van and went straight into the field to pick things. Her husband was busy working there, yet those people started picking without even asking for permission. To put it bluntly, their behavior was no different from robbery. Seeing this scene, Happy Bodhisattva's husband thought to himself that these people did not even bother to ask him first. Nevertheless, he still chose not to stop them from picking. You see, if there is such a good wife as Happy Bodhisattva, there must be such a good husband. It's not too much for you to say that those people were robbing their vegetable field of vegetables, but Happy Bodhisattva's husband remained silent. When those people finished picking vegetables and were about to leave, they asked him, "What is your

relationship with Happy Bodhisattva?" Her husband thought to himself, "Should I say that I am Happy Bodhisattva's husband, these people would feel embarrassed and ashamed." So he said, "I am a hired worker of Happy Bodhisattva." They asked, "How long have you been employed?" Happy Bodhisattva's husband replied, "Over thirty years." Why? He did so because he had been influenced by Happy Bodhisattva. He also felt happy as long as others felt happy. Now what if you were Happy Bodhisattva's husband? What's your mentality? Maybe you would say it is bad manners not to ask for permission. However, if her husband had said so, those people would have felt unhappy then. "If they are unhappy, I am unhappy; if they are happy, I am happy." So he let them feel happy without knowing his real identity. Greatness is shown in the ordinary, and majesty is revealed in the common. Although just an ordinary couple, they shine with a brilliance rivaling the sun and moon. How can this not be touching?!

Some people may say what if all the vegetables in the field are picked? "Heaven never fails those who are kind-hearted." Heaven will never make you poor because you donate wealth, nor will it make you destitute because you do charity. Her family members are really incredibly kind and compassionate! Happy Bodhisattva has two sentences, which are her theoretical basis. The entire theoretical basis of Happy Bodhisattva is "Full happiness is really simple". What is "full happiness"? "Full happiness" means that when others are happy, I am happy as well. In this way, everyone is happy. This is called "full happiness", which means that happiness has become full! Just like the moon on the fifteenth day of every lunar month, it is full and perfect. Merely experiencing half of happiness is not full happiness but half happiness. For example, if he is happy but you are not happy, or if you are happy but he is not happy, this is called half happiness. When you let others pick and eat the vegetables you grow, they will be happy, and you will be happy too. Isn't this full happiness! This is perfect. When happiness becomes full, it is called full happiness. Look! Her theory is very simple, isn't it? "Full happiness is really simple." There is no need for any other grand principles. As long as others are happy, she is happy.

Once, the local government needed to occupy some villagers' land to build a road. The land there was all privately owned, but the villagers argued fiercely over the land. All of them hoped that the government would occupy less of their land rather than more. However, Happy Bodhisattva was different from others, and she said, "I am so happy that the government can build this road, because I am really blessed! It is the embodiment of my blessing that the government can expropriate my land to build this road! I am so happy! Please build this road strictly to the specified requirements—the wider, the better. If you need my land according to your requirements to build the road, you can occupy it as much as possible! As long as everyone can drive on the road safely and smoothly, I will be very happy, for that is the happiest thing for me. When everyone drives safely and smoothly on the road, everyone is happy, and I am also happy." This is called full happiness! So, her sincere heart is not artificial or intentionally made, but does flow forth from her heart. It comes from the depths of her heart naturally. Without thinking, Happy Bodhisattva fused all the wonderful principles of the Three Treasuries and the Twelve Divisions of the Buddhadharma into these famous words, "Full happiness is really simple". If you are happy, I will be happy. This is the embodiment of equality and non-duality, and also the manifestation of the wonderfully bright true mind. She said she could do nothing but be happy! Only being happy is the great freedom of liberation and the embodiment of the ultimate one appearance. How great Happy Bodhisattva is! Others are engaged in fighting and reckoning, arguing, pursuing and coveting something for themselves, but Happy Bodhisattva does not know how to do that. Happy Bodhisattva does not have that inferior realm at all, so she says that she can do nothing but feel happy. The Buddha's eternal silence

and extinction light has four manifestations, that is, permanence, joy, self and purity. Only being happy covers all the contents of permanence, joy, self and purity.

Once, after the local government had measured the land of each household, they were to set a boundary for each household's land. Unexpectedly, some land of Happy Bodhisattva had been occupied by a bully for many years. Not only did the bully not return the land, but he also prevented the government staff from measuring the land and said it was his land. The staff checked the official land records and found that the land clearly belonged to Happy Bodhisattva, but the man said unreasonably: "I won't let you measure this land. It's mine." Everyone present was angry and said that the bully was rude. The bully said, "I'm just rude! I will fight with anyone who dares to measure my land. You can go to court and sue me." When the bully was arguing, the husband of Happy Bodhisattva said, "This land belongs to us. You've been occupying it for years, and we haven't even complained. The government's records all state that this land belongs to us." The bully said, "I don't care! Even if that land belongs to you, I won't return it." Happy Bodhisattva heard this and quickly ran to tell everyone not to argue. Then she asked the bully, "Uncle, if you return our land to us, will you be happy?" The bully replied, "I am certainly not happy." "Oh, even if you are not happy, don't stop the staff from measuring the land. After the land is measured, I will allow you to continue using the land. Are you happy with that?" The bully said, "Of course I am happy!" Happy Bodhisattva said, "That's settled. As long as you're happy, I will be happy. Let them measure that piece of land, and after measuring it, you can still use that piece of land. If you are happy, I will be happy." Her husband was still angry there, and she ran over and stroked him, saying, "Sir! If you see him happy, we will be happy. Don't be angry. If he feels happy when using our land, we will be happy." After her persuasion, her angry husband was no longer angry, and even the surveyors were deeply moved, saying that they didn't expect there to be such magnanimous people in this world! Happy Bodhisattva said to everyone, "The matter has been settled now. As long as everyone is happy, that's good! Don't argue. I'm going home." As soon as she was about to leave, the person who occupied her land called her, and Happy Bodhisattva asked, "What else do you want me to do?" The bully said, "Oh, I'll give you this land back." He was also moved, because his conscience was aroused. The spirit of Happy Bodhisattva moved him. He said, "I won't occupy your land anymore. This is your land and I'll give it back to you." Happy Bodhisattva said, "Uncle! If you return the land to us, will you be happy in your heart?" The man said, "I'm happy now!" "Oh, if you're happy, we'll all be happy!" You see, with just a "happy heart", Happy Bodhisattva solved such a complex problem. If you are happy, I will be happy! This simple principle can truly solve a long-standing and thorny problem. It is really that "full happiness is really simple"! A high-level personality and mind can awaken a wicked person with a dormant conscience. Can you tell me what mind Happy Bodhisattva has been using, the true mind or false mind?（Listeners: The true mind.）

It can be seen that when a person is able to use the true mind, the awesome power generated will be extremely enormous! Giving a small thing, a piece of clothing, or a piece of furniture to someone is something that most people can do. However, land is a permanent property that is valued by everyone, but Happy Bodhisattva surprisingly resolved this difficult land dispute with a happy mind, and the result of the settlement was that both families were happy. This is called "full happiness"! When using the mind, if each of us can use our true mind without distinguishing our own interests or the yearly income brought in by the land occupied by someone else, others will be happy, and so will we. With such a simple saying that "Full happiness is really simple", we can turn the most intractable and tangled matters into something effortlessly simple, resolving them in just a few words. Simple as this matter is, the mechanism and principle behind it are profound. Happy

Bodhisattva could not have learned much Buddhadharma, nor had she read many Buddhist sutras. It was after she was several decades old that she was taught by someone to recite "Namo Amitabha", and since then she has always been reciting "Namo Amitabha". However, just before she could recite Amitabha Buddha, when she got married and came to this family, she was like this, believing in the saying that "Full happiness is really simple". An old lady in the village recalled, "I have never seen this girl unhappy since she married into our village. She is happy every day. Her husband has seven brothers, which means she has seven sisters-in-law. However, all the eight sisters-in-law in this family get along very harmoniously, happily, and united. This is really a rare thing in the world!" There is a Chinese saying that "three women can put on a show", which means that it is difficult for women to get along well with each other. However, these seven sisters-in-law, under the influence of Happy Bodhisattva, have been living in harmony and happiness with each other. This family is often happy, lively, and joyful every day.

Here is another example. Her father-in-law is very grumpy. Once, this old man got so angry that the daughters-in-law felt scared and ran away secretly. While running away, they reminded Happy Bodhisattva, "Hurry up and run, or you'll get beaten today." Happy Bodhisattva didn't run away. She knelt down for her father-in-law and said, "Dad, if you're not happy today, you can scold or hit me. As long as you're happy by doing so, I will be happy too." You see, It's just this theory, "If you are happy, I will be happy." No matter how bad-tempered the old man was, with this sentence, could he still scold or beat her? Hearing her words, this father-in-law calmed down a bit. Happy Bodhisattva slowly got closer, rubbed his chest and said, "Dad, don't be angry. Being angry is not good for your health. It's all my fault." As she rubbed her father-in-law's chest, she asked, "Dad, are you happy now?" Her father-in-law said he was not happy, so Happy Bodhisattva continued to kneel down, comfort and rub his chest until her father-in-law said he was no longer unhappy. "If you are happy, I will be happy." Happy Bodhisattva has used this theory as a basis for dealing with various things inside and outside the family, and has achieved incredible results. No matter how we handle internal or external affairs, as long as we follow the principle of "If you are happy, I will be happy", there will be no conflicts of interest, and there will be no dissatisfaction caused by the right and wrong between personal interests! Although Happy Bodhisattva has not learned many theories of sages and worthies, the true mind and wonderful uses she has displayed can better reflect the wonderful principles of the Buddhas than those displayed by the people who have learned many Buddhist sutras, and more deeply, truly and naturally embody the essence of Buddhadharma. Ten years ago, I said that if Happy Bodhisattva is not the incarnation of Guanshiyin Bodhisattva, she must be the incarnation of Amitabha Buddha. Seen from all aspects, Happy Bodhisattva is definitely the incarnation of Guanshiyin Bodhisattva or Amitabha Buddha who has come to the human world to educate and transform people. Her advanced deeds are really touching and inspiring. Can we do that? We ordinary people cannot do that. To learn from Buddha, we need to learn this kind of spirit, not just read sutras and chant Buddha names. If you are blindly stuck in the form and lack the spirit to implement Mahayana Buddhadharma according to the Buddha's teachings, you are not a true Buddhist cultivator.

Another time, a public facility was to be built in their village, which was expected to cost 100,000 yuan, so the villagers had a meeting to discuss it. Happy Bodhisattva said to her husband, "I am truly delighted that this facility to be built can benefit everyone. Hurry up and tell everyone that our family is to be responsible for the construction of this public facility. After all, you do well in cement work. Let's take on this project ourselves, so that everyone will be happy." Upon hearing this, the husband said, "You are asking our family to donate 100,000 yuan to build this public facility so that everyone can be happy?" Would

Happy Bodhisattva's husband be happy if he didn't reach that high level and realm? Think about it: Will you feel joyful when your realm has not yet reached that high level, or your understanding has not yet achieved that high level? Realizing her husband had not yet become happy, Happy Bodhisattva immediately said, "Why aren't you happy yet?" Her intention was to urge her husband to be happy as soon as possible. So, her husband said, "Yes, yes, let's be happy! We must be happy!" Then, her husband announced to the villagers, "After discussing, we've both decided that our family will take on the construction of this public facility. I am also a cement worker, so our family will undertake the work, and as long as everyone is happy, we are happy." Hearing the words, how could anyone not be happy?! (Listeners: Happy!)

Happy Bodhisattva said that as long as the whole villagers were happy, her family would be happy to do the work. This family lives so happily, so humorously and so sincerely. Tell me, how could there be such a family in the world? We have never enjoyed such joy, have we? (Listeners: No, we haven't!)

We haven't enjoyed such a happy life. What mind have we been using? We have been using the false mind but they have been using the true mind to live. Happy Bodhisattva does not even distinguish between her personal gains and losses, nor does she have any concept of the relationship between the self and others. She has only one creed that "If you are happy, I will be happy". So according to this principle, this family should be very poor. But they haven't become poor at all.

Happy Bodhisattva is an illiterate because she didn't go to school until she was 46. There is no age limit in schools in Taiwan. She was already 46 years old when she started school! You can imagine the happy scene of a 46-year-old granny studying with some six or seven-year-old pupils. Many adults would feel embarrassed about going to school with children, but Happy Bodhisattva felt very happy to learn with children of the same age as her grandchildren. She said to the principal, "I am very happy and grateful that I can go to school now." Hearing this, the principal said, "You are so humorous. What you said is more humorous and more reasonable than what those famous scholars say." Wherever Happy Bodhisattva is, there is laughter everywhere; wherever she goes, the place teems with joy and delight. Living in such a happy atmosphere, a person will never have worries, pains or afflictions. How could such a person not be born in a Buddhaland or pure land?!

In the morning, I told many stories related to Happy Bodhisattva. If we could all be like Happy Bodhisattva, we would already be in the World of Ultimate Bliss every day. The life in the World of Ultimate Bliss also embodies such joy! If you can be so happy every day in this Saha world, you will have already been born in the World of Ultimate Bliss when you are already alive. It is not only after you die that you will be born in the world of Ultimate Bliss. So, those who are able to be born in the World of Ultimate Bliss do not necessarily have to die to enter the World of Ultimate Bliss. There are too many people who cannot be born in the World of Ultimate Bliss even after they die! This mainly depends on whether you can use your true mind. If you can use the true mind, you will have already been in the World of Ultimate Bliss even when alive, let alone when you die.

At the beginning, her husband couldn't understand her, saying, "I married a woman who always tries to make others happy but cares little about her own family. Isn't it annoying?" For this reason, he left and worked outside for some time. Later, he returned home and found everything at home in a "happy" state, which made him annoyed again. Later on, it was proven through practice that as long as others were happy, she was happy, and then their entire family were happy, no one being unhappy. Their family's economic interests were also not damaged. It seems that she gave away her possessions to others, but as long as you have a sincere heart, heaven, earth, ghosts and gods will be your dharma

protectors and good friends. They will never put you in a poor and destitute state just because you do good deeds and accumulate virtue! Should you become poor, there would be no heaven principle in the world. You can see from these examples that this husband also tasted the sweetness of full happiness from his wife, so he was also very happy when others picked things from their vegetable field, and he didn't complain anymore. In this way, all relatives and friends who have come into contact with Happy Bodhisattva have a very deep and beautiful impression of her, and they say that living with her for a while is enough to make them very happy in their lifetime memories. She is very humorous and really good at doing merit-virtue. This is not something she pretends to do. She has been doing so to accumulate merit-virtue every day for decades. We ordinary people are usually happy when we are in a good mood. We won't be happy when we suffer but she can be happy at any time. You see, Happy Bodhisattva is a person of small stature. When planting rice seedlings in the water field, her waist often hurts so much that she can't straighten up due to exhaustion. Can we ordinary people still be happy at this time? We cannot be happy then. But she is still happy at this moment, and every time she plants a seedling, she will recite "Namo Amitabha". That's how she does. She often says that planting one rice seedling is like planting a lotus flower. How can you say she's not very happy? She is, in fact, very happy. This is how she is: facing heavy manual labor every day with a mind full of happiness, never failing to be happy at any moment. Pay attention! There isn't any moment when she is not happy. How does her happy heart come about? That's what we just talked about: She has no discriminating mind, because what she has been using is not the false mind but the true mind. Whatever she does, she always follows one principle. She will ask the other person, "Are you happy or not?" As long as the other person says yes, she will be happy. You see, their land had been occupied by that bully for so many years. As long as that bully was happy, they wouldn't take that land back. Later, when that bully was happy to return her the land, she just accepted it. If the bully was not happy, she wouldn't demand the land back. Is this something that we ordinary people can do? Can we reach such a high realm?

She said, "As long as we have a happy heart inside, that is our greatest and most genuine blessing." Let's all experience the saying, "As long as we have a happy mind inside, that is our greatest and most genuine blessing." Happy Bodhisattva always enjoys this blessing and feels happy in her heart. So what does she enjoy doing? She enjoys making others happy. As long as others are happy, she will be happy. It's impossible for the eight daughters-in-law in the family not to have contradictions. But when there is any contradiction, Happy Bodhisattva will smile to resolve the contradiction. She would smile and say to her sisters-in-law, "We are all destined to be in a family. Since we live together, we should be heart to heart and be happy every day. If you are happy, I will also be happy and everyone will also be happy, then we'll all live in a happy atmosphere. By doing so, what a great blessing we will have!" Her words seem simple but have a very deep meaning. The requirement proposed by our ancient Chinese sages and worthies to every individual is "to equalize the family, govern the country and pacify the world". You see, isn't Happy Bodhisattva achieving "equalizing the family" by making everyone happy? So, if every family were so happy, every country were so happy, and the whole world were so happy, wouldn't that be the World of Ultimate Bliss?! You would still be that happy even if you could be born in the World of Ultimate Bliss.

So, can we grasp the mind ground of Happy Bodhisattva today? Ten years ago, I said that if this Happy Bodhisattva was not the incarnation of Amitabha Buddha, she must be the incarnation of Guanshiyin Bodhisattva! She is educating us humans to learn how to live and transforming our Saha world into a lotus world. Her pet phrase is: "Pick up a discarded can or collect a littered plastic bag, and then recite Namo Amitabha, that is, plant a lotus flower!"

Even the children around her understand this principle and say, “Granny, today I have picked up a littered can and a plastic bag. I have recited a Namo Amitabha and planted a lotus flower for me.” Happy Bodhisattva always says, “Good kid! Your mouth is used to say good words, your hands are used to do good deeds, and your feet are used to walk the good road.” Thus, the children there have known that the mouth is used for saying good words, hands are used for doing good things and feet are used for walking good roads. One day a boy went home and asked his mom what the mouth was used for but his mom said the mouth was used to eat food. The boy said, “You’re wrong! The granny said the mouth is used to say good words.” The mom felt ashamed and said her son was better than her because she didn’t know what the mouth was used for. Happy Bodhisattva has been teaching kids to use their mouths to say good things. If all of us can truly realize this point, even our future generations will be positively influenced. When our descendants follow this example, speaking kind words with their mouths, doing good deeds with their hands and taking the right path with their feet, won’t they all be guided onto the right track?!

Happy Bodhisattva has a very innocent heart, which is called the straight mind in Buddhadharma. What is called the straight mind? The straight mind is the true mind that doesn’t discriminate between things but directly displays our original mind and original nature. That is, the mind displaying our true mind and true nature is our straight mind. Now it’s easy. The straight mind is the true mind in us. We must use our true mind. As you can see, the three minds required by people to be born into the upper-upper class in the World of Ultimate Bliss are exactly this true mind. What they have is the true mind, that is, the straight mind. As long as we can use our mind correctly, we are cultivating the mind and fostering the nature. Does the mind need to be cultivated? Does the nature need to be fostered? Essentially speaking, the mind doesn’t need cultivating and the nature doesn’t need fostering. Now that there is no need to cultivate the mind and foster the nature, why is it called cultivating the mind and fostering the nature? This is because as long as we do not use the distinguishing mind, i.e. the false mind, what we have is precisely the true mind. The true mind originally has everything, and it does not require any cultivation, doing or action. Why? Everything is originally contained in it. As long as you do not use your false mind, your true mind will directly manifest itself. As long as you don’t discriminate, what you are using is the true mind. It’s very simple. Now look again at the example of Happy Bodhisattva. Once, Happy Bodhisattva lost 5000 TW dollars. How would an ordinary person feel in the heart after losing five thousand dollars? Would they be joyful? Of course not! Just think about how she handled it. Someone asked her, “Granny, did you lose five thousand dollars?” She replied, “Yes, but I am truly happy! Why? Whoever finds that five thousand dollars will surely be happy. That is why I am truly happy.” You see, was the person who found that five thousand dollars happy? （Listeners: Happy!）

“I will be happy!” Happy Bodhisattva said she was happy. Although she didn’t know the person who found the 5000 TW dollars, she knew the person would definitely be happy, so she was really happy! She lost 5000 TW dollars, but she didn’t look for it because in her heart, no matter who found the money, she was happy. As usual, she still voluntarily collected these waste materials and went to pick up the discarded things, without even thinking about finding the lost 5000 TW dollars. Someone said, “Granny, why didn’t you search for your lost money?” She said, “Should I find the lost money, I would be happy, but the one who has found the money wouldn’t be! My wish is that as long as others are happy, I will be happy. Why do I have to find the lost money?” She is really great! Later, it turned out that a member of the farmers’ association had found her money. Upon realizing that the money belonged to Happy Bodhisattva, the money finder wanted to return it to her, but Happy Bodhisattva refused, saying, “I can’t do that. The money you found is yours.” The

member of the farmers' association didn't want to keep the money, saying, "How can I occupy the money belonging to Happy Bodhisattva?!" Neither of them wanted to keep the money. Finally, Happy Bodhisattva was returned three thousand TW dollars, and the money finder kept the rest money. Happy Bodhisattva said, "I am happy to see such a result." She used these three thousand TW dollars to buy gifts for everyone and give them away, thus making everyone happy. "Now, my happiness has become full." You see, though her lost money was found, she still used it to buy gifts for others. She said that in that way, everyone would be happy, so she would also be happy.

Therefore, let us reflect: if one dedicates oneself to bringing joy to others, finding one's own joy in the joy of all, this spirit is called wishing others to attain happiness—it is the manifestation of the great mind of kindness and compassion. Take heed! To find one's own joy solely in the joy of others and the joy of all—this spirit is called full happiness, perfect happiness, and true happiness. This true happiness coming from the true mind can bring us the manifestation of the self-nature. What the original nature opens is the attribute of this true mind. Only when the self-mind we originally possess is manifested can we find the naturally true mind. The "true mind" is selfless, desireless, non-doing and natural, and this is naturalness. In other words, these attributes are the outflowing of the true mind. You should know that after you become a Buddha, you will use this true mind. You see, before becoming a Buddha, when he brought forth his Bodhi mind, Shakyamuni Buddha made a vow that he would endure suffering in the three evil paths for countless eons on behalf of all sentient beings. Shakyamuni Buddha said those who can suffer in place of living beings are Bodhisattvas Mahasattvas (great Bodhisattvas). A certain Dharma master said, "Those who can save people from bitterness and distress are Bodhisattvas, and those who can take the place of all living beings to suffer are great Bodhisattvas." This famous quote comes from the Sutra on Questions Asked by Siyi Brahman, and means that those who can take the place of all living beings to suffer are great Bodhisattvas. When a person can suffer for others, whatever he does, he has no such feeling of suffering but only gets happiness. When you can take the place of others to suffer, you will do your best to make them get happiness; to get happiness is to be joyful. So, when you are able to replace others in suffering to make them happy, you will feel joy in the mind. The Buddha said that such a person is a Bodhisattva Mahasattva. Who has embodied this saying of the Buddha? Happy Bodhisattva has not only embodied the Buddha's saying, but she has also fully embodied it. Therefore, Happy Bodhisattva said, "As long as others are happy and everyone is happy, I will be happy." Simple as the theory is, its principle is extremely profound.

To be able to suffer in place of living beings is to make them happy and get pleasure. Therefore, those who can make others happy and get pleasure, those who can take others' happiness as their own happiness, and those who can make both others and themselves happy are Bodhisattvas Mahasattvas. So, we can see that Happy Bodhisattva must be a great Bodhisattva. She is definitely either the incarnation of a Buddha or the incarnation of a great Bodhisattva. This Happy Bodhisattva is really great! Although she is an ordinary rural woman with ordinary deeds, she has demonstrated the behavior, realm, and mind ground of a great Bodhisattva, and possessed the wisdom of a great Bodhisattva. This is not something we can learn in just a few words and achieve by ourselves. So, many of us who study the Buddhadharma always feel inferior about not being able to read and understand theories. This doesn't necessarily require theory! You see, the theory of Happy Bodhisattva is very simple: "If you are happy, I will be happy". This theory is easy to understand and operate. What did Confucius say about this theory? "Don't impose on others what you don't desire." It means that you'd better not force others to accept what you don't want. What about the things you desire? If you like and desire something yourself, you should know others also

like and desire it. Don't you think that this sentence, when reversed, is exactly "if you are happy, I will be happy"? As you can see, Happy Bodhisattva's saying that "if you are happy, I will be happy" has already represented both the sages Confucius and Shakyamuni Buddha. Let's look at what Laozi said about this saying? Laozi said, "Sages have no permanent mind; they take the minds of the people as their minds." Sages have no mind. Sages don't have the minds of ordinary people. As we analyzed just now, when one has a mind, what is this mind? It is the false mind! Only when one has no false mind can one have the true mind. "Sages have no permanent mind", which means sages do not have the distinguishing mind we ordinary people have. They regard the minds of people as their own minds. When people are happy, sages are happy; when people are worried, sages are worried. As Vimalakirti, a Bodhisattva Mahasattva, said, "If living beings fall ill, Bodhisattvas will also fall ill." Like a wealthy elder with only one son, when his only son is sick, the wealthy elder is sick; when the only son is cured, the wealthy elder is also cured. "They take the minds of the people as their minds", which means that as long as ordinary people are happy, sages are happy. It's really great that an illiterate rural woman should put forward a theory that encapsulates the mind-cultivating methods of the sages from Confucianism, Buddhism and Daoism. This simple theory is called "full happiness". If you are happy, I will be happy. Simple as the theory is, never underestimate it, because it summarizes the mind ground Dharma-doors of the sages of Confucianism, Buddhism, and Daoism. It is really great! The patience of Happy Bodhisattva is truly amazing! However, for Happy Bodhisattva, this is not patience, nor does patience exist, but rather a natural outflowing of her true mind.

Some elderly people in the village have nowhere to unleash their inner pain, frustration, and resentment, so they turn to Happy Bodhisattva to confide in and release them. Once, an old lady who was sulking came to visit Happy Bodhisattva. No one knew whether it was her own family members or someone else outside who made her angry. Happy Bodhisattva treated her to some fruit. She first peeled a grape and held it up to her, saying, "Grandma, please eat this!" The old lady said angrily, "No!" Then Happy Bodhisattva offered the granny some other fruit but she still rudely refused Happy Bodhisattva. Happy Bodhisattva offered something to eat to the old lady a total of 13 times, but was rudely rejected 13 times. At that time, a news reporter interviewing Happy Bodhisattva became impatient, saying that she would only ask others three times at most and lose patience. Can you calculate how many times you can do that in a situation like this without losing patience? Is there anyone among you who can persist in doing that more than three times and still be patient? You might as well try it at home, trying to invite your father-in-law or mother-in-law to eat some fruit to see how many times you can hold on. If you gave them this fruit, they would refuse to eat it; if you gave them that fruit, they would still refuse to eat it. Calculate for yourself and see how many times you can persist without losing patience. But Happy Bodhisattva persisted in doing it thirteen times. When she did so at the thirteenth time, even her family members could no longer bear it, but Happy Bodhisattva remained very patient and said, "I have one more good thing, and I will bring it back for you." At this moment, the old lady chuckled and said, "Alas! It's still my Ah Hua (the nickname of Happy Bodhisattva) who is really good to me. She is much better than my own son and daughter-in-law! My son and daughter-in-law couldn't do it, but Happy Bodhisattva did it." Someone said, "Is she enduring all the time?" No, she isn't. Happy Bodhisattva does not act out of endurance. She always acts with a true mind. What need does she have to endure anything at all! Is there such a thing as "endurance" in the true mind? The true mind makes no distinctions, just like this mirror (holding up a mirror). Even if you now stare fiercely, hurl insults at this mirror or spit at it, would this mirror be enduring anything? There is no such thing as endurance for it. The reason why the mirror does not experience endurance is that it originally makes no

distinctions. Since the mirror does not even make distinctions, what could it possibly need to endure! Therefore, Happy Bodhisattva acts with the true mind, and there is no such concept as "endurance or non-endurance" in her true mind at all. When we hear insulting words from others, we cannot get over them. Why? Because we act with a false mind. When we act with a false mind, of course we cannot restrain ourselves.

Look (using a mirror to show)! What appears in the mirror is direct manifestation (manifested quantity). Anything that you see, hear, perceive and know but do not distinguish is direct manifestation. Anything based on distinction, i.e. comparison, is called comparative manifestation (comparative quantity). Comparative manifestations are exactly the false mind. The manifested quantities displayed by the distinguishing mind are called comparative manifestation; the manifested quantities displayed by the non-distinguishing mind are called direct manifestation. Through direct manifestation, we can still see, hear, perceive and know things, but we simply do not discriminate between them. As long as we are able to do this, we are in direct manifestation and using our true mind. This true mind still has another name, that is, the Buddha mind. Is it hard to make sense of it? No, it isn't. "Great Dao is the simplest." The most profound things are the simplest. If something is made complicated, it means that that is not Great Dao but small paths. The more complicated things are made, the farther away you are from Great Dao; the closer something is to Great Dao, the simpler its content becomes. Therefore, Happy Bodhisattva says, "Full happiness is really simple". You see, the entire essence of the Buddhadharma has been expressed. If you are happy, I will be happy.

Happy Bodhisattva has an elderly father in his seventies who used to suffer from an illness and receive intravenous injections every day. She said to her father, "Dad, you have two paths to take now. One is to lead to happiness and joy every day, and the other is to lead to worry and illness every day. Which path should you take?" Her father said, "Of course I will take the path leading to happiness and joy every day." She said, "Dad, I will teach you a method. With this method, you will no longer be sick and you will no longer need injections or medication. What is the method? This method is to ride your tricycle or motorcycle every day to pick up garbage and recycle waste everywhere." Her father asked, "Are you asking your dad to pick up trash? Can that have a therapeutic effect? Besides, how embarrassing it is to do so! How will others think of me?" She said, "Dad, that's not embarrassing. It is about protecting the earth and the environment! If others laugh at you, explain to them: We all need to protect the environment. If everyone picks up garbage, our environment will be protected. You see, if everyone establishes environmental awareness and takes action to protect the environment, there will be no pollution and our environment will be well protected. In this way, everyone is happy, and we are all happy." Her father disagreed at first, saying, "Will I not get sick by doing so? Will I not have to take medicine or get injections? Will that work?" She said, "It does work!" As expected, Happy Bodhisattva's old father, in his seventies, followed what his daughter taught and rode a tricycle, picking up plastic bags, recycling scraps of paper and collecting used cans in various streets and alleys all day long. At the beginning, he didn't get used to it because he was afraid of being seen by his friends and acquaintances who would mock him. Later, he got used to it and gathered garbage happily. Unbelievably, it didn't take long for Happy Bodhisattva's father to be in good health and no longer take medicine. The symptoms of his previous illness disappeared, and he became completely healthy. At this point, her father was happy and said, "It seems that there is some science in my daughter's words."

Next, Happy Bodhisattva began to mobilize her mother, who was also in her seventies, saying, "You should also promote environmental protection for us." As a result, an old lady in her seventies is riding a tricycle every day to pick up junk, and the more she picks up, the

happier she gets. Once, Happy Bodhisattva was riding a motorcycle on the road when she saw a tricycle in front of her, which was so full and tall that she couldn't even see the rider from behind. Happy Bodhisattva quickly caught up with the tricycle driving in front and looked back. Guess who it was? It was her mother. Seeing her mother, who was already in her seventies, pedaling a tricycle and pulling it so hard, Happy Bodhisattva felt a little sad in her heart and said, "Mom, don't pull so much! It is too heavy. You see, the road is very dangerous and there are cliffs. If you load too much on the tricycle, I won't be at ease. You must be careful!" Her mother was also very humorous, and she smiled and said to her daughter, "I've already performed once!" "You've already performed once? Where and how?" Her mother said, "One day, as I was riding my tricycle loaded with high garbage along this road with cliffs and deep ditches on one side, my tricycle overturned and I fell into the deep ditch beside the road with the tricycle." You see, her mother had also learned to be happy. While falling, her mother was still joyfully reciting Amitabha Buddha! Upon hearing someone reciting Namo Amitabha, the people nearby were stunned, thinking that the old lady must be dying that day. However, a miracle happened! For some unknown reason, the tricycle and her mother ended up on the other side of the ditch in a miraculous turn of events, leaving the people at the scene stunned all over again. But after they returned to their senses, they saw that old lady had already climbed up from the bottom of the ditch, and they didn't know what power miraculously made her survive. After the accident, the locals were greatly shocked and said, "It seems it really works to protect the environment and recite 'Namo Amitabha'". From then on, those who once mocked her father and mother have no longer mocked them. Not only have those people stopped mocking the parents of Happy Bodhisattva, but they have also helped this family promote environmental protection.

The illnesses of Happy Bodhisattva's mother and father, who had never taken medicine or injections again, were miraculously cured. A happy mind and a mind to serve everyone, others, and society can mobilize our inner happiness and manifest our true mind and wonderful nature, the wonderful nature of true thusness. Happy Bodhisattva has never felt sad, painful or troubled in her heart. Her eldest daughter-in-law, who is a postgraduate, is also a person full of happiness and enjoys practicing doing good deeds. In the words of her son, "In the past, only my mother was a happy person in our family, but now her daughter-in-law, like her, is also a happy person. Now we have two happy persons in our family. Our home has become an ocean of happiness." Every morning, her daughter-in-law sweeps the collective road with a broom, then the roads in the village, and all the way to her home. She does this every day. Knowing that this daughter-in-law sweeps the road every day, some neighbors always remind her, "There's a section of the road that hasn't been swept yet, go ahead and sweep it." This daughter-in-law never makes any distinction and just goes to sweep it. Her son even found it ridiculous and said, "Ah! My mother has been happy all her life, and has a daughter-in-law who is also a happy person. Our whole family are happy."

Having been pregnant, her daughter-in-law still swept the road. Even on the day when she was about to give birth, she was still busy helping harvest wheat at the threshing field. At twelve o'clock, she smoothly gave birth to a grandson for Happy Bodhisattva on the birthday of Amitabha Buddha. In her son's heart, his mom is a person who loves to laugh. Now, he has married a wife who laughs more. So, when these two people who love to laugh are together, they laugh even happier and even louder! Isn't it a good retribution? The good retribution of Happy Bodhisattva is that she also has a daughter-in-law who is as happy as her. Besides, the daughter-in-law never considers personal gain and loss, nor does she have a discriminating mind. Once, while sautéing carrots, the daughter-in-law of Happy Bodhisattva accidentally made the carrots burned and black. This daughter-in-law was afraid that her mother-in-law would not be happy, but her mother-in-law, Happy Bodhisattva, knew

her daughter-in-law's mind and said, "Ah! This daughter-in-law is really able and she can sauté red carrots into black carrots. This ability is really great! I am so happy. Her cooking skills are great! She managed to sauté carrots into black ones. It looks so beautiful! I enjoy this special color and taste." Hearing this, how could this daughter-in-law not be happy from the bottom of her heart?! In daily life, when others praise Happy Bodhisattva, she always attributes all the credits to her daughter-in-law; when others praise her daughter-in-law, she always attributes all her merits to her mother-in-law. In this way, both of them are happy. Such simple examples embody such a simple theory, that is, "Full happiness is really simple." The theory is really simple. So, there has never been a quarrel between this mother-in-law and this daughter-in-law. There is not even a moment of blushing or unhappiness between them. Where else are you looking for the World of Ultimate Bliss?! Isn't the World of Ultimate Bliss so joyful and happy like this!

Happy Bodhisattva regards all sentient beings as Buddhas, and she says that this is called "worshiping and respecting all Buddhas". Just now I told the story about that old granny venting her anger on Happy Bodhisattva, not giving her a good face thirteen times, not eating what she handed her, and speaking to her rudely. However, Happy Bodhisattva didn't mind it at all, nor did she feel any discomfort in her heart. How do you worship and respect Buddhas? To worship and respect all sentient beings in this way is exactly to worship and respect all Buddhas. Treating all animals and humans equally, never harming them, and advising people to go veggie are precisely worshipping and respecting all Buddhas. What is called "praising the Tathagatas"? As long as others have advantages and strengths, she will praise them for them. She doesn't talk about others' shortcomings and lets them correct their mistakes themselves. So, such deeds are very simple for Happy Bodhisattva. She can reveal the profound truths of the Buddhadharma in her daily life through the simplest examples, the most common actions and behaviors. In this way, some tricky and complicated things are resolved silently, and the relationships between people are handled very harmoniously. No one has worries or afflictions when staying with her. An old lady in the village said that since Happy Bodhisattva came to the village, she can hear laughter every day. Happy Bodhisattva has never been unhappy, and even the people in this village have great blessings. They can enjoy joyous voices, laughter, joyful faces, joyous atmosphere, and such a joyous and harmonious environment every day! You see, Happy Bodhisattva's blessings have brought happiness to the village and the people around. If all of us learn from Happy Bodhisattva, we will bring too much happiness and joy to the world. If we can be like Happy Bodhisattva and happy in everything, the world will naturally be peaceful.

Although Happy Bodhisattva is not tall, only about 1.5 meters, and does not have much strength, the power of her sincere heart is extremely great. Once, her mother-in-law was sick and in poor health. Happy Bodhisattva said, "Mom, if you want to go somewhere, please tell me and I will carry you there on my back." So she did. She was often seen carrying her sick mother-in-law on her back in the village. Having seen this filial deed, the people around were greatly moved and said, "Seeing Happy Bodhisattva carrying her mother-in-law on her back, all of us are filled with joy and enjoyment from the bottom of our hearts." Happy Bodhisattva's filial piety is too great. Her filial piety and sincere heart undoubtedly bring joy to the family and peace to the village. Later, the good deeds of this family have spread all over Taiwan and the world. From her words and actions, we can feel an undifferentiated heart, a sincere heart, a happy heart, and a heart for others, which can bring endless enjoyment and happiness to thousands of households, making our minds, bodies and worlds peaceful and auspicious.

People like Happy Bodhisattva do not get sick, for they have no concept of illnesses. Why? Because they are always in a happy state every day. Always living in such a happy

environment, how can one get sick? How do illnesses come about? All illnesses result from various discriminations and attachments produced by their false minds, thus bringing them various diseases, pains, afflictions and sorrows. Additionally, without correct concepts, people always blame heaven and others, which leads to a heavy burden on their minds and bodies.

Happy Bodhisattva always speaks well of others. Happy Bodhisattva never claims that she is right, and always says she has not done enough. Later, her husband finally said, "Oh, you are so kind! I will marry you again in the next life." She replied, "Is there even a next life? In this life, I will lead all of you to the World of Ultimate Bliss." Look at the breadth of Happy Bodhisattva's mind. She dares to say there is no next life, and that she can lead all her family members to the World of Ultimate Bliss in this very life. Now, whose tone is this? Who else can speak in such a tone? Only Guanshiyin Bodhisattva and Amitabha dare to speak in this way. Who among us would dare to say, "I will lead you to the World of Ultimate Bliss"? We dare not, because we lack that wisdom and virtue. Who can we lead to the World of Ultimate Bliss? No one at all. But Happy Bodhisattva can take others across to the World of Ultimate Bliss. You see, she dares to say decisively, "There is no need for us to come next life! In this lifetime, I will take you all to Amitabha's Western World of Ultimate Bliss!" Then, when you hear or see Happy Bodhisattva, or you pay a little attention to her in your mind, or think about Happy Bodhisattva in your heart and sincerely commend, praise and rejoice with Happy Bodhisattva, you will surely be taken away by Happy Bodhisattva. As long as you follow and rejoice with her, you will also be taken to the World of Ultimate Bliss by her. Do you follow and rejoice with her or not? (Listeners: Yes, we do!)

Having heard of her advanced deeds, we should follow and rejoice with them. What's the meaning of following and rejoicing with others? It means that we should follow and rejoice with those who feel happy after doing good deeds, and also do good deeds. Therefore, it is easy to learn the Buddhadharma. Don't hold the Buddhadharma too high to attain. Do not infinitely elevate the realm of sages. Only those who have no potential will infinitely elevate the realm of sages. The greatest Way is the simplest. "The supreme Dao is not difficult, but only detest selection." Selection means distinction and discrimination. Let's not use the discriminating mind but use this straight mind and use the happy mind of Happy Bodhisattva to serve others, to serve everyone, to serve society, to serve nature, and to serve all beings in the ten directions. Then, whom do the living beings in the ten directions serve? Don't they serve you?! You serve others and others serve you. In other words, it is one for all and all for one. Its principle is easy to understand. After you know the principle, you can still live a normal life. Eat when you are hungry and sleep when you are sleepy. What is different is that you have a changed concept that your life is to make others happy. You will feel happy when others feel happy. There is no need for any other conditions. Through this simple theory, Happy Bodhisattva has implemented the greatest mind-dharma of all the sages of Confucianism, Daoism and Buddhism in her happy mind. Does this need any knowledge or diploma? It needs neither knowledge nor diplomas to do so. Can you do it? Can you understand it? (Listeners: Yes, we can understand it!)

It doesn't need much knowledge for you to understand it. Our great Sixth Patriarch could neither read nor write but became the founder of Chan School. His flesh body is still enshrined in Nanhua Monastery in Guangdong Province. Once, Inexhaustible Bhikshuni asked the Sixth Patriarch to explain some passages in the Nirvana Sutra. He said, "You should read the texts to me first and then I can explain them to you, for I am illiterate." The bhikshuni said, "Now that you're illiterate, how can you explain the Buddhist sutra to me?" The Sixth Patriarch replied, "The wonderful principles of all Buddhas are not related to language." Are the wonderful principles of the Buddhadharma related to words? No, they

aren't. "You read it to me and I will explain it to you." When Inexhaustible Bhikshuni read a sentence, he explained it and his explanation made perfect sense. Later, the bhikshuni told others that the cultivator was a sage with great virtue and was worth worshipping, and called on everyone to quickly make offerings to him. This story fully shows the Buddhadharma has nothing to do with knowledge, diplomas or official titles. Some old grandpas and grandmas may feel inferior, saying that they are uneducated. Don't underestimate yourself. Is there any relationship between cultivation and knowledge or a university diploma? Follow what I told you today to operate. "Full happiness is really simple." He is happy, you are happy, and I am happy. Cultivation is that simple! Do you still need advanced theories? Do you still need a college diploma? Do you still need a master's or doctoral degree? There's no need at all. As long as you operate in this way, you will surpass the President of the United States and the Prime Minister of the United Kingdom. Even if they can become prime ministers or presidents for eight or ten lifetimes, they cannot reach this level and realm even in their dreams. Can they achieve the happy mind possessed by Happy Bodhisattva? Of course they cannot! They won't be happy if they fail to knock others down; they'll only feel happy when others are knocked down by them. For them, as long as you are happy, they are not happy, right? They hold such a mentality that "If you are happy, I am not happy". That is to say, only I can be happy, but you are not allowed to be happy. But Happy Bodhisattva doesn't have such a mind. Hers is that if you feel happy, I will be happy as well. This is the civilization and culture of Eastern sages and worthies! Westerners worship competition. If I succeed in obtaining something from others in competition, I am happy but you are in pain. If I can put you into the death ground, I would feel great. However, the Chinese advocate the Way of sages and worthies, and they believe that "When great Dao prevails, the under-heaven is for the public".

We only need to have this joyful mind and an altruistic mind, which means being altruistic and egoless. As long as it is beneficial to others, we should try our best to do it and do it heart and soul. Someone may say, "If I only benefit others, won't I suffer a loss?" It is impossible for you to suffer a loss. Why? When you are benefiting others, who are others benefiting? Others are benefiting you too. As long as you adhere to this principle, there will inevitably be a civilized phenomenon where you are happy, they are happy and everyone is happy. If everyone wants to benefit themselves, that is, you are egoistic and he is egoistic; you are self-interested all day long and he is self-interested all day long, then there will inevitably be contention, greed, robbery and plunder among people. When everyone is self-interested, there will inevitably be a phenomenon of self-harm. When everyone is pursuing and defending their own interests, they inevitably become very dangerous. Nowadays, there are various chaotic phenomena in our society, which all result from lacking in the education of sages and worthies. Without the education of sages and worthies, people are all using the false mind to guide their behaviors, and to harm others, society and the public. However, as long as we can change our mindset and practice selflessness and altruism, our entire human society can present a civilized phenomenon of "everyone for me, and I for everyone", which is the realm and level where "When Great Dao prevails, the under-heaven is for the public".

As long as we can understand this principle this afternoon, know Happy Bodhisattva's advanced deeds, and rejoice with Happy Bodhisattva's mind, personality and wisdom, we will have measureless merit-virtue. We should all praise, rejoice in, follow, and implement what she has done. The practice of the Buddhadharma as well as the practice of all the theories of sages and worthies is finally embodied by this happy mind, which is enough to cover all and enable us to be born in the World of Ultimate Bliss. Just this happy and altruistic mind, a heart that is to benefit others, is enough to make us peaceful, happy, joyful,

and delighted in the mind ground. If our mind is in ultimate bliss, we're really in the World of Ultimate Bliss. If your mind is filled with various worries, resentments, grievances and hatreds every day, then you will inevitably correspond to the realms of hungry ghosts and hells. As long as others are happy, you are happy. Remember this sentence: As long as he is happy, you are happy, we will all be born in the World of Ultimate Bliss. As long as we rely on this famous saying proposed by Happy Bodhisattva: "Full happiness is really simple", we can all go to the World of Ultimate Bliss. Don't doubt it. You need to benefit others and let others be happy first, and then you will be happy. If you can do this, you will definitely go to the World of Ultimate Bliss. That's all for this afternoon.

Rush to Do Unprofitable Things; Be Willing to Do Loss-Taking Things

… You should first know that "All dharmas have no self". Only when you have a clear understanding of this truth can you have the correct outlook on the world, life and values. Never take the false mind as yourself. The Buddha repeatedly emphasized this in his sutras and teachings, saying that only when you have reached an Arhat's realm can you believe in your mind. When you have not reached the realm of Arhat, you should not believe in your mind, because the false mind is not the real you. It is the false mind that has made it impossible for you to get liberated from the cycle of life and death for immeasurable eons. Why do you still have to take the false mind for your true self? When this problem is mentioned, you will realize or may know its severity, but you have not yet realized the profound truth behind it, nor have you put specific measures into action. If you truly recognize that the false mind is not me, you'll sigh with emotion, "Alas! The false mind is really not the true 'self', and I will no longer serve it." Is the lying person the true mind or the false mind? Who is the one that generates greed, hatred, stupidity, arrogance, doubt and jealousy? It's precisely the false mind! Since it is the false mind that results in all these negative things, why do you have to uphold and maintain it? The purpose of maintaining it is to maintain your false mind. To maintain your false mind, you must create karma, and once you create karma, you must undergo the suffering of reincarnation. Why do you have to follow that false mind and suffer the cycle of life and death? Are you a true cultivator? When you follow the false mind and go through the reincarnation of life and death, of course you are not a true cultivator.

The theme we talked about yesterday was "All actions are impermanent", and the theme we will talk about today is "All dharmas have no self". This mind and this body we have are just one thing, one dharma and one appearance. Since all dharmas have no self, the dharma of "our mind and body" itself also has no self. Do we have a "self" in ourselves? No, we don't. What is the true self? The true self is exactly the wonderfully bright true mind that has no inside or outside, and no host or guest. Only the "self" in the term of "permanence, joy, self and purity" spoken of by the Tathagata is the great self. Only the great self is the true self. The self we usually talk about is the small self, that is, our ego, the false self which has been created by our false mind. If you had been a pig in the last life, then you say, would that pig be you? You are a human being in this life. If you were a pig in your last life, would you admit that the pig was you? You would never acknowledge that pig as you and say,

"That's not me!" What will you say if you should be a wheel-turning sagely king in your next life? You will certainly say, "Hmm! That wheel-turning sagely king is me." What's good is you, and what's bad isn't you? In fact, the wheel-turning sagely king is not you, the pig in the previous life is not you, and the human being in this life is not you either. Every cultivator should understand the principle that "all dharmas have no self". This Buddhist saying means that the myriad dharmas have no self. That is, nothing in the world has a self. All things are the product of the combination of causes and conditions. When causes and conditions are combined, all dharmas (things) come into false existence. This false self is subject to constant production and extinction, while the true self is eternal and unchanging. You must not live for an impermanent, arising-and-perishing self, but seek the eternally existing true self, the great self! Only in this way can you be considered a true cultivator! Then you'll say, "Oh! That is a false self! I will not follow and cling to the false self, the illusory body and the false mind." After we understand this truth, we naturally will no longer serve this false self, nor will we cling to it. Only by doing so can we truly engage in cultivation. So, how many people can understand this truth today? There are not many, because they don't know that "all dharmas have no self". Consequently, we humans have been living in a confused state. Look, are you living in a confused state now? You now give it a dignified name called cultivation, but when you make mistakes, you still do not change them, so you have to bear all kinds of grievances and pains brought about by your defense of your false mind. How can you achieve liberation by doing so? Now you have to think about it: What is the purpose of your cultivation? What do you want to do? Whom are you doing all of this to serve? You are serving the false mind in doing so! If so, you are squandering your precious human life!

Why must we strive to do things that bring no benefits? Bring whom no benefits? The self (ego). Is it a good thing or a bad thing to gain no benefits for the self? It is certainly a good thing! When you do things that bring no benefits to the self, you will not cling to the self, nor will you nurture ego-grasping. How wonderful it would be if you could do things that bring no benefits to yourself every day! If you only do things that benefit yourself every day, that will lead to undesirable consequences, because you will constantly be safeguarding the interests of your ego. The more you cling to your ego, the smaller it becomes; the more you uphold your ego-grasping, the more solidified it gets. Eventually, your vision will shrink to the size of an ant's, and that would be truly terrible. When the mindset of your ego-grasping narrows down to the scale of an ant's, it will become far more difficult for you to attain liberation. Just look at this example. A colony of ants during the time of Vipasyin Buddha clung tightly to their egos, and they remained ants even when Shakyamuni Buddha came into the world. The period from Vipasyin Buddha to Shakyamuni Buddha spanned as long as ninety-one kalpas. This colony of ants stayed in the form of ants throughout these ninety-one kalpas. The Buddha said this was precisely caused by their clinging to the existence of an ego. These ants stubbornly clung to the notion of an "ego", insisting that their black-shelled bodies were their very egos. As their delusional thoughts solidified, their ego-grasping became deeply rooted, and thus they were unable to attain liberation for ninety-one kalpas. During these ninety-one kalpas, seven Buddhas appeared in the human world, and countless beings attained liberation and realized the fruition of enlightenment. Yet this colony of ants still remained ants. Isn't that pitiful? All Dharmas are devoid of self. If you insist on clinging to the idea of an "ego", namely, a self, you will inevitably sink deeper and deeper into samsara. Therefore, everyone must quickly break free from ego-grasping, expand their mind capacity, align themselves with the egoless great self of one appearance, and completely liberate the false mind and delusional thoughts caused by your false attachment to the small self. Only by doing so can you enter the true "self" of nirvana

that is still and tranquil. The true "self" has no self; only by transcending the self can one realize the true "self".

We should be willing to do things causing losses. Why? Who is suffering losses? Who knows he is suffering losses? Who knows that there is no advantage? It is the ego, the false self. It is the small self that knows it when suffering losses. People often think this way. "You see, isn't this what I know? Because I know it's not profitable or will cause losses, I won't do it." The reason why you don't do things that make you suffer losses is that you have an ego and are controlled by the false mind of your ego so that you are unable to do unprofitable things. This is the ego of ignorance at work. The more you strengthen your self-attachment and the more you value your false mind, the less likely you will be to achieve liberation. Just now we talked about people's intentions and attempts. Who has intentions and attempts? You have intentions and attempts! When you have intentions and attempts, it is because your ignorance is in charge. When you have the self, who are all your intentions and attempts for? For the sake of the self. The Tathagata says that all dharmas have no self, but you must insist that all dharmas have the self. When you are unwilling to do things that are unprofitable or cause you to suffer losses, you are being manipulated by your false self. In that case, how can you achieve liberation? You cannot attain liberation. Master Huineng, the Sixth Patriarch of Chinese Chanism, said, "Correcting mistakes inevitably generates wisdom." We must change our delusional thoughts caused by our false mind clinging to the ego, and the mistakes pointed out by others must be corrected. Only by correcting mistakes can we generate wisdom. "Guarding shortcomings exposes an unwise mind." Once you guard your shortcomings, you will go astray. If you go astray, you will deviate from Dao, and deviating from Dao, you will only harm yourself.

All dharmas have no self. This truth is also very simple. All things are assembled through causes and conditions, and they are temporary beings based on the mixture and union of causes and conditions. This is called temporary establishment. As you see, concrete pillars are no longer useful after a hundred years. Steel bars and cement cannot last long. You see, when steel rusts, it turns into iron oxide. Where is the self in steel? Its self has disappeared. So, steel doesn't have a self. Iron oxide also says that there is a self. Drop two points of acid, and the iron oxide will be gone. So, iron oxide doesn't have a self either. Is there a self? Does everything have a self? All things have no self.

You must understand this truth. Only after you understand this truth can you have the right concept. "Oh! This is not the true self!" Since it is not the true self, there's no need for you to serve it! Since it is not the true self, why don't you jump out of this snare?! Every time someone criticizes you, you immediately become unhappy, but every time someone praises you, you immediately become happy. These are all manifestations of your strong ego attachment. At this moment, you need to reflect back on who the one that feels unhappy when criticized and happy when praised is. By doing so, you can immediately see through the fact that it is the false mind that is making trouble. In other words, these are the witnesses of the existence of the false self. So, where is the true self? What is the true self? The true self is the ordinary mind, and the true self is the ordinary mind that is still and unmoving. Having known this principle, you can immediately enter the ordinary mind, and simultaneously experience and verify the original nature of true emptiness and absoluteness which can neither be created nor destroyed, neither polluted nor purified, and neither increased nor decreased. This is the great self. Now you need to first turn to right awakening, and then you turn the mindset. With your mindset turned, you will know the false mind is not real! Because you haven't seen your true self yet, this step is just a theory. When you see the true self someday, you'll recognize it directly. After you see your true self, you will find that this true self is truly eternal, unchanging, pervasive in the Dharma realms, and originally

clear and pure, and that this true self cannot be driven away or dispersed, and is neither happy nor sad. The Tathagata demands of you to "guard true permanence", which is exactly to hold onto this true self. When you hold onto this true self, you will eventually reach the realm where "As production and extinction cease, still extinction manifests itself", as we talked about last night. At that time, the permanent light will appear, and this true self will manifest itself.

You see, to cultivate the Buddhadharma is precisely to destroy the false self and reveal the true self. It is that simple. The theme we discussed last night was that all actions are impermanent, which requires us to first see the one that has neither production and extinction nor change among all the activities that are subject to production, extinction and change. After seeing the one that has neither production and extinction nor change, you can in turn understand what the things subject to production, extinction and change really are. Only when you see the one that has neither production and extinction nor change can you realize that the things undergoing production, extinction and change are precisely the one that has neither production and extinction nor change, and that the one that has neither production and extinction nor change is precisely the things undergoing production, extinction and change. Although it is a little earlier for me to tell you this step now, you still need to first see the one that has neither production and extinction nor change from the things undergoing production, extinction and change. Now you must find the great self, the true self and the self with the true appearance in the small self, the fake self and false self. This is the true connotation and purpose of the impermanence of all activities and the no-self of all things. We need to see the one that has neither production nor extinction through the ones that have productions and extinctions, and see the true self through the false self. These are precisely the spots through which the ultimate liberation can be achieved. So, why must these habits of greed, anger, stupidity, arrogance, doubt and jealousy be cut off? Because greed, anger, stupidity, arrogance, doubt, jealousy, etc. are the attributes of the false mind, and the true self does not have these attributes. This mind filled with greed, anger, stupidity, arrogance, doubt and jealousy is a deluded mind of illusory existence, and a false appearance manifested through the karmic deeds you have created. These are traits exclusive to the false self. Whether you are truly engaged in spiritual cultivation depends on whether you can genuinely renounce the false self. If you still cling tightly to the false self and refuse to let go, you are not a true cultivator, but merely someone who squanders your life. Your so-called cultivation is nothing but an empty formality.

So, now you have to understand this principle. When you understand this principle, you will understand cultivation theoretically, and your mental obstacles will be cleared. Only in this way can your cultivation be effective and you will be able to embark on the path of cultivation. Now you see, your false mind completely enslaves you—gripping you so tightly that you're trapped without escape. You constantly manifest your ego- attachment, such as: "You criticized me! You wronged me!"

You always blame heaven and others but never yourself. This is your undoing: you are held fast by the false mind with hardened ego- attachment, holding wrong views and not heeding the Buddha's teaching—"All dharmas have no self". If you follow the Buddha's teaching that "all dharmas have no self", does this dharma of you have a self? This dharma of "you" does not have a self! After understanding this truth, do you still shield your shortcomings? Of course you will no longer shield your shortcomings. Where is the manifestation of you not shielding your shortcomings? It is manifested in correcting mistakes! What is the purpose of you correcting mistakes? The purpose of correcting mistakes is to generate wisdom. When you keep covering up your mistakes, you only show that you are tightly controlled by your false mind, and also indicates that your realm is very

low; when you are able to constantly correct your mistakes, you will definitely develop wisdom and your realm will naturally be sublimated. As long as you correct your mistakes, your wisdom will inevitably be revealed. Why is it said that when some people make mistakes to a certain extent, these people don't even know whether they are mistaken or not? These people will inevitably become foolish. Why do they become foolish? This is because they like to shield their shortcomings, which leads them to not acknowledge their mistakes, and of course, they do not correct them. The state of not correcting mistakes is itself a manifestation of ignorance. The measure of a person lies in whether he covers up his shortcomings and corrects his mistakes. Those who shield their shortcomings and do not correct their mistakes are definitely foolish and ignorant people. If anyone wants to have wisdom, they must first not defend their shortcomings, and correct their mistakes at the same time. This is their wonderful method and ultimate Way to generate wisdom! When you understand that correcting mistakes leads to wisdom, then conversely, you will definitely understand that not correcting mistakes leads to ignorance. This principle is very simple, and even elementary school children can understand it.

Keep it in mind that correcting mistakes surely generates wisdom, so what if you don't correct mistakes? Not correcting mistakes will inevitably produce ignorance, and you will become foolish and ignorant. If you feel that you can't even recognize your own mistakes, it means that your mistakes are so serious that you are too ignorant to become aware of them. The other day, when I entered the great sutra hall, I saw the cat you have raised shitting and peeing in the great sutra hall. As a human being, do you defecate and pee in the sutra hall? Of course not! Can you tell me why it is not you but the cats that dare to pee and shit in the sutra hall? Just by such a simple matter, you can measure whether you urinate or not in the sutra hall. You certainly never urinate in the sutra hall. Why do you not pee in the sutra hall but the cat pees and defecates in the sutra hall? Due to lack of wisdom, can cats know where to defecate and urinate, and where to not defecate and urinate? Can cats know if their behavior is wrong? Cats don't know they are wrong, because they have no wisdom. Animals do not know this truth. What does this phenomenon reveal? It reveals that animals are stupid and have no wisdom. You see, when people are fighting each other, a common phrase frequently used by people is, "You are a stupid beast". The biggest characteristic of animals is their ignorance. You see, people who shield their shortcomings without correcting their mistakes cannot bring any benefits to themselves. They can only make themselves more ignorant. Those who are greedy people will fall into the path of hungry ghosts, those who are angry will fall into the path of hells, and those who are ignorant will fall into the path of animals after death. So, to solve such issues, we need to first theoretically remove our own obstacles, and then we must eliminate our own psychological barriers. What is Chan (Dhyana) cultivation? Have you remembered it? Here is a story about how to cultivate Chan. Once I had a dream in which a woman "principal" asked me what Chan cultivation was. I told her Chan cultivation was to issue a letter of challenge to oneself. Is cultivating Chan like writing a letter of challenge to oneself? Yes, it is. Chan is wisdom. How can you have wisdom if you don't send yourself a challenge letter? Why don't we have wisdom? It is because we always follow the false mind that we lack wisdom. So, the cultivation of Chan is like writing a letter of challenge to oneself. If you can write a letter of challenge to yourself, you will have Chan. Do you dare to send yourself a letter of challenge?（The audience: Yes, we do!）

Let's take a look at some ancients and see how they issued themselves a letter of challenge. Zhu Xi (1130-1200) of the Song Dynasty was a great Confucian scholar who adopted the style name Huiweng. Dignified and composed in demeanor, he would rise before dawn every day when at home. Having put on his formal robes, futou (Song-dynasty

scholar's cap) and square-toed scholar's shoes, he would proceed to the family ancestral temple to kowtow before the spirit tablets of his ancestors and ancient sages. As you can see, the very first thing he did each morning, once properly attired, was to pay homage to his ancestors and revered sages. After paying his respects, he returned to his study, where his desk was neatly arranged, and all books and utensils were kept in perfect order. When tired and needing rest, he would sit upright with eyes closed; upon rising, he walked slowly and with measured steps. His dignity and the rules governing his appearance and conduct remained unwavering from youth to old age, never abandoned for a moment. Every move he made was proper and orderly. Thus, since Confucius, few have been revered as "fu zi" (Master), and Zhu Xi was known as Zhu fu zi. As you can see, he attached the utmost importance to such conduct, which became his lifelong habit: dignified, prudent, and full of proper dignity, never departing from it for an instant from youth to old age—so much so that even the emperor could not but respect him.

Therefore, you must be mindful of every small detail and maintain strict self-discipline in your words, actions, and code of conduct. To gain the respect of others, you need to first respect yourself. If you cannot achieve this, how can you expect the respect of others? So, you see, the ancients regulated themselves at every point and every drop. The precepts that Confucians observe are rituals, and Confucian scholars discipline themselves with rituals. Buddhist norms are the precepts formulated by the Buddha, which are embodied by three thousand majestic deportments and eighty thousand behavioral details. You see, the ancients attached great importance to dignified bearing and meticulous conduct. Once, Cheng Hao (some say it was Cheng Yi), a famous Confucian scholar of the Northern Song Dynasty, visited a Buddhist temple. He saw thousands of Buddhist monks having their meal without making a single noise, and solemnly dedicating their merits and virtues to all sentient beings in the Dharma realms. Witnessing this scene, he was greatly amazed and exclaimed in admiration, "The rituals and etiquettes of the Three Dynasties are now embodied in Buddhism!" Nowadays, the rituals and etiquettes made by Duke of Zhou and followed by the people of the Xia, Shang, and Zhou dynasties have been considered as elaborate formalities by modern people. In fact, not only people nowadays, but even during the Shang Yang era of the Warring States period, some people began to find fault with the rituals and etiquettes. They abandoned many rituals and etiquettes. However, without the observance of rituals and etiquettes, people have been becoming increasingly rough. Some people are so rough that they cannot even reflect their human nature. You see, modern people hardly follow the rituals and etiquettes that everyone should possess, nor are they polite. What kind of person can be called a human? Where are human characteristics reflected? What is the difference between humans and animals? Without rituals and etiquettes, there will be no manners, and then people will become barbarians. There are "the Three Rites" to observe in China, which almost cover every part of the daily life. When meeting others, Chinese people should follow rituals and etiquettes of meeting others. When speaking, Chinese people should follow rituals and etiquettes of speaking. In short, whatever they do, Chinese people should act according to rituals and etiquettes. As you can see, nowadays people don't follow those rituals and etiquettes anymore. Without rituals and etiquettes to restrain them, people will become rude, and the world will inevitably be in chaos! When people observe rituals and etiquettes, they will be polite, and have culture and cultivation. The ancients attached particular importance to observing rituals and etiquettes, requiring people's speech and behavior to conform to etiquette. In China, people need to follow the rules even when they laugh. Laughing with bare teeth is considered rude because it can make people lose their elegance. You see, many people nowadays laugh loudly, move backwards and forwards, expose their teeth, and even their posture is vulgar. Even if they laugh in this way, they are

still afraid that they haven't laughed enough. If the ancients were to see it, they would immediately come to the conclusion, "This person is an uncivilized barbarian. This is the bearing of one raised in a petty, narrow- minded way, by no means the demeanor of a noble, established family." Alas! Now that human society has reached the Dharma-ending era, and everyone seems to have become rude and vulgar, just like barbarians. So, it is necessary to restore the system of rituals and etiquettes. Only nations and peoples that have a correct system of rituals and etiquettes are civilized humans. In ancient China, even in times of war, people must abide by rituals and etiquettes. Otherwise, there wouldn't be the historical allusion about Duke Xiang of Song. In the Battle of Hong River between Song and Chu, in order to abide by rituals and etiquettes, Duke Xiang of Song refused to actively attack the Chu army crossing the river, thus missing a great opportunity to defeat the enemy, and was ultimately defeated. People nowadays believe that Duke Xiang of Song is foolish, which is exactly the evidence that the ancients attached great importance to rituals and etiquettes, and also a manifestation of rituals and etiquettes that prevailed in ancient times. People nowadays mock Duke Xiang of Song, which shows that modern people are rude and barbaric! In the past, the etiquette of war was like that. How can a Junzi take advantage of others in danger? A Junzi never attacks those enemy troops who are not in formation. In ancient China, people who fought actually observed the etiquette of war, which is enough to show how popular it was to observe rituals and etiquettes in ordinary times. Today's people consider Duke Xiang of Song stupid, which only proves that people today are used to being rude and having no manners. As you see, people today do not abide by rituals and etiquettes but advocate that "war rejects no deception". This can only indicate that modern people are all cunning ghosts, like wolves. When you are a wolf, the opponent you encounter is also a wolf; when you have missiles, your opponents also have missiles. This will inevitably lead to the destruction of both sides. Just look at today's human society—it has utterly discarded rituals and etiquettes. You see, the entire society now does not follow. Without rituals, etiquettes and rules to restrain people's words and deeds, people are left with only naked desires and interests. People today seem to have no sense of shame. It is precisely because everyone does not obey rituals and etiquettes that those who follow rituals and etiquettes are mocked as "stupid pigs". What kind of life form is actually rude and barbaric? It is the life form of animal! In the world of animals, it is normal that the strong bully the weak and the majority oppress the minority. Having no rituals and no manners is exactly the phenomenon and characteristic of the animal path. When people in a human society no longer respect and follow the rituals, there is no civilization to talk about. Now human civilization has declined, and the entire human race has lost civilization and culture. At this moment, it's not that we are mocking Duke Xiang of Song, but that Duke Xiang of Song is sympathizing with us now.

Another example is King Yao, who was diligent and dedicated, caring for the living beings under heaven. He rose at sunrise and rested at sunset, serving the under-heaven and its people heart and soul. While governing the under-heaven, he was magnanimous, gentle, and discerning the rights and wrongs, thus making the world civilized, the people harmonious, and the lords coordinated. He had lofty merit and heavy virtue, and was embraced by all the peoples. Confucius praised him, saying, "How great King Yao was as a monarch! So lofty! Only heaven is the greatest and only Yao could embody it. So immense were his merit-virtue that people could not name them." King Yao was as great as heaven, possessing unparalleled merits and achievements which were so great that people could find no words to praise him. "How majestic and lofty his accomplishments were! How splendid and brilliant his cultural achievements were!" King Yao implemented the system of Datong society in the world, which is an extremely great cause in human society. So, when King Yao

governed the world, civilization and culture were very prosperous, and the ritual and music civilization was complete and sufficient. King Yao embodied the spirit of selflessness like heaven, and was a model for guiding people to establish the life of dedication. Later, he abdicated the throne to Dashun. What are the merits and achievements of King Shun? When he was young, King Shun was called Dashun and was famous for his filial piety. As a child, Dashun was often abused by his father, stepmother and younger brother. On several occasions they almost killed Dashun, but Dashun was still very filial to his parents. Once, when Dashun went down to the bottom of the well to clean up the silt, they buried the well with soil. Another time, when Dashun climbed up to the roof to repair it, they set fire to the house. Luckily, Dashun escaped. They always conspired intentionally to kill Dashun, but Dashun never said that his brother, father, and stepmother were at fault, but only said that his own filial piety was not enough. You see, Dashun had no mind of anger and hatred, and his filial piety remained unchanged. Later, even when he became emperor, he was still not happy, Others asked him, "Why are you unhappy?" He said, "Oh! So far, I haven't made my father happy yet." This is Dashun, a person with great filiality. You see, his father had been always trying to harm him, but he didn't have the slightest bit of resentment towards his father. Dashun's filial mind, humaneness and kindness not only moved his neighbors but also touched all creatures in heaven and earth. Elephants came to help him plow the fields, and birds flocked to help him remove the weeds.

Confucius praised Shun and Yu, saying, "How Lofty Shun and Yu were! They possessed the under-heaven yet they did not take it for themselves." Dashun and King Yu were truly great. Emperor as they were, they never sought to satisfy any personal selfish desires, nor did they cling to the throne. They cared nothing for power or official positions, and sought nothing for themselves; they only knew to fulfill their duties conscientiously and serve all the people under heaven. This is a typical embodiment of the life of selfless dedication. "Shun was a human being, and I am also a human being, yet Shun set an example for the whole under-heaven, which can be passed down to future generations." The conduct of Shun was worthy of being a model for all people under heaven and could be passed down to later generations. When Shun "heard a good word or witnessed a good deed, he would embrace it with a momentum like a bursting river", so powerful that nothing could stop him. This was the virtue of Shun, who followed what was good with an open and receptive mind. "Yao and Shun acted in accordance with their nature." Both Yao and Shun were embodiments of the heavenly nature, and representatives manifesting the heavenly nature. "Shun regarded abandoning the under-heaven as lightly as discarding a worn-out straw sandal." Shun had no attachment whatsoever to the throne. He abandoned power as casually as throwing away a worn-out straw sandal. It is evident that his life was entirely the life of dedication and service. "Dashun possessed true greatness. He was good at rejoicing in others doing good, setting aside his own views to follow others to do good, and taking pleasure in following others to do good. From tilling the land, making pottery and fishing to ascending the imperial throne, Shun had never stopped rejoicing in others doing good. Shun followed others to do good and promoted doing good to help others reach the supreme goodness. Therefore, there is no greater virtue for Junzi than helping the people to do good." Dashun possessed the excellence of rejoicing in the merits and virtues of others. He delighted in practicing goodness alongside others and took it as his own mission to transform the world with goodness. He helped others to do good, promoted the good deeds of others, maintained an open and humble mind, followed goodness to spread goodness, assisted in goodness to share goodness with others, and strove for mutual goodness, so as to achieve the supreme goodness under heaven. This was the great virtue of Dashun.

"Yu would bow to those who offered him good words." Dayu bowed respectfully and

gratefully to those who put forward kind words that were conducive to his improvement. From this we can know that those ancient sages regarded "resting in the supreme goodness" as the highest pursuit in life. Confucius said, "As for Yu, I have nothing to criticize him. He ate very poorly, but he honored ghosts and gods with abundant sacrifices; he was usually badly dressed himself, but he made the sacrificial costumes and crowns magnificent; he himself lived in a poor house, but devoted his strength entirely to the ditch and water conservancy." King Dayu was very frugal in terms of clothing, food and housing, without any extravagant pursuits. However, he was extremely concerned about the water conservancy projects of the people and did his best to repair them. He paid attention to the ritual and music system and sacrificial ceremonies, which were expressions of his attention to civilization and culture. "When Yu thought there were people under heaven who were submerged in water, he felt as if he had submerged them in water." When King Dayu thought about the people who were submerged by floods in the world, his care and sense of responsibility were so strong that he felt as if he himself had drowned them. This demeanor of the sagely humaneness and virtue is true and real. Dayu's passing by the door of his house three times without entry is a portrayal of his selfless mind and personality.

◎… As I just said, the reason why the ancients could easily attain enlightenment is that they didn't have so many bad habits. Besides, they were able to mend their ways once their faults were pointed out. "Zi Lu would feel delighted when his faults were pointed out. Dayu would bow to those who offered him good words." They set good examples to people in correcting their faults. "Correcting mistakes inevitably generates wisdom." The ancients could easily accept criticism, correct their errors and reform themselves so that they could remove their evil habits, reveal their original nature, manifest their "bright virtue" and awaken to Dao. Having been the monarch, King Yu was on an inspection tour and saw two men quarreling. He tried to mediate between them but they refused to accept his mediation because they didn't know their monarch. Seeing this, King Yu burst into tears. A passer-by wondered why he cried over such a dispute. He replied, "Alas! In the reigns of King Yao and King Shun, people seldom quarreled. Even if there was a quarrel, a mediator would come and solve it. But now under my reign the disputing people don't accept my mediation! It must be that I lack virtue and have failed to exert a positive influence on them." With these words, he cried even louder. From this story, we can know that the ancients had a strong sense of responsibility and awe-inspiring virtuous conduct. Look at today's presidents and prime ministers. Can they blame themselves when they see their citizens quarreling? This is impossible! However, these presidents and prime ministers can also find a good solution to these problems: "Hello! Hello! Send a police car and arrest these two people who were fighting first." They even turn a blind eye to some phenomena that disturb social order, "Why do we still care about those little things?!" You see, human society has developed to this point. The era we are in now is what is called the Dharma-ending era in Buddhadharma, during which time, practitioners and cultivators face great difficulty and resistance in their cultivation because they are already very far away from the era of sages. Although this is the case, the standard of enlightenment for practitioners and cultivators has not changed or been lowered. If you really want to achieve liberation through cultivation, manifest the mind and see the nature, you must cultivate yourself according to the rules and laws.

Nowadays people find it hard to understand gong-an, also known as Chan stories. Why? The reason is that they lack wisdom due to their karmic obstacles. Huineng, the Sixth Patriarch of the Chinese Chan School, was illiterate but had wisdom. Once a monk asked, "What kind of people can get the gist of Huangmei (an honorary title to address the Fifth Patriarch of the Chinese Chan School)?" The Sixth Patriarch said, "People who know the Buddhadharma can." The monk asked again, "Have you got it?" The Sixth Patriarch

answered, "I don't know the Buddhadharma." Look! What great wisdom he had! The Buddhadharma belongs to the dharma of non-duality characterized by one appearance, and cannot be got. Should it be got, it would be in a two-appearance state. Therefore, only those who "don't know Buddhadharma", that is, those who are in a one-appearance state can get it. Why did the ancients possess such great wisdom? It was because their habitual tendencies and afflictions were light, and their greed, anger, stupidity, arrogance, and doubt were minimal. If they ever had faults, they repented and reformed in time, corrected them quickly, and promptly turned toward goodness. Now that we have learned that all dharmas have no self, we should know there is no self in everything. Why must we still cling to the false self?! The Buddha also said that there is the "still and serene nirvana", which refers to the wonderfully bright true mind, the true self. The still and extinct one is exactly the true self. While we are turning to the right awakening, the root-nature we see is precisely the true self. The combination of the six root-natures is called "the one essential brightness". We can't catch up with the understanding of the ancients here. The ancients had an insightful understanding in this respect, about which we almost know nothing. Therefore, people today are so intelligent that they can invent and create atomic bombs, hydrogen bombs and missiles, and build various sophisticated instruments. Yet they cannot attain liberation, nor can they free themselves from the cycle of birth and death. Why? Because they lack the wisdom of one appearance and possess nothing but the cleverness of two appearances. They are deeply entrenched in the habitual tendency of selfishness and reluctance to make dedication.

If you want to transcend the world and enter from a low level into a high level, you must rush to do unprofitable things, and be willing to do loss-taking things. If you can't do it, you surely can't get your level elevated. Discussions on this have already gone on for many days. This is just a crude appearance, and for cultivators, it does not amount to an overly high requirement. Therefore, we now need to draw on numerous examples and real phenomena to understand the profound underlying laws therein. "When the Buddhadharma exists in the world, it is never separated from the enlightenment of the people in the world." The great truths contained in the sutras and teachings you speak of must be embodied in worldly affairs. If the wonderful dharma can't be shown through worldly affairs, it will be a castle in the air. We should know that worldly dharmas and world-transcending dharmas are the same thing. The worldly dharma is the transcendental dharma and vice versa. They are non-dual. Knowing this principle, you'll firmly believe in the retributive law of cause and effect. You'll surely practice selfless dedication, rush to do unprofitable things, and be willing to do loss-taking things. Without understanding this profound principle, you will simply be selfish and self-serving, always seeking only your own interests, and even harm others to satisfy your personal needs. In Four Instructions of Liaofan, there is a story about Yang Shaoshi, a famous prime minister in Ming Dynasty. Yang Shaoshi's father, grandfather and great grandfather were people who strived to do profitless things and willing to suffer losses for the interest of others. Since his great grandfather, the Yangs had made a living by ferrying people across a river. Every year in flood seasons, other people were busy fishing for floating belongings such as chests, closets, etc. But Yang Shaoshi's ancestors, starting from his great grandfather, had been rescuing drowning victims struggling in floods. They did not prioritize salvaging property and treasures floating in the river, but specifically rescued drowning people. You see, the three generations of people in the family had been rushing to do unprofitable work and willing to suffer losses. Others laughed at them and said, "When there is a chance to make a fortune, you don't rush to fish for property to make a fortune, but rush to save those drowning people. Have you got anything valuable?!" However, when the fourth generation of this family, Yang Shaoshi, was born, this family did

indeed receive an unexpected favor from heaven. One day, "a Dao cultivator transformed by a divine being" said to Yang Shaoshi's father, "Because your grandfather has accumulated too much yin merit and yin virtue, there will be eminent and worthy high officials in his descendants. You should bury your grandfather in a certain place after he dies." So they buried his grandfather in that place. "Later, Yang Shaoshi was born. When he reached the age of twenty, he passed the palace examination and later rose to the position of one of the Three Dukes, the highest rank among court officials. Subsequently, the emperor conferred upon his great-grandfather, grandfather and father the same official title as his own as an honor. His descendants have since been noble and prosperous, and even to this day, there are many virtuous people among them." This Yang Shaoshi was exactly one of the Three Dukes. The emperor learned that Yang Shaoshi's father, grandfather and great-grandfather were eager to do things that brought no benefit to themselves and willing to suffer losses, and he was deeply moved, so he posthumously appointed them all as Shaoshi and granted them the rank of the Three Dukes. This story tells us that acts of kindness are never wrong, and your efforts are never in vain. This is the positive retributive story. There are still some stories concerning negative retributions.

In the Han Dynasty (202 BCE – 220 CE), there was a Confucian scholar called Zhu Maichen who was despised every day by his wife for his poverty, inability to speculate and not being an official. In short, the wife was critical of him in every way, and finally the wife even asked Zhu Maichen to divorce her and let her remarry. Zhu Maichen sincerely pleaded with her to stay and said he would surely gain fame and fortune because he had good character and qualities. But his wife didn't listen and kicked up a fuss demanding a divorce. Zhu Maichen had no choice but to say, "Well, if you want to remarry, then go ahead and do so." Later, the woman remarried a man who she thought had a promising future. However, they quickly became so poor that they couldn't make both ends meet. At that time, Zhu Maichen had already become a local official, probably the current county magistrate, and gathered some migrant workers to repair roads. When he saw that one of the migrant workers was his ex-wife, poor and wretched, he took her home secretly and arranged a dinner for her in his backyard. Zhu Maichen's ex-wife, who was egoistic and self-interested, did not do things not profitable and was unwilling to do things causing losses. So, what result did this lead to? She ended up in poverty and destitution. Was she ashamed of this?! So you see, striving to do unprofitable deeds and willingly taking on loss-incurring tasks will inevitably be accurately reflected in the karmic retribution. Zhu Maichen was an upright junzi, and still remembered his old feelings, so he told his ex-wife, "Don't leave, I'll provide you with food." Zhu Maichen also called his ex-wife's husband over and said, "You two can stay in my mansion. I will provide for you." However, when the ex-wife saw Zhu Maichen's promotion, she felt very ashamed and felt that she had no face to live, so she hanged herself. From these stories, you should know there is righteous energy between heaven and earth. Three generations of Young Shaoshi's family selflessly saved people, without any attempts or intentions. However, good causes summon good retributions, which are natural manifestations. If people have attempts or intentions when doing good deeds, what they receive will become yang virtue, not yin virtue. You see, Master Liaofan said to his son, "What can yang virtue make people get? Yang virtue can make people get fame, and fame is also a kind of good retribution. Get a good reputation, and the retribution yang virtue brings is over. What about yin virtue? Yin virtue can bless and protect future generations. However, if you teach Dao cultivators how to accumulate virtues to get good retributions, you are disparaging them. Dao cultivators never seek fame or profit. Those who cultivate Dao should not just seek to do profitable things but refuse to do unprofitable ones. Why must cultivators rush to do unprofitable things, and be willing to do loss-taking things? Laozi said,

"It dwells in places others disdain, thus approaching Dao." Dao cultivators need to do things that others do not want to do. So, they are "approaching Dao". "Approaching Dao" here refers to awakening to Dao, certifying Dao and attaining Dao, and we currently call it "manifesting the mind and seeing the nature". So, in the realm of worldly dharma, being able to receive a little good retribution is still a bit high for ordinary people in the world, but for those who are to manifest the mind and see the nature through cultivation, it is a very low, rough and shallow level. We not only need to have this understanding now, but also need to know the interests and laws behind it. People in this era need to be connected through the karmic retribution of causes and conditions, and only in this way can they believe in the heaven principles and the supreme Way that are true and real.

Master Liaofan also mentioned Yang Zicheng, who was an ordinary official now called a secretary. Once, while the county magistrate was reviewing a case, there was a suspect who refused to admit to breaking the law. This angered the county magistrate so much that he ordered the bailiffs to beat the person to death. Yang Zicheng could no longer bear to watch. He knelt down and pleaded to the magistrate, "Your Honor, you must not beat him any further—we do not even know whether he has truly broken the law." As Confucius taught, "When you learn the truth of the case, have compassion and do not rejoice; if rejoicing is improper, how much more so anger?" What do these words mean? The meaning is that when we find out the truth of the case, we should still have compassion on those who have done wrong. Those in authority did not walk the right path, nor did they properly educate the people, so the common folk commit errors without even realizing it. This Yang Zicheng was "kind-hearted and fair, and abiding by the law". You see, his kindness made the county magistrate not angry. Confucius said, "When we find out the truth of the case, we mustn't feel happy. Instead, we should feel sorrow for the wrongdoer and extend our compassion to them." Why? Those who committed crimes must be very stupid and ignorant. Who made them stupid and ignorant? As Yang Zicheng said, "The authorities have deviated from the right path, resulting in the loss of cohesion among the people and the chaotic state of social order that has persisted for an extended period." This was because the education of sages had not been promoted among the people. Why did the Buddha say that he did not hate evil people? The reason why evil people are evil is due to their stupidity and ignorance. If these evil people could receive a good education in the Way of sages and worthies and understand the truth, they would naturally not make mistakes and commit crimes. The reason why they commit crimes is caused by ignorance, confusion and stupidity for lack of good education. Since people make mistakes because of ignorance, confusion and stupidity and lack of wisdom, why do you still get angry and hate them? Therefore, the current and urgent task is to quickly make the public and citizens well educated. In fact, every country needs its people from the top to the bottom to receive the education of sages and worthies. Without high-quality citizens, it is difficult to cultivate officials with good qualities. A national quality-oriented education based on the civilization of the sages is a prerequisite for producing talents with both political integrity and ability.

You see, Yang Zicheng had this kind heart because he received the education of sages and worthies. He often provided food and clothing to prisoners, showing mercy to those who were hungry, poor, and without food and clothing. Once, a group of prisoners came to the county yamen and they were very hungry. After seeing them, Yang Zicheng felt very sorry for them and went home, saying to his wife, "Please, give these people half of our food." The wife said, "If we give half of this food to them, our family will have no food to eat." Yang Zicheng said, "Even if we eat a little less ourselves, we need to share some food with these people." So Yang Zicheng insisted on his wife giving some food to those prisoners. You see, what a noble virtue his kind heart was! Later, he had two sons, both of whom

served as Libu Shilang (Vice Minister of Personnel). In modern terms, this would be equivalent to the rank of a vice minister-level official. His two grandsons also held vice minister-level positions: one served as Xingbu Shilang (Vice Minister of Justice), and the other as Lianxian (Provincial Judicial Commissioner). Until the time of Yuan Liaofan, there were still two descendants of Yang Zicheng (called Chuting and Dezheng) who were prominent and influential ministers in the imperial court. You see, when Yang Zicheng shared his scarce food with others, isn't that not beneficial to himself? He also begged his wife to share some of their insufficient food with the prisoners. Isn't that "striving to do unprofitable deeds"? So, did Yang Zicheng ultimately suffer losses? He was running out of food himself, but he was still willing to share the food with others. People like him have long been liberated from their mind ground. Why? Because having such a kind mind ground and noble character is precisely the good retribution of a high realm. Rush to do unprofitable things, and be willing to do loss-taking things. Firstly, it is necessary for people to have such an understanding, without which, when faced with something unexpected, people will inevitably consider their own interests first, "Is this beneficial to me? Can this satisfy my own interests?" I often criticize those who scheme only for profit and refuse to do anything unprofitable, saying, "You are not true spiritual cultivators!" As a cultivator, what you need to do is rush to do unprofitable things and be willing to do loss-taking things. Only by doing so can your realm and level be instantly elevated. Have you considered that when you have such an understanding, your realm and level have already been sublimated. Whenever you encounter anything concerning your personal interests, you definitely first weigh whether it is beneficial or not to yourself. When you have such a small mind eye and such a narrow mindset, you will inevitably arouse the hatred and disgust of others and even ghosts and gods. So the ten major public cases listed in Four Instructions of Liaofan are good examples that every person who pursues Great Dao must follow. Here are just several of the examples. As soon as you understand and follow them, all your problems will be solved.

I used to tell the story of Granny Lin of Putian, Fujian Province. She gave away the fried rice dough, fried cakes and other snacks she made to people on the street for free all day long. The food was put at the door for people passing by to eat, free of charge. She didn't do so out of a momentary impulse. There was a Taoist who tested her for three years to see if she did it out of sincerity. For three years, he ate rice cakes there every single day. Three years is no short time, and eating them day in and day out stirred resentment among the people around him. Three years later, the Taoist said to the old lady, "I have intentionally tested you for three years to see if you have a sincere heart. Now practice has proven that you are sincere." What was Granny Lin's heart? Her heart was exactly to rush to do unprofitable things and be willing to do loss-taking things. Was it suffering a loss for her to see six or seven fried cakes being given away without any gain every day? Was it a profitless thing? Every day, she was still very happy to see many fried cakes being given away to others. Was she willing to suffer losses? Certainly she was! Only this was called selfless dedication. Finally, the Taoist said to Granny Lin, "When you pass away, have yourself buried at a specific location. This way, among your Lin family descendants, as many people will hold official ranks and titles as there are hemp seeds in a liter." Therefore, during the era of China's imperial examination system, there was a saying in Fujian that "The gold list will not be posted without the Lin family's names on it."

When the Buddha crossed the river, the river water parted to form two towering walls, revealing the riverbed for the Buddha to walk upon. Those who fail to understand this will surely not believe it, for they lack the awe-inspiring divine power, perfect wisdom and noble morality that the Buddha possesses. If you were endowed with the same wisdom and morality as the Buddha, mountains and trees would bow their heads as you pass through

them, and rivers would cease their flow as you cross them. This is not something the Buddha demands of the rivers or mountains. What is the underlying reason? When you attain, through cultivation, the same virtue, conduct, wisdom, realm and level as the Buddha, your awe-inspiring spiritual power will manifest itself naturally. Your awe-inspiring spiritual power is what you have cultivated; once you possess it, such responses naturally follow. Why does the Buddha have the unseen crown appearance? No one can perceive the Tathagata's unseen top of the head. No matter how high you ascend, the Tathagata's top of the head will always be higher still. You can never behold his top of the head. This is called the Supreme. All of this is attained through cultivation over limitless kalpas. So where must we begin our cultivation first? Rush to do unprofitable things; be willing to do loss-taking thing. It is precisely from this that we cultivate. Whether you are intelligent or foolish, and what your conduct, character and mind are like today, are not the results of cultivation in this single lifetime. Instead, it is the cumulative effect of your cultivation across countless past lives. Look at that honest person—their honesty is not something they have learned in this life alone, but the cumulative effect of cultivation across countless past lives. Look at that cunning person—their cunning is not something they have acquired in this life either. Another example is twins born of the same mother. They grow up in the same environment, yet their respective karmic information structures are vastly different, for the software they bring from past lives varies. Therefore, if cultivators can eagerly take the initiative to do unprofitable deeds and willingly take on loss-incurring tasks, this aligns with what Laozi called "dwelling in places others disdain". Do what others are unwilling to do, "thus approaching Dao".

"Rush to do unprofitable things; be willing to do loss-taking things." Although they are just two simple sentences, people nowadays feel it very unnatural to implement them. Why? This is because the evil karmas of your past lives control you, but don't be afraid. You need to fight against the evil karmas you have created in your past lives and suppress them, and meanwhile you need to establish the information structure of striving to do unprofitable deeds and willingly taking on loss-incurring tasks. By doing so, your information structure of striving to do unprofitable deeds and willingly taking on loss-incurring tasks will be established. After establishment, you must persist in operation, and when you reach a certain level, you will become accustomed to it naturally. By then, you will have surpassed the obstacles formed over countless eons. The ten trillion Buddhalands spoken of in the Buddhist sutra refer to the ten trillion obstacles in your mind. If we understand this truth, we will transcend the obstacles of ten trillion Buddhalands in such an operation, and transcend countless obstacles in one thought. The so-called birth in the World of Ultimate Bliss just lies in the very thought of the mind at the very moment. If a person can make a good vow: From today onwards, I will rush to do unprofitable things and be willing to do loss-taking things. With a good thought and great vow sent out, all the worlds of the ten directions will be shaken. The Benefactor of Orphans and the Forlorn donated all his possessions to support the Triple Jewel of the Buddha, the Dharma and the Sangha. Some of his debts became dead loans and couldn't be collected. Then his door-god complained, "I've advised you not to give away so much but you didn't listen. Now look! You're in poverty now!" Hearing his door-god stop him from donating his possessions, the Benefactor of Orphans and the Forlorn became angry and told the door-god, "How did you dare to prevent me giving away my possessions? You are no longer in need here. You can leave now. Even if I have nothing, I still provide for the Triple Jewel of the Buddha, the Dharma and the Sangha!" Having been fired, the door-god complained to his superior that he was fired by the Benefactor of Orphans and the Forlorn. His superior asked him for the reason. The door-god told his superior the whole story. Knowing the cause and effect of the incident, his superior said to

the door-god, "He is right. You shouldn't prevent him from donating his money. Let the one who creates the problem solve it. You're the troublemaker, so you should be the trouble terminator. You'd better use your divine power to help him collect debts. Then I'll plead with him to take you back." Later, the door-god helped his master get back his money and also apologized to him. The door-god said, "I will never try to prevent you from giving." Then the Benefactor of Orphans and the Forlorn hired him again. From this story, we know it is very hard to do profitless work and willingly to take losses. Our difficulties come from both inside and outside. It's unnatural and difficult for us to achieve the realm revealed by these two sentences now, but as long as we have the wisdom and determination to do it, there will be nothing that can't be achieved in the world.

What's your difficulty? It is the barriers in your mind that keep you from doing so. Now you should resolve in your mind that from this moment onward, you will act this way whenever you encounter similar situations. Implant this mindset in your heart every day, and in time, such actions will come naturally to you. If you don't do this, once you suddenly encounter a similar situation, you will inevitably feel confused because you have been controlled by your mind of greedy desires and delusional thoughts as well as a heart to take advantage. Once controlled, you will be unwilling to take a loss. When you do not want to take a loss, you will be blocked by your evil karmas and become stupid, and then you will know nothing at all. As a result, even if an opportunity to earn merit-virtue arises, you will still waste it in vain. For example, someone was hungry but had no food. Isn't this the example of Chen XX buying two bowls of noodles for Xu Shilin to eat when he ran out of food the day before yesterday? After the meal, Xu Shilin also said he needed clothes, and Chen XX bought him a set of clothes. Later, Xu Shilin said that he still needed a bus ticket and Chen XX bought him the bus ticket. Suppose you failed to do the good deed, but someone else did it. Now, even if you wanted to buy two bowls of noodles for him, he would say he didn't need them anymore because he had been full; even if you wanted to buy clothes for him, he would say he didn't need them anymore because he had clothes to wear. You would have lost the opportunity to earn merit-virtue, so you should be grateful to those who give you a chance to do good deeds to increase your merit-virtue! Otherwise, you would have no chance to earn merit-virtue. I once criticized XX, saying, "I gave you a good opportunity to earn merit-virtue, but you failed to seize it. When this opportunity was lost, not only did you not earn merit-virtue, but you also earned a bad reputation. Don't you regret it? In this short period of time, you could have earned immeasurable merit-virtue, but you have earned a bad reputation for yourself, which makes others belittle you." You see, when that opportunity is missed, you won't be able to find it again. Don't miss any opportunity to earn merit-virtue, because it's impossible to make up for it. Therefore, from now on, everyone should secretly make a resolve to rush to do unprofitable things and be willing to do loss-taking things for the benefit of others.

Then, those who cultivate Dao can easily understand the slogan: "Rush to do unprofitable things; be willing to do loss-taking things", while ordinary people in society cannot. Not only do they fail to understand, but they will also feel repelled. Why do I teach you to learn such theories? The purpose of my teaching you these two sayings now is to guide you to transform from ordinary beings into sages. When goals differ, starting points differ, and perspectives of care naturally differ as well. Your mother's care for you is to tell you not to suffer losses, to gain more advantages and get more benefits, because she never intends to guide you to manifest the mind and see the nature, and to transform from an ordinary being into a sage. This is exactly what it means to have different goals! Now that you have embarked on the path of cultivating Dao, you must have a great picture, a grand direction, a lofty goals and a strong aspiration. Therefore, those who can position themselves

at this level are bound to be promising people, people with a great future, people who can transform from ordinary beings into sages and people who can transcend the triple realms. However, you can choose not to do so, completely not to do so. Don't try to convince me to do unprofitable things. I won't do it even if there is a small profit! It is impossible for me to do things causing losses. I am not willing to do anything even if there is a draw in profit and loss. You still tell me to be willing to do things causing losses! Is that possible? It is impossible! In this way, your goals and levels are different. You need to position yourself first: What do you want to do in this life? You need to define your own goals first. You see, I have told you these two days that if you have committed mistakes, you should quickly repent and correct them. If you try to conceal your mistakes, you will hurt yourself. If the karmic information structures are not deleted, you will unavoidably receive your retributions sooner or later! Therefore, what are the cure-alls the Buddha prescribed to us? You read it every day in evening recitation: "Repent of your own karmic obstacles and rejoice in others' merit-virtue." You should take these two miraculous medicines every day. Universal Worthy Bodhisattva has made ten great vows. As long as your mind is put there, you will have a share of boundless merit-virtue. Repentance of karmic obstacles corresponds to our current practice of cutting off false speech, cutting off lustful thought, and cutting off sexual misconduct karma. If you have ever lied, you must repent immediately. The more sincere your repentance is, the better the effect will be.

You see, the Buddha once said those who fabricate lies will go to hell, but you don't even understand this truth. When someone criticizes you, you think "they won't let me go". If you think this way, you are finished. The reason why others don't let you go is that they are afraid that you will fall into evil paths. If you can truly understand this truth, you will naturally no longer fabricate lies, and you will ask your fellow Dao cultivators to harshly criticize the fact that you fabricate lies. What's more, the Buddha's saying that those who fabricate lies will go to hell is true. Even if it were false, you still should take it as a warning. How did Shariputra treat the people who deliberately framed him? Faced with those who framed him, Shariputra remained unmoved and did not defend himself at all. Let's see how we handle it ourselves. We have made mistakes first, and even when others kindly ask us to correct them, we still try to cover up our shortcomings. If you cover up your mistakes, you are finished, and you are no longer a cultivator. According to the Buddha, as cultivators, we should be grateful to those who have framed or wronged us, because they have come to help us achieve success. What did the Buddha say in the Six Paramitas Sutra? When you are framed or wrongly accused by others, firstly, those old karmic obstacles and debts you have accumulated in your past lives will be eliminated, and secondly, you will also gain the merit-virtue of enduring humiliation. More importantly, you will also gain true benefits revealed in the following paragraph: "Those who can truly endure humiliation, through correct wisdom, understand that the original nature of all dharmas is true emptiness (absolute vacuum). That is, this emptiness nature is not different from the original nature of all dharmas. All dharma natures as well as emptiness nature and right wisdom are clear and pure in the original nature, with neither duality nor polar division, neither distinction nor breaking. From this, it should be known that all worldly dharmas are exactly emptiness and emptiness is all worldly dharmas, for the original natures of these two types of dharmas are inseparable from each other. Such patience under insult is known as ultimate patience." These truths cannot be understood by the world, especially by those living in the Dharma-ending period. Therefore, those who can hear these truths and understand and accept them from the bottom of their mind grounds are the ones who have accumulated great roots of goodness since the beginningless kalpa. Had you not accumulated great good roots for countless eons, you would never hear such ultimate truths spoken by the Buddha. Had

you ever heard of striving to do unprofitable deeds and willingly taking on loss-incurring tasks before you came to Lingshan? Had Xiao Zhao heard of them before coming to Lingshan?（Xiao Zhao: No, never.）You hadn't. Had you heard about competition? （Xiao Zhao: Yes, I had. ）Yes, you had. Had your parents taught you something about striving to do unprofitable deeds and willingly taking on loss-incurring tasks?（Xiao Zhao: No, they hadn't.）

Definitely not. Ordinary parents can only nourish their children's physical body life, but often ignore the development of their children's wisdom life. Why must you be filial to and provide for your parents? Because your parents have given you your body and brought you up. Why must you respect your teachers? This is because teachers can enhance your wisdom life and guide you to survive with wisdom through limitless eons until you become a Buddha. Your body is a flesh lump. The body of an elephant is also a flesh lump, and so is the body of a tiger, but if there is no wisdom, what is the use of having a good body? The elephant and the tiger have much more meat than you, and their bodies are even stronger than yours. However, if there is no wisdom, no matter how strong the body is, it is useless! A strong body without wisdom is not only useless, but also causes a lot of sin. In doing so, a hard-won precious human life is wasted in vain. After knowing this truth, you will naturally rush to do unprofitable things and be willing to do loss-taking things, which will definitely enable your ancestors of the past seven generations to be promoted. Unluckily, they had no chance to learn these principles. Even those US presidents and British prime ministers are unaware of such truths. Those who can understand these truths are those who have cultivated wisdom in their past lives, and those who have also cultivated great blessings. Only such people can hear these principles. Those who can listen to these truths are very lucky people, and they are also very, very great people!

Yuan Liaofan also told a story about a student whose surname was Ying. This student found a good and quiet place to study but there were many ghosts. One evening a ghost told others, "I'll get a substitute body in a couple of days. The one who's going to be my substitute is a poor man's daughter-in-law who's about to hang herself. Her husband has been away from home for ages, and her parents-in-law, thinking he must be dead, are forcing her to remarry. She's a chaste, virtuous woman and refuses to do so. She'll hang herself here tomorrow night, and then I'll take her place to be reincarnated as a human being." Having heard the words, this student hurried home and sold his field. Then he wrote a letter to the young woman's parents-in-law together with some silver. After receiving the letter, the young woman's parents-in-law saw that the handwriting was fake, but the silver was genuine. Who would give silver to someone who was not related to them for no reason? In this way, they suddenly felt at ease and thought that their son was alive. Therefore, they stopped forcing their daughter-in-law to remarry, so the young woman survived. As is seen in this case, this student rushed to do unprofitable things and willingly took on loss-causing tasks to save the young woman's life. Later, the young woman's husband did come back, and the family was reunited. Without a substitute body, that ghost couldn't get born as a human, so he complained. "It is this student who has ruined my good plan." Another ghost said, "Why don't you retaliate against him?" The ghost said, "I dare not retaliate against him! Because of that good deed he did, 'God believes that this person has a good heart and has appointed him as Yin Virtue Shangshu'." You see, this student surnamed Ying had already been granted permission by the heavens to become a Shangshu (a senior official at the ministerial level). Although he did not take the exam yet, his official position had been designated as a Shangshu, which is incredible! He only did this one act of goodness, and the ghosts did not dare to take revenge because he had already been protected by the good gods. This indicates that the yin virtues he had accumulated were enough to make him a Shangshu. As expected,

this scholar later rose to the position of Shangshu, and many of his descendants passed the imperial examinations to become jinshi (a title conferred on those who passed the highest level of the imperial examination system). Isn't this exactly the karmic retribution for one's rushing to do unprofitable things and willingly taking on loss-causing tasks?! Through these stories, we should discern the underlying laws within them and establish a correct outlook on life and values. These ten famous stories listed by Liaofan were all real happenings at that time. Do you think Liaofan would have deceived his own sons? That's impossible, because these stories were real occurrences in the Ming Dynasty and cannot be denied. Therefore, if you can truly rush to do unprofitable things and be willing to do loss-taking things, you will definitely receive good retributions. In conclusion, no effort is wasted, and no good deed is done in vain. "Don't do any evil, but practice all good." "Families with accumulated good deeds will definitely have surplus celebrations, while families with accumulated evils will inevitably have surplus disasters." Therefore, when you can accumulate virtue and perform good deeds without any purpose or ambition, you will inevitably have kind minds, kind thoughts, kind acts, and kind deeds spontaneously flowing from your self-nature. Then, you will surely follow the good karmas you have created to discover the "manifestations you should know". Therefore, the prerequisite for these two famous sayings is "benefiting living beings without expecting rewards", that is, "striving to do unprofitable things" and "willingly taking on loss-incurring tasks" without any intention or plan. As for the state of neither thinking of good nor thinking of evil, and gaining nothing, these are even higher realms. When one has not yet fulfilled the first two sentences mentioned earlier, there is no way to even talk about the subsequent two sentences. If we speak of these two at this moment, it will be rather incomprehensible to people. Yet for those who seek to manifest the mind and see the nature, the realm revealed by the first two sentences is not ultimate. This state of acting without any intention or plan is still a state of conscious thoughts. Do you understand? You still need to practice in accordance with this conscious thought for a period of time before proceeding to the next stage. You have to spend time practicing this stage until you become proficient in it, and only then can you move on to the next step. What is the next step? Do you still remember it?（Cai: The ordinary mind is Dao.）

You haven't reached the realm of the ordinary mind, that is, nothing to get. Why? Nothing to get is exactly the ordinary mind. Why? For you, you still have to go through the process of having tests, going through the door, getting accustomed and returning to normal. Based on the concept of nothing to get, you still need to certify that nothing in the universe can be obtained and that all dharmas present the emptiness appearance through turning your mentality and turning to the right awakening. You can't understand this now because you haven't manifested the mind and seen the nature. Rush to do unprofitable things; be willing to do loss-taking things. This is a necessary mindset for those who want to manifest the mind and see the nature. In Laozi's words, you should "dwell in places others disdain, thus approaching Dao". To manifest the mind and see the nature, you must rectify your mentality first. The next step is to verify it, and then you need to certify that the noumenon reality appearance is a truly empty state where there is nothing to get and has nothing at all. Knowing this, you will be able to practice "deep prajna paramita", and "illuminate-see that five skandhas are all emptiness." Finally, maintain this state until reaching the state of freedom and naturalness. What is this realm called? It is called the ordinary mind, with which one can contemplate everything at ease. Only with such an ordinary mind can you contemplate all things in the world at ease. These stages are necessary and no one can leap them over. Not only can we not leap them over, but we also have to do them honestly. As I mentioned a few times before, you can't even dream about these stages. If they can be understood when explained to you, that is truly remarkable. If no one explains these stages

to you, even if you rack your brains into pieces, you still can't come up with them. This is one of the advantages for you to cultivate in the Dao-place.

◎ Chen: Today I saw a man called Xu Shilin in Mapao Spring Town. How wretched he was! He was wet through. He knew my name and said, "Chen XX, I'm hungry." I said, "Let' s go, hurry up and get you something to eat." So I bought him a bowl of noodles. After finishing eating it, he was still hungry, so I bought him a second bowl of noodles and a large guokui (a type of flat baked pancake). After eating them, he told me he felt cold, so I bought him a jacket and a pair of trousers. Finally he told me he had no money to buy the bus ticket to his home. At that point, I only had five yuan left on me. I said, "Here you go… but wait, how am I going to pay for my ride back to Lingshan?" Then it struck me—oh! I suddenly recalled the story in the Buddhist sutra about a couple who gave away their very last pair of trousers to others. So I gave him my last five yuan too. Just then I made a vow: "May all living beings in the worlds of the ten directions suffer no disease, hunger and cold. May all living beings in the worlds of the ten directions take refuge in the Buddha, in the Dharma and in the Sangha."

Is this a profitable thing or a profitless one? When you rush to do unprofitable things and are willing to do loss-taking things, you are gradually cultivating a dedicated outlook on life and making it your daily habit. Once you overcome this psychological barrier,you will find you have not truly lost anything at all. By breaking through this barrier,you will have transcended the karmic sins of life and death across countless eons. Once this psychological barrier is broken, the discriminating mindset of whether there is a benefit or not, or whether there is a loss or not will be abandoned. At this moment, some people may feel nervous: "What am I going to do then? What if I end up with nothing?" We have learned Happy Bodhisattva's advanced deeds. We can learn from her. When the vegetables in her field ripen, she will call,"Ah Nan, Ah Nü! The peppers in our garden are ripe, the eggplants are ready, the beans are plump, and the corn is sweet—come pick them and eat your fill!" At first, her husband was not so happy and was afraid they would become poor, but later, her husband also developed the same dedicational mentality. Have they become poor? No, they haven't. Later, their family also spent 100,000 yuan to build a road for the village. At the beginning, the village held a meeting, saying that everyone would jointly fund the construction of the village road, but Happy Bodhisattva said, "Let our family build this road!" Her family donated 100,000 yuan and built the road in the village. Did their family's financial situation suffer losses later on? Not at all! In fact, it has only grown more prosperous over time. Happy Bodhisattva is one of the perfect people who can rush to do unprofitable things and be willing to do loss-taking things. Another story was about a piece of her land occupied by a local bully. Later, when the government measured the land, the bully was still reluctant to return her the land, so Happy Bodhisattva told the man who occupied her land that he would continue to use the land if he felt happy. Later, the local bully was moved and wanted to return her land to her. She asked him again if he was happy to return the land. The bully nodded, so she accepted the land. Her pet phrase is that "If you are happy, I will be happy!" This is called "full happiness". If you can understand the meaning of her words based on the Buddhadharma, you've made great progress. I've said that this "full happiness" contains all philosophical principles of the sages of Confucianism, Daoism and Buddhism. She also expresses profound truths in the simplest words, until the ultimate one appearance is revealed. If you are happy, I'll be happy too. What state is this, Xiao Cai?（Xiao Cai: Without any attempt or intention. ）

I know your state hasn't got there. You can't speak this out. You are still far behind. What's your answer, Xiao Li?（Xiao Li: This is exactly the same-body state of non-duality with all beings.）

Yours is what you have heard from me today. In Buddhadharma this principle is very profound. We often talk about the one appearance. When you are in a state where you are happy and I am also happy, who will be you? You will be the "self". When you haven't reached that realm, even if you are asked to express that realm, you can't express it. It is not up to you, because you are stuck in your low realm. If you ask Yanbin to talk about that realm, he won't be able to describe it. Even if he dreams, he can't dream about that realm. If you ask Xiaojin to express that realm now, he won't be able to say it at all. Xiaojin, say something about that realm now.（Xiaojin: All beings are the self.）

In fact, you are locked dead in your realm and you don't know it even if you have learned the theories. Happy Bodhisattva is an illiterate person. She did not attend primary school until she was in her forties. You may wonder whether she could read or write; the answer is no. Though unable to read, the words coming from Happy Bodhisattva embody the ultimate and definitive meaning of the Buddhadharma, and her deeds far transcend the lofty state of no attempt and no intention that practitioners and cultivators strive to achieve. Sometimes, we may not seem to have attempts or intentions, but we still cannot reach "full happiness". For example, when taking a shower, I rub your back and you rub my back. We seem to have no attempt or intention, but in fact we do. We still want to help and benefit each other. However, in the realm of Happy Bodhisattva's "full happiness", there is not any attempt or intention. What realm is this? It's a selfless and altruistic realm, a realm full of dedication and joy. You can hardly imagine that such a simple expression of "full happiness" where "If you are happy, I will be happy" is a natural outflow of the same-body mind of great compassion. When your mind ground has not reached that high realm, you simply cannot think of that realm, so what you do now is practice step by step and live in a down-to-earth manner.

It's good of you to have helped Xu Shilin today. But it's still hard to say whether that person you helped was really the Xu Shilin you are familiar with. You know Xu Shilin well because he often comes to Lingshan. What if an unknown one comes? Will you still take good care of the unknown one as you did to Xu Shilin? Maybe you'll have a different mindset. Happy Bodhisattva does not have too many theories. There are just two sentences, "If you are happy, I will be happy. This is called full happiness." What does "full happiness" mean? When both sides are happy, it is called full happiness. If the other is happy but you are not, it is not full happiness; if you are happy but the other is not, it is likewise insufficient. Happy Bodhisattva's requirement is to reach full happiness. As long as others are happy, she will be happy. Full happiness is unconditional; it is her happiness whenever others are happy. Have you ever thought about it? This is the realm of egoless and selfless dedication. Once, an old lady came to complain and grumble. Happy Bodhisattva asked her thirteen times, but she did not respond at all. The reporter covering the story said, "I would only try three times at most. If she still wouldn't speak, I would just ignore her." Thirteen times: Happy Bodhisattva offered her grapes, which she refused; she offered her fried cakes, which she also refused. After twelve attempts, on the thirteenth time, Happy Bodhisattva said, "Oh! I still have something nice. Let me get it for you." In the end, the old lady cheered up and said, "Ah Hua is the best! Better than my daughter-in-law and my son." She smiled and felt happy. Was the old granny happy? She was happy. When the old granny felt happy, Happy Bodhisattva would feel happy. They both felt happy. This is called full happiness. When Happy Bodhisattva's father-in-law flew into a rage, her seven sisters-in-law fled in terror. While everyone urged her to run, she refused to flee. Instead, she hurried to kneel before him, saying softly, "Father, it's my fault. Please don't be angry—It's my fault." Kneeling close to him, she gently placed her hand on his chest and continued, "You mustn't be angry at all. Anger harms your health, you know." Finally, her father-in-law felt happy. Where do you

learn the Buddhadharma? If you can make others happy, you are learning the Buddhadharma. Amitabha is also known as Happiness Buddha. Another time, Happy Bodhisattva lost 5,000 yuan. Others told her to hurry and look for it. "Why look for it?" said Happy Bodhisattva. "The person who found the money must be very happy. If he is happy, I am happy too." You see, why bother looking? Is the person who found it not happy? Since he is happy, and his happiness makes me happy, that is full happiness. Hearing this, the money-finder sought out Happy Bodhisattva to return her lost money. However, Happy Bodhisattva wouldn't accept it, saying, "Since you found it, it's yours now." The money-finder wouldn't accept Happy Bodhisattva's money. After they mutually declined and conceded, they finally decided to divide the money equally. The money-finder felt it was impossible to accept the money with a clear conscience, and said, "You are so kind. How can I share your money?!" Happy Bodhisattva said, "Then let me have the larger half and you take the smaller half". So Happy Bodhisattva ended up with three thousand yuan, while the man kept two thousand. Afterwards, Happy Bodhisattva used the three thousand yuan she received to buy presents and distributed them to those concerned. What is Happy Bodhisattva's theory? Her theory is that no matter how it is, so long as you are happy, I'll be happy. What is it called in Buddhadharma? Who knows? Xiao Li doesn't know it. Xiao Cai doesn't know it, either. They haven't got to such a realm, nor has Chen XX. You've never considered that in your realm. You don't even have such an idea. Xiao Jin can't even dream of such a realm. What about Xiao Wu? Tell me something about it, Xiao Wu? （Xiao Wu: A nothing-to-get mind, an ordinary mind. ）If so, she won't be happy.（Xiao Li: Then it is the great mind of kindness to wish others to get happiness. ）

What you said has something to do with it. Simply put, in the preliminary stage, it is called the same-body mind of great compassion, which is reflected in wishing for the happiness of others. This is the primary level. Ultimately, Happy Bodhisattva's happiness is exactly the joy in the Buddhist expression: "permanence, joy, self and purity". And this happiness of Happy Bodhisattva is not temporary joy, but eternal joy. Full happiness calls for happiness of both sides, so don't look down upon her. Illiterate as she is, she has arrived at the ultimate realm and level. Therefore, Amitabha also has another name: Happy Buddha, Buddha of Happy Light. The key lies in being happy. Some people can also reach a state of nothing to gain, but they still cannot reach a state of happiness. People also get nothing from their dreams, don't they? But are they happy or not? If they have a nightmare, they naturally won't be happy. When can you achieve the realm of permanence, joy, self and purity? What is joy? Isn't joy exactly happiness?! When can you have joy? It is in the state of great nirvana! Only when in the great nirvana of the eternally still and extinct light can you possess the four attributes of permanence, joy, self and purity. Permanence means immutability; joy means being happy all the time; self refers to the ultimate state of the one appearance; purity is free from pollution. The simplest theory of Happy Bodhisattva summarizes the most profound truth. Why is it that even though you have learned it, you still don't know it? Because your realm has not reached that point. If you haven't reached that realm, you won't be able to comprehend it. How can you perceive that realm if you can't comprehend it? You can't perceive that realm. Now ask yourself honestly: Why can't you perceive that realm? It is your own current realm that has trapped you tight, and there is no way to surpass it. Therefore, we should first really hone ourselves from these two requirements made by Happy Bodhisattva, until we have naturally become accustomed to this practice. Only then can we feel it. Why don't you like to give your things away to others when they ask you for them? Can you understand the reasoning behind it? It is unbelievable for ordinary people to give it away when someone asks for something, yet you can now give freely when asked—this is beyond ordinary imagination. If you are able to actively dedicate

your own things to others and give everything you have to others, people will say you are insane. However, when you can sincerely and selflessly dedicate yourself to others, you will naturally generate a happy mind. When you get accustomed to this realm and surpass it, you will be able to respond to every request made by living beings. Why can Guanshiyin Bodhisattva answer every request and every call for help from all directions? The reason is that since countless eons ago, Guanshiyin Bodhisattva has been practicing "full happiness', that is, "If you are happy, I will be happy". Guanshiyin Bodhisattva has long been in the realm of permanence, joy, self and purity, and become perfectly accustomed to it. Guanshiyin Bodhisattva only has joy and happiness, because Guanshiyin Bodhisattva has the same-body mind of great compassion, with only one "self", and has always been in the one-appearance realm where "only the self is solely honored". In such a one-appearance realm, how can Guanshiyin Bodhisattva not be happy?! From the perspective of the non-dual state of one appearance, all things share the same body with me. How can there be a distinction between others and me? In the one-appearance realm, even if you give alms to others, you still care about yourself because others and you share the same body. Why not be happy?! You see, all parents are happy to give away things to their children. Are parents happy when they give something to their children? Certainly they are happy to do so. Even if their children don't want it, parents still insist on giving them things because they are willing to dedicate themselves to their children! If parents can extend this selfless dedication to all children in the world, it is called "love our children as well as the children of others". If parents can universally give their love for their children to everyone, they themselves are Happy Bodhisattvas. However, these parents only dedicate their love to their children, so they are just bodhisattvas of their own families. They are the bodhisattvas of their own children, not the bodhisattvas of their neighbor's children. Now, we must quickly improve our realm. Do you see how big the task is? Do you know how big the gap is between us and Happy Bodhisattva? Because you don't study, you don't even know this gap. You are so numb all day that you don't know anything. (Turn to Chen XX) Can you feel the gap now? You donated a few yuan to Xu Shilin today, and you're already complacent, aren't you? Why is that? Because you have never done anything like this before. Everyone is happy for you when they hear about what you did today! What about you, Xiao Li?（Xiao Li: I feel very happy.）

It's abnormal if you feel happy about his conduct. Is that normal? How do you feel when Chen XX eats two bowls of rice every day? You feel it is normal. He acts that way every day, so you just take it as normal; that is the ordinary mind! You only feel happy because he has never done such good deeds before, but now he does so. What if he acted like this every single day? He defecates and urinates several times a day, and you do the same. If we all reached this realm, what would be so special about it? It's just ordinary, nothing out of the ordinary at all. Today, when we see someone caring for others, we should praise them and rejoice in their goodness. Why? Because they have never done so before. Does this not show that the gap between our realms is very great? This is only a small matter, not yet a major event. Now each of you, reflect on your own realm. It is difficult to go beyond your current level, and if you want to take another step higher, the difficulty will be even greater. Is that not so?（Chen: No. I've just discovered that the larger my vows are, the harder the tests I will receive.）Have you felt afraid?（Chen: No, I haven't!）

You're fortunate because you still have this chance to do the good deed. Others don't even have this chance because they don't have such a willpower or idea, do they? Was there anyone asking Xiao Cai for it?（Xiao Cai: No, there wasn't.）

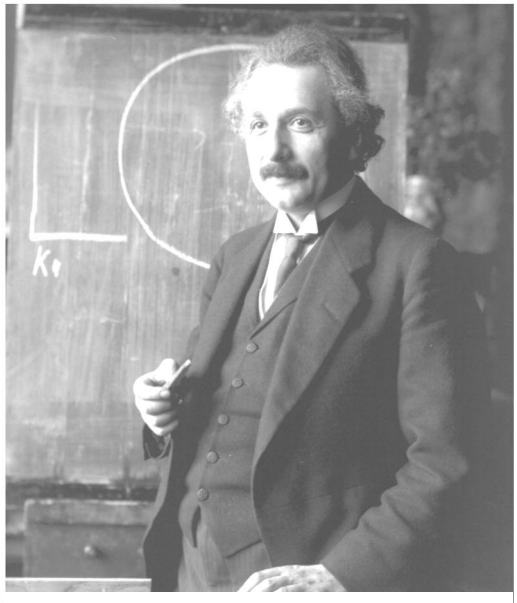
Why? Is it just because you didn't come across Xu Shilin? I haven't finished my words yet. Was that person really Xu Shilin? （Chen: He behaved normally today.）

It's a test. When you make a vow, you'll be tested whether you have a sincere mind or not. Under the protection and care of Buddhas and Bodhisattvas, you have overcome the obstacles in your mind and passed the test. If you fail to pass the test, you'll get stuck dead. Your intentional actions are not your realm, because they are unnatural. At the beginning, everyone will feel it unnatural to contribute to others, but if you can persist, you will feel it natural to do so. In the end, your contributions will be a natural outflow. Only by being common and ordinary can you enter the rank of sages and bodhisattvas. It's not intentional affectation that can elevate you, but you must make a vow to reach this high level. So, what is the difference between making a vow and acting intentionally? When your realm is not in place, you still can't get it expressed. (Chen: The action of making a vow is an effort to do things not profitable and be willing to do things causing losses.)

I've known you don't know the answer. Xiao Cai does not know it either. (Xiao Cai: Intentional action reveals the mind that seeks external conditions, while making vows is not a mind that seek external conditions.)

What's Xiao Li's answer?(Xiao Li: Taking an intentional action means that one still has an attempt or a plan in the mind.)

Well, intentional action reveals one's attempt or plan, while voluntary action shows "producing a mind not dwelling in any place". They're completely different in the nature. If your intentional action is based on your great vow to save all living beings, your intentional action will be a process from unfamiliarity to familiarity, which is necessary, and this is also a pursuit of noble goals, which is allowed. Any intentional action outside of that is an attempt or intention. When you make a great vow to do something noble and great, the goal of your vow is your attempt and intention, but in the process of implementing your vow, you do not have your own selfish attempts and intentions, which is called the power of a vow. If you have your own self-interested attempts and intentions in the process of implementing your great vow, then you are finished, because you already have a mind to gain something. What is the ultimate state of your vow? It is called the nothing-to-get mind. You should know what your vow is. The vow you made is the great vow of Bodhi, so you should have a Bodhicitta, that is, a Bodhi mind. Is there anything to attain in the Bodhi mind? There is nothing to attain in the Bodhi mind. Therefore, when you do not reach the required realm, any simple question can hold you back. We should always demand ourselves with high realm and not stay at the existing height. We should follow the example of Bodhisattva Mahasattvas and emulate them all the time. The great vows of all Buddhas are the directions in our human life, and the great wisdom of all Buddhas is the ultimate goal of our efforts. All Buddhas and Bodhisattvas were once ordinary beings who attained enlightenment through cultivation. Why can't we? What others can do, we must do it. As future Buddhas, we must achieve what the past Buddhas and the present Buddha have achieved, and even better! Do you have such a great mind breadth? Do you have such a great vow? It depends on whether you have brought forth a true Bodhi mind or a false Bodhi mind.



Albert Einstein (1879—1955)

Build the Lofty Aspiration of the Dedicated Life

… What we talked about last night is how to ensure our turning to the right awakening from the perspective of turning our mentality. Some people have some misconceptions and regard becoming enlightened, manifesting the mind and seeing the nature as a technical operation, which is completely wrong. Manifesting the mind and seeing the nature is by no means a technical operation. It is based on the solid foundation of our purified mind, perfected personality and revealed wisdom. Only then can we achieve such a high realm and understanding. The Buddhadharma is the learning of the Buddha, and the education that the Buddha imparts to all sentient beings. What, then, are the learning of the Buddha and the education that the Buddha imparts to all sentient beings? They are the embodiment of the Buddha's mind, personality and wisdom. Therefore, a person who studies the Buddhadharma is learning the Buddha's mind, personality and wisdom. If we treat it as a kind of secular knowledge to study, we will not be able to attain great benefits.

Then let us first look into the mind and personality of the Buddha. The Buddha often said that he regarded all sentient beings as his only son. This is the Buddha's perspective of the thought of all beings as one's only son. You may notice that in modern times, having only one child is not particularly special. Yet in ancient times, if a family had only one son, that child would be extremely precious, truly the apple of their eye. The Buddha had only one son, Rāhula. The Buddha said that he regarded all sentient beings just as he regarded Rāhula. The Buddha's "only son thought" towards all sentient beings is very simple and plain, which everyone can understand. The Buddha regards all sentient beings as his own son, and furthermore, as his one and only son. Since he has only one son, his love for all sentient beings becomes all the more earnest.

Mengzi said, "Be filial to our elders as well as the elders of others; love our children as well as the children of others." Love our children as well as the children of others" Everyone loves his children. Mengzi wished that everyone could extend such a loving mind to other children. From his words, we can see that Mengzi, the second sage of Confucianism, could extend his loving mind to the children of others in the world. The Buddha also extended his "only son thought" to love all living beings. So, the actions of these two sages, the Buddha and Men Zi, both reflect their great minds. The Buddha and Mengzi shared the same loving mind towards people. Confucius said, "Never impose on others what you don't desire." Don't impose on others what you don't want. So what level of people did Confucius say these words to? These words were said for each and every one of us, the ordinary people. Confucius required that every citizen should have such a mind and personality, that is, "Never impose on others what you don't desire". Treat others as you would like to be treated. For example, if you don't like to be abused, you'd better not abuse others. If you don't like being disliked, you'd better not dislike others. By extension, forgive others in everything just as you forgive yourself. This is the mind and personality that Confucius required every ordinary person to have. But not all people can meet the requirements. Even Zigong, one of Confucius' outstanding disciples, couldn't meet this requirement. Once, Zigong said to Confucius, "I don't want to be imposed upon and I don't want to impose anything upon others, either." Confucius replied, "Ci (Zigong's name), this is beyond your reach." Since even Zigong could not meet this requirement, how much less could he meet a higher one?

Confucius urged people to "establish their own careers, first help others establish their own careers, and to achieve their own success, first help others achieve their own success". If you want to have a successful career, you should help others have a successful career; if you want to live a smooth life, you should help others live a smooth life. In short, put yourself in the position of others and always care for others actively. When producing a mind or having an idea, you should ensure that the first idea that comes to mind is to benefit others. This is the behavioral principle to guide a person to practice loyalty, forgiveness and humaneness, and it is also the mentality and realm that a humane one should have. Confucius highly praised the concepts of "extensive giving" and "benefiting the multitude", believing that they are the realm of becoming a sage. In Buddhist terms, "extensive giving" covers three types of giving: the giving of wealth, the giving of Dharma, and the giving of fearlessness. These types of giving must be based on the mindset of unconditional great kindness, and the ability to sacrifice all internal and external possessions to serve all beings, which is the realm of great Bodhisattvas. The high level of "benefiting the multitude" is the same-body mind of great compassion, practicing selflessness and altruism, benefitting the creatures under heaven, and widely taking across living beings. "Extensive giving" and "benefiting the multitude" are the necessary mind and personality for people to become sages. Great Bodhisattvas should embody the spirit of benefiting all beings without seeking reward, and of enduring all sufferings on behalf of all sentient beings.

Laozi said that throughout one's life, one should be a person who acts but does not contend, benefits others but does not harm them. One should be a person who benefits others, benefits the masses, benefits society, benefits nature and benefits all sentient beings in the ten directions. One should not bring harm to others, nor hinder society, nor damage the natural environment.

As you can see, some places are experiencing severe droughts now. Why are there the severe droughts? They are caused by the destruction of the environment. Humans emit large quantities of CO_2 into the air, resulting in the greenhouse effect, and the temperature rises, causing floods in some places and droughts in other places. Exactly, all these disastrous consequences are all caused by people's unpurified minds and unperfected personalities. Nowadays, people worldwide compete fiercely for their own interests, which contradicts Laozi's teaching of benefiting others without harming them. In other words, Laozi advocated altruism over egoism. However, modern individuals, in contrast, often strive against each other solely for personal gain. How can people benefit themselves? Objectively speaking, they will inevitably harm others when they benefit themselves. Once your self-interested ideology is established, then you must objectively harm others. Nowadays, everyone pursues a "win-win" situation, but how can people achieve a "win-win" situation under the premise of competition and self-interest? Even if there is a win-win situation, it inevitably harms the interest of the third party or endangers the natural existence of the natural world. Why? It is the result of competition and self-interest. You see, the word "competition" is very vivid and has now become a slogan for modern people. What are people competing for? Are they competing for dedication to others, for doing charity or for upholding the precepts and practicing patience under insult? No, they aren't. What are people competing for nowadays? People are competing for self-interest. They are striving to take what belongs to others for themselves, and indulging in seeking personal gains through various forms of contention, greed, robbery and plunder. In this way, everyone will be in danger, because everyone harbors a competitive mentality that causes danger to others as well as themselves. It has brought severe consequences to everyone, leading to every household installing iron doors and windows, as if every individual were imprisoned—now, every family lives a life behind bars. It has even influenced our life in Lingshan. You see, we live a prison-like life here on

the mountain. Every window and door is fitted with steel bars, and we haven't even installed full iron doors and windows yet. These are all caused by people's impure minds and imperfect personalities, for we have not attained the state of benefiting others without causing any harm.

Laozi required us to act without competing. He also required that we must boldly do what is beneficial to others, take the initiative to serve all living beings, and do more work and dedication. So, what is the purpose of making contributions? It is for the benefit of others, for the benefit of all beings, rather than for oneself. To act without contention and to benefit all beings without competing—such deeds are dedication. To benefit without harming others—such conduct is "benefiting the multitude". To act without contention or harm, doing good and benefiting all, is "extensive giving". The Buddha regarded all living beings as his only son, which showed his mind of unconditional great kindness and same- body great compassion. The purpose of his "only son thought" was to benefit others and transform them. How can we benefit the general public? We need to establish the dedicational outlook on life. To benefit the public, we need to practice selfless dedication, that is, establishing a dedicational outlook on life and the joy of dedication. Now we need to establish a joy of dedication, a joy of a dedicational mindset. Why do we need to establish such a joy of dedicational mindset? This is because we are now in the so-called Dharma-ending era, where everyone is competing for profit and everything is being done to satisfy their desires. This idea is exactly a manifestation of the decline of the right Dharma. What dharma has declined? The right Dharma has declined. What is the right Dharma? The only son thought is the right Dharma; contributing to all without competing and benefiting all without harm are the right Dharma; "extensive giving" and "benefiting the multitude" are the right Dharma.

Laozi said, "The highest goodness is like water. Water does well in benefiting all things without contention." You see, Laozi analogized that people who cultivate Dao should be like water. Water benefits all things yet contends with none, for it is selfless and free from competition. Precisely because of its non-contention while benefiting all things, water attains the state of supreme goodness. According to the essential moral criteria set by Confucius, the fundamental requirement for being a person is: Do not do to others what you do not wish for yourself. Only those who meet this standard are worthy of the title "human being". Subsequently, one shall ascend to the criterion of "If you desire to establish yourself, help others establish themselves; if you desire to succeed, help others succeed". Then, one shall advance to the standard of "Benefit without harming and act without contending". Further still, one shall elevate to the realm of "The highest goodness is like water. Water does well in benefiting all things without contention". At this stage, one becomes like water—selfless, altruistic, and dedicated to the well-being of all things. Ultimately, one shall rise to the state advocated by the Buddha: Harbor the "only-son thought" and regard all sentient beings as one's own only child. Nowadays, everyone is scrambling for equality and freedom. They shout about equality and freedom with their mouths, yet in reality, they only have equality and freedom in words. There is no actual equality and freedom among them. When "competition" becomes a trendy behavioral mode, can there be real equality between people? It is impossible for people to have equality as long as they compete with each other. Now there is a buzzword called "fair competition". Can it be possible that there is fair competition? It is impossible, for competition itself is not fair. How can competition be fair?! This is an error of conception. Those without power cannot compete successfully against those with power; those with little strength cannot prevail over those with great strength; those with few hands and weak force cannot win against those with abundant manpower; those short of

funds cannot compete with those with ample financial resources; and in a sense, women cannot contend equally with men. How can competition be fair? It is a theoretical error.

Where does the theoretical error lie? The theoretical error lies in the fact that people compete for their egos and for the benefit of the small self. To benefit themselves, people will inevitably damage and harm the interests of others. For a selfish, self- serving mindset alone is already extremely harmful to human society and the natural world, let alone when you put it into words and deeds! When humanity takes self- seeking and competition as the defining feature of the times, this marks the decline of human civilization. Competition is not an attribute of the high-level realm we people should have, but a low-level law. Look at the trees on our mountain. Within the coverage of a large tree, small trees cannot grow. This is the so-called competition. Not only are plants competing, but animals are also competing. Only the strong can survive, and under the law of the jungle and the survival of the fittest, the weak are the prey of the strong. Is competition a characteristic that human civilization should possess?! You see, between herbivores and carnivores, carnivores eat herbivores. Jackals among carnivores are very powerful, but they are afraid of tigers. To what level does competition belong? At the level of animals, it's all about competition; at the level of insentient beings, it's all about competition. Look at the animal and plant kingdoms—they're defined by competition. So if you choose to compete, you're only sinking to a lower level of existence. Those who study the Buddhadharma clearly know that competition can only lead people to fall into the three evil paths. Everyone, including both winners and losers, will inevitably fall into the three evil paths. Why? Because they have strong self-attachment, selfishness, self-interest, harming others to benefit themselves, and even do all kinds of evil. Therefore, such people who participate in competition will inevitably fall into the three evil paths. The Way of sages and worthies is to teach people to break the appearance of self, remove their self-attachment, eliminate the greedy minds and purify selfish desires, and to use benefiting others as the starting point to establish the life of dedication. Only in this way can people elevate their realms and enter the high level of the Way of sages and worthies. However, people neither break up their attachment to their ego nor destroy their attachment to the four appearances. Instead, they just solidify their self-attachment, expand their delusional thoughts and indulge in their greedy desires. As a consequence, the three poisons of their greed, anger and ignorance naturally result in the fruit retribution of the three evil paths. Therefore, not only can such a concept of competition and such a way of life not guide people to transcend the triple realms, but also it causes people to fall into the three evil paths.

Therefore, sages and worthies at all times and all over the world never encourage competition. There is no competition in the Way of sages and worthies. In the west, Jesus Christ preached universal love to love all. The Buddha called it "the great bright cloud of kindness and compassion", which displays his infinite kindness and compassion. Kindness is wishing others happiness; compassion is rescuing others from suffering. When you see others suffering, you should quickly pull them out of the pit of suffering. When you see other people's children, you should immediately care for them as you care for your own children. Just as everyone hopes their children will succeed and be happy, so to wish all beings happiness, peace and fulfillment is the great compassionate mind. When you can do so, you possess the great mind of kindness and compassion. The Buddha possessed the great mind of kindness and compassion, which is known as great unconditional kindness and great same-body compassion. Here, the term "unconditional" refers to a kind of great compassion mind based on no conditions or any conditions attached. The "same-body" refers to the one body and one appearance where there is no such division between the self and others. You see, this body of ours is a unified body. As I often say, when a flea bites your heel, your

"headquarters" will immediately send your hand to scratch it. Why? Your heel shares the same body with you. Horses and cows are bitten by mosquitoes and insects every day. Can we feel the pain they have experienced? No, we can't, because we don't share the same body with them. The Buddha required us to have the same-body mind of great compassion. When a part of our body hurts or itches, we naturally care about that part of our body. Similarly, when we treat all beings as a part of our own body, we are all equipped with the same-body mind of great compassion. Only when we share the same-body with all beings can we show compassion and care for all beings at all costs.

Why is there Guanshiyin Bodhisattva who follows voices to save those in suffering? Why is there Guanshiyin Bodhisattva with great kindness and great compassion? This is because Guanshiyin Bodhisattva possesses the same-body mind of great compassion, and views all beings as one with himself. As long as sentient beings have suffering and seek help from him, reciting "Namo Guanshiyin Bodhisattva", they will surely immediately receive complete salvation. As the common people often say, as long as sentient beings pray for help, Guanshiyin Bodhisattva will immediately respond to it. Guanshiyin Bodhisattva can simultaneously respond to the pleas of any sentient being from any location, as long as they recite "Namo Guanshiyin Bodhisattva". Guanshiyin Bodhisattva has great spiritual penetrations and can directly rescue those in trouble and reciting "Namo Guanshiyin Bodhisattva" by following their voices. What is this spiritual penetration based on? It is based on the great mind of unconditional kindness and same-body compassion. If you have such a mentality, such a mind and such a personality, you are at a high level and a sublime realm. Where do you see such people? Where do all the Buddhas and Bodhisattvas reside? They all reside in the still light pure land, sometimes known as Miyan Buddhaland in the Buddhist sutras. We only know there exists the World of Ultimate Bliss, where there are nine grades, which only display the cultivation levels of Dao-cultivators born there. Actually, those great Bodhisattvas are a lot higher than this. In the World of Ultimate Bliss, Bodhisattvas of the first class in the upper grade generally do not eat food. They don't have our appetite at all, let alone any diseases. They can pay homage to Buddhas of the ten directions just within the time of a meal. Those Bodhisattvas of the first class in the upper grade there belong to Bodhisattvas of the Eighth Ground. Only those above the Eighth Ground can be called Bodhisattvas Mahasattvas (great Bodhisattvas). Where are those with unconditional kindness and same-body compassion? They are all above the eighth ground. On such a state of being, the principal retribution (referring to our very body) becomes a body of boundlessness, a form of purity and emptiness, and a state of infinity. It is no longer this lump of flesh that bleeds when pricked and aches with hunger if three meals are skipped in a day. It is no longer a material form, nor an energetic form, but has become a form of information. Therefore, anyone who has established a life of dedication, who has a mindset of selfless dedication, and who regards selfless dedication as the joy of life has long arrived in the Miyan Pure Land or the World of Ultimate Bliss.

The number of pure lands in the ten directions is immeasurably greater than that of the filthy worlds like our earth, as you can see by reading the sutras. The evil worlds of five turbidities like our earth are very few in number in the ten directions. The evil worlds like our earth are not many; it is you yourself who think there are many worlds like the earth. Let's use a human phenomenon as a metaphor. Which is greater in number: the normal, free citizens or the prisoners in a country? In any country, the number of citizens is certainly far larger than that of prisoners. Similarly, the number of pure lands is immeasurably more than that of the five-turbidity evil worlds in the ten directions. Those living in the five-turbidity evil worlds are the ones rejected by the Buddhas in the ten directions. They are in the minority. Due to the summoning of their evil karma, they have been reincarnated in such an

evil world. As is recorded in the Compassion Flower Sutra, people in the five-turbidity evil worlds are those rejected by the Buddhas of the ten directions because of their heavy evil karmas. Seeing that these human beings were indeed pitiful, Shakyamuni Buddha made a vow, "I will take across those with heavy karmas!" You see, where have those who do all kinds of evil in society and violate national laws gone? They have all been thrown into prison. Strictly speaking, people in this period of our Saha World are like people behind bars, but we cannot perceive it when we are here. I heard that there are also prison bullies in prison, referring to those who have been in prison for a long time, who bully and beat new prisoners. You see, they still compete in prison, "enjoy" their suffering in prison, and even call themselves the boss in prison. We are also competing in this evil world of five turbidities. Is the principle behind these phenomena the same or different? The principle is the same. The evil world we live in is the same as a prison. The reason why we have fallen into such a competitive era is that this is what we have discovered according to the karmas we created previously. About 50 years ago, competition wasn't popular, but now competition seems to be everywhere. Competition is taught and encouraged among very small kids even in the kindergartens. In the past, young pupils used to read Three-Character Classic. The first sentence in it is: "At the beginning of man, his nature is originally good. By nature all men are alike, but by habit widely different." But now what they are taught is how to compete against others. Such a concept of education will inevitably result in troubles. You see, it's terrible now. When children start school, the content of learning is "competition".

So, it is really tragic that we were born into such an evil world of five turbidities where the Buddha's right dharma has been on the decline! In the future, Maitreya Buddha will tell his disciples, "Those people who were born in the evil world of five turbidities didn't feel ashamed of their lives in the evil world of five turbidities!" "Those people" refer to us. It seems that we have created too many evil karmas because of competition in past lives in various Buddhalands, so we have been reincarnated into this period of the Saha world full of various competitions. Most people in this world have been accustomed to competition. As I often say, people living in such a world all carry the habits of asuras. Asuras have heavenly blessings but they have no heavenly retribution, for they enjoy competition and aggression. You see, some people are aggressive. They have nothing to do after eating, so they take a surfboard to go surfing; if there is still nothing else to do, they will go on adventures, climb rocks or cliffs, and seek excitement in dangerous ways; if they still have nothing better to do, they turn to boxing: one knocks the other down, busts their head, and beats them until they can't get up, yet feels proud and delighted. Even the audiences watching below seem to be crazy about this fierce sport and feel entertained. This is the manifestation of greed and competition in the evil world of five turbidities. It is competition that pushes everyone into the turbulence of the wind and waves, unable to control themselves. Now, let's have a look, where have all the people who are engaged in competition gone? In the end, they are all at a very low level and realm, which is independent of human will. You may think you have strong competitiveness, great strength, abundant influence and immense power, yet the law of cause and effect cares nothing for these things. You might get your way for a time, but in the long run, you will never gain any real advantage. Why? Because only the path of altruism and dedication is the right way; all other paths are evil ones. If you cannot practice altruism and selfless dedication, you cannot ascend to the realm of a higher level, and you will inevitably fall into the vortex of competition, descending lower and lower. This is the great Way verified by all sages and worthies at all times and in all countries. It is not something used by sages to intentionally belittle you.

Now we need to understand the joy of building the life of dedication. Where should the joy of life be based? What is the joy of Buddhas and Bodhisattvas? What is the joy of life of

Amitabha Buddha? When practicing the Bodhisattva's path, Amitabha Buddha made forty-eight great vows to take across living beings. Do you see any competition, egoism or harming others among them? Is there any contention, greed, robbery or plunder? Of these forty-eight vows, none of them pursue such things. In The Buddha Speaks of Amitabha Sutra, Shakyamuni Tathagata said, "Those who have a small quantity of good roots, blessings, virtues, causes and conditions cannot be born in that country (referring to the World of Ultimate Bliss)." In other words, people born in Amitabha's World of Ultimate Bliss must have deep and thick good roots, blessings, virtues, causes and conditions. So, how can we recognize those who have deep and thick good roots, blessings and virtues? Where are their deep and thick good roots, blessings and virtues manifested? They are manifested through their selfless dedication. All of our good roots, blessings and virtues come from selfless dedication and being unattached to the self-appearance. Then, how can we break and destroy our attachment to the small self, namely, the ego? The solution still lies in selfless dedication. The key is that we must know the true self is exactly the "great self" that has no self. Only by knowing this can we destroy our self-attachment! If there is no such self, there will be no competition. Therefore, any delusional thought that reinforces attachment to self, or any view that intensifies the view of self, belongs to the evil knowledge and deviant views. What is the right Dharma? The right Dharma, as I have just said, ranges from the basic level of "Don't impose on others what you don't desire" to the elevated level of "repaying resentment with virtue". All these are the right Dharma. Confucius taught people to use a straight heart to treat those with a straight heart. Laozi advocated requiting ingratitude with kindness. Shakyamuni Buddha advised that people should treat their kinsfolk and enemies equally. In addition, he also emphasized that the act of giving should start with those one hates. Why? It is because the Buddha was afraid that we would get into those evil cults and externalist ways, strengthen our self-attachment, intensify our selfishness, develop the evil habit of self-interest, and then harm others, that is, to damage others to benefit oneself, thus resulting in crime and corruption. These are the embodiments of those evil cults and externalist ways. Therefore, every sage objects to selfishness, self-interest and benefiting oneself at the expense of others, as well as contention, greed, robbery and plunder, and the fundamental reason for this is the competitive concept of having oneself, serving oneself, and benefiting oneself.

Why do sages oppose these things? Because if things go on like this, people's mind ground will be corrupted, and their extremely polarized, rigid delusions will transform cotton into shoe soles, a metaphor for turning the truly empty original nature into life-forms of energy and matter states. resulting in people creating more evils, which will inevitably lead them to fall into evil paths. Then why is competition prevalent in society nowadays? Competition is a vulgar and inferior Western trend of thought, which lacks wisdom and noble character. When such vulgar, inferior, unwise and low- morality Western ideological trends run rampant across the world, that is why we call it the Dharma- ending era, because the right Dharma declines and cannot stop all kinds of deviant dharmas and externalist ways. Now, everyone has been being poisoned and harmed by this competitive thought. If people in this era do not receive the education of the civilization of sages and worthies, their future will inevitably fall. Those who study the Buddha-dharma know clearly and unmistakably where they are headed in the future—namely, where they will be reborn after death. However, these people have also suffered the scourge of the evil beliefs and evil views. In the Dharma-ending era, all kinds of evil beliefs and evil views, such as solid delusional thoughts, selfish minds and distracting ideas, and their pursuit of greed, desire and enjoyment, have penetrated into the hearts of these people. How hard it is for you to turn this situation around! It is extremely hard. So, why are there so few successful Dao cultivators in

the Dharma-ending era? This is because the entire environment in the Dharma-ending era has changed, and the entire social ideology has also changed. It is extremely difficult for you to educate a person to cultivate Dao at this time, and even to a very high degree. It's a hundred, thousand, ten thousand times more difficult to cultivate Dao today than to cultivate Dao in ancient times! Why? Because in the current environment, everyone is competing for the "ego", while the ancient cultivators all learned the Way of sages and worthies, and they all dedicated themselves to others and society. Look, what are people learning now? Darwin's theory of evolution preaches the law of the jungle and the survival of the fittest, which completely applies the theories of the animal and plant kingdom to the human world. You see, what is low is elevated to a high place, while what is lofty is sealed off and regarded as superstitious and backward. The lofty realms of the sages of Confucianism, Buddhism and Taoism are no longer advocated; instead, they are made targets of criticism, considered old, outdated and inconsistent with the times. Thus, what is evil is regarded as good, and what is good is condemned as evil. That is why those who study the culture of sages are pitiful souls in society today, subject to discrimination, mockery, sarcasm, and oppression.

How can you study well when you learn the Buddhadharma in such an age? Everyone is among those of the eight difficulties, gifted with worldly intelligence and clever debate, creating such a bad atmosphere for cultivators—it is truly alarming. Therefore, people without deep and thick good roots planted in their past lives are unlikely to learn the Buddhadharma now. You see, there are many people learning the Buddhadharma now, but those who can really cultivate the Buddhadharma like the ancients are very few, only one out of a thousand. That is to say, there are very few people who can really cultivate the Buddhadharma. So, at such a time, without a good Dao-place, without a good environment, without a good atmosphere, and without the edification of the right Dharma, cultivators will inevitably be defeated by secular influences. Nowadays, even with the influence of the right dharma, it is still difficult to overcome negative energy. Take a look at what's happening in our Dao-place. Can the right dharma overcome his desires and greed? It is difficult for the right dharma to defeat negative energy. It's hard for people to overcome their greedy desires, delusional thoughts, selfish minds and distracting ideas even if they put the Tripitaka on their foreheads. Consequently, it's really hard for the cultivators today to get enlightened and manifest the mind. Where is the difficulty then? The difficulty lies in their inability to overcome their greedy desires, delusional thoughts, selfish minds and distracting ideas. Once, I told some cultivators here that I dare not let them go out and enter society. Why? Once you step out of this Dao-place and enter society, the boat of your cultivation will be completely overturned by the fierce waves in that ocean of the mortal world. You will inevitably be knocked unconscious by the fierce waves stirred up by various evil knowledge, deviant views and bad customs in society! At this moment, will you still remember to cultivate Dao, turn your mentality and turn to right awakening? I have a serious doubt whether you can maintain your original intention of cultivation! The larger the city you live in, the more serious this phenomenon becomes. If you tell people in society that we are learning selfless dedication at Lingshan, those who listen will immediately stare at you and say, "Really? Are you people who have abnormal nerves? In this era, you even advocate selfless dedication. People like you are either stupid or ignorant!" In the Dharma-ending era, the mind of people has been deeply poisoned by the concept of competition, and the people today cannot even hear the concept of the life of dedication, let alone believe the story of Huineng, who agreed to accept the assassin as his disciple. If you tell today's people that when Huineng stretched out his neck and let the assassin slash, the assassin could not even hurt Huineng with three slashes, how can this make people today believe this true happening?! The assassin couldn't

kill Huineng with three slashes and even fainted in fright on the spot. After waking up, he said, "I deserve to die for ten thousand times! I have harmed the flesh-body Bodhisattva, and I want to leave the home-life and be your disciple!" Huineng said, "Run away quickly! If you don't run away now, my disciple will beat you to death when he finds out. Come back in two years, I will accept you as my disciple." A few years later, when this person came, Huineng said, "I have been expecting you for a long time. Why are you so late?" Master Huineng was really able to treat his enemies and kinsfolk equally, for he had no discriminating mind.

In a few hundred years, when people are told about the high realm of Huineng as described in the Platform Sutra, they will generally not believe it and will instead consider it a mythological novel. The high-level realms described by Zhuangzi have been reduced to mere fables, and The Platform Sutra will one day be regarded as nothing more than mythical fiction. If one were to say that Huineng flattened a stone with his physical body, leaving even the texture of his kasaya on it, who would believe such a tale? It stretches credulity to its limits. Had we not personally visited Huineng's refuge stone, how could I continue to relate this story? No one would believe it was true. If I were to tell some high-ranking intellectuals or professors about this story, they would surely scorn me, saying, "Oh, what nonsense this person is talking!" But this is indeed what happened. As you know, some of you present here once followed me to visit Huineng's refuge stone. You see, that uneven stone, when squeezed by Huineng's physical body, was flattened, and even the kasaya lines that Huineng wore were printed on the stone. The contours of Huineng's head and body are clearly visible. Any place on the stone he once sat on was flattened. Someone said, "Oh my God! This violates the laws of science! Can a person's body flatten a stone?!"

With the civilization and culture of sages and worthies on the decline, it is extremely difficult for cultivators to get enlightened, manifest the mind and see the nature in such adverse circumstances now. The most difficult part is neither understanding the theory nor operating it. The theory is easy to understand, and the operation method is simple, just like driving a car. The key problem is that the right Dharma is declining and cannot overcome evil knowledge and deviant views. You see, some people are sitting and listening to the lecture, but their minds are running far away, racing outside in society. Please think about it! How many people voluntarily practice Dao here? The number of people who are voluntary is so small that you can count them completely with your fingers. During the Sui and Tang dynasties (581-907), the population of the country was only 50-60 million, but surprisingly, there were hundreds of thousands of left-home cultivators, and they were truly practicing Dao, unlike the Dao practitioners and cultivators we see today. Take a look at the ancient Chan master Baizhang (around 720-814 AD), who adhered to the principle of "No labor a day, no eating a day". Although already in his seventies, he still went out to work on the slopes every day. The disciples couldn't bear to see their master work so hard at such an old age, so they hid his farm tools so that he could have a rest, but this old Buddhist monk refused his meal. In the end, the disciples had no choice but to give him his farm tools. Let's first calculate this ratio formed by hundreds of thousands of Dao cultivators in a population of tens of millions. Then, by proportionally scaling up this ratio to correspond to our current population of 1.3 billion, you can calculate the number of Dao cultivators who should be present in China today. During the Spring and Autumn and the Warring States Periods, there were about 20 or 30 million people in China, but the number of Confucius' regular disciples reached at least three thousand. You see, in an era with a population of 20-30 million, there was a teaching team of 3,000 people, which should be a sign of the prosperity of civilization. You can make a comparison. Think about it, our country now has a population of about 1.3 billion people. If we make a calculation according to the ratio just now, how many students

of Confucius should there be today? Some people always say that we have modern civilization and our culture is widely popularized. So, what is the true situation? Think about it, everyone. When you use this proportional relationship to calculate it, you will know the true situation.

In the time of the Buddha, how many people were there in India? How many people were there in Kapilavastu? The populations then were not very large. However, the number of the Buddha's regular followers was at least 1,250 people, and all of them were Arhats as well as sages who had certified the fruition. If this ratio is applied to the current populations of India and China, how many people should have attained fruition by now? How many Arhats should there be? Yet look at how many have actually attained fruition today: the number is pitifully small! Why are there so few who attain fruition nowadays? If you look at those truly dedicated to cultivation, you will find that their number and proportion are extremely small. During the Dharma-ending era, the environment has changed, and people's outlooks on the world, life and values have also changed. Nowadays, it's hard for people to utter the word of "dedication". Many people said right in front of me, "Dedication? There's no such thing. It's fake—I don't believe there's any real dedication." Some practitioners even ask for a salary. Can such conduct truly be called cultivation? They can't be considered true cultivators, because the social environment today is no longer conducive to dedicators and cultivators. How could they understand that purifying the mind is your genuine care and concern for them? They do not know that when the mind is thoroughly washed pure, wherever one's thought arises, the pure land manifests before one. Similarly, what if you are greedy for the five desires (wealth, sex, fame, food, sleep)? With your idea produced, your evil retribution will be immediately presented. How can people today understand that selfless dedication is truly benefiting oneself, that is, self-interest. There is a phrase in China "shede", which means "give and get". If you want to get more you must give more. But this kind of giving is still at the low level of purposeful action. The real giving is to benefit others without expecting a return. As a true cultivator, you should give up everything until there is nothing to give up. When you can give up everything and reach such a high realm of having nothing where "only the self is solely honored", you will naturally have no ego, no selfishness, no devotion and no dedication. This is true "dedication"!

… What is the mark of the heyday of a country? The heyday of a country is not marked by the abundance of wealth and commodities but by the prosperity of civilization and culture, and the most fundamental mark is the prosperity of the civilization and culture of sages and worthies. Even the United States is not the representative of advanced cultures and civilizations. Therefore, the mark of the heyday of a country is the popularization and promotion of the Dao of sages and worthies. From Zhenguan's Reign to Kaiyuan's Heyday, the Tang Dynasty was really wealthy and powerful. Every emperor of this period promoted and carried forward the Dao of sages and worthies. They propagated and publicized the Three Teachings of Confucianism, Buddhism and Daoism. During the Northern Song Dynasty, cultures were also well developed. The number of enlightened Chan Buddhist cultivators in Northern Song was larger than that of any other dynasty in China. It is really amazing.

Now each of us needs to create the joy based on dedication. Only the joy of dedication can lift us out of the sea of suffering and elevate us to a higher realm. Only the joy of dedication can give us hope to be a classmate with Guanyin Bodhisattva, walk side by side with Great Strength Bodhisattva, and fulfill our great vow of becoming a Buddha. Without a dedicational mindset, we will inevitably become one of those lower living beings rising and falling, and wandering in the six paths, unable to break through the shackles of our life forms had for countless eons. In fact, as humans, we should vow to nurture a mindset to

wish others to get happiness and pull them out of their sufferings. We need to cultivate such a noble mindset. Why do we still need to emphasize such a cultivation now? It is because we don't have it. The reason why we don't have it is that our bad habits gathered in our past lives have controlled us dead. Consequently, we are unable to spontaneously produce such great vows and such a great mind. Why don't we have such a mind ground? It's because we have never made such great vows in the past lives. As you can see, since countless eons, you have been brought to the world one by one, but have you ever made such a great vow? What you have are nothing but greedy desires, delusional thoughts, selfish minds and distracting ideas. You see, none of you is free from selfish minds, distracting ideas, greedy desires and delusional thoughts. Then, where are those good people? They have long gone to and been born in various Buddhalands and pure lands. Since the average life span of human beings dropped to less than 20,000 years, human society has entered the era of the evil world of five turbidities. Today the average human life span is 70 years old, during which time, the phenomenon of the five turbidities in human society has become extremely serious, and meanwhile, the obstacles we cultivators face are too great. So now our major task is to be born in the World of Ultimate Bliss, and to manifest the mind and see the nature. Those who aspire to achieve enlightenment must recognize from their own minds that the difficulties they face are immense. So, you must make a great vow to establish a right outlook on the world, life and values. Only in this way can you break through the shackles of your karmic information structures.

The right outlook on life and values is to wish people to get happiness, to pull them out of their sufferings and to take delight in dedication. Your wish that people get happiness and stay away from suffering should be embodied by your mindset of selfless dedication. Without a mindset of selfless dedication, it is impossible for you to produce the ideas of wishing people happiness and pulling them out of their sufferings. Without such a realm, it is also impossible for you to become a Buddha or even a Bodhisattva. So, although you want to become enlightened, manifest the mind and see the nature, you are firmly blocked by your own psychological obstacles, unable to surmount them. So from now on, we should cultivate this mindset of selfless dedication. Not to mention other examples, Song XX in front of us is a good example. Just look at Song XX in our Dao-place. He works day and night, doing the work of at least several people all by himself. He cares more about the mountain than his own home. Truly, ever since the time of the Guatai up to now, he has cared more for this mountain than for his own family.

You know, now, people like us are full of various greedy desires, delusional thoughts, selfish minds and distracting ideas. If you ask them to make dedications to others or to find joys in their dedications, they will find such ideas hard to accept. "Why? Can I have fun in giving away what I have to others? I don't think it is fun to give away my possessions to others with no rewards." Such people have no idea of the joy that dedication brings to them, nor do they know the mental and physical peace and ease that dedication brings to them, nor do they know that dedication has planted in them the good cause of permanent liberation. Moreover, they are even less likely to know that if they truly dedicate themselves to others, they will open up an infinitely smooth and bright road to prosperity and success for themselves. You can have a try and ask Song XX on the work site tomorrow, "Mr. Song, do you feel pain working here?" He will surely answer you that he feels happy. If selfish people are asked to make dedication, they will constantly complain and even regret their dedicational work. However, for anyone who is truly willing to give, and sincerely dedicate themselves without seeking anything, they will build the joy of life on this dedicational cause. In Buddhist sutras, both Buddhas and Bodhisattvas are selfless dedicators. What they teach us people to do is nothing but selfless dedication. Mahakasyapa, one of Buddha's top

ten disciples, was a true dedicator. When he was born, he had a golden color body and emitted golden rays. His parents were people of wealth and standing. They tried to find a girlfriend for their son but Mahakasyapa refused. He said, "If you must find me one, the girl must have a body emitting golden rays like me. Otherwise, I won't get married." This worried his parents too much, but after hard work, they finally found a girl emitting golden rays. So he had to get married. After the wedding, the golden girl cried and said to Mahakasyapa, "I don't want to get married, but my parents are interested in your family's wealth. So they forced me to marry you." Mahakasyapa said to her, "Me too. This is an arranged marriage. Let's be a couple in name. We can sleep separately and cultivate the Way together." They had lived like this for many years. After Mahakasyapa's parents passed away, they gave away all their properties. They were a great couple! So, both of them left home and became Buddhist cultivators. Later, after becoming an Arhat by cultivation, Mahakasyapa specially collected alms from the poor, for which the Buddha criticized him, saying that he should have an equal mind and go door-to-door begging. However, Mahakasyapa thought he was an arhat, and that it didn't matter whether he ate well or not. The key was to provide some opportunities for the poor to plant blessings. Otherwise, those poor people would be poor from life to life. With such an idea and pleasure of dedication, Mahakasyapa renounced all his family wealth and gave away all his possessions to others. Did Mahakasyapa practice selfless dedication? Of course he did. Until now, Mahakasyapa is staying in the Chicken's Foot Mountain, waiting for Maitreya Buddha to descend the world in the future.

From the Sutra for Maitreya's Great Realization of Buddhahood which all of us have read, we know that Mahakasyapa will come out of samadhi and pass on Shakyamuni Buddha's kasaya to Maitreya Buddha as a token when Maitreya Buddha descends this world 5.67 billion years later. You see, Mahakasyapa is a person who takes the lead in giving and is willing to practice selfless dedication. There are many people and events like Mahakasyapa in the monastic community of Shakyamuni Buddha, and their great deeds are too many to describe. Almost the vast majority of Buddhas and Bodhisattvas attained Buddhahood by renouncing their thrones, abandoning their glory and wealth, and practicing the life of dedication. Most of the Buddha's disciples were exemplars of selfless dedication. More than one thousand arhats of the Buddha also did this. If you can establish a dedicational outlook on life and take delight in dedication, you will suffer no loss at all. It can be said that you have taken the greatest advantage. Why do I say that you have taken the greatest advantage? This is because with such a dedicational mindset, such merit-virtue, and such a personality and mind in your lifetime, you will naturally have information structures corresponding to them. With the establishment of such information structures of selfless dedication, the corresponding high realms will inevitably appear. At that time, you will find that the information structures (karmas) established by your selfless dedication display completely different realms, which are either various heavens or pure lands of ultimate bliss. Do you still say that you suffer losses? You will never suffer losses!

Once, Mahakasyapa took his bowl to collect alms. Shakra Devanam Indrah (Lord of the Thirty-Three Heaven) transformed himself into a man alms giver to offer alms. When Mahakasyapa discovered that the alms giver was Indrah, he felt a bit unhappy and said, "You don't lack blessing virtues at all. Why did you still turn into a poor person to give me alms? In this way, a poor person has lost his precious chance to plant blessings. Since I ate your food today, I couldn't offer another person the chance to plant blessings. You don't lack blessing virtues at all. Why did you still strive to offer me alms today?" That Lord of Trayastrimsha Heaven said, "Oh, Mahakasyapa, I don't think it is right for you to say so. I know that my great blessing rewards come from giving and donations. How can you still

stop me from giving and making contributions to you? If you must blame, you should blame the chance we meet. Well, let's follow conditions, and accept it as it was!" Mahakasyapa also had a good reason and said, "What you are doing is not following conditions, but seeking conditions! It is obvious that the purpose of my begging is to provide the poor with the opportunity to plant blessings. Today, I accepted your offering, isn't this the icing on the cake for you?!"

From this public Buddhist story, we can know the reason why Shakra became Lord of Thirty-Three Heaven is that he enjoyed dedicating himself to others. You see, this Lord still complained that Mahakasyapa should not stop him from offering dedication to others. In ancient times, the full name of giving was called giving and support, and now it is called dedication. In the six paramitas and ten thousand practices for Bodhisattvas to practice, giving is the first to practice. Giving consists of three types: the giving of wealth, the giving of Dharma and the giving of fearlessness. Now all of them are called dedication, which displays the sense of the times.

You should know that people who can willingly dedicate themselves to others have great wisdom. In the jargon of businessmen, building the dedicated life is using small capital to make big profits, that is, gaining more profits by investing a small amount of money. People in the world fall down just because of seeking competition, so the Way of sages and worthies guides them to sublimate their realm through giving and dedication. Selfish people, who are like silkworms, have made a cocoon for themselves and tied themselves tightly with the rope of selfishness and greed, unable to make progress. So, it is necessary to let go of the cocoon of self-attachment, break through the karmic habit of selfishness, destroy the selfish mind of self-interest, and not care about personal gains and losses. These are prerequisites for people to get enlightened.

There is a well-known expression in the Chan School called "letting go of the hand clinging to the cliff edge". To release the hand that grips the cliff edge is to abandon body and mind, which means to relinquish the self entirely. I urge you to cultivate the joy and mindset of the life of dedication, let go of your self-attachment, break through the karmic habitual tendencies of self-deception, cast aside the selfish mind driven by egoism and self-interest, and cease caring about personal gains and losses between oneself and others. All these are extremely crucial cultivation practices for cultivators in the Dharma-ending age. "Letting go of the hand clinging to the cliff edge" is also referred to as "severing one's own head" in Chan cultivation. To release the hand clinging to the cliff edge is indeed to "die". But what exactly is it that perishes? What dies is the selfish and greedy mind, ego-attachment, egoism and self-interest, as well as greedy desires and delusional thoughts. Laozi said, "Those who die but never perish enjoy longevity." What is the thing that never perishes? It is one's original nature. You see, only when you let this self-attachment rooted in egoism and self-interest die can you reveal your never-perishing original nature. Only when you establish a state of being fully aligned with Dao, "only following Dao", which is a state of selflessness, desirelessness, non-action and naturalness, can you let the ego die and bring forth a new self. This newly established self exists eternally, and this is what is meant by the saying "Those who die but never perish enjoy longevity". So, dare you "let go of the hand clinging to the cliff edge"? In other words, in daily life, dare you cultivate the joy of establishing the life of dedication, dare you break through the cocoon of your own ego, and dare you abandon the mentality of egoism and self-interest completely? To transcend this obstacle is to reach the state of "severing one's own head". Only when we truly put those selfish minds, distracting ideas, greedy desires and delusional thoughts to death can we manifest the mind-nature of "there is originally not a single thing" (the "mind" and "nature" refer to the mind and the nature in the famous saying that "There is only this mind and this

awakening nature"). Only then can we reveal this mind and this nature that are originally imperishable, that is, truly embody the never-perishing awakening nature. We will then realize that that undying awakening nature has long been in delusion and confusion, so we have been unaware of the ultimate truth of life, and thus wandering ceaselessly in the endless cycle of birth and death. Now, we have truly eliminated egoism and self-interest, cast away greedy and selfish minds, and eradicated self-attachment. What remains is only the longevity of the imperishable one. What kind of longevity is this? It is infinite longevity.

This is what the Chan Dharma says "Amidst shading willows and blooming flowers appears another village". This is a line in a Chan poem, which means that the realm suddenly changes. With the change of the realm, a person will immediately rise to a higher realm, which is really great! When a person breaks his self-attachment and lets go of this mind and body, he will immediately turn over and enter another heaven outside this heaven. "Let go of your hand holding on to the cliff." When you reach this point of letting go of your mind and body, you will find that your heaven and earth will have become vast and boundless, the breadth of your mind will have become infinite and boundless, and your wisdom, personality, and mind will have been elevated all of a sudden. This is called the sublimation of the realm. At this time, when you look back on your past selfish and ego- driven competition, you will find you were small, pathetic, mean, dirty, base and despicable. You cannot yet feel this now, but this mindset of clinging to every penny as if it were your life is exactly the mindset and realm of hungry ghosts—hungry ghosts, poor ghosts. If you are a generous person, can you fall into the path of hungry ghosts? That's impossible. Anyone who goes to the path of hungry ghosts is a greedy, selfish, and stingy miser. So, what we are requiring now is that you should live in the right Dharma, you should live in the life of dedication, but not in the path of hungry ghosts who are stingy and narrow-minded. If your family conditions are good and your life is still passable (when I say "still passable" here, I mean that your family economic conditions are good, you don't suffer from cold and hunger, and your children can afford to go to school), then don't strive to be rich or powerful like others. As long as your living conditions are sufficient to ensure that you have no worries about food and clothing, then you should devote all your energy to establishing the joy of dedication. This is the mind and personality of dedication we speak of, and you need to have such a joy. You see, those who truly have such a mentality, joy and realm have paved a broad road to their promising future. In this way, their wealth will increase and will never be lacking.

◎… People who are learning the Buddhadharma should start with the retributive law of cause and effect, the retribution of good and evil, and the transmigrations in the six paths. Confucianism has also always talked about the retribution of good and evil. Shang Shu reads, "A good heart brings good luck; an evil heart brings misfortune. This law of cause and effect is like a shadow following a person." Yi Jing, the Book of Changes, reads, "A family that accumulates goodness will surely have abundant blessings; a family that accumulates evil will surely have abundant calamities." This is a classic Confucian teaching. In Daoism, Laozi said, "The heaven net casts wide, and its meshes are sparse, yet nothing slips through." The heaven net is vast, and none can escape it, for all are tightly bound by the law of cause and effect. Our "software" automatically records the three karmas created by our body, mouth and mind (consciousness), so where can we escape? It's not the monitoring gods or passing gods who report you, but your software that automatically records all you do. The monitoring gods and the passing gods just retrieve the stored information on your software. It is similar to the fact that you retrieve the information from the software in your computer, and everything will be known. How do Buddhas and Bodhisattvas know what we were in past lives and will be in future lives? Because the programs recorded on our software are fixed, as long as they have these programs displayed and take a look, they will have a clear

understanding of everything about us. As we all know, there is a place in the hell called the karma mirror platform, where the staff working there can immediately know everything one has done as soon as they look at that mirror. What is the mechanism and principle behind it? The karma mirror is something similar to the computer screen, which can display all the contents of the files in the "software". That is to say, the karmic mirror in hell replays your karmic records for you to see for yourself. King Yamas and the staff will know everything you have done just by looking into the karma mirror and watching the information displayed on it. Liu XX is a carpenter. Every year he refuses to take his wages and donates all of them into the merit box. He has a habit of putting his salary into the merit box every year. For someone who is not very wealthy, it is not easy to have this mentality. With such an understanding of the life of dedication, Liu XX has indeed accumulated boundless merit-virtue. Of course, we must care for the life of those who are truly dedicated. We must also care about their ability to live, and ensure that everyone has sufficient living conditions to continue to practice the Dao of sages and worthies. It is under this premise that we advocate the life of dedication and practice dedication.

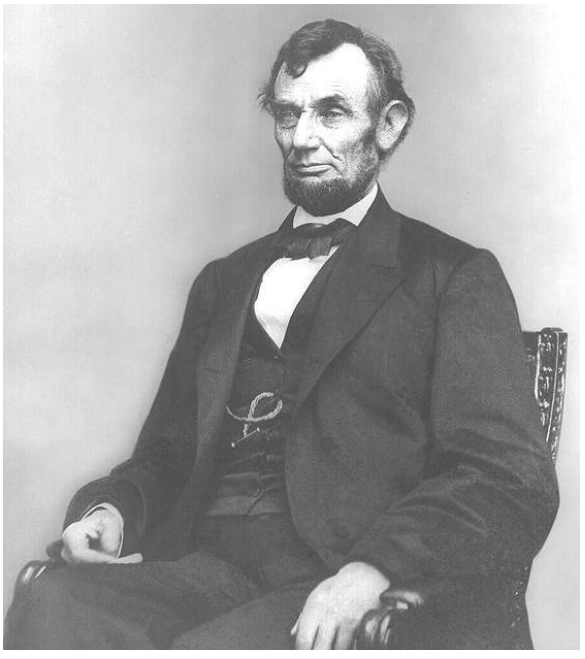
Through establishing the life of dedication, you will not suffer losses; instead, you will gain far more than you give. You are using a free "apparatus" (your physical body) to accumulate merit-virtue for yourself. You see, this "apparatus", i.e. our physical body, neither costs money nor requires transportation by car or by plane. Besides, it can walk on its own and automatically do everything. By using this free "apparatus", you can build yourself a wide and bright road to the World of Ultimate Bliss without spending a penny. What is used to complete this wide and bright road that guides you all the way to becoming a Buddha? It is to be completed with your free "apparatus" that does not cost a penny of capital. While working, this "apparatus", that is, you, does not need diesel, gasoline and other fuels, nor does it need to be connected to the power supply. Connecting to the power supply and burning the fuel are both costs. Hearing these words, you may refute, "We still need to eat and drink. Isn't that a cost?" That's true, but even if you are not working, your "apparatus" still has to eat and drink. The key is what you do after you eat and drink. If you don't engage yourself in selfless dedication after eating and drinking, you will inevitably create evil karma, which will become negative effects. Ordinary people do not receive the education of sages and worthies, so they have no wisdom, and they do not know what to do after eating and drinking. To put it frankly, if people do not learn the Way of sages and worthies to enhance their life level after meals, what they do will not only have no positive effects but also pollute the environment. As I said just now, this free "apparatus" of our body still consumes "fuels or energies (foods)" even if we do nothing. So, what will you do after you consume "fuels or energies"? Only by building the dedicated life can you not waste energies. The working of our body is similar to that of a flour-milling machine. Let's compare a person to a "flour-milling machine". When the power of this flour-milling machine is turned on, if not grinding wheat, the flour-milling machine will inevitably run empty. Isn't this a wear and tear of the machine parts? People spend their entire lives doing such things.

You see, as the "power" of this apparatus is turned on, people will do various meaningless things instead of doing the right thing. What is the right thing? It is to use this free "apparatus" to learn the cultures left by sages and worthies, as well as practice how to turn the mindset and how to turn to right awakening. What should people cultivate? It is exactly to cultivate the mentality, mind ground, realm and wisdom well. You see, every night we recite the "four cultivations": the cultivation of the body, the cultivation of precepts, the cultivation of mind and the cultivation of wisdom. As long as you have the correct concept, you can make the "four cultivations" of body, precept, mind and wisdom well cultivated

without spending money. In this lifetime, we should make full use of this free "apparatus" until it breaks down and can no longer be used. When your mental attitude, personality, mind and wisdom are well cultivated, you will have the ability to disappear here but simultaneously appear in other places at will, and you will rise higher and higher in levels and realms from lifetime to lifetime. You must make good use of this "apparatus" and work hard in cultivation until you reach the point where Amitabha will come and fetch you or heaven beings come and fetch you at the end of this life. You see, you have made a big "business" this life. Not to mention anything else, as long as you can live for thousands of years in Trayastrimsha Heaven, countless years will pass in the human world. A hundred years on earth is equivalent to one day in Trayastrimsha Heaven. You can calculate it. Isn't it that millions of years will pass in the human world? Aren't you making your "business" bigger? If you spend your entire life on contention, greed, robbery and plunder, you will definitely lose your capital in your "business".

In this life, if you engage in various forms of contention, greed, robbery and plunder, you will not use this free "apparatus" well, and you will inevitably suffer huge losses in this "business" you are doing. But if through dedication you attain birth in the World of Ultimate Bliss, it will be even more sublime. When in the World of Ultimate Bliss, everything appears before you as soon as you think of it. You can have whatever you want. Any world is discovered by sentient beings through following the karmas they have created. When heaven beings eat, even if their food comes from the same cauldron, they will find that their food is different in color and taste from that of others due to their different blessings and virtues from others. For this reason, you should lose no time to cultivate your body, precepts, mind and wisdom so that everything will go as you wish in your future. At that time, you can have whatever you want appear in front of you as soon as you think of it. When the time comes, whatever you aspire to will manifest before you in response to your thought. In the time it takes to eat a meal, you can make universal offerings to all sages and sagely beings, with palaces accompanying you wherever you go. Only then will the life of dedication you lead possess true, unfailing value.

….If you do not establish the joy of the life of dedication, to put it simply, you cannot attain enlightenment, for it will block you. Deeply speaking, your debts haven't been paid off. In addition, you have also committed a great sin of deceiving Buddhas and Bodhisattvas. Therefore, turning the mindset is a very important aspect, and it is now our top priority, for various types of mentality are currently blocking our path to manifesting the mind and seeing our true nature. The reason why we cannot "instantly unlock Buddha wisdom" is that we have been stuck in turning the mindset. For this reason, we need to lay down our learning theories temporarily. Why? Without the guarantee of turning the mindset, we will not succeed in turning to the right awakening. That's it for tonight.



Abraham Lincoln (1809-1865)

Purification and Dedication of Human Life

I. The significance of the life of dedication

… You see, people are all busy now. What are they busy doing? They are all busy serving themselves, and everything they do is serve themselves. Nowadays, not only a certain country but the entire human society is busy all day long, running like a rushing river, all for themselves and all satisfying their greed and desire. However, the final result is that everyone is in pain, everyone is in annoyance, the whole society is not in peace, and the whole world is not in harmony. People haven't expected there to be another mode of survival, just like ours (in Jiaolong Lingshan). You see, everyone here is practicing the life of dedication, not caring about personal gains and losses, but taking pride in selfless dedication. In such an environment, everyone is in this mood. I don't know if you feel it or not, but in such an atmosphere, we all have a very pleasant feeling, very comfortable, and feel at ease and fulfilled. If the whole world were to dedicate themselves in this way, there would be no vexations or pains. You see, what vexation and pain do the people here have? They don't have the vexation or pain of being unwilling to dedicate themselves. This is precisely the benefit and enjoyment we reap here and.

What's more important is not here, but why do we advocate the life of dedication? The reason is that if everyone lives for themselves, to satisfy their own greedy desires, delusional thoughts, selfish minds and distracting ideas, such people will inevitably degenerate. This degeneration refers not to anything else, but to the destruction of the orderliness of their "software". Human beings are composed of two parts: software and hardware. In addition to the "hardware" of the body, humans also have "software". "Software" is not something that will disappear after the humans die in this life. It never perishes, but its content changes. Therefore, if you live your life solely for yourself, disregarding others, and engage in contention, greed, robbery and plunder, you will inevitably leave brands of greedy desires, delusional thoughts, selfish minds, distracting ideas, contention, greed, robbery and plunder on your software, which are called "karma" in Buddhadharma and "karmic information structure" in Jiaolong Culture! After these karmas are created, these karmas will be input into your software, which is very troublesome, because these karmic information structures will be carried away with you from life to life. The Buddha said, "If you want to know the causes made in previous lives, what you are undergoing this life are the results. If you want to know the results in your future lives, what you are doing this life are the very causes." Once the karma is created, people will have to receive karmic retribution in the next life. Good karma generates good retribution, and evil karma generates evil retribution. If you do not practice selfless dedication in this life but still pursue selfishness and self-interest, and harm others for your own benefit, then the resulting pains and afflictions will become even more severe, deeper, and more intense – a truly frightening thing. So, when you are able to establish the life of dedication, not only will you bring you immediate benefits, but you will also bring you long-term benefits. More importantly, you will also lay the foundation for you to break away from annoyances and afflictions in the endless eons of the future. So you see, in this place, everyone practices selfless dedication without considering personal gains and

losses. Those engaged in cultural dissemination work spend every day typing in front of the computer, and those engaged in infrastructure work engage in physical labor on construction sites every day. They get up at 4:30 am at the latest every morning, and go to bed around 12 o'clock at night, some even later. Through long-term edification and cultivation in such a Dao-place of right Dharma, your mind full of greedy desires, delusional thoughts, selfish minds and distracting ideas will naturally be purified. Thus, at the end of this life, you will have your software well ordered! By doing so, you will bring boundless benefits to your future.

For example, people who chant Buddha will lay a solid foundation and create a sufficient condition for them to be born in the World of Ultimate Bliss, and they will be born in the World of Ultimate Bliss in the future. If it's a little worse than this, they can at least be born in the heaven path. When ascending to the heaven realm, they will no longer suffer pains, unlike the pains you are forced by life now. Even if born into the Trayastrimsha Heaven, they will no longer suffer from the hardships of human life on the earth. Those who are born in the Trayastrimsha Heaven will no longer struggle for making a living. If you can transcend the Six-Desire Heavens, you won't even need to eat because the heaven beings there no longer have any appetite or sexual desire. As for starting a family or getting married, there is no such thing as starting a family or getting married between men and women. For those in heavens of the Form Realm, having appetite and sexual desire has become the most terrifying thing. The heaven beings in the Form Realm are in a state of dhyana concentration and dhyana bliss every day. In other words, they are in the energy field all day long, without the need for material intake, all being in the energy field. The life span of those heaven beings is measured by great kalpas with the unit of 100 kalpas, 1,000 kalpas or even 10,000 kalpas. A great kalpa equals over 26 billion earth years. After people reach the heavens of the formless realm, even energy does not exist. The life spans of the heaven beings in the four emptiness heavens are all calculated in tens of thousands of great kalpas, the longest of which is 80,000 great kalpas. Certainly we don't pursue that. You see, what we always recite in the Evening Recitation is "Don't seek the blessing rewards of human and heaven beings", isn't it? Why shouldn't we seek the blessing rewards of human and heaven beings? If you seek the blessing rewards of human and heaven beings, you will still be born in the human path and the heaven path. If you don't control it well, you will pursue sensory pleasures and merry-making in the future, which will inevitably create evil karmas. As evil karmas are created, you will fall again and cannot be completely liberated. For this reason, the Buddha of great wisdom required us to get completely liberated. How can we get completely liberated? It is to bring forth the Bodhi mind and pursue the supreme wisdom, that is, to become a Buddha. To become a Buddha, we must be selfless and altruistic and practice selfless dedication. Not only must we not seek personal gain, but we must also set our lifelong goal on the pursuit of Bodhi mind. The Bodhi mind is to serve all living beings with supreme wisdom wholeheartedly and take all of them across to the other shore.

Only after a person has brought forth his Bodhi mind can his life become valuable! Why? The value of life in this lifetime lies in selflessness and benefiting others. The value of a person's existence is to serve others. When others live to benefit themselves at the expense of others, you should live to benefit others at the expense of yourself. Benefit others at the expense of yourself! When ordinary people hear such words, they will feel very painful. Actually, it's not painful at all. The pain is caused by your false concept of "benefiting oneself at the expense of others". When you are truly able to give up yourself for others, not only will you not feel pain, but you will also enjoy the high pleasure of dedication; not only will you not suffer losses due to dedication, but you will also gain happiness that others cannot obtain. Once you are able to give up your petty interests, personal gains, selfish

minds, distracting ideas, and dedicate yourself to the public, others and society, you will have already inputted immeasurable blessing virtues and merit virtues into your "software". At some point in the future, not only will you not suffer losses, but due to the call of your blessing virtues, your wealth will become infinite, your wisdom will increase, and your mind and body will be at peace and stability. So, when you become selfless and altruistic, what you will gain is immeasurable and boundless, which is a great deal more than what you get through contention, greed, robbery and plunder or other foul means. Only people with great wisdom can have such awareness and understanding, which we ordinary people can never know. Therefore, the Buddha transmitted to us the content of what he had verified, now called laws. Now, when you study his sutras, you are learning the profound and subtle laws and supreme wisdom he enlightened and certified. Therefore, you can see that those who have attained Dao, those with great wisdom, and those at a high level never think about themselves in this life. Not only do they not think about themselves, but they also establish the survival value of their lives on altruism, benefiting everyone, benefiting society, and benefiting nature. The most fundamental thing is that they selflessly dedicate themselves to all beings, and everything they do is for the benefit of all beings! In Laozi's words, "There are no abandoned people" and "there are no abandoned things". In the view of sages, neither people nor things should be abandoned. What's the meaning of "no abandoned people" and "no abandoned things"? They mean that both people and things should be benefited. Those who cultivate should benefit both people and things. Benefiting people is for living beings. Don't damage or harm others, and everything you do should be beneficial to all living beings. What is benefiting things? Benefiting things is for the natural environment. You must not pollute or destroy the natural environment, which is beneficial to the world. These are the real meanings of benefiting people and things.

Knowing the laws, we'll know the main threads and the right concept in learning Buddhadharma. Before learning the Buddhadharma, ordinary people only care about themselves and their heads are just filled with selfish minds and distracting ideas. These various concepts of selfishness and self-interest have bound them tightly. As a consequence, their entire lives are consumed in contention, greed, robbery and plunder as well as greed, anger, stupidity, arrogance, suspicion and jealousy. After the information structures of these negative mentalities are input into the software, they gain nothing from greed or strife in this life in the end—they only carry endless karmic information structures with them. Just as a popular saying goes, "Nothing can be taken away except the karma you create that entangles you." When you, he and everyone are engaged in contention, greed, robbery and plunder, it will inevitably create mutual opposition, mutual complaint and mutual hatred among people, which will inevitably result in contradictions and disharmonies between self and others over disputes of right and wrong. In this case, who do you think can be liberated? Which one can be at ease? The result is that everyone is struggling in annoyances and afflictions, unable to escape. If everyone practices dedication, you contributing to him and he contributing to you, isn't everyone liberated?! However, it is impossible for everyone to practice dedication, because there are very few people who learn the Buddhadharma. So, when everyone is engaged in contention, greed, robbery and plunder, you need to go against the trend. You must not engage yourself in contention, greed, robbery or plunder. Not only must you not be engaged in contention, greed, robbery or plunder, but you must also thank those engaged in contention, greed, robbery or plunder. Why? Those engaged in contention, greed, robbery and plunder have laid an environment and foundation for you to selflessly dedicate yourself to others, so that you can get liberated and become a Buddha as soon as possible. Just for this reason, you must show your gratitude to them and sympathize with them for their greed, anger and ignorance. Besides, you must know that your Bodhi mind to become a Buddha has

come out of the soil of their greed, anger and ignorance.

Therefore, in giving, you ought to give wholeheartedly and unreservedly, joyfully and cheerfully, selflessly and free from desires, and move forward courageously. In this way, the benefits you receive will inevitably be endless and boundless. Some people say that they have suffered a loss. This is a manifestation of their lack of wisdom. To true Buddhists, the more they contribute to others, the more relieved and liberated they will become. Let's take a small, immediate example right before us—the Four No-Charge Rules. This policy has been implemented in Lingshan for at least 10 years, but we have not become poor at all. Instead, we have become more and more affluent. Most of you haven't witnessed the grand scenes of holding Dharma assemblies in the 1990s with your own eyes. At that time, there were thousands of people present at every Dharma assembly. Once, during the Dharma assembly held on the April 8 of the lunar calendar, more than 40 bags of flour were consumed in only a meal.（Audience: More than 40 bags of flour?! So many!）

Yes, more than 40 bags of flour, each weighing over dozens of jin.（Audience: A bag of flour weighed fifty catties at that time.）Not every bag on Lingshan weighs fifty catties. What you're referring to are small bags, each weighing that much. But the flour bags we use on Lingshan aren't standard ones; they're large, homemade ones, each holding seventy to eighty catties. Back then, there were so many people coming to Lingshan to study that every meal would consume forty to fifty bags of flour! Upon hearing this number, anyone who didn't witness that grand spectacle would surely be appalled and say, "Oh! That would eat up all of Lingshan's grain!" However, it was not eaten up at all, and as you can see, we are not short of grain now. No matter who comes here, Lingshan still follows the old "four no's" (the "Four No-Charge Rules") policy, just like before: no charge for meals, no admission fees, no accommodation fees... In short, everything is free. Even the cultural classics we circulate here are free. Why? It's simply to benefit all living beings. This is just one simple example. As long as you sincerely aim to benefit all sentient beings, the "Four No-Charge Rules" (free meals, free accommodation, free admission fees and free mental and physical rehabilitation), have not caused Lingshan to collapse! To those who fail to understand Lingshan's "Four No-Charge Rules", such a practice seems bound to drag Lingshan down. Yet, far from being ruined, this policy has only made Lingshan more prosperous and thriving. So in the same way, in such a big market and a great tide of commercial economy where others are in contention, greed, robbery and plunder, you can learn the Buddhadharma yourself, which, in the view of Laozi, is "to act without competing", that is, to do more for everyone but not to compete for yourself, and "to benefit without harming", that is, to do more things beneficial to others, everyone and the world, never harming people or things. At this point, you will reach the realm of "benefitting without harming" and "acting without competing", and "It is through their selflessness that their selfishness is realized". Once you are selfless, you'll get much more than what you can get through selfishness or greed. This gain cannot be measured in terms of money. If it were measured by money, it would no longer be dedication, but trickery and conspiracy.

If you have a selfish mind, what you compete to gain is far less than what you lose and what you cast aside. This law is very simple, but those who do not learn the wisdom of sages and worthies do not understand it. And even those who have studied it do not believe it, nor do they approve of it. What's more, the ultimate goal of learning the wisdom of sages and worthies is not to implement it for our own sake. You see, as stated in the Flower Adornment Sutra: "Whoever forgets and loses the Bodhi mind, even while cultivating all good roots (doing all good deeds), is nonetheless engaged in demonic karma." In other words, if you don't have your outlook on life and values based on selfless dedication, the good deeds you do are only for your own benefits, which are nothing more than the work of the devil. Why

do I say that? Why do you do good deeds when you have not yet brought forth the Bodhi mind? This is because if you are not pursuing the supreme wisdom, not becoming a Buddha, or your goal of becoming a Buddha is not to save sentient beings, then all the good deeds you do are ultimately for your own benefits. Any business or career that is for your own benefits but not for the benefit of others is the devil's work! When you intentionally practice dedication, give alms, or benefit others for your own purpose, everything you do is the devil's work. The obviously good deeds you do are also the devil's work! Why? This is because your purpose is wrong and your motivation is impure. So, we must thoroughly understand the six paramitas and ten thousand actions taught by the Buddha as well as the life of dedication. This will be a very arduous task. This cannot be formed in a day or two. It requires long-term learning of the wisdom of sages and worthies. Through the long-term influence of the wisdom of sages and worthies, we can gradually understand the significance of this outlook on life, values and the world. Otherwise, no one can understand it. Take Master Xuyun for example. Have you heard of him? （Audience: Master Xuyun? Sorry, we haven't.）You haven't heard of Master Xuyun?（Jiang: Master Xuyun is a very famous master in modern times.）

This shows you are a beginner. Master Xuyun has already passed away. The term Xu here refers to emptiness. He is one of the three great contemporary Chinese Buddhist monks, that is, Master Xuyun, Master Hong Yi, and Master Yin Guang. These three are the three great Buddhist monks of modern China.（Audience: Wow!）

Master Xuyun was born in a bureaucratic family, whose father was a Qing Dynasty official. As the only son of both his father's and his uncle's households, he was arranged to marry two wives, yet he resolutely resolved to leave home for monastic life, secretly abandoning them and fleeing to become a Buddhist monk. Master Xuyun endured suffering all his life, cultivated diligently, and endured hunger and hardship. He once ate leaves and weeds for three years. He never complained when he was beaten, abused and insulted. Once he fell into a river and almost lost his life. Having been saved, he fell seriously ill. However, despite his poor health, he still persisted in sitting in meditation in the Chan Hall. Because he was drowsy and unable to sit still, he broke the rules of the Chan hall and was beaten, but he remained silent. In such a state and situation, Master Xuyun became enlightened. After enlightenment, he built many Buddhist temples. In order to revitalize Buddhism and train Buddhist monk talents, Master Xuyun had devoted his entire life to the cause of Buddhism. You see, his spirit is truly touching. What was his goal by doing so? His goal was to liberate all the people in the human world. He had the steadfast outlook on the world, life and values. What was he going to do? Not only did he want to liberate himself and become a Buddha, but he also attempted to universally take across all sentient beings. Therefore, he served the public and transferred all the merit virtues he did to Anuttarasamyaksambodhi. You see, while still alive, he was able to ascend to Tushita Heaven to attend the Dharma assembly with Maitreya Bodhisattva. You see, this is the life value advocated by those who establish the life of dedication, which elevates your realm step by step. Conversely, without living the life of dedication, your life will degenerate and sink lower and lower.

This is the reason why Jiaolong Lingshan advocates the life of dedication. I hope that every one of us can purify the mind according to the "Fourteen Principles" and get rid of our own greed, anger, stupidity, arrogance, doubt and jealousy, which are all our incorrect concepts, understandings and mentalities. With greed, anger, stupidity, arrogance, doubt and jealousy in the mind, people will deviate from the Dao of sages. Being far away from the Dao of sages, people will live at a low level. Can you perceive these incorrect attitudes and concepts now? Can you recognize their harmfulness? Firstly, do we currently have thoughts of greed, anger, stupidity, arrogance, doubt and jealousy?（Audience: Yes, we do. ）

Yes, we do! So we're at a very low level. Now we've realized that we're at a low level, so we should honestly practice what the sages and worthies have taught us in order to elevate our level and realm. The purpose of following their teachings is to elevate our level and realm. No matter how well you feed and dress pigs, or make them live comfortably in the pigsty, they are still pigs. They are still pigs and at a low level, aren't they? (Audience: Yes, they are.)

Yes! Even the best fed and cared for pigs are not better than human beggars. For example, if you had to choose between being a human beggar or a king of pigs, you would never choose to be a king of pigs, would you? You definitely choose to be a human beggar. Why? Because humans have wisdom while pigs have no wisdom. We should remove these minds such as greed, anger, stupidity, arrogance, doubt and jealousy when learning the Buddhadharma. Only by removing these minds can we elevate our level and restore our original appearance. Originally, we share the same original appearance with all Buddhas and Bodhisattvas, and share the same Buddha-nature with them, which is called the original nature or self-nature by the Chinese. The self-nature of living beings and that of Buddhas and Bodhisattvas are all the same, and there is no such distinction in the self-nature as wealth and poverty, lowliness and nobleness, bigness and smallness, men and women, and so on. However, because the karmas created by each of us are different, the body forms and environments displayed by our self-nature are also different! You see, among us humans, there are men and women, some intelligent while some foolish, some rich and noble, while some poor and humble. And then looking around us, there are dogs, sheep, pigs, human beings, and even heaven beings. The differences among sentient beings are enormous! Where do these differences come from? These differences are caused by the karmas created by the minds of sentient beings. Based on the respective karmas created by minds of different sentient beings, the self-nature presents different realms to each sentient being, and correspondingly, sentient beings discover their own respective minds and bodies (principal retribution), and worlds (dependent retribution) by following their created karmas. The principal retribution refers to the mentalities and body forms of sentient beings, while the dependent retribution refers to the living environments in which they live. Look at dogs whose mindsets are characterized by brutality, ingratitude and unrighteousness. You see, those ungrateful and cruel people are often compared to those with wolf hearts and dog lungs. When those cruel and ungrateful people turn into dogs, they will possess the characteristics of a dog's mind and body. They eat feces because they find feces delicious. They are really pitiful! Why? The reason why they have to turn into dogs is that they have created karmas destined them to become dogs. Feces smell foul to humans, but to dogs, they smell fragrant—and dogs eat feces. Isn't that pitiable? Why? Because their karma has led them to that state. As for us, our human karma has brought us to this level, so we have to eat five cereals, vegetables, fruits and fiber every day. But when heaven beings see the food we eat, they will feel greatly sorry for us, "Why is the food you eat so coarse?" In their eyes, the food we human beings eat is very coarse. What do they eat? Heaven beings eat floral nectarf. Unlike us humans who eat it in bowls, they only take a tiny bit. A small amount sustains them for a very long time, which is different from us who have to eat three meals a day. Therefore, in the eyes of Buddhas and Bodhisattvas, we are so humble and worthy of sympathy. Even when the heaven beings in the Form Realm see the human beings in the Desire Realm eating, they will lament, "Oh, how pitiful they are!" Why? This is because the beings in the Form Realm have already transcended eating, and have no need for food to sustain life. If they have a desire to eat, they will be frightened because once they have a desire for food, they will fall into the Desire Realm, which is extremely bad. We have regressed to such a low level of eating three meals a day, but we humans haven't yet realized

it is a low level because we don't have the wisdom to recognize it. If sages and worthies in high realms must eat, they will feed on Chan bliss. When they reach the One Reality Dharma Realm, they will become a "perpetual motion machine" and not consume any energy. Will they still need to eat food? Of course not! Why? There is no eating in the one-appearance state. Only in the two-appearance state does eating, the consumption of food, exist. Therefore, eating is a way of existence for a two-appearance life form, which is a manifestation of a low-level realm. So, we need to realize the goal and direction of our human life now, which is to elevate our realm and make the development of wisdom our sole career! Have you ever heard of what I just said? (Audience: No, never.)

Is it the first time for you (pointing to one of them) to hear of such a viewpoint? Now, think about it. You are almost fifty years old, but this is the first time you have listened to the culture of sages and worthies. It is so late! How old are you? (Pointing to another one of them) (A visitor: 44.) Yes. You were already forty-four years old when you first heard this. Fortunately, you still have a chance to listen to it. It shows you have a deep affinity with the Buddhadharma. If you have no affinity, you may not even hear this principle. Is this truth actually deep? This truth is not deep, but very simple. However, if no one expounds this truth to you, even if you can be reincarnated as a human being for ten generations, eight generations, thousands of generations, tens of thousands of generations, or even for thousands of kalpas and tens of thousands of kalpas, you will never be able to know this truth. Although knowing this truth is as easy as flipping your palm, you just do not know it. The gap is far more than 108,000 miles. Since you have come to Lingshan from a distant place, it shows that you have the affinity to learn fine traditional Chinese cultures. The population of your Chongqing City may be more than 10 million, right? (A visitor: Probably at least 30 million.)

Have you ever thought about it? Out of so many people, how many have heard the truths I just told you? These truths are what have been passed down by Buddhas and Bodhisattvas. Have you heard about them before? (A visitor: No, I haven't.)

This is the first time that you have heard the Buddhadharma. It shows that it is not easy for one to be able to hear the Buddhadharma. The first pursuit in human life should be to seek and develop wisdom, because only wisdom is the highest. So, we must pursue the supreme wisdom throughout our life. What I just said is to cultivate the mind well and eliminate your minds such as greed, anger, stupidity, arrogance, doubt and jealousy. This is called the cultivation of the mind and the cultivation of the conduct. The purpose of cultivating the mind well is to manifest the wisdom, because with such greed, anger, stupidity, arrogance, doubt and jealousy remaining in the mind, the wisdom we originally have can never be manifested. As you can see, Buddhas all have the five eyes and six penetrations, which are the results of their cultivation of the mind. If we do not cultivate our mind well, our five eyes and six penetrations cannot be revealed. Therefore, we must clear away our sentient being minds such as greed, hatred, stupidity, arrogance, doubt and jealousy. Only when these sentient being minds are cleared away can our great wisdom be revealed. For example, if this curtain is not removed, the outside light cannot penetrate through. This curtain is called "obstacle", which Buddhists refer to as "karmic obstacle". The obstacles created by our own greed, anger stupidity, arrogance, doubt, and jealousy are called karmic obstacles, so we must remove and eliminate these obstacles. After removing the obstacles, what is our purpose? Our purpose is to manifest the great wisdom we originally possess, that is, to achieve the realm of "doing non-doing yet leaving nothing undone", as Laozi said, which the Buddha called "accomplishment attained at ease" and "wondrous virtue of non-doing". In that high realm, we can manifest ourselves in whatever body form we want to rescue and take across sentient beings according to their requirements, follow our minds and

ideas to teach and transform sentient beings in the worlds of the ten directions, and be with the Buddhas of the worlds in the ten directions. How at ease it is! How untrammeled it is! In that realm, you won't need to buy plane tickets; nor will you need to be crowded on buses or trains where there are no seats or sleeping berths, nor will you need to consume power or fuel. At this point, you will need nothing and become totally liberated. Ultimately, you will achieve the perfection and fullness of Dao, virtue and wisdom, and become one with all things in the universe. In other words, you will become a Buddha! The Chinese describe becoming a Buddha as a state of being untrammelled, at ease, liberated, having no worries, having no considerations, and having endless wonderful functions and uses. Only then will you be able to truly benefit without harming, and only then will you be able to serve all beings like Shakyamuni Buddha! Although in your eyes the Buddha appears so diligent, industrious, and toilsome, you ought to know that for the Buddha, this is merely a state of attaining accomplishments at ease and remaining undefiled amid defilement. In the course pf cultivation, one seems to take across (deliver) all living beings, yet in the ultimate realm, there are no living beings that can be taken across (delivered). When you certify the highest level, you will discover that there is no being at all that can be taken across (delivered). In the end, you will also have to move in this direction, but that is a matter for later. We will not discuss it now. Let us return to what we were just talking about. Do you understand? (Audience: Yes, we do.)

That's good!

II. Purify the "software" of life

Question: Teacher, I would like to ask one more question. Is this spirit consciousness that we Chinese talk about the same thing as this soul that foreigners say?

In essence, what matters is not the name but the substance. Not only do foreigners call it soul, but Chinese people also call it soul. In Buddhadharma, it is not called soul but "spirit consciousness", also known as the "mid-yin body". The "mid-yin body" is different from the "soul", but they still have something in common. In Jiaolong Culture, it is called "software", through which all problems can be easily solved.

Jiang: Compared with the "software" we talked about, does the mid-yin body refer to the "software" that has been polluted?

The "software" has a larger concept than that of the soul.

Jiang: Larger? Does the "software" seem to be similar to the "original nature of true thusness" we talk about?

"Software" is actually the original nature, but it is not entirely the same as the original nature. Why? When called "software", it is no longer the original nature.

Jiang: Yes. It has been contaminated.

It is not the original nature any longer because there has been no brightness (ignorance) produced. As a result, it has been known as the alaya consciousness, namely the eighth consciousness in Buddhadharma. The mid-yin body is precisely the alaya consciousness! But when the term "soul" is used, the scope it expresses is relatively narrow, and the scope is a bit narrow. Sometimes, it is more accurate to use the term "software" to express it. Do you think that tree has a soul?

Jiang: Yes, it also has a soul.

Trees do not actually have souls. The so-called souls of trees actually refer to tree gods, ghosts or spirits attached to them! But trees do have "software". Were there no "software", why couldn't a pine tree grow into a poplar tree? It is because the pine tree has its own "software" program that restricts it from growing into other trees. This "software" is equivalent to the program running on a computer. Therefore, the scope of "software" is

broader than that of the soul. Take the movement of electrons as an example. Why does an electron move? It moves around the atomic nucleus and rotates on its own. This is because there is a set of programs that dictate its operation. Strictly speaking, this is also called "software", so you cannot say that electrons have souls. On the other hand, as human beings, the use of "software" to express it can clearly explain the problem and make us understand it better. Now we are in the age of computers when people all use computers that have hardware and software, so it is highly intuitive and clear to express it through the metaphor of computer software, by which people can easily understand this principle.

Audience: We need to advance with the times.

Yes, we must advance with the times! The Buddhadharma also needs to advance with the times. If we want to teach the Buddhadharma to people from Sichuan, it's best to understand and speak Sichuan dialect and Chongqing dialect—like saying, "What's that, then?" (the audience laughs). Speaking their local dialect is the most natural and understandable for Sichuan people. The trouble is I can't speak it well myself! Speaking Sichuan dialect right here is also called "advancing with the places"—keeping pace with the land and the people where you are! If you go to the World of Ultimate Bliss, the Chinese we speak here will no longer work; another kind of language will be used then. So this "software" is just what she (pointing to a member of the audience) called advancing with the times, using modern language. If the Buddha were born today, he would still use modern language. The Buddha comes to teach and transform people, not just to speak words. Oh! The words spoken in Tushita Heaven will have no effect when spoken here.

Jiang: Teacher, take me for example. Whether it's my mid-yin body or my alaya consciousness, it shows that my original nature of true thusness, namely, the great perfect mirror wisdom, has been polluted. Does this mean that the level of my true nature has been reduced to the alaya consciousness?

Originally, our true mind remains unchanged, just like the mirror we talked about. . When Concubine Yang (a famous beauty in Chinese history) appears in the mirror, the mirror remains unchanged; even if an ugly monster or a raksha ghost appears in the mirror, the mirror is still a mirror. It's just that when our true mind is covered by our false minds (various thoughts), we become confused and cannot recognize our true mind, because our original nature has already been obscured. When the original nature is covered and becomes obscured, all that is revealed are things non-essential. For example, we have minds of greed, anger and hatred, but there are not such things in the wonderfully bright true mind. Imagine hanging a curtain on the glass window, where there is originally no such thing. But when a curtain is hung up, there is no sunlight, for the curtain blocks the sunlight. With sunlight blocked, there is darkness in the house, so you cannot read books. Without the brightness of sunlight, you are in the darkness of ignorance, full of greed, hatred, stupidity, arrogance, doubt, jealousy, and everything you do is characterized by them. Once you pull back the curtain, the house becomes bright, and the mind of these sentient beings will never rise again. The false minds we possess are essentially a manifestation of ignorance that covers our true mind, and a display of stupidity due to the lack of wisdom!

Jiang: If one wants to engage in cultivation, one needs to eliminate these false minds and the things that cover their true mind.

Yes! It is necessary to get rid of these things, which are called dust and filth in Buddhadharma. These dusts and filths are things that cover our original nature, the equivalent of the dusts on a mirror. In fact, these dusts and filths are called karma in Buddhadharma! When the karma we create acts on our wonderfully bright true mind, our wonderfully bright true mind will be transformed into such false minds with such appearances and states. This can also be compared to the relationship between waves and

water. Water never changes, but when the wind blows, the water makes waves. When there are waves, water is still water, but water with waves is different from calm water. When sailing on calm water, a ship will not capsize, but it will capsize in strong winds and waves. If the ship capsizes, there will be a danger, which is called a disaster. In calm waters, there is no danger of the ship capsizing. Similarly, in cultivation, we must rid ourselves of the dangerous "waves" of greed, hatred, stupidity, arrogance, doubt and jealousy, which can capsize the boat of life. The so-called capsizing is to continue falling downwards. For example, you are now a human now, but due to not purifying your mind and perfecting your personality, you will fall into the animal path in your next reincarnation, then further into the hungry ghost path due to ignorance, and finally fall into the hell path. This is called the capsizing of the ship. Has the boat of life capsized? If these negative things are eliminated, the waves will naturally cease to exist. As the waves cease to exist, our boat of life will sail on the safe and calm waters. In this way, even if you sleep on the boat, there are no worries and no danger. Not only is there no danger, but once the waves subside, all the waves of the past dissolve into a placid expanse of water, clear and translucent. Clear and translucent water without waves is a metaphor for not having the false mind, so where have you been at this time? You used to think the waves were you, but now there are no more waves. Where are you? You are the clear and pure water, and this clear and pure water is compared to our original nature, the Buddha-nature. The Buddha described it as "being clear and pure at its source, pervasive in the Dharma Realm, permanently dwelling, wonderfully bright, and present everywhere without moving". At this moment, you are everywhere, existing in everyplace and every location. You have been transformed into the one-appearance "great self" that pervades the Dharma realms.

When in the one-appearance state, you are naturally pervasive everywhere. How could there be such an idea of "I'm going somewhere"? You will have no such idea because you're everywhere. For example, when we are sitting here now, we are actually pervasive through the worlds of the ten directions! So you see, in the Prediction Sutra for Guanshiyin Bodhisattva and Great Strength Bodhisattva you read, it is recorded that when Guanshiyin Bodhisattva was paying homage to Shakyamuni Buddha in the World of Ultimate Bliss, Shakyamuni Buddha had Huadezang Bodhisattva observe the ceremony. Huadezang Bodhisattva exclaimed in surprise, "How amazing! In front of all the Buddhas in the worlds of the ten directions, there is Guanyin Bodhisattva." He then asked in confusion, "Isn't Guanshiyin Bodhisattva here worshiping Shakyamuni Buddha? Why are there still Guanshiyin Bodhisattva and Great Strength Bodhisattva in the worlds of the ten directions?" Guanshiyin Bodhisattva and Great Strength Bodhisattva have attained a level and realm where their Dharma Bodies permeate all places, enabling them to be present everywhere without any movement. It's just for the purpose of teaching and transforming sentient beings that they manifest themselves with their thoughts. Those are just manifestations with their ideas and accomplishments at ease. Look, how wonderful it is! Therefore, in the eyes of Buddhas and Bodhisattvas, we are very pitiful, flying around like flies all day long, without knowing anything, without the correct three outlooks, without the correct life goals and without wisdom. We are all really pitiful. So, they all show great kindness and compassion to save us, teaching us how to cultivate, how to walk, how to practice, how to learn, and what method to use to liberate us from the sea of suffering! But to us cultivators, the major mission is to destroy our sentient being minds such as greed, anger, stupidity, arrogance, doubt and jealousy. As long as these sentient being minds of yours exist for a day, it means that you have not been liberated; as long as there is a trace of these minds, it means that you are still mortal people! So, is cultivation simple or not? It's very simple. It's about how to overcome one's own false minds and delusional thoughts, such as greed, anger, stupidity,

arrogance, doubt and jealousy. Eliminate these negative things and we will be liberated. But it is not so easy in practice. This is not an easy task. So, where is the difficulty? The difficulty lies in our lack of wisdom and thorough understanding!

III. To cultivate is to destroy the false mind and conscious ideas

Jiang: Professor Zhang, I have another question. Is the Wuji state in Jiaolong Culture the same thing as the original nature of true thusness and the great perfect mirror spoken of by the Buddha?

Yes.They refer to the same thing but with different expressions. In studying the Buddhadharma, we should achieve mastery based on a comprehensive understanding. Confucius said, "My Dao is the one that runs through everything." Those with great wisdom have mastered the root. It is not about what you say; language, nouns, and concepts change with cultural background, environment, and the historical era in which you live, but the spirit remains unchanged, and the essence remains unchanged.

Jiang: Essentially, they are the same thing.

They're the same thing. Just to express, Buddhists call it Tathagata, Confucians call it Wuji, and Laozi calls it Dao, Pu. These names all refer to the same thing.

Jiang: Teacher, I think Wuji is the most orderly and best state, but I don't know how this "S" line came out? Has it been ruined by the waves sentient beings give rise to?

This Wuji cannot be said to be the most orderly and best state, either. In the Wuji state, is there such an idea of order or disorder? The Wuji state is entirely devoid of such polarized notions as good and bad. We have such a statement now precisely because we are thoroughly constrained by our own false minds, conscious ideas as well as dualistic thinking and notions, hence such a direct manifestation arises. Confined by our false minds and polarized thinking, we may conceptualize what Wuji and Taiji are. Yet this is merely a convenient guide—a method the Buddha referred to as "using a yellow leaf to pacify a crying child". All Dharma-doors are only used to destroy our varieties of attachments. How does the "S" line arise? This "S" line is just an illustrative expression. For those who have personally certified that state, they naturally know how the original nature of true thusness turns into the alaya consciousness.

Jiang: How did it turn into the alaya consciousness?

How did it happen? That is only a communicative expression by which sages express their certified realm to you through language. The Buddha called it "the one-idea ignorance".

Jiang: Yes. He called it the one-idea ignorance. Were there not the one-idea ignorance, wouldn't we all be in the Buddha's realm? Then we wouldn't be facing such troubles now.

Yes, you're right. The problem is that you have produced the one-idea ignorance. What you have had is not only the one-idea ignorance, but also you have developed from the three subtle changes (the karma appearance, the appearance that can see, and the appearance of realm) into the six coarse changes (the knowing appearance, the continuity appearance, the attachment and grasping appearance, the appearance of defining names, the karma-arising appearance, and the appearance of suffering tied by karma). Where is your problem? That is to say, why did the one-idea ignorance arise?

Jiang: Yes. It is my question.

You're not the first to raise such a problem. At that time, even the Buddha's great disciples were unable to understand this problem either. Those arhats could not understand this problem, asking, "How did the one-idea ignorance arise?" Why did the one-idea ignorance arise from such an originally clear and pure state? They even asked the Buddha, "When will you give rise to the one-idea ignorance again?" (The audience laughed) The

Buddha replied, “When wood is burned to ashes, can the ashes turn back into wood again? If gold is refined from a gold mine, can gold be turned into gold ore again? It’s impossible!” After one becomes a Buddha, one will never have the one-idea ignorance again. So, the question now is: Why do we have the one-idea ignorance? As for this question, as long as you use logical thinking to solve it, you’ll be trapped in it forever. For instance, if I said, “The reason why I had the one-idea ignorance was that I scratched my head”, you would ask, “Why did you scratch your head?” I would reply, “Because my head was itchy.” Then you’d insist, “But why was it itchy?” If you keep asking questions like this, there will be endless questions, and you will never find the start of the questions. This is what we call “the donkey pulling the millstone”—a metaphor for polarity thinking. You see, when a donkey is circling the millstone, it thinks to itself, “I must reach the end of this road!” So, it runs round and round, lap after lap again. When will the donkey reach the end of this road? When you seek the cause of the cause of the cause, there is a cause forever, for there is neither a beginning nor an end. So, what is the focal point of the problem? This is the difficulty that your thinking itself creates for you. The sixth consciousness (human consciousness) is an apparatus which is used to think. Once the apparatus of the sixth consciousness is started, the thinking will be like a donkey pulling the millstone and cannot stop. This is called the strange circle of donkey-pulling-millstone, a strange circle of thinking. Originally, there is no such strange circle of polarity thinking. The Buddha called it “without beginning”, because there is no such beginning, but people always want to find a beginning.

Jiang: Yes. People always want to find a beginning.

But people have never thought of the following problem: Where does this idea of always wanting to ask for a beginning come from?

Jiang: My idea is that in the Buddha’s realm, this ignorance…

No. Let me ask you a question: How did you come to have such an idea that you are looking for a head, a first, and a beginning? People never ask this question, and they are accustomed to being entangled in their polar concepts and polarity thinking. This is called making a cocoon to bind oneself. It’s like a silkworm spinning silk, unconsciously wrapping itself inside. It does not deliberately enclose itself, nor does it realize that the silk it produces will become a cocoon that imprisons it. Once trapped, it can no longer break free. Such is the plight of falling into one’s own trap: the very obsession with seeking origins weaves the prison that holds one fast. Actually, silkworms never think about such a question. This is a metaphor for you thinking about finding a starting point. It is precisely because you want to find the beginning that you have made yourself trapped and bound inside. Originally, there is no such beginning but you must find one. There is a term called Wuji. This Wuji has no poles, no endpoints, no edges, and no boundaries, so it is called Wuji. If you must find a beginning, an end or an origin, isn’t that you are making something out of nothing? By doing so, you just trap yourself in a strange cycle of polarity thinking, unable to jump out. You are like a silkworm, making a cocoon only to bind yourself. After being trapped by the cocoon you made yourself, you become increasingly confused. When that one-idea ignorance does not arise, everyone is a Buddha. However, because you had to find a beginning, the one-idea ignorance arose all of a sudden, so we have lost our original position of “Buddha”. Hahaha...!!!

Jiang: How wonderful it is to be a Buddha! But you produce the one-idea ignorance all of a sudden, which is troublesome, and an idea of hell springs up, which is suffering again. It is really uncomfortable.

Therefore, in the Shurangama Sutra, the Buddha said: “Fearing you tend to confuse truth with non-truth, I rarely expound on this.” The Buddha seldom explained this problem. Why? It is because when you haven’t reached that level yet, you have been stuck dead in

your polarity thinking. When you get stuck dead in your thinking and concepts, no matter what you think about, as long as you start moving your ideas, you will fall into the polarized thinking like a donkey pulling the millstone.

Jiang: We've been trapped inside!

Once you're in that polarity thinking, you can't get out of that trajectory of polarity thinking. After being trapped inside, even if you exhaust your thinking and rack your brains, all your efforts will be in vain, and no problem can be solved. Why? Because the true face of the world is not like that. Your mind, body and world you see are all caused by your own false concepts which make you unable to figure them out. It is you who put yourself inside and cannot get out. This is like children playing with rubber bands. They tie themselves up, unable to break free, so they squeal, cry and throw tantrums. Now, please think: Who is it that has caught you and prevented you from "going home"? It is exactly you yourself who have tied yourself to that place. It is not someone else who doesn't let you go home! The instant we produce a mind or move an idea, we immediately fall into this strange circle of polarity thinking. Because thinking itself is characterized by polarity, we naturally fall into the mud pit of polarity thinking! Originally, there is no such thing as beginning, but you must find a beginning; there is no first, but you must find a first. As I just asked, where do these questions come from? Polarity thinking is originally two-appearance, and anything two-appearance has boundaries and endpoints. Having boundaries and having endpoints are all false concepts caused by the falseness of polarity thinking. It's not really that there are boundaries, beginnings and endpoints. Therefore, the Buddha knew that it was impossible to explain it to you theoretically at this time, because "Dao breaks wherever there are words, and perishes wherever the mind goes", which means that neither speech and language nor the thinking of the mind consciousness can express the original body of Dao. So as soon as you move any idea, you are wrong; as soon as you speak, you are mistaken. The instant you think, you have deviated from the true appearance; the moment you open your mouth, you have erred! What should you do at this moment? You see, at this point, Buddhas and Bodhisattvas will have a solution, that is, non-thinking and non-discussion! You mustn't think or discuss. Chinese Chan Buddhism has adopted the methods of jifeng and banghe to cut off your words and thoughts and interrupt the continuity of your thinking. Jifeng and banghe are wonderful ways to make you suddenly stop thinking. Or, great Chan masters also use the method of polarity thinking to break the polarity thinking. For example, "If you say it, you will get beaten with the stick thirty times; If you can't say it, you'll also be beaten with the stick thirty times. Say it quickly!" What should you do when hearing these words? Has your stream of polarity thinking been blocked? Your thinking will be blocked completely. What is precisely it at this very moment when your thinking cannot proceed? Now it all depends on you, only you can know it from your own experience. Just like a man drinking water, only he himself knows whether the water is cold or warm. When you can say it, you will be beaten thirty times with a stick, and when you cannot say it, you will also be beaten thirty times with a stick. Can you comprehend what principle this is? This is a principle without a principle. You need to know that the principle you are talking about is precisely the one that has no principle of "Dao". When you think that "there is a beginning", that is a principle without the principle of Dao.

Jiang: When you say it, you have no principle of Dao; when you don't say it, you have no principle of Dao, either.

Confucius understood the truth behind it, so he said, "Yi, having no thinking and no action, is still and unmoving." When you have "no thinking", there is only the "still and unmoving" original body. How could there still be the things you have thought of?! The Sixth Patriarch required that you "neither think about good nor think about evil", which also

reflects this principle. The sages just want to cut off your "donkey-pulling-millstone" thinking, but you insist on your "donkey-pulling-millstone", so the sages try their best to stop your polarity thinking! When you untie the reins of the donkey, the donkey no longer runs, thus stopping pulling the millstone and stopping turning in circles. When the donkey stops turning in circles, there is no longer this strange cycle of thinking. So you see, people often ask this question: Which comes first, chicken or egg? Because they don't know the principle of "Dao", they naturally ask such a question. The question concerning which comes first and which comes second is an obstacle of mind consciousness caused by the two-appearance state of polarity thinking. Ultimately speaking, there is no chicken and no egg. The yin and yang halves of Taiji exist at the same time, and there is no chronological order in their appearance. This is all caused by the false concepts created by the "S" line thinking polarity. After the "S" line is pulled out, the myriad opposite things of polarity represented by the two halves of yin and yang no longer exist. Let's put it this way, all these polar things are just people scaring themselves with their own shadows, which is the result of people taking their own shadows as ghosts.

Jiang: It's all these problems, which have neither a beginning nor an end.

You see, these problems have been explained, but you didn't understand them. Is there a beginning or an end? No, there isn't. There is no beginning and no end, nor is there an origin! There is no such chicken-and-egg question at all. With the "S" line removed, your thinking is severed, and neither egg nor chicken exists. How can such problems remain? There are no such problems!

Jiang: Yes! Yes! That's so.

Let's suppose that the yang half in the Taiji circle is called "chicken", then the yin half is called "egg". You see, isn't the Taiji diagram composed of yin and yang? Does the yin half of the Taiji diagram appear first, or the yang half? So, tell me which comes into being first, the yin half or the yang half?

Jiang: The two halves come into being at the same time.

Then, what about the chicken-and-egg problem?

Jiang: Oh! The chicken and the egg come into being at the same time too!

The idea of "existing at the same time" is also wrong. "Existing at the same time" is a method we use to break polarity thinking, such as your idea of the time order. It is wrong when you say they exist at the same time, because "there is originally nothing at all" in the Wuji state. There is nothing at all. Both chicken and egg do not exist originally. They are just the things you discover by following the karmas you have created. So it is mistaken for you to say that they exist. If you put things that don't exist in a certain chronological order, you will make a double mistake. You see, when you draw this "S" line, do the two halves of yin and yang appear at the same time? The two halves of yin and yang are unified in opposition, and there is no time order. Should there be a time order, how could they stand in opposition? Any pair of polarities in the unity of opposites exists simultaneously and comes from the same origin. Do they exist at the same time and come from the same origin? Through the principle that yin and yang appear at the same time, you can understand that polarized concepts come from the same source and exist at the same time. So, is there a sequence to the appearance of the chicken and the egg? No, there isn't. They appear simultaneously, with no priority of one over the other. The idea that the chicken and the egg appear simultaneously, without a time order, is only meant to dismantle your polarizing notion of sequence. Once this polarizing notion is dismantled, you must also discard your polarizing idea that the chicken and the egg appear simultaneously. The notion that they appear simultaneously doesn't exist either! Does that "S" line exist?

Jiang: According to the principle you taught us, there is no such "S" line. From the Dao

principle, there is no such "S" line at all.

Hahaha…Once you say it from the perspective of your worldly principle, the "S" line exists. If you do not say it from the perspective of the worldly principle, the "S" line doesn't exist! Originally, everyone should have followed the principle of "Dao". However, people today only follow secular principles. They do not follow the principle of "Dao" characterized by non-polarity. People are supposed to follow the principle of non-polarity. Only the principle of non-polarity can be called the "Dao principle"! The principle of "Dao" has "no thinking and no action", and cannot be thought about or discussed. Just as the Buddha said in the Diamond Sutra, "If someone says the Tathagata has spoken dharma, he is slandering the Buddha"; "Those who speak the dharma actually have no dharma to speak". Only these things belong to the principle of "Dao"! However, none of us today follows the principle of non-polar "Dao" but follows the principle of polar non-Dao. Therefore, once you talk about Dao, it is exactly that "the Dao that can be expressed is not the eternal Dao". When you follow the principle of polarity, you will definitely not follow the principle of "Dao". Laozi, the great sage, required you to follow the principle of "Dao" and to follow the principle of non-polar and one-appearance "Dao". The common people do not follow the principle of non-polar and one-appearance "Dao", but persistently follow the principle of two-appearance and polar non-Dao. In fact, they do not follow the principle of "Dao", but they still think that they follow the "Dao" principle. Actually and ultimately, the true "Dao" principle has no Dao principle.

Jiang: Oh! I've got it, teacher! Now, no matter how drastically the external things change, they are all one; they are all the original nature of true thusness. They are all Wuji, and they are all within Wuji. No matter…

You say you're clear, but actually you aren't. "If you still keep in mind the idea of enlightenment, you haven't surpassed the state of your previous confusion." This is just a temporary stage. This is just a convenient, phased way to break your previously solid false ideas. What you can do is just to stabilize your state and hold to it. When you can stabilize your state and hold to it, you will not retreat. When you can hold to it and not retreat, you still need to break this notion of yours.

Jiang: Oh! This one still needs breaking!

Yes! This still needs to be broken. You must break these solid false ideas layer after layer until you come to the point where the "breaking" also needs to be broken, and the breaking to break the "breaking" needs to be broken as well. When you persist in breaking your false ideas until you reach the state where there is nothing to break, you will find that when falseness is broken, trueness no longer exists. That is to say, trueness and falseness are a non-dual state; this is precisely enlightenment, namely, awakening. Additionally, you still find that which can break is exactly equal to that which is broken, which is exactly the "still and unmoving" realm you reach by breaking the breaking itself, where "Originally, there is not a single thing". The Buddha said in the Perfect Awakening Sutra, "Keeping away from false ideas is an illusion, which needs to be kept away from; keeping away from the illusion of keeping-away, which also needs to be kept away from. When there is nothing to keep away from, you get rid of all illusions." The Buddha continued, "When two pieces of wood rub against each other, the fire will come out, the wood will burn out, the ash produced will fly away and the smoke will disappear." Two pieces of wood are rubbed together, over and over, until they catch fire. Once ablaze, both burn completely to ash. When the ash scatters and vanishes into nothingness—do all those principles you spoke of still exist? The principles you mention are gone, and they do not exist. You see, in the Chan Sect, when you try to reason, you get hit with a stick or yelled at. These are wonderful teaching methods used to halt the "donkey-pulling-millstone" of your polarity thinking, so you need to quickly

jump out of your polarity thinking.

Jiang: Jump out of the polarity thinking.

Thinking is the product of the sixth consciousness. The sixth consciousness is a kind of "apparatus" manipulated by the seventh consciousness. I often compare the seventh consciousness to a bandit chief and the sixth consciousness to the commander-in-chief serving the bandit chief, and the first five consciousnesses under them are five column corps, which all serve the seventh consciousness. Therefore, there is a term in Buddhism called "beat the seven", which means removing the "seventh consciousness", that is, the "I", also known as the ego or self. When there is no such "ego", all your concepts and notions will be gone, and even your current thinking won't exist. Who is thinking?

Jiang: At my present level, it is I that am thinking.

Then, when you are thinking now, your polar concept is going on. As long as you think or contemplate, you will fall into the polarity opposition generated by the seventh consciousness. Therefore, those who have enlightened and certified the true Buddhadharma say that the true Buddhadharma cannot be achieved through speech, reached through thinking, and expressed through language. The true Buddhadharma, which requires mind dharma and mind enlightenment, has no appearance of speech, no appearance of thinking and no appearance of language. Now it's natural for you to raise these questions but you cannot solve them at present. Why? Because you don't have a solid foundation. Only after you have gradually laid a solid foundation can you understand these questions. You haven't been present here in the past three years, which is equivalent to delaying your cultivation for many eons. Don't underestimate these years. Had you kept up with the lectures in these years, you would greatly shorten your time to become a Buddha by many eons! Therefore, from the questions you have raised, it is clear that you haven't attended the lectures on the Shurangama Sutra, have you?

Jiang: No, I haven't.

These are the questions repeatedly explained in lectures on the Shurangama Sutra and the Perfect Awakening Sutra.

Jiang: Will you explain the Shurangama Sutra in the future?

Yes, I will.

Jiang: I shall come to attend the lecture when you explain the Shurangama Sutra in the future.

It depends on your conditions. Of course I'm glad you can come and listen. Whether you can come depends on the conditions you created in your previous lives.

Jiang: If I had a long life, I would still want to hear it.

No problem! As long as you make a vow, you are sure to hear it. You need to make your vow quickly in front of the Buddhas and Bodhisattvas. Pray to the Buddhas and Bodhisattvas, saying, "Please help me to come to listen to the sutra and hear the dharma when the Shurangama Sutra and the Perfect Awakening Sutra are to be explained in Lingshan!" When you return home now, you must quickly cultivate this cause and condition. You need to make vows to create this cause and condition for you, and create this good karma. Only in this way can your vow be fulfilled. You must make vows to come to Lingshan to listen to the sutra and hear the dharma. Once the vow power is established, you'll naturally be "summoned" to come to listen to the sutra and hear the dharma when sutras are explained in Lingshan.

…That year, I gifted you a copy of the Lankavatara Sutra, and you also invited a set of CDs explaining the Lankavatara Sutra, right? You need to learn the Buddhadharma step by step. You need to first understand these questions I am talking about. For example, what are the beginning, the first, the initial beginning, and the cause for the cause? These are all polar

concepts based on our polar thinking. They do not exist originally, but we are stuck dead in these questions, concepts, etc.! You need to understand this step first. Just understanding this point is sufficient. Don't think about the deeper issues behind them yet, because even if you think about them, you are still thinking in vain. I'll ask you a question, through which you can understand the truth. When do you start dreaming at night? Can you answer me, what time did you start dreaming last night?

Jiang: I don't know.

So, why did you ask when the world began? The two questions you just asked, that is, "When did the world begin?" and "Which came first, the chicken or the egg?", reveal the same truth as my question. Is there a beginning? In fact, there is no beginning at all. Is there a cause? In fact, there is no such cause at all. But you always think: Huh! When I put my head on the pillow, I start dreaming. What time did you start dreaming last night? Is there such a question about beginning? No, there isn't. As a matter of fact, there is no such beginning at all. This beginning and this specific minute are what you think about in your mind during the day.

Jiang: Yes! It is I who come up with them myself.

In fact, when you dream, there is neither a beginning nor an ending. Why? Because the awakened state—that is, all you see, hear, perceive and know by day—is itself but a dream, there can be neither beginning nor end to this world. Having a beginning and an end is a false feeling created by our polarity thinking constraining itself. With this truth understood, you can advance deeper step by step.

◎… What practitioners and cultivators need to do is not to cultivate those things, but to quickly clear away the waves in their mental activities. These waves are distracting ideas and delusional minds which must be eliminated. Practitioners and cultivators should think every day about how to eliminate this false mind and halt this wild mind. When the wild mind halts, Bodhi manifests itself! The rest are useless things. The more you pursue them, the more confused you become. Look at yourself! You still get entangled in the concept of qigong and cannot jump out. You've been clinging to qigong these years. You simply listen to this and study that, picking up one thing after another in random haste, thereby squandering all your precious time foolishly. Now you are going to adopt this set of operations here, and gradually you will enter into the cultivation of Chan. Why can't you rush into the Chan meditation now? Because your coarse false minds and coarse polarities are still very strong and serious. When your coarse false minds and coarse polarities haven't been cleared away, it's still too early for you to clear away your fine polarities. Therefore, the questions you are asking now are useless, for your coarse karmic delusions are still particularly heavy. For example, if someone asks you for twenty yuan, you will immediately be blocked. When a practitioner cannot clear away his coarse appearances like this, even if he is explained to thoroughly in theory, it is useless, because this practitioner's realm does not correspond to that realm. The urgent task you need to do now is first to know what should be cleared from the perspective of views, and then to destroy those polarity notions and clear away what should be cleared away. Even if someone has powerful functions to overturn rivers and seas, when his greed, anger, stupidity, arrogance, doubt and jealousy are not eliminated, he is still a mortal being. You see, the Demon King has very powerful functions, but he is still a demon. What are demons? Demons are those who have functions but have not eradicated their greed, anger and ignorance! However, demons have great blessings. When people have great blessings, they can fully utilize their blessings and blessing power to manifest their functions, but the functions they have manifested are not ultimate because they have not cleared away their polarized mind-consciousness and polarized notions. Both Zhu Bajie and Great Sage Sun (Sun Wukong) in Journey to the West

have functions. But it's not just because they have functions that they can become Buddhas. Later on, Great Sage Sun finally overcomes his ego, his greed, anger, stupidity, arrogance and doubt. And only at that time does he become a Buddha called the Fighting and Winning Buddha. Who has Great Sage Sun overcome? He has overcome his ego.

Jiang: Absolutely right! After coming here this time, I have such a feeling that becoming a Buddha means undergoing a self-revolution. I need to eliminate my greed, anger, stupidity, arrogance and doubt. Only since this time I came to Lingshan have I had such a mind.

So you see, all the operations of Lingshan are for this purpose. For example, the "Fourteen Principles" require you to contribute, but you have not yet participated in the "surgery" to purify your mind and cleanse your soul. You haven't truly entered the atmosphere of cultivation yet, and you haven't carried out such operational procedures. You can ask Xiao Cai how she felt when she underwent this mind "surgery". At that time she cried bitterly. It is indeed so. Only by doing that can you truly gain something and make true progress.

…Why are we called mortal people? It is exactly because we cannot overcome our greed, anger, stupidity, arrogance, doubt and jealousy. What kind of people are sages? Sages are those who can turn their realms. As the Shurangama Sutra reads, "If you can turn things around, you will be the same as the Tathagata." Chan, i.e. Dhyana, refers to not being turned around by the outside world or not being moved by the false ideas of the inner mind! But ordinary people are all turned around by the outside world, led by the nose by the false mind, and cannot be the master of their own. Such people are not the ones who can be the master of their own human life. Therefore, without manifesting the mind and seeing the nature, you cannot be the master of your fate. Where is your master? Once you are criticized or taken advantage of, you will find yourself unable to remain calm or control your emotions. If you are further insulted or even beaten, you will feel completely helpless and overwhelmed. This is because you are still in the realm of mortal people bound by attachments and delusions. You see, when the Buddha was beaten, he abided in that deep concentration, remaining unmoved; when he was cursed, he was still in that concentration, remaining unmoved, because there was no concentration to enter or exit. For the Buddha, praises and slanders are equivalent, so the Buddha had "the three mindfulness dwellings". The three mindfulness dwellings refer to the following three situations: When everyone praises the Buddha, the Buddha does not move his mind and always dwells in right mindfulness and right wisdom; when everyone slanders and criticizes the Buddha, the Buddha does not move his mind and always dwells in right mindfulness and right wisdom; when some people praise the Buddha, while others criticize the Buddha, the Buddha does not move his mind and always dwells in right mindfulness and right wisdom. Such people are sages. You see, even though someone tried to chop his neck with a knife, Master Huineng did not hold grudges but instead took the person who tried to chop his neck with a knife as his disciple. Only such a person is qualified to be called a sage! We cannot be called sages, because when we encounter such things, we are crushed by this false mind. Once we encounter something that doesn't go our way, our true mind will be led away by the false mind, grumbling, complaining, resenting and regressing. That is to say, we cannot bear it anymore, so we retreat and our realm cannot be elevated.

◎… Of course, only those who possess upper roots and sharp tools can overcome their egos, while ordinary people cannot overcome their egos and must enter the Dao-place to study and cultivate, because the Dao-place has its operational norms, and this is the function of the Dao-place, which can correctly guide and positively influence them. Without entering the Dao-place, you would have no way to overcome your ego. Every Dao-place has its own

rules. For example, our Dao place forbids talking about the faults and mistakes of others. Everyone can only talk about their own faults and mistakes. There is no other purpose. This is to transform oneself from the two-appearance state into the one-appearance state. You must understand that the natural world and all beings you see are the appearances manifested by your own mind. How can there be others? How can there be the self and others as well as right and wrong? You must deal with the outside world in this way, and your outside world is originally thus. Of course, achieving this state may sound simple, but how could it ever be so easy?! Now, we must temper and refine ourselves in the Dao-place. Only by tempering and refining ourselves in the Dao-place and only through the painful washing caused by the right and wrong between others and ourselves can we slowly rid ourselves of these negative things in various states. Even if the things you come up sitting in meditation are very good, once you encounter unfavorable states, you will have no way to cope with and pass the tests of these states. Therefore, people who cultivate in the family in the Dharma-ending era generally cannot overcome their egos. Only by cultivating in the Dao-place and obeying the rules of the Dao-place can they overcome their egos. As we know, Buddhists need to perform "upavasa" on a regular basis. The "upavasa" of Buddhists refers to the criticism and self-criticism activities that Buddhists engage in after receiving the Bodhisattva precepts, which is a way and a method to get rid of their greed, anger, stupidity, arrogance and doubt. Because our mental activities are too powerful and our polarized concepts are too persistent, even if there are hundreds of millions of cultivating people in the Dharma-ending era, those who can attain Dao are very few. The Buddha knew that in this Dharma-ending age, people's karmic delusions would be extremely heavy. Those born here no longer have such deep concentration. Their mental activities are intense, like fierce winds and towering waves, so very few can attain certification and enlightenment through Chan meditation. In such a Dharma-ending era, we must cultivate through concrete things and appearances, and use wisdom to penetrate through all things. Among the three doors of precept, samadhi (concentration) and wisdom, the samadhi door refers to penetrating through karmic obstacles with Chan meditation, but now it is difficult to break through karmic obstacles with this method. So, we must rely on the wisdom of the Buddha to penetrate through all karmic obstacles by means of this wisdom door. In this way, we can "be good at distinguishing all dharma appearances but remain unmoved in the first meaning." We must observe the precepts. By strictly observing the precepts, you will attain liberation. When observing the precepts laid down by the Buddha, you will understand that this must be done and that must not be done. In this way, you will attain liberation. As long as you can strictly abide by the precepts, you will inevitably attain liberation eternally. But how many people nowadays can strictly abide by the precepts?

◎… When you think about something, your mind is moving, but when your mind is moving, your body is also changing at the same time. This can be shown by a famous Chinese idiom story called "quenching the thirst by thinking of plums". During the Three Kingdoms Period (220-280), Cao Cao, Prime Minister of the Han Dynasty, led his troops to march on a hot day and the soldiers were thirsty but there was no water. Cao Cao comforted the army, saying, "Don't worry, hold on for a while longer. There is a plum forest ahead, and the plums there are very sour." As soon as the army heard about the plum forest ahead, they immediately remembered the sour taste of eating plums, and their saliva came out, so they were not thirsty. This is called "quenching the thirst by thinking of plums"! Likewise, when thinking of happy moments, people smile and feel happy mentally and physically; when scolded or beaten by others, they will feel pain and discomfort in their hearts. Look at this body. The moment your thought and your mind change, your body immediately changes. When two people quarrel, you can immediately perceive the shifts in their minds. Their eyes

flare wide, they fly into a fury and bristle with rage. You see, their bodies also change. Therefore, people's mind can lead to changes in their body, and in fact, it can also lead to changes in the outside world. According to Dr. Emoto's book "Water Knows the Answer", when you bless this water and say words of gratitude to it, the crystals of this water become very orderly and neat. When you say "I hate you" or "I dislike you" to this water, the crystals of this water immediately become disorderly and messy. Therefore, the mind can affect our body and the outside world. We don't have a broad mind but a small and narrow one, so we don't have enough power and can only command and move our own body. Why can Buddhas and Bodhisattvas move the great thousand worlds and all the worlds of the ten directions? The reason is that their minds are pervasive throughout all the worlds in the ten directions. Wherever their mind goes, they can move and exert their influence there. We must expand our mind. When we can expand our mind to every part of the earth, we will command and move the earth; when we can expand our mind to the whole galaxy, we will command and move the galaxy; when the whole universe is our mind, we will command and move the whole universe. So you see, from these examples, we can see that what our mind displays is exactly what our environment is. When you have a kind heart, you'll have a good environment; when you harbor an evil heart, your environment will be polluted and deteriorate! These principles are simple, but the common people do not know them. If everyone has an evil heart, if 80% of the people in this city have an unkind heart, it will be troublesome, and various disasters and calamities will emerge one after another in this city. You see, last year there was a severe drought in your province, and this year there has been a major flood, resulting in a phenomenon of great ups and downs in disasters! This is called polarization: the more polarized people's minds are, the more chaotic they become. The more they polarize, the faster the speed of such polarized development; and the faster this process proceeds, the shorter their lifespan becomes. You might not have heard of this principle before.

◎ If we truly serve the people selflessly and without desire every day, being completely impartial, sacrificing ourselves for others, taking joy in helping them, and devoting ourselves entirely to benefiting others with no regard for self-gain, we will feel profoundly peaceful in our hearts, knowing that our next life will surely be better than this one. Why? It is because the natural law is fixed! As a saying goes, "My destiny is determined by me not by heaven." Heaven here refers to natural laws. As long as I behave well, natural laws will never go wrong. The natural laws will definitely show me my mind, body and world according to my well cultivated "software". It's similar to what kind of movie you shoot, and then what kind of movie will appear on the screen when you show it. Once you understand this principle, you will no longer pursue the so-called prolonging life or increasing longevity. However, you still need to pursue physical health, but the purpose of pursuing health now is not for health's own sake, but to better serve others and bring order to your "software". Once your "software" is well-ordered, you will bring immeasurable benefits to society and others in this lifetime. By doing countless good deeds for others now, you will surely receive boundless blessings and advantages for yourself in the future. Isn't this a highly profitable undertaking?! In this life, you have done good things for others, the public, society, and the natural world. Due to the good deeds you have done in this life, you will naturally receive good retributions in the future, which will inevitably bring endless well-being and blessing virtues to you in the future! Why is it called ultimate bliss? Ultimate bliss means that there is no suffering! So, in this lifetime, we should quickly accumulate virtue and strive for goodness, do more things that are beneficial to others, and think less about ourselves but more about others. If you can contribute as much as you can to others, that's an embodiment of your blessing virtue. If you have the chance to do two more good

things for others, you should do these two good things. You must make the greatest effort to ensure that your life is not wasted or squandered, and to make this life perfect! This is the correct outlook on life. This is because when you do good deeds, you gain blessing virtue, which no one can take away or snatch away. All the blessing virtues generated by your good deeds belong to you.

As I often say, those who can serve the people heart and soul are Bodhisattvas. As an official, if you can perform your duties and completely implement the belief and spirit to serve the people, you're a Bodhisattva. If you can establish the moral character of selfless dedication, you are a person with lofty ideals. To establish the life of dedication is to have the spirit of "everyone for me and I for everyone". Now you are dedicated to others and for everyone, and this is practicing the Bodhisattva path. If you have this quality and you are doing so now, you will have been in the rank of Bodhisattvas. If leaders and officials can serve the people heart and soul, they will earn boundless merits and virtues, which are even greater than those earned by ordinary people through several lifetimes of cultivation. As the saying goes, "Holding public office affords greater opportunities to cultivate virtue and accumulate merit." Any word you say, any instruction you issue or any policy you make, as long as it is correct, will have infinite merit virtues and benefits. There are people who do this in every era. As you can see, Jiao Yulu, Kong Fansen, and so on, all did in this way. These people are willing to sacrifice themselves in order to do things well for the people. People like them have already had their software and mentality well cultivated. Even though they died from overwork for the people, their realm and level have been elevated, and their software has become more ordered. Their future life forms will definitely be sublime, and their next life will be extremely wonderful. Why? The Buddha said, "If you want to know the result in your future life, what you are doing in this life is exactly the cause." This wise quote shows that the retributive law of cause and effect is true and that good and evil are distinct. Everyone reaps what he sows. As the saying goes, "Sowing melons yields melons; sowing beans yields beans." Be a virtuous person and have a clear conscience when doing things! In this way, you won't waste your life! If you don't understand this law or this principle, even if you are a president or a prime minister, you are still a very pitiful person. How can you as a president or a prime minister become a pitiful person? This is because when you become a president or a prime minister but do not understand the absolute truth of all things in the universe, you will create boundless sinful karmas. Once you create sinful karmas, who will suffer the consequences? Not others—only you yourself. As the saying goes: "Even after hundreds of eons, the karmas you have done do not perish. When conditions converge, you alone must receive the karmic retributions." With the sinful karmas created, you yourself will have to suffer the evil retributions generated sooner or later. No one can escape the retributive law of cause and effect! Only this law of cause and effect is really true and not transferable by human will! Let me find some books for you to read about the stories about karmic retribution. There are many such stories from ancient and contemporary times, all based on real people and events. You see, there is someone who, harboring evil intentions, beat and cursed his mother and turned into a dog right on the spot.

A Sichuanese: I also have this photo. After beating and cursing her mother, the woman let out a few cries and immediately turned into a dog.

This daughter turned into a dog on the scene. This example, although extreme, is a true testimony to the retribution of good and evil! She had beaten her mother more than once. She often mistreated her mother like this. In the human world, the kindness of a mother is higher than the sky and deeper than the sea. However, this daughter not only failed to show filial piety to her mother. Instead, she frequently beat and cursed her mother. How can she treat the person who has shown her the greatest kindness like this? Beating and cursing her

own mother has made this unfilial daughter no better than a creature with a wolf's heart and a dog's lungs! As human beings, we ought to appreciate kindness and repay it with gratitude! What's more, her mother was performing Buddhist rituals, worshipping the Buddhas and Bodhisattvas, and reciting the Buddha's name! What the daughter did was extremely extreme and way out of line. Her "human software" thus degenerated into "dog software". To call someone "wolf-hearted and dog-lunged" is among the harshest insults in Chinese, meaning they lack the most basic human conscience and morality. And that was exactly what this unfilial daughter did. So her evil mind turned her human software into dog software. Her body remained human, but her head turned into a dog's head. She was transformed into a dog on the spot and ended up being sent to a zoo in Yangon. Before the photo of this daughter turning into a dog appeared, we Jiaolong Culture had been preaching about the relationship between software and hardware for more than ten years. Now you see, doesn't this case prove that the relationship between software and hardware we have been preaching is right? Practice has proved that the relationship between software and hardware is correct! So this relationship between software and hardware is one of the main red lines of our Jiaolong Culture. By solving the problem that life is composed of "software and hardware", people will naturally become those who understand the relationship between software and hardware, and will naturally become people who can understand the law of cause and effect. In ancient times, there were also people who turned into dogs. A daughter-in-law who abused her blind mother-in-law in the Song Dynasty also turned into a person with a dog head on the spot, and the local government ordered the dog-headed woman to be paraded through the streets to educate the people to practice filial piety. This is a true story. I wonder whether this Burmese "dog-headed woman" is alive or not now. In addition, there was a local incident where a son and his wife beat their mother together. The son and his wife were beating their mother when a neighbor came and told them that their child was taken away by a wolf, so the son hurriedly ran out to chase after the wolf holding the child in the mouth. When he was halfway through the chase, a big bear suddenly jumped out. The bear took out the heart and lungs of the rebellious son, but the bear did not eat them. The bear just threw the heart and lungs on the road and left! That bear only wanted people to see his wolf-hearted, dog-lunged nature. This is also a true story that took place locally.. This is a true story that took place locally decades ago. These examples clearly illustrate the karmic law of cause and effect.

There are also cases of good karmic retributions. For example, although some patients were about to die and their attending doctors in the hospital had "sentenced them to death", these patients produced an idea of goodness, saying, "I must follow the 'Fourteen Principles' of Lingshan, admit and sweep away my mistakes, and vow not to do bad things again. From now on, I must wholeheartedly study the Buddhadharma, correct past mistakes, remove the evil and follow the good." Through this series of operations, the person who was about to die not only did not die, but also lived healthily for many years. There are many examples like this. The events I am telling you are all real occurrences. There are also many people here who have experienced similar things firsthand. When you understand this principle, all the problems you raised will be solved. This is more effective than practicing any qigong. As your mindset changes, no matter what you do, your mind will be clear and you won't be confused anymore! Otherwise, when you don't understand this principle, even if you have spiritual penetrations and functions as wonderful as those of Great Sage Sun from Journey to the West, who could perform 72 transformations and traverse 108,000 *li* with a single somersault, you will still be a muddle-headed person lacking wisdom. Great Sage Sun, despite his incredible powers and functions, was imprisoned beneath the Wu Xing Mountain for five hundred years because he didn't believe in the law of cause and effect, constantly

causing chaos. Therefore, without the right mindset, even if you cultivate diligently, you cannot cultivate effectively. It is impossible to cultivate well without a right mentality.

It is very good that you are able to come to Lingshan tonight. In the future, you will learn deep-level Buddhadharma, which you have never come into contact with. From now on, you need first to recite "Namo Amitabha". Recite it continuously just like this, "Namo Amitabha, Namo Amitabha, Namo Amitabha…" If you can persist in reciting Amitabha, the messages from Amitabha will communicate and resonate with you, regulating your mind and body. As your mind is well regulated and in order, your body will be healthy!

So you see, "Namo Amitabha, Namo Amitabha, Namo Amitabha, …" Just focus on reciting Namo Amitabha like this until you reach the single-minded state, at which point Amitabha's message will be connected to you. The more you recite "Namo Amitabha", the more concentrated your mind becomes. Gather your mind and focus single- mindedly on this one practice: keep reciting "Namo Amitabha", reciting and reciting, and you will naturally enter the state of Chan samadhi. If you can think of serving all beings wholeheartedly and serving everyone selflessly, being egoless and altruistic, you will have a calm mind, and as soon as you sit with your legs crossed, you will quickly enter the state of Chan concentration. Because there is no ego, no selfishness and no self-interest in the mind, you will be able to quickly enter concentration. Why can't some people enter concentration quickly? This is because they have too much selfishness and self-interest, as well as too many greedy desires, delusional thoughts, selfish minds and distracting ideas which are constantly interfering with them, thus making them unable to enter concentration. Additionally, you don't have a complete understanding of the principle of "emptiness", so when distracting thoughts come, you are unable to cope with them, and you cannot "illuminate and see the five skandhas are emptiness". The five skandhas (form, feeling, thought, movement and consciousness) are like the mirror images, while the emptiness is like the mirror body itself. And the mirror images in the mirror are exactly the mirror body itself. This reveals the principle that "the five skandhas are exactly emptiness, and emptiness is exactly the five skandhas", and that the five skandhas and the emptiness are originally not dual and not different from each other. If you understand this principle, you will not be muddle-headed any longer. If you do not understand this principle, you will be helpless when annoyances come. It is like trying to find a light switch in the dark. Due to lack of brightness, you can't find where the switch is, so you become muddle-headed. Being muddle-headed, you are unable to find the location of the switch. Unable to find the switch, you will become annoyed. The cause of annoyances and afflictions is not understanding, not understanding is exactly no-brightness, that is, ignorance, and ignorance is precisely the root of annoyances and afflictions. With these annoyances and afflictions, you won't become empty. Not knowing annoyances and afflictions are exactly Bodhi, you won't be able to cope with all kinds of annoyances and afflictions.

You should first understand these basic teachings and then delve deeper. After returning home, focus wholeheartedly on reciting the name of Amitabha Buddha. Time is running out, and you are no longer young. It's too late for you to practice other methods. Devote yourself to reciting the Buddha's name wholeheartedly. The only way that can save your future life form is reciting Buddha's name! Have you ever practiced Buddha recitation?

The Sichuanese: No, we haven't.

So, after you go home, make every effort to recite the name of Buddha!

Voluntary Blood Donation and Dedication to Society

A miner donated 90,000 milliliters of blood. Good heavens! What a touching deed! People often say there are Bodhisattvas in this world. So where is the Bodhisattva? Feng Huijun is a living Bodhisattva! A man in his early thirties, taciturn and simple, his family destitute as if scrubbed bare—people say such poverty defies all reason. Why? Feng Huijun cannot bear to see others in difficulty. Once he hears or sees someone in difficulty, whether it's a miner, neighbor or stranger, as long as he sees someone in difficulty and doesn't lend a hand, he won't be able to survive. Look at his good deeds which are really great! As long as he sees anyone in trouble, he wouldn't survive at all without doing his best to help that person. The article goes like this: "He couldn't bear to see anyone suffer without lending a hand—he would not have been able to live with himself. Thankfully, his wife understood and stood by him. Since getting married in 1995, in order to help others, he has sold all the things that could be sold at home... In the spring of 2000, after meeting the wife of a sick miner, he ran home and asked his wife, 'Can you lend me some money?' His wife smiled and said, 'You can sell me!'" In the end, Feng Huijun didn't get any money. "This time he finally didn't help the sick miner because no one was willing to lend him a penny. Everyone advised him not to be so foolish again. He fell seriously ill because of this matter. He had intended to help others, but failed because he didn't have money, which made him anxious and sick." Alas! The story of Feng Huijun is so touching! Has anyone among you read this article?（XX: I've read the report.）

Since you've read it, please tell us something about the report. （XX: Afterwards, he continued to borrow money to help others until he could no longer borrow money from others. So he started selling blood and used the money he earned from selling blood to help others.）

Can you share your feelings with everyone?（XX: When I read that report, I felt that he was really egoless. Furthermore, the amount of blood he donated is many times more than the amount of blood an ordinary human has. He dedicated himself entirely to helping others.）

You see, when he is unable to help others get through difficult times, he will get sick because of it. So, this is the reason why Feng Huijun's poverty is abnormal. "What worried his wife most was that once they'd sold all their things, no one would lend them money anymore." His wife's fear was well-founded: each time he failed to aid someone in distress, he'd be consumed by days of anguish—no sleep, no food—until their suffering seeped into his bones, and he too fell ill. Can you tell me how this phenomenon is described in Buddhist sutras?（XX: When sentient beings have illnesses, Bodhisattvas will have illnesses.）

When sentient beings are sick, Bodhisattvas are sick; when sentient beings' illnesses are cured, Bodhisattvas' illnesses are also cured. The great Bodhisattva Vimalakirti said, "When a child is sick, the parents are sick; when the child's illness is cured, the parents' illness is also cured." This is true. You see, Feng Huijun is a true Bodhisattva."In August 2001, a miner was injured and had to receive a blood transfusion in the hospital due to excessive blood loss. After learning about this, Feng Huijun became anxious again. In his eyes, it was absolutely impossible for him not to help the miner in trouble. His wife came up with a solution and advised him, 'Don't worry, just go and give him some blood.' His heart was lit

up by his wife's words, so he immediately ran to the hospital to donate blood to the miner. When the needle was inserted into his blood vessel, Feng Huijun laughed, happily and shyly. Look, when he was able to donate his blood to others, his face revealed an incomparably blissful and shy smile. "Usually, he digs coal with the vigor of a dragon and the heart of a tiger—a perpetual smile lighting his face, truly the happiest man under heaven. It wasn't until 2007 that one of his co-workers finally discovered that Feng Huijun's two arms were full of needle holes, which were as terrifying as a hornet's nest. The miners suspected he was taking drugs, so they often visited his home to spy on him. "Look at his arms—needle holes dense as a hornet's nest! Just look!" But when a co-worker spotted umbrellas bearing the slogan "Voluntary Blood Donation, Dedicate to Society" at his home, it hit him: "Good heavens! He's not a drug user—he's a blood donor!" "Once, when only his wife was at home, his workmates asked her about his specific situation. At this moment, Feng Huijun's wife cried loudly and brought out a pile of red blood donation certificates for his workmates to see. The workmates were shocked. And how much had he donated, according to his unpaid blood donation certificates? 69,800 milliliters—equivalent to ten times the total blood volume of an adult human body." At this point, the blood he had already donated was more than ten times the total amount of blood in his body. "His workmates advised him, 'Do you still want your life? How much blood do you have left?' He regarded donating blood as the happiest thing. What Feng Huijun was afraid was that others would persuade him not to donate blood, because doing so was like cutting off his happiness of donating blood." You see, he is afraid that others will criticize him, stop him, and ruin his happiness of donating blood.

"He always says that the blood supply in domestic blood centers is frequently in short supply, and the small number of people donating blood in society is far from enough for hospitals to use. The reason why he has been donating blood is to help more people. Whenever he thinks he can help so many people by donating blood, he feels very happy because he hasn't lived in vain in this world." Now look at the article, what is the amount of blood donation mentioned in the article? Ninety thousand. Is he still donating blood? He continues to donate blood. "His workmates failed to persuade him; instead, they were moved by him, and they all voluntarily went to the city to donate blood together. Feng Huijun asked the workmates to keep it confidential for him, but they did not. The workmates used his words to promote his deeds in the mining area, so Feng Huijun's advanced deeds were spread in society. Feng Huijun said he had never expected that he could move so many people with just a little blood donation. It turns out that many people have a heart full of love, which is like a flame that burns brightly once ignited. The mining area was stirred into an enthusiastic fervor. In just two days, over 300 people joined the ranks of blood donation. His name also spread far and wide, resounding more loudly than those of the coal mine leaders and billionaires in his city. Even those centenarians know his name. When a centenarian saw him, he held his hand tightly, touched his face gently, and said he was a good child, a good child of thirty-one years old." Feng Huijun is only 31 years old, a 31-year-old good child. "Now he can finally donate blood openly." He used to donate blood secretly. "He regularly donates 1,600 milliliters of blood to the Red Cross Branch every month. In order to ensure the quality of blood, he has long quit smoking and drinking alcohol, never drinking unclean water and not eating outside. This is not only a responsibility to himself, but also to society. By May 2009, he had donated 329 times, with a total of nearly 90,000 milliliters. Later, he joined the ranks of voluntary stem cell donors and signed a contract with the Henan Provincial Eye Bank to donate corneas. The whole of Luoyang was moved by his noble behavior, and he became one of the 'Top Ten People Who Have Moved Luoyang in 2008'." Feng Huijun has become a household name, but when faced with reporters, he couldn't say anything, just smiling shyly. When pressed, he would say, "When one lives, one needs to help

others. I don't have money, but I have blood to donate."

Feng Huijun's advanced deeds are so touching! This 31-year-old man becomes ill when he sees others in trouble but cannot help them. Fortunately, he has a good wife who can understand him. In order to help others, he has sold everything in the home. Why? It is because he has dedicated all his family's wealth to aiding those who are in need, afflicted, ill or stricken by disaster. Helping others requires money. To continue to help others, he sold everything valuable in his home. What should he do now? You see, he borrowed money to help others. As a result, because he didn't have the money to repay his debts, no one else lent him money, which made him so anxious that he became sick. We all want to see Bodhisattvas. Where can we find Bodhisattvas? Feng Huijun is the true Bodhisattva! Feng Huijun is not good at words and can't say a word. He is very simple and honest, but he has a mind full of selfless dedication. He has a "disease", which is that when he cannot help others, he becomes sick. You see, Feng Huijun said, "Whenever I think I can help so many people by donating blood, I feel very happy because I haven't lived in vain in this world." To feel joy when helping others—this is the true meaning of finding happiness in helping others. If he sees others sick and in trouble but he cannot help or save them, he will get sick. Is this the same as the statement in the Buddhist sutra that "When sentient beings have illnesses, Bodhisattvas will have illnesses"? Exactly the same. When sentient beings have illnesses, Bodhisattvas will have illnesses. Does Feng Huijun's mentality demonstrate to people that the mission of a person alive is to dedicate oneself to others? We only pay lip service to it, while he turns selfless dedication into real practice. You see, what causes your annoyances and pains all day long? It is precisely because your own selfish interests cannot be satisfied that your annoyances and pains arise. Feng Huijun also has annoyances. XX, what are Feng Huijun's annoyances? Not being able to contribute to others, and not being able to help others. These are his "annoyances"! And what about ours? We have annoyances because we can't benefit ourselves. The difference between these two kinds of annoyances is poles apart.

…That man (referring to Feng Huijun) has never learned the Buddhadharma, yet he lives it out in practice, and what he embodies is the spirit of the Mahayana Bodhisattva. You see, Feng Huijun is always ready to help others. Is this not dedication itself? To live is to dedicate oneself to others; this is Feng Huijun's view of happiness, and this is truly the outlook on life and values of a Bodhisattva. Do you think whether Feng Huijun is simple and pure or not? Does he harbor any personal purpose? What could a coal miner like him possibly seek for himself? He is merely thirty-one years old. Tell me—what motive could he have for acting this way? What does "producing a mind by dwelling nowhere" truly mean? Even if you can recite the Diamond Sutra backward fluently, you still fall short of Feng Huijun's mind-ground and mentality. This is the genuine realization of abiding nowhere. Feng Huijun has truly achieved the realm of "producing a mind by dwelling nowhere". Now, look around—most of the cultivators here are already well over 31. But how much of the Buddhadharma have you truly grasped? Do you possess a heart as dedicated to benefiting others as Feng Huijun's? If we only have a mind that never seeks to take advantage of others, that would already be quite good. Those who do not spend their days scheming to gain petty benefits from others are all good people. However, Feng Huijun spends every day thinking about how to help others, how to dedicate himself to them. He is truly living in egolessness and altruism, offering himself without any thought of gain. Does he have any annoyances or afflictions caused by distinctions between self and others or right and wrong? No, he doesn't. But he also has his own afflictions, those arising from his inability to help others. When he could not help others, he worried himself sick. When he perceived others facing difficulties or illnesses, he would help them without hesitation even if it meant ruining his family and losing all his possessions. He even reduced his family to poverty for the sake of helping

others. When he had no more money to help people, he worried himself ill. Look, his wife was extremely kind and understanding. She said, "Don't be anxious! You can still donate some blood to him." XX, what are your annoyances? Compare your annoyances with Feng Huijun's, and you will know the gap between you and him, and that you should learn from him. When I read this report about Feng Huijun this noon, I was deeply moved by his noble deeds. Alas! After reading this report, I felt that we have lived in this world in vain, because we have not made any contributions to society; on the contrary, we have only brought disasters to society and nature. All disasters in the world are created by the mind of each and every one of us. Haven't they been created by the mind of each and every one of us?! You see, the minds of people in today's society are filled with all kinds of evil thoughts. There are those who cheat and swindle, those who are full of selfish minds and distracting thoughts, those who harbor all sorts of personal motives and intentions... And you can see how pure and simple Feng Huijun's mind is, full of humaneness, love, kindness, compassion and goodness. It is truly touching. Compared with him, the rest of us have indeed lived in this world in vain. Let us reflect: What have we done for the people of this world? We truly must learn from Feng Huijun. Xiao Cai, have people like Feng Huijun suffered all kinds of losses? (Xiao Cai: No, they haven't.)

Why is it that they haven't suffered losses? Are they painful? (Xiao Cai: No, they aren't.)Why? From the article we can see that Feng Huijun was so "painful" that he got sick. His "pains" are different from ours because the starting points are different. Our starting point is to take from others. What's Feng Huijun's starting point? (Xiao Cai: Dedication.)

His starting point is giving and selfless dedication. What level has his dedication reached? He has donated nearly 90,000ml—over ten times his body's blood volume. In order to help others, he is able to rush to do things not profitable and be willing to do things causing losses. In Buddhist sutras, we can see the Buddha and Bodhisattvas once gave away their heads, eyes, marrows, blood and even bones to others. This person has already donated almost 90,000ml of his blood, which is over 10 times the total blood volume of an average human body. He feels so happy when he donates his blood. The workmates were scared when they found out the truth, but he said, "Don't cut off my happiness". Why? Donating blood is the source of his happiness. He told his workmates, "You must keep it a secret for me and not cut off my happiness." Now tell me, what's his happiness? (Xiao Li: To help others.)Then what's your happiness? And what's Feng Huijun's annoyance? (Xiao Li: His annoyance is his being unable to help others.)

What's your affliction? Look at us—each of us is utterly troubled and miserable. What are we suffering for? Has Feng Huijun studied the Flower Adornment Sutra? Has he been taught to bring forth his Bodhi mind? No, he hasn't. He is now 31 years old; you can infer that he started working as a miner in his early twenties 10 years ago. At that time, he sold out everything in his home to help others. He even asked his wife to borrow some money from others for him to help others. His wife said she had no money and even suggested that he sell her. You women cultivators should learn the magnanimity of Feng Huijun's wife. Think about it, if you were married to a guy like him, you'd be yelling and fighting like crazy, and you would've gotten divorced three times over by now, not just once. Where else can you find such a great Bodhisattva? His deeds are truly touching. Chen, what do you think of his deeds? (Chen: An ordinary miner can even do such good deeds….)

What should you learn from Feng Huijun, the miner? (Chen: I should learn his selfless dedication. We're studying selfless dedication daily. But I think this is true selfless dedication. What is the life of dedication? This is the life of dedication.)

Have you dedicated yourself to others?(Chen: No, I haven't.)It is good not to take from others. As you said, you still want to manifest the mind and see the nature. … With so large a

gap between us and Feng Huijun, how can we get enlightened? Can we get liberated in this way? Xiao Li, what's your complaint? Feng Huijun and you are of the same age. What's his affliction and happiness? And what's yours? Compare them.

Everyone in Lingshan should not only read and study this article from beginning to end without missing a word, but must do so thoroughly. After reading it, let Feng Huijun's advanced deeds serve as authentic materials and real-life textbooks for us to cultivate the Bodhisattva path and bring forth the Bodhi mind. Feng Huijun is a living Bodhisattva of our time. What you read in books may be unreal, but his deeds are vivid and real. Just look—what is his motivation? His motivation is to dedicate more to others, and this is where his happiness in life lies. These are from an article published in Youth's Broad View in 2009. His motive is to help more people. Whenever he thinks of being able to help more people, he feels that he hasn't lived in vain in this world. He begged his colleagues not to tell others, because "donating blood is the happiest thing for me, don't cut off my happiness". He doesn't want others to stop him from feeling happy by donating blood. Please think about his words: "Please don't cut off my happiness. Donating blood to others is the happiest thing for me to do. Please let me enjoy my happiness." You see, what do we all enjoy? We also enjoy "happiness", but what we enjoy is the "happiness" that we cannot satisfy our own selfish minds, distracting ideas, greedy desires and delusional thoughts. Feng Huijun still has something to fear as well. What he fears is that other people will keep him from his happiness of giving and dedicating to others. Has this from learning Buddhism? How did he come by it? I have a doubt whether he has read the Diamond Sutra or not. The article doesn't mention this. Yet I can assure you that he has never studied any more Buddhadharma than Xiao Li, Xiao Cai and Chen XX, nor has he read more Buddhist sutras than Jianhua. Alas! This story is so touching!

These are Feng Huijun's advanced deeds. We held a meeting this morning to specially study his advanced deeds. What are your thoughts after studying them? As you've often been taught in class, to live is to serve others. You know this well, but you haven't put it into practice—and you've had no real example to follow. But today, I have found one. Xiao Cai, share your thoughts first. (Xiao Cai: First of all, compared to my own behavior, I feel particularly ashamed because I did not implement what I have learned from the bottom of my heart. In addition, Feng Huijun has truly achieved the egoless and altruistic realm without any personal considerations or intentions, and taken it as his outlook on life and values. I only think about my own troubles and sufferings, which makes me trapped in my own annoyances and afflictions from which I cannot free myself. Though he hasn't brought forth his Bodhi mind, what he has done is completely what a cultivator with a Bodhi mind should do. Though I've brought forth my Bodhi mind, I still can't part with my greedy desires, delusional thoughts, selfish minds and distracting ideas. As a Bodhisattva, I don't have the basic mindset a Bodhisattva should have.)

Chen XX, speak out your views. (Chen XX: After studying Feng Huijun's advanced deeds, I think the best cultivator needs to do something down-to-earth and concrete. Feng Huijun hasn't learned the Buddhadharma, nor has he read or listened to Mahayana sutras, and nor has he been edified by the Buddhadharma. However, he is able to naturally demonstrate the act of serving others, which is the essence of the practice, and believes that being able to help others is his greatest happiness. What moves me most is that he gave up smoking and drinking liquors so as to become a vegetarian just to keep his blood healthy. What spirit do his deeds show? His deeds show he has a spirit of selfless dedication to benefit others. This is his great vow of Bodhi. I have also vowed to be egoless and to benefit others, but I haven't had my vow carried out in daily life. Just as you criticized me, "It is already good for you not to take from others." I feel ashamed that as I study more, my mind

breadth is becoming smaller and my greedy heart is becoming greater. Though Feng Huijun doesn't learn the Buddhadharma, he has no desire and what he has done displays the fine qualities a true cultivator should have. This is the actual contrast. This is the difference between a Buddhist learner and a non-Buddhist learner. Where is the difference between a Buddhist learner and a non-Buddhist learner? The difference between them lies in whether a person has truly removed his selfishness and greed. Being able to serve others is the great vow, the Bodhi mind, and the act of a Bodhisattva. Only in doing so can we truly emulate the Buddha. ）

You see, Feng Huijun has the correct outlook on life and values. Does Feng Huijun have afflictions? Does Feng Huijun have annoyances? All annoyances and afflictions come from people's failure to satisfy their own selfish minds, distracting ideas, greedy desires and delusional thoughts, so they have annoyances and afflictions. When you are able to establish your outlook on life on the idea that to live is to dedicate yourself to others, how can you possibly have annoyances or afflictions? As you can see, Feng Huijun does not have any annoyances or afflictions. Feng Huijun is really a living example of selfless dedication in our lives. Xiao Li, say something about your reflections.（Xiao Li: I think I've been wasting my life. I'm awfully sorry because I've made all the people disappointed.）

You have your own annoyances and sufferings, and so does Feng Huijun. Do you see if your pains and annoyances are the same as Feng Huijun's? Talk about your own reflections.（Xiao Li: I feel ashamed that I don't have his mind ground and his realm. I've found that the entire direction of my human life seems wrong. Therefore, I will try my best to turn myself around and learn from him. Learning the Buddhadharma is to embody it in action but not to talk in mouth. A good mind ground and a mindset require down-to-earth practice and cultivation.）

Even if you can recite thousands of classic chapters and verses but don't understand your own mind, what benefit does this bring to your liberation? As a Buddhist saying goes, "What benefits does it bring to you if you can recite many scriptures without knowing their meanings? However, if you can understand the true meaning of even a dharma sentence and put it into practice, you will inevitably attain the Way." As we often say, reciting a sutra for a thousand times isn't better than understanding the meaning of a single sentence. Only by "putting it into practice" can you attain Dao. No matter how many sutras you read, it is not as good as practicing and letting go in the present moment. Those who can see, hear, circulate and recite sutras are Hinayana (the Small Vehicle) practitioners; those who can understand and interpret the meaning of sutras are the Middle Vehicle practitioners; those who can cultivate themselves by the dharma are Mahayana (the Great Vehicle) cultivators. Therefore, no matter how many sutras you read or how many you can explain, it is not practical if you do not take action to practice it. Listening, reading, and thinking are all used to help you for the next step of practice and cultivation. True cultivation requires hearing, thinking, cultivating, believing, comprehending, doing and certifying. The first step for a cultivator is to believe and understand, which is called hearing and thinking. The next step is practice and cultivation, which must be embodied in implementation. What is the purpose of the implementation after it is effected? It is to personally certify it. We must do whatever Buddhas and Bodhisattvas have done, and we must certify whatever Buddhas and Bodhisattvas have certified. Judging from Feng Huijun's example, are Buddhas and Bodhisattvas not right here in this world?!

Therefore, the content of what the Buddha talked about has the ultimate meaning. Those who have studied the Vimalakirti Sutra will understand that it is true that when sentient beings are sick, Bodhisattvas will also be sick, and that when sentient beings are in difficulty, Bodhisattvas will also be in difficulty. You see, when seeing others having

difficulties, hardships or illnesses, Feng Huijun will also fall ill. “He had no appetite and soon became a sick man.” Everyone must read this good article, not just once or twice, but many times. Isn’t Feng Huijun the best example to guide us to bring forth the Bodhi mind? Where is your Bodhi mind? You only speak of Bodhi mind with words, while Feng Huijun is vividly and tangibly living out Bodhi mind right before your eyes. You have just brought forth your Bodhi mind, while he has already been fulfilling his great vow of Bodhi, and he is practicing the Bodhisattva path. What level has Feng Huijun reached in practicing the Bodhisattva path? If measured by blood donation, the amount of blood he donates is ten times the amount of blood in his own body. You still talk about bringing forth the Bodhi mind—but where does your Bodhi mind actually manifest? Where does Feng Huijun’s Bodhi mind manifest? You see, the Bodhi mind we’ve brought forth is only expressed by mouth and written on paper, deceiving ourselves, heaven and earth, ghosts and gods, as well as Buddhas and Bodhisattvas with words, while the Bodhi mind made by Feng Huijun was written with blood. The needle holes on Feng Huijun’s two arms were as dense as a honeycomb. Isn’t this the vow of the Bodhi mind he wrote? Feng Huijun’s true feelings are clearly displayed there. When he sees others in difficulty but is unable to help them, or unable to borrow money to help others, he will become so worried that he falls ill. And what about us? If we can remember that our fellow practitioners and cultivators are sick, we are still good people. Chen XX, ought you to get enlightened? Say something first? （Chen XX: No, I oughtn’t.）

Why not?（Chen XX: How can I get enlightened with such a selfish mind? If people with a selfish mind could get enlightened, everyone in the world would get enlightened. Then there would be no such saying of sages. The standard of being a sage lies in egolessness and altruism.）

Xiao Li, when you have Feng Huijun’s “annoyance”, you’ll naturally get liberated. Not only do you not have Feng Huijun’s “annoyance” now, but you also have to “enjoy” this kind of annoyance you have. If you don’t change yourself now, you’ll have to “enjoy” your annoyances not just in this lifetime but also in your lifetimes to come in the future, and you’ll continue to “enjoy” your annoyances more and more. When will you be able to enjoy Feng Huijun’s “happiness”? When will such “happiness” become deeper and thicker?

Has Feng Huijun attained liberation? He does not even spare his own flesh and blood. In this way, how could he fail to attain liberation?! Does he possess the full four virtues of kindness, compassion, happiness and giving? Does he have a sufficient kind and compassionate heart? Does he have a spirit of wishing all people to attain happiness and relieving them of suffering? He has them all! When Feng Huijun dedicates himself to others, is he happy? Is he delighted? Of course he is! He is sacrificing his own blood for the sake of all beings. This is a sincere giving and a selfless dedication. We just recite the four virtues of kindness, compassion, happiness and giving every day, while Feng Huijun truly practices and embodies them in his actions every day.

Feng Huijun’s touching deeds really correspond to our current state of cultivation that urgently needs to be improved. You see, you’ve always been saying that you have brought forth the Bodhi mind for many years, but today, let’s see what your Bodhi mind has become. Has your Bodhi mind become an annoyance? Can you still remember your Bodhi mind? It seems not! When a fly kicks you, you will hate it and want to kill it. Whenever we encounter setbacks or unpleasant things, we blame the heavens and others. We are always filled with complaints, hatred, skepticism, and so on. We always look for reasons from the outside, saying, “So-and-so has wronged me! XXX has treated me unfairly.” … Let’s take a look at Feng Huijun. He has donated 90,000 milliliters of blood. Does he have the minds of sentient beings like us? Feng Huijun is so great and touching! Why? Because he has no ego. When

one reaches the state of selflessness and altruism, does one still have the annoyances and pains caused by selfishness and greed? The Buddha said, "All human annoyances and afflictions are based on pursuit. If a man can extinguish his pursuit, his immeasurable annoyances and afflictions will be eliminated." Since he has no ego, what other pursuits can he have?! We have ego all the time, and we have self every day. We are only afraid that we will suffer losses, and we are only afraid of not benefiting ourselves. We spend every day thinking about how to benefit ourselves. We have never thought about how to benefit others, nor have we ever considered others. On the contrary, our mind is filled with selfishness and self-interest. How can such a person not "enjoy" annoyances and afflictions?! Therefore, Feng Huijun's realm is really high!

Now, let's look at Feng Huijun's wife, whose realm is a lot higher than that of the women cultivating in our Dao-place. What if you had a husband like Feng Huijun? When we went to Beijing that year, Old X wanted to learn from me and said that he also wanted to eat only one meal a day. Alas, all of a sudden, his wife got angry first, saying, "You want to eat only one meal a day, I don't agree!" You see, Old X's wife didn't even support her husband's decision to eat one meal a day. So, I advised Lao X not to make his wife angry. It was just a small matter of a meal, but she got angry in front of us.

… You see, even some cultivating people here do not have a very large measure of generosity. If we have the opportunity to give to others, we should all be happy and take the initiative to give, presenting our own things to others. But our cultivators still do not possess this quality, and their caliber for dedication and giving is not yet adequate. Let me give an example. Once, a patient wanted to invite a holy image of Earth Store Bodhisattva from us and I had promised to give the patient a holy image of Earth Store Bodhisattva, so I asked XX to quickly fetch the framed holy image of Earth Store Bodhisattva from my desk. However, we waited for a long time but didn't get that image. Suddenly, I realized something, "The assistant must be taking the image out of the frame." When I went over, she had already taken off the frame... From this small matter, others can know how big your mind-eye is. If only you could have given that person the image of Earth Store Bodhisattva together with the frame at that time! That person would have been very happy. You see, this is your current state of mentality and conduct. You say that as cultivators of Buddhadharma, we are unqualified if we cannot wish for others to attain happiness. If we feel distressed in our hearts when giving our own things to others, with such a mindset, when will we ever achieve cultivation? From here, you will know how heavy your karma is! You even discount the gift you give away to others.

Today I felt very angry when I saw many socks and shoes still in the warehouse. If I hadn't urged them, they wouldn't have remembered to have those things distributed. You see, if I had not required you to do so, who among you would have remembered to hand them out? Have you remembered to do that? Take a look at our behavior during practicing the Bodhisattva path. If we could be like Feng Huijun, we would naturally be able to see others in pain, in disaster, in difficulty and in need. Now you see, we have some "household keepers" here. As long as the items are in the charge of the "housekeeper", no one else can take the items from them. Even though I scolded them about distributing the items of the warehouse, they didn't do it. Do you think you can still get them out of their hands? You see, this wind chime incident alone can shock people. I also sent someone out to buy us a few large wind chimes. I didn't expect to see that there were still more than ten wind chimes stored in the warehouse. Do you think this is a waste? Didn't those who manage the warehouse know about these wind chimes? So, it's easy for us in the Dao-place to create evil karmas, but you haven't felt it yet.

Now, let's study a gong'an, a story in the Chan Sect to inspire people to cultivate

themselves well. One day when the Buddhist monks of Guoqing Temple were holding an upavasa, an activity where Buddhist monks confess their faults and failings, Shide, a sagely monk, drove a group of buffaloes to the empty ground in front of the upavasa hall, clapping and laughing aloud. Those monks participating in the upavasa activity were disturbed and came out. They all thought Shide was a crazy monk and said, "How can you drive the buffaloes here to disturb the precept hall?" And a monk took a Chan staff and even tried to drive Shide away. Then Shide said, "I won't herd buffaloes anymore from now on." The monk asked, "If you don't herd buffaloes, what else do you have to do? A person can't just eat without doing anything." Shide replied, "Absolutely right! These buffaloes are the reincarnations of those who only ate food but didn't work in their past lives. They were all great virtues (lay Buddhists with great cultivation) and deacon monks of this temple in their previous lives." Those confessing monks didn't believe his words, so Shide shouted out some names one by one to the buffaloes: "Vinaya Master Hongjing, come forward!" Hearing the words, a white buffalo came forward in response. He went on, "Dianzuo Guangchao, come out!", and a black buffalo came out in response… Having seen the scene, all the monks were greatly shocked and panicked. Pointing at the buffaloes, Shide spoke out a gatha, "Without upholding the precepts in previous lives, you wore a human face but with a beast heart. Having suffered this evil retribution in this life, how can you lay the blame on anyone else?" Who can you blame for this? Only when evil retributions are presented before you can you realize the authenticity of retributive law of cause and effect, so you will reform yourself and cultivate for your future.

So, this is indeed very scary, but you are not scared, which makes me very worried. Why? As a cultivator in a monastery or a Dao-place, you must practice strictly according to the precepts formulated by the Buddha, because you are enjoying the things offered by the sentient beings of the ten directions. If you operate it improperly or do it inappropriately, or you are not working hard to cultivate yourself here, nor can you contribute to the world, but you just enjoy the things offered by sentient beings of the ten directions feeling at ease, you will inevitably have to be reincarnated as a beast wearing fur and horns to pay off your debts. For this reason, you see, when we established this Dao-place, we had already considered the question of what to do if we couldn't succeed in cultivation. So, from the very beginning, our Dao-place has been advocating the "Four No-Charge Rules" and selfless dedication. Even if you are unable to cultivate yourself well, as long as you practice dedication to others, you will not owe debts to others. You see, in our Dao-place, we all pay for our own clothing, food, housing and transportation. If you do so, even if you don't succeed in cultivation this life, you won't owe others too much. But there are still some people who are not like this in this Dao-place. You see, just like XX who is working hard and cultivating vigorously, he always donates his family's food, and carries his own youbing (deep-fried round and flat dough-cake) and apples to give them away to everyone. Do you think a cultivator like him would owe someone else a debt? It's impossible! To take a step back, even if he did not succeed in his cultivation in this life, he would not be reincarnated as a beast wearing fur and horns to pay off debts. Is it easy for a diligent and hardworking practitioner like him to succeed in cultivation? Yes! By doing so, one can easily succeed in cultivation.

We must work hard to establish a dedicatory outlook on life, and like Feng Huijun, establish the joy by living the dedicated life. Because he is able to spontaneously and voluntarily dedicate himself to others, he is extremely happy. He is indeed full of happiness. Shide was the incarnation of Universal Worthy Bodhisattva, who is a one-life substitute Bodhisattva to a Buddha in status. He said that those who do not make dedications but only eat without doing anything will be reincarnated as cattle. How terrifying! Now we need to pursue liberation with sincerity, but there is not the joy information structure of spontaneous

dedication in our software like Feng Huijun's, which indicates that our karmic barriers are very heavy. Are our karmic barriers heavy? Having been constrained by various forms of karmic forces, we cannot consciously, spontaneously and willingly practice dedication, so we cannot get liberated. You see, people nowadays don't attach much importance to this retributive law of cause and effect. According to the Buddhist sutras, those who truly believe in the retributive law of cause and effect can be born in the lower stage of the upper class in the World of Ultimate Bliss. That is to say, as long as you truly believe in cause and effect, you will be born into the lower stage of the upper class in the World of Ultimate Bliss. Shide's teaching method was wonderful. He drove the cattle to the front of the precepts hall, let the cattle speak the dharma on the spot so as to make the monks see the authenticity of the retributive law of cause and effect. We also hold the upavasa, but we don't quite believe in the retributive law of cause and effect. You see, after each upavasa, there are still disputes over the self and others as well as right and wrong. You won't try to eliminate your selfish minds and distracting ideas, nor will you try to establish the correct outlook on life, values and the world. Therefore, this teaching method demonstrated by Shide is very important. Chen XX, how do you operate in the upavasa?（Chen: When in an upavasa, I always criticize others more and myself less. ）

You see, when in upavasa, we were all picking others' mistakes and faults. You told the truth today. At the upavasa, XX gritted his teeth and said, "That Zhu X and that Wang XX...". Is this the upavasa the cultivators in our Dao-place should have? You must change this behavior. You see, Xiao Li, Ling XX, and Xiao Cai all participated in the upavasa, didn't they? The upavasa demonstrated by Shide was to drive a herd of buffaloes to the front of the precept hall, claiming that the buffaloes were reincarnations of monks at this temple who only ate food but did nothing in their previous lives. You see, the Bodhisattva Mahasattva who manifested himself as Shide used this method to demonstrate what people should do in the upavasa so as to educate people. Everyone who cultivates in this Dao-place, no matter what kind of work you do, whether it is physical or mental, you must put your heart into it and shoulder your responsibilities and obligations. Only by doing so can you earn merit-virtue. Last night, I told a gong'an story about a fox essence who was not afraid of a prefect. Why was the fox essence not afraid of that prefect? That prefect, in the eyes of people today, was a very clean and honest official who was not corrupt and loved people. But the fox essence said, "Just because you are very honest, love the people, and do not engage in corruption, I will not interfere with you. Otherwise, I would have already taken bricks to hit your head. Why? You do not embezzle money and love the people, yet I am not afraid of you. Why? You do not love the people out of compassion for all living beings, but to seek a good reputation. You still have a mind to seek gain, and you do it for yourself. You do not embezzle only because you fear being exposed. If no one supervised you, you would still want to embezzle."

You see, when corresponding this story to cultivation, we need to cultivate our hearts sincerely in cultivation. The Buddha said, "In Buddhadharma, the mind is the master, and there is not a single one of dharmas that does not arise from the mind." All the Buddhadharma learners should serve others sincerely and dedicate themselves to all beings selflessly, as Feng Huijun does, dedicating to others selflessly. Can we put this slogan into practice? The correct Dharma should be manifested in actions, not just in words. To live is to serve others, and this belief must be firmly established. In this way, we will not lose our direction. Last night, I also said that this body is something we borrowed, so we should use it to dedicate ourselves to others. Since this body is borrowed, don't be too attached to "it". You see, Feng Huijun has made good use of his borrowed body. He has used his borrowed body to donate blood, to regenerate blood, and then to donate blood again. In doing so, he

has naturally been showing the joy of dedication. From here, we should understand that cultivation goes mainly on the mind ground. Our cultivation is mainly to cultivate our mind. When we have a mind of dedication, will we feel pain? We won't feel pain at all. When we have a willpower of dedication, will we have annoyance? We won't have any annoyance at all. If we can establish our outlook on the world, life and values on the one appearance, we naturally realize that our outlook on life and values is to serve others, and our bodies are borrowed and used to contribute to sentient beings. After understanding that the body is something borrowed, you will understand the famous Buddhist saying, "All actions are impermanent; they are dharmas subject to production and extinction", and then you will be able to use this borrowed "apparatus" to widely do Buddhist things and make more contributions to mankind. In doing so, you will definitely get liberated. Only by knowing the fact that "all actions are impermanent" will you be able to certify to the fourth fruition of arhatship.

When we have an idea that this body is empty and false, that is, "When you fully know that the body and the mind are exactly the emptiness of original nature", "Is there any difference between this person and Buddha?" Let's not talk about Buddhas first. When we can thoroughly understand that "all actions are impermanent", we will be able to achieve the fourth fruition. If we can recognize the twelve causes and conditions（Twelve Nidanas）, and that all things arise from conditions but are empty in nature, we will become Dependent Awakened Ones (Pratyekabuddhas).When there is no sage or Buddha in the world, those who can comprehend the Dao of heaven and earth, and realize that heaven and earth are like illusions and dreams, are called Self-awakened Ones (Paccekabuddhas)—that is, solitary realizers. If you can achieve the mind ground and mindset that Feng Huijun possesses, you must be a Bodhisattva Mahasattva. Without the realm of a Bodhisattva, it is impossible for one to perform this selfless and altruistic act of Bodhisattva, nor can one generate the joy of selfless dedication. In the past lives, we did not develop the Bodhi mind, nor did we practice the Bodhisattva path, nor did we practice selfless dedication, so in this life when you are asked to dedicate your things to others, you will find it very hard to do so. Although you may see that the system and environment force you to give, your inner mentality is still that you do not like giving. That is to say, your dedication is unnatural and unspontaneous, and even after you give, you will still experience pain and distress. When the conditions are ripe, your selfishness will erupt again, saying, "Ah! I once dedicated something to you! I also gave XX something! I also donated something to others, and so on." You see, all the selfish minds and distracting ideas came out. Why is this happening? Your initial intention was wrong, and the Bodhi mind you brought forth is not true. This person has donated 90,000 milliliters of blood, but he is still afraid that others will know that. You see, later, when people knew his advanced deeds, he was able to enjoy the happiness of donating blood in an "open and aboveboard" way. In the past, he didn't even dare to enjoy happiness openly because he was afraid that if others found out about his voluntary blood donation, they would cut off his happiness.

Is it difficult to cultivate Buddha or Bodhisattva? For someone like Feng Huijun, it is indeed not difficult. Although there were no exams, tests or regulations for him, Feng Huijun still succeeded. You see, Feng Huijun's state of mind and mindset have reached the realm of Bodhisattvas. On the other hand, Feng Huijun's being able to create joy by selfless dedication and to serve others wholeheartedly is not a realm that he can achieve in this lifetime. As the Buddha once said, "If you want to know the causes made in previous lives, what you are undergoing this life is the result." Has Feng Huijun already brought forth the Bodhi mind and practiced the Bodhisattva path in his past lives? You just need to see whether the dedicated life he leads is natural and spontaneous or not. His practice of the

Bodhisattva path has reached the level of natural flow. To what level has the natural flow of his practicing the Bodhisattva path reached? It has reached the level where he will fall ill if he is unable to help others. When he sees someone suffering from illness or in difficulty, he will get sick if he cannot help him or her. This is similar to what is said in the Buddhist sutra: "When sentient beings are sick, Bodhisattvas are sick; when sentient beings' illnesses are cured, Bodhisattvas' illnesses are also cured."

We need to gain some profound experience and comprehension from here. If we can really obtain some experience and comprehension from Feng Huijun in this life, can we succeed in cultivation? Can we attain liberation? No problem! We will definitely succeed in cultivation, and we will definitely attain liberation! Firstly, when we can learn one percent from him, we will be able to remove our afflictions first. With our annoyances removed, we will not create sinful karmas at the moment. Why? Because our annoyances today are the causes of even greater annoyances in the future, and the one idea of liberation today is the foundation of complete liberation in the future. You see, the Buddha said, "If one can sit still for a moment, the merit-virtue gained is greater than Mount Sumeru". What's the meaning? When you can remain calm and tranquil in your heart for a while without any sentient being minds, the merit-virtue gained by this person is greater than that gained by one who can donate as many seven treasures as Mount Sumeru, because this person has created a duration of clear and pure information structure on his software. As long as we can use these living role models in front of us in this life to motivate ourselves and practice sincerely, we will all succeed in our cultivation! Chen XX, Feng Huijun doesn't want to achieve enlightenment yet, but you still want to achieve enlightenment. Can you feel how big the gap is? So, through such examples, you can feel whether the Bodhi mind is illusory or not. The Bodhi mind is not empty or illusory but real and true.

During the period of Southern and Northern Dynasties (420-589), there was a Buddhist monk named Shi Tanjian, who specialized in chanting Buddha. How did he cultivate? He ate coarse food, wore coarse clothing, and strictly observed the precepts, living an ascetic life of cultivation. Later, at the age of more than 60, he came to Jingzhou, and he dedicated the merit-virtue of any small goodness he had done in his life to the Western World of Ultimate Bliss, and vowed to see Amitabha. One day in concentration, he saw Amitabha sprinkling water on his face and saying, "Cleanse your dust and filth, and purify your minds and ideas. Your body and mouth have already been solemn and pure." You see, has his ascetic cultivation been rewarded? How did Amitabha know that he had made his body and mouth solemn and pure? It is exactly because Shi Tanjian led a hard and ascetic life, eating coarse food, wearing coarse clothing, and strictly observing the precepts. Our material conditions are very good today, but we haven't reached the realm of Master Tan Jian. You see, what we still need to do is to wash our dust and filth, and to purify our minds and ideas, so as to make the body, mouth and mind we have solemn and pure. What is our dust and filth? They are our selfish minds, distracting ideas, greedy desires and delusional thoughts. You see, what realm are we in? We are in a realm where we need to sweep away our mistakes and purify our minds! We have to sweep away our mistakes because we have the mistakes, we have to purify our mind because our mind is unclean, and we have to perfect our personality because our personality is imperfect. If we had no mistakes, our mind had been purified and our personality had been perfected, would we still need this operation? You see, Shi Tanjian had already reached this stage of cultivation, so Amitabha said, "Your body, mouth and mind have already been clear and pure." Later, after reciting Amitabha all night, he was born into the World of Ultimate Bliss. You see, cultivation is about purifying oneself and perfecting oneself. Does this have anything to do with others? So, should you blame others? Should you complain against heaven? You must not grumble against heaven or blame others,

because whether you can succeed in cultivation depends entirely on your own cultivation and operations. Whoever can get his body, mouth and mind well cultivated will succeed and benefit from it. You see, Shi Tanjian got his body, mouth and mind well cultivated, so he was able to be born in the World of Ultimate Bliss by chanting Buddha. From here we can see, what kind of person does Amitabha pick up? Xiao Cai, what kind of person does Amitabha pick up?（Xiao Cai: People whose body, mouth and mind have been clear and pure.）

Cleanse your dust and filth, and purify your minds and ideas. From this Chan story, we should know that whoever has cultivated himself well will be picked up by Amitabha. How can you get in by the back door (secure advantages through pull or influence)?! There is no such thing. Chen XX, what if Amitabha said there is a back door to get in? What if Amitabha didn't pick you up when you are well cultivated?（Chen XX: …）

You don't know it. Xiao Cai, suppose you have cultivated yourself fairly well, but Amitabha didn't pick you up. What would you do?（Xiao Cai: If Amitabha didn't pick me up, it means that I have not been well cultivated. It is only that I myself think that I have been well cultivated. If I were truly well cultivated but not selected, that would also be great. I would also use this precious time to practice the Bodhisattva path.）

Won't you make any complaints?（Xiao Cai: No, never!）What if Amitabha made a mistake in his investigation?（Xiao Cai: Amitabha is my own mind, and also the manifestation of my own mind. Since it is my own mind, how can it be mistaken?!）

Xiao Li, what if Amitabha didn't pick you up? Will you still pout your lips and wear a long face to Amitabha to complain that he has a partial and selfish heart? You see, what a level we are now at! We never cultivate ourselves from within, nor do we cultivate our own mind. We each are originally on the Dharma-body of Amitabha, so how can our every move be concealed from Amitabha? We cannot even conceal anything from a fox essence! In the Qing Dynasty, Ji Xiaolan recorded a story about a dialogue between a fox essence and the prefect of Cangzhou Prefecture (in today's Hebei Province). The fox essence told the prefect, "Don't resort to sophistry! I see that you still love the people and are not greedy for money, so I will not interfere with you. But the reason why you love the people is only for the sake of a good reputation. And the reason why you don't embezzle money is that you are afraid of being caught, so I am not afraid of you." However, the fox essence had great respect for the humble and foolish wife of a servant serving at the prefect's house. Someone asked the fox essence, "Why do you have so much respect for the humble wife of that servant?" The fox essence replied, "Don't underestimate that humble and foolish wife! Although she is a humble servant woman, she is sincerely filial to her parents-in-law, so I respect her and never interfere with her." Alas! Those who are sincerely filial to their parents can even move a fox essence. However, when that juren (the prefect) lived there, he was constantly attacked by stones, bricks and tiles thrown at him, but he couldn't see which demon did that. Through these examples, we must quickly gather our minds and thoughts, and then work hard at cultivating our mind ground. Where is the Bodhi mind? It is precisely in the mind ground. We must get our mind ground well cultivated, as Feng Huijun does. I wonder whether those fox essences go to Feng Huijun's home to disturb them.（Students: No, they don't.）

Why don't fox essences go to Feng Huijun's home to make trouble? The reason is that he has good character. Good character doesn't lie in one's diplomas, official titles, social positions or gift of gab but in one's character and conduct. If you just say it very well but do it poorly, you will be hated and despised by everyone as a result of your karmic calling. If you do it very well, as the servant's wife did, even the ghosts, gods, fox essences and demons respect you. So, which one should we focus our cultivation on, the outside or the inside? We have talked about this matter many times. Cultivation does not lie in the external realm but in the inner mind. Therefore, do not look for reasons from the outside, for all

external realms are summoned by the karmas in the inner mind. Why are you not allowed to grumble against heaven or blame others? Why must you only talk about your own mistakes but not others'? The ultimate answer is that everything is the creation of your own mind. The realm is the mind and the mind is the realm. Master Huineng said, "If you are a true Dao cultivator, you must not see the faults of others." A true cultivator cannot see that others are at fault. A true cultivator has no concept of the rights and wrongs between himself and others. Indeed, those who have the Bodhisattva mind only see the needs of others and only think about how to help others themselves.

Yang Zhen (about 59-124) was a very famous person of the Eastern Han Dynasty. He was a righteous and noble man, a loyal minister in the court and a filial son in his family, and was also known as the Confucius of Guanxi. Once, Yang Zhen was appointed as the Eastern Prefect. On his way to take office, he passed by a county where his student was serving as the county magistrate. The student wanted to get promoted through Yang Zhen. So the student took some silver to see Yang Zhen, which is now called bribery, and wanted Yang Zhen to stay in his county yamen for a few days. Yang Zhen said that the imperial mandate was with him and he didn't dare to stay for long. Then Wang Mi, his student, took out the silver and said, "This is a gift for you as your travel expenses." Yang Zhen said, "I have already prepared the travel expenses. No need to trouble you with providing travel expenses. I feel guilty for receiving such a generous gift from you for no reason." The county magistrate smiled and said, "No one knows about this in the dark. Please accept it." Upon hearing these words, Yang Zhen immediately said seriously, "Heaven knows, earth knows, you know, and I also know this. How could no one know about this?!" Heaven knows and earth knows. How do heaven and earth know? What do heaven and earth rely on to know the matter? Chen XX, can you give an example? (Chen: There are gods and spirits three feet above the head.)

The current example is there but you fail to know it. Since even the fox essence knew the mind of the prefect, how could it be possible that heaven and earth didn't know it? You see, even a lower life form like a fox essence could read the prefect's mind. So Yang Zhen said, "Heaven knows, earth knows, you know, and I also know this. How could no one know about this?!" Yang Zhen's words made the county magistrate dumbfounded. As is recorded, the county magistrate felt "as if he were being poured with cold water on his back, both frightened and ashamed. His hands trembled and sweat dripped from his forehead. Knowing that Yangfucius was a righteous and noble man who would never accept the gift of his silver ingloriously, he took back his silver, made some perfunctory remarks for a moment, then took his leave and departed." As a man, you should have positive energy. In this way, even heaven, earth, ghosts and gods will admire and respect you.

I have told many similar stories. "Heaven bestows upon Mengzheng a jar of gold." You see, Lü Mengzheng of the Northern Song Dynasty was indeed an upright junzi. He was a loyal minister in the court and a filial son in the home. When poor, he dug out a jar of gold with "Heaven bestows upon Mengzheng a jar of gold" on it. Lu Mengzheng wrote beside it: "A windfall never enriches those fated to be poor." I am one fated to hardship and poverty; such ill-gotten wealth does not belong to me. You see, his name was clearly written on that jar of gold, which was given to him by heaven, but he still refused to accept it, thinking that he would not receive rewards due to his lack of virtue. Would an upright junzi (gentleman) like him ever embezzle?! Later, as expected, Lü Mengzheng became the prime minister. Those who cannot be overcome by wealth and sex are the real talents for the position of the prime minister.

What we need to do is to seriously and diligently cultivate ourselves, to cultivate our mind ground better and better endlessly, and this state is called the supreme. To what level

do we need to cultivate our mind? We need to cultivate our mind to the level where "There is nothing to gain" and we return with nothing. Only when there is nothing to gain can we repay the Buddha's kindness. We must have a clear understanding of these truths.

"When Master Tonghui of the Tang Dynasty (618-907) was thirty years old, he renounced the secular world and went alone to practice asceticism in Mount Taibai without bringing any provisions. When hungry, he ate grass and wild fruits; when thirsty, he drank water; when tired, he leaned against tree trunks to sleep, and spent his days sitting in meditation to contemplate the Dharma. He lived this way for five years. One day, he struck a clod of earth with a wooden stick. The clod shattered and lost its form—and in that moment, he attained a great awakening. In his later years, he wore only a pair of trousers, covered himself with a cotton quilt, and walked in a pair of hemp shoes. He used these things for as long as twenty years. His clothes were mended over and over again, yet he wore the same outfit in both winter and summer." You see, this is how Master Tonghui cultivated himself. Now reflect on how we cultivate ourselves. Some cultivators in our Dao-place are still pursuing dressing up themselves. Think about it: if they have not yet freed themselves from the obsession with attire and appearance, and still fix their minds on such trivial things, how can they wholeheartedly devote themselves to cultivating Dao? For food and clothing, we should simply accept what comes our way. The most important thing is to focus all our thoughts on the cultivation of Dao. As you see, Master Tonghui attained enlightenment very quickly. He did it in just five years. Chen XX, Master Tonghui achieved enlightenment in a mere five years. What enabled him to do so? Did Master Tonghui listen to more sutras than we do? No, absolutely not. He practiced alone—what could he listen to? All he had was an earnest longing for cultivation, a resolute aspiration for enlightenment and liberation, and a sincere commitment to great Dao. These are the indispensable prerequisites for attaining awakening. Therefore, we must cultivate Dao with wholehearted sincerity. Let us now compare ourselves with Master Tonghui: Where do your resolve for liberation, your Bodhi mind, and your sincere mind manifest themselves? In his cultivation, Master Tonghui completely disregarded his basic needs for food, clothing, shelter and transportation. Just look at what he ate—grass and wild fruits. When you come to such a realization in your cultivation of Dao, the Buddhas and Bodhisattvas will surely protect and bless you.

Just like Feng Huijun, he feels distressed and even falls ill if he cannot help others. If you are not enlightened, you will not be at peace, and if you are not liberated, you will be sick. When you reach such a level, how can you not be enlightened or liberated? If you were not enlightened or liberated, where would the good protection and care from the Buddhas and Bodhisattvas be? So whether we can attain liberation in this life comes down to two aspects: one is our mindset, and the other is right awakening. Why was XX able to give me the answer "not" the first time she listened to Wang Yangming's "flower case" that "the flower doesn't exist when not looked at"? When asked how she knew the flower wasn't there, she said she found the answer in my lecture: "All dharmas are actually truly empty, having no nature, and one-appearance".

…Now tell me, is there anyone among us who has Dharma Master Tonghui's idea? "I must get liberated in this life, and I will no longer care so much about the clothing, food, dwelling and transportation in daily life!" If the people in our Dao-place have such a resolve for liberation, I'm sure they will get liberated very soon. Chen XX, do you have such a resolve for liberation as Dharma master Tonghui did?（Chen XX: I don't possess the spirit to endure hardship like him.）

You can endure hardship as well.（Chen XX: I lack the resolve for liberation like him.）

Ask Xiao Li whether she has the same resolve for liberation as that of Dharma Master Tonghui. Xiao Li, do you have such a resolve for liberation?（Xiao Li: No, I don't.）

Now that you don't have a resolve for liberation, what resolve do you have? (Xiao Li: [Omitted]) She really has nothing to say. Chen XX, without a resolve for liberation, what resolve do you have? (Chen XX: I have no resolve for liberation. I only have a selfish heart filled with various greedy desires, delusional thoughts…)

When one has no mind for liberation, one must have a worldly mind. There are two types of dharma: worldly dharma and world-transcending dharma. The pursuit of liberation belongs to the world-transcending dharma, while having no mind for liberation belongs to the worldly dharma. Where are you if you have no mind for liberation? You will inevitably fall into the realm of worldly dharma and possess a worldly mind. What if you have a mind for liberation? You will naturally have a world-transcending mind. Therefore, you are required to have a mind for liberation, namely, a determined mind to transcend the world. Look at the mind for liberation Dharma Master Tonghui had! His single quilt and pair of hemp shoes were used for twenty years. Look, each of us has many shoes and clothes. Now you see, aren't our living conditions too good? We have such good living conditions! If you can comprehend these principles one by one here, you will know the reasons behind them.

In Shan County of Heze City, Shandong Province, there lives a farmer called Meng Zhaoliang who has three younger brothers. Meng Zhaoliang works hard and has arranged for each of them to start their own families, but he still remains single and makes a living by transporting passengers on his tricycle. One day while walking on the street, he saw a group of people surrounding a person. He went over and saw that it was a 47-year-old woman with no legs and no one to take care of her. The woman was very pitiful. It turned out that she was from Zhangjiajie, Hunan province, and was abducted by a human trafficker to Fengxian County, Jiangsu Province. Because her legs were broken by the train while crossing the railway, she was later abandoned on the street of Shan County. Meng Zhaoliang brought this poor woman to his home, where his kind-hearted mother prepared meals for her, helped her drink water, washed her clothes, and cleaned her feces and urine. After a long period of time, the woman wanted to return to her hometown in Zhangjiajie, saying, "I am very homesick. What should I do?" This put Meng Zhaoliang in great distress, for he had no money to cover her travel expenses, but Meng Zhaoliang was determined to satisfy her wish. He decided to escort her back to her maiden home on a tricycle. It is about 1,500 kilometers away from Shan County in Shandong to Zhangjiajie in Hunan. However, he used his tricycle to escort the woman back to her maiden home in Zhangjiajie after 40 days of arduous trek. On the way, Meng Zhaoliang changed six tires and five sets of bearings. He was covered in dust all the way, going through a very difficult and arduous journey to escort the woman to her mother's house, and then quietly rode a tricycle back without leaving his name or surname. After riding on his tricycle for about a month, he came back. This incident touched the entire Zhangjiajie and moved the whole of China. After a series of TV reports, Meng Zhaoliang was elected as a national moral model, a civilian hero, and a candidate who moved China in 2002. The Secretary of the Zhangjiajie Municipal Party Committee personally received him, and multiple enterprises and institutions rushed to hire Meng Zhaoliang to work. A real estate boss said, "As long as the workers of the company have food to eat, you, Meng, will have food to eat; as long as the workers of the company have a house to live in, you, Meng, will have a house to live in."

Who are these news reports talking about? (Chen XX: This Meng Zhaoliang used a tricycle to send this woman back to her maiden home in Zhangjiajie. His spirit and deeds have moved me deeply. This is the spirit of Bodhisattva, and this is his great vow. I, Chen XX, cannot attain this lofty Bodhisattva spirit at all, so I must learn from him! You see, Meng Zhaoliang rode a tricycle for more than 1,500 kilometers and sent a disabled woman, who had no kinship or blood ties with him, to her maiden home. How touching his deeds

are!）

Where do you look for Guanshiyin Bodhisattva? Isn't he an incarnation of Guanshiyin Bodhisattva? He is really great. How do you feel about that? Everyone should regard Meng Zhaoliang's acts of selfless dedication as an encouragement to bring forth the Bodhi mind and the great vow of liberation. These are real examples of selfless dedication. We should study these examples honestly and use his advanced deeds as genuine cases for us to bring forth our Bodhi mind. We shouldn't bring forth our Bodhi mind in words.

Now let's study an article titled Because Of Promise from Suchness Rainforest, a popular magazine. Wang Li is a student in the first grade at Linxiang Experimental Middle School. Every day after school, he has to wait for his parents to pick him up because he suffers from muscle atrophy. After learning about the situation, Bi Mingzhe, the monitor of the class, patted Wang Li's shoulder, saying, "Don't worry! I'll carry you home!" It is one and a half km from Wang Li's home to his school. That day, Bi Mingzhe carried Wang Li home on his back, streaming with sweat. He then solemnly said to Wang Li's father, "Uncle, I'm Wang Li's monitor. From now on I'll be responsible for carrying him to school." From then on, whether it was windy or rainy, Bi Mingzhe carried Wang Li on his back to school every day. He had been doing so for nine years! "Over the past nine years, for a single promise, Bi Mingzhe has carried Wang Li on his young yet sturdy back and shoulders, weaving a beautiful tale of two people who, though not bound by blood, are closer than family. This heartwarming story has captured widespread attention from society. Because of his promise, he adhered to his original intention; because of friendship, he practiced selfless dedication. Indeed, there is a touching emotion called commitment, and there is a belief called perseverance. Little happiness comes from that eternal perseverance; and eternal perseverance comes from their brotherhood, and even more from their splendid friendship." The emotions expressed in this article are very sincere and the content is very touching. This is the true portrayal of the life of dedication.

How did Bi Mingzhe carry Wang Li to school these nine years? After graduating from high school, he was admitted to an undergraduate university, while Wang Li was admitted to a vocational school. To keep his promise, Bi Mingzhe unexpectedly chose to give up his undergraduate education and attend the junior college where Wang Li was studying. In the vocational school, he still carried Wang Li to classrooms on his back every day, rain or shine, until they graduated from that vocational school. When facing life's choices one after another, Bi Mingzhe chose to stick to the promise he had made – "Uncle, I'm Wang Li's monitor. From now on, I'll be responsible for carrying him to school". For his promise, Bi Mingzhe has carried Wang Li on his back to school for 9 years, which even his parents, relatives and friends couldn't understand, but Bi Mingzhe never wavered. When he was in college, his parents tried to persuade him not to do so, but he always kept his promise and continued to carry Wang Li to school. What kind of spirit is this? In Confucianism, this is the virtue of trustworthiness in the five constancies (humanity, righteousness, ritual, wisdom and trustworthiness). "A man cannot be established without trustworthiness." The meaning of this sentence is that if a person is untrustworthy, he will not become a true man. Keeping one's promises is a sign of a noble life realm and a basic manifestation of human civilization. Bi Mingzhe has achieved this, so he is a true man. From the perspective of Buddhists, Bi Mingzhe's perseverance in keeping his promise is the embodiment of the Bodhisattva's kind and compassionate spirit and diligent paramita. Bi Mingzhe's Bodhisattva spirit embodies the life of selfless dedication he leads. Not all Bodhisattvas in daily life wear a Five-Buddha Crown. In real life, true Bodhisattvas are those who sacrifice themselves for others, and practice selfless dedication, egolessness and altruism.

Now let's think: When we learn the Buddhadharma, the theories of sages and worthies

and the world-transcending methods, do we have Bi Mingzhe's understanding and mentality? For what has he done so? What can he obtain? In the process of learning the Buddhadharma, within this very realm, we often find ourselves attached to gaining something and holding ulterior motives—we have merely turned the pursuit of gain in worldly dharmas into the pursuit of gain in transcendent dharmas. What has Bi Mingzhe actually got? Just because of a promise, he persisted for nine years.Chen XX, what have you got? How many promises have you made? Do you feel ashamed for what you said? You seem to have forgotten the word "shame". Xiao Li, do you feel ashamed?（Xiao Li: I feel ashamed.）

When a person fails to keep his or her word, to put it mildly, such a person will accomplish nothing at all; to put it severely, this person will forfeit the qualification to be a human being, fail to live up to the moral standards of a human soul, and be unable to embody the difference between humanity and inhumanity. For every individual, filial piety, brotherly duty, loyalty, trustworthiness, propriety, righteousness, incorruptibility and shame constitute the most fundamental manifestations of human nature. Human is inherently endowed with *liangzhi* (innate knowledge of goodness) and *liangneng* (innate ability of goodness). It is only because people hold different perceptions and concepts of the life of dedication that there arises the distinction between those who keep faith and those who do not. It is also precisely due to the varying degrees to which people are tainted by selfishness and self-interest that their spiritual qualities and moral characters differ from one another. Take Bi Mingzhe as an example: he honors his commitments, upholds Dao and righteousness as the foundation of his body, and cherishes honesty and trustworthiness as the guiding principles of his mind, thus having become an outstanding model of how to conduct oneself in the human path. People like Bi Mingzhe are those with purified minds and perfected personalities. He has already established an orderly software program for himself; What he has truly gained is not the admiration of others, but the elevation of his life's spiritual realm. This significance is extremely profound, which is hardly understood by ordinary people. But I tell you this: he is truly a person who has "gained great benefits". Only when you cultivate yourself to the level of a Bodhisattva will you naturally understand this truth.

We should reflect on ourselves from the story of Bi Mingzhe and see if we can keep all the vows we have made. As the ancients said, "A word once uttered cannot be taken back even by a team of four horses", which is the immortal virtue of Chinese civilization that has endured for thousands of years. Such stories were abundant in ancient times, among which there were tales of people who remained unswerving for a single promise. "Ji Zha Hanging the Sword" is one such example. During the Zhou Dynasty, Ji Zha, a prince of the State of Wu, set out on a diplomatic mission to other states with a precious sword. On the way, he met his friend Lord Xu. When Lord Xu saw Ji Zha's sword, he liked it very much and stared at it intently. Ji Zha observed this and silently made a vow in his heart, thinking that he would definitely present the sword to Lord Xu after completing his diplomatic mission. Unexpectedly, when he came back to look for Lord Xu, he found that Lord Xu had already passed away. Overwhelmed with grief, Ji Zha hung the sword on a tree beside Lord Xu's tomb before leaving. Ji Zha's attendants were quite puzzled and asked why he still hung the sword there even though Lord Xu was dead. Ji Zha explained to them, "I had already promised him in my heart at first. How could I break my heartfelt promise just because Lord Xu is gone?" Though Ji Zha had never uttered his vow out loud, he had made the promise in his heart, and thus he would never betray his word. He would rather give up the priceless sword than break the promise he had made deep in his heart. As Confucius said, "A man without trustworthiness is unfit for anything". In other words, a person cannot do without integrity. The integrity demonstrated by Bi Mingzhe and Ji Zha is both premised on the life

of dedication. The most well-known story of the Oath of the Peach Garden during the Three Kingdoms Period was also a kind of promise, a promise made at the cost of life and death. Therefore, such a spirit of mutual dedication is destined to shine through the ages.

Now, through the story of Bi Mingzhe, can we draw inspiration from it? Bi Mingzhe has been dedicating himself to others with a no-gain mind. Indeed, what did he seek by carrying Wang Li on his back to school? He acted with a no-gain mind, simply honoring his promise. Does he have a goal? No! He has no worldly aspirations at all.

When Zhao X first came to Lingshan, he asked President Zhao, "Can I become a Buddha?" He still had a purpose. What did he want to do? He wanted to become a Buddha. If knowing that becoming a Buddha means you gain nothing, would you still want to become a Buddha? Would you still want to learn the Buddhadharma? You definitely wouldn't. Until today, there is still a misconception among people that becoming a Buddha is more profitable than being a president or prime minister. When people have such a mind to gain something, their motivation for learning the Buddhadharma is impure, so some people will inevitably be unable to continue their studies. If Bi Mingzhe had a mind for fame or profit, he wouldn't persist in carrying his classmate on his back to school all these years. Now, if you are not asked to carry a person on your back for nine years, but to carry an image of Shakyamuni Tathagata for nine years, or a Buddhist sutra for nine years, the wisdom of the Tathagata, or the Tathagata's morality, personality and mind on your back for nine years, will you be able to persist in carrying it on your back for nine years?

Just for a promise, Bi Mingzhe has stuck to carrying his classmate to school for nine years as if the nine years were merely a single day. From this, we can truly perceive the significance of "keeping a promise" in Bi Mingzhe's heart. "A promise made is a promise to keep." To a person like Bi Mingzhe, a promise made equates to a responsibility. Can a promise once made be altered? Can you uphold the Bodhi mind you have brought forth? Can the vows you have taken be brought to fruition? These are the aspects we need to learn from Bi Mingzhe. The Buddhadharma advocates the six paramitas, one of which is known as the virya paramita, signifying diligence and perseverance. Without such a spirit of diligence and perseverance, nothing can be fulfilled. Therefore, the Buddha teaches that all Bodhisattvas must embody the virya paramita.

The mind to get nothing is precisely the mind ground and mindset of selfless dedication, and the mind to get nothing is precisely the ultimate and perfect dedication as well as the full manifestation and expression of the original nature. You see, the Sutra on Contemplating the Mind Ground says that explaining a four-line verse to others with the mind to get nothing is the true prajna paramita. The Buddha stated that to deliver all sentient beings with a nothing-to-gain mind is precisely the life of dedication that is complete and thorough. Xiao Cai, what are your thoughts after reading this article? (Xiao Cai: He is able to have the no-gain mind, seek nothing, and achieve what he has said, while although I am learning the Buddhadharma, I still have a mind to gain something, seek something, and cannot do what I have said.)

So, what should you do if you can't do what you have said? (Xiao Cai: So we must learn from him. Since we have made the great vow of Bodhi, we must make it come true.)

You see, as we often stress, we must persevere at critical moments. What does it mean by saying that we must persevere at critical moments? Is there a critical moment here? Where is the critical moment? You see, Bi Mingzhe gave up his chance to go to university as an undergraduate. Is this a critical moment? At this critical moment, Bi Mingzhe stuck to his commitment to Wang Li and his father. Now let's reflect on ourselves. We also practice selfless dedication here, but our motive force maybe comes from others' remark, "You'll have boundless merit-virtue!" Day by day, it is precisely this boundless merit and benefit

that enables us to persevere. We are able to persevere day by day just because of the stimulation of boundless merit-virtue. But you see, even though Chen XX works hard to persevere, he still said, "Even if the merit-virtue obtained is greater than Mount Sumeru, I won't want to earn it." Please look! This is the level and realm we have! We are still far away. Therefore, once this teenager brings forth his Bodhi mind, Shakyamuni Buddha will surely give him a prediction of his becoming a Buddha. However, are there many people today who can understand Bi Mingzhe's good deeds? You just need to think about it yourself and you will know the result. It should be said that if today's people do not satirize, ridicule, or undermine Bi Mingzhe, we should all be grateful to them. Some people do not have such a wise understanding of dedication, so of course, they do not have the corresponding mentality and realm of dedication.

By reflecting on these noble deeds, we need to elevate our understanding of learning the Buddhadharma. The ultimate state of the Buddhadharma lies in a no-gain mind, that is, a mind that expects nothing in return. This mind of no gain should not be expounded too early. Why is this so? If it is taught prematurely, how many people can truly comprehend it? When the realm of cultivators has not yet reached the required level, we should not impart teachings that exceed their receptive capacity. If we expound the notion of a no-gain mind prematurely, how many people can actually listen and uphold it with perseverance?

Let's look at the short article "Honest Abraham". Abraham Lincoln is one of the greatest American presidents. He used to work as a shop assistant when he was young. Once, a woman came to the store to buy something and paid $2.60. After the woman left, Lincoln found he had overcharged the woman by 6 cents. He decided to refund the 6 cents immediately after work. In fact, that woman would come back to buy things again and Lincoln could definitely find a chance to return it to her.

The woman lived three miles away; it was very dark and the road was difficult to walk, but this did not shake Lincoln's determination. Lincoln still insisted on personally going to her home to return the overcharged money right away that day.

Even after becoming President of the United States, Lincoln remained an honest and trustworthy man. Americans kindly called him "honest Abraham".

It is common for salespeople to overcharge and undercharge, but it was not common for Lincoln, who personally came to the customer's home to return the overpaid money. This spirit of service and dedication was not common at all. He could have waited to return the overpayment until the next time the woman came to shop, rather than walking miles to specially deliver it. This spirit is exactly the embodiment of the dedicated life. Only those who have the mind and personality of serving and dedicating themselves to others can do so. This kind of action may not shock heaven or move earth, but it touches people's minds, because it embodies honesty, trustworthiness, loyalty to duty, and altruism in service. These things are seemingly ordinary things, but they are not what ordinary people can do, because they embody the goodness and virtue of human nature. These virtues cannot be achieved by people without a noble mind and personality.

Lincoln did not take advantage of others, nor did he take any extra cent or penny of them. Isn't this a manifestation of a noble mind and personality? How can we tell? Because he maintained "honesty and trustworthiness" even after becoming president, he earned the reputation of "honest Abraham".

Today, through the advanced deeds of these great Bodhisattvas, we must purify our minds and souls. They have pointed the right direction for us and helped us establish the right outlook on the world, life and values. At least our troubles and pains can be alleviated. With the help of these people's beautiful minds and personalities, we can enhance and cleanse our dirty minds and our uncorresponding mental realms.

The Mindset of Selfless Dedication

… Now, due to the competitive mindset advocated by Westerners, the entire human race has become what it is today. Our country was relatively late to be influenced by the "competition culture", and the competition among Westerners is even more intense than ours. Darwin's law of the jungle first became popular in the West, and then it has been promoted by both countries and individuals. Otherwise, how could the Western powers plunder the wealth of other countries everywhere! You see, the United States is now the world's number one superpower, but you can see its actions are not very wise because the United States often launches wars to invade other countries. This indicates that the United States does not have a highly advanced civilization and culture. This also indicates that the United States has no ability. If the United States had the ability, it would inevitably be able to defeat others without fighting, which is called a superior strategy. Sunzi said that subjugating others without fighting is the best move. Conquest by force is far inferior to widely enlightening and edifying others through a lofty civilization. Transforming others by advanced culture is called "culture" while conquering others by force is the most inferior strategy. Laozi said, "Weapons are inauspicious tools, which are not for people of virtue. They have no choice but to use them." "Advanced weapons are tools of ill omen which may be detested by all. Those who have Dao won't use them." According to Laozi, when you resort to force in human relationships, it means that you have no way to solve your problems with others, and that you have no ability or wisdom to solve your problems with others. What other tricks can you come up with? You cannot always drive warships and cannons up to fight other people every day. It won't do for you to do so often. When you have no civilization and no culture or you don't learn the teachings and theories of sages and worthies, you will never know the operating mechanisms and principles of nature and human society. Since we are now claiming that we are cultivators, what should we cultivate? What we should cultivate is nothing but our mindset. If a person wants to be liked, loved or respected by others, it is very simple: Just practice dedication. For even greater admiration, embrace selfless dedication. Today I criticized Xiao X for being easily angry, saying, "Go and see if Song XX gets angry easily." Xiao X said that Song XX rarely gets angry. When you are able to think for others, for everyone and for society, without considering your own selfishness and self-interest, you will be respected by everyone.

Xiao X asked Song XX, "How is your mindset in a day?" Song XX said, "I just don't think about anything in a day except working, and I just feel that I am joyful and fulfilled."

You see, Song XX has been practicing selfless dedication all day long, working tirelessly for everyone and society, without any personal intention or plan, and doing it happily. Having such a selfless mindset and understanding, he will surely have his "software" well ordered this life by continuing to do so in his life.

…How can you make me feel happy when I see you? To make me feel glad at the sight of you is very simple. All you need to do is rid yourself of your selfish mind, and let every thought that arises in your mind be of others and all beings. That is all it takes. This is the secret, the profound esoteric Dharma of all Buddhas, the great Dharma that is kept hidden and not casually transmitted. It all depends on whether you can accept it. What is the Bodhi mind? Simply put, it is to have no ego and benefit others, that is, egolessness and altruism. At present, we cannot attain egolessness—that is our ultimate goal—but we can practice

benefiting others right now. If you cannot do it naturally right away, you should make a conscious effort to practice it. As you turn unfamiliarity into familiarity, you will eventually act with natural ease. Selfish minds, distracting ideas, greedy desires and delusional thoughts must be turned from familiarity into unfamiliarity. Selflessness, impartiality, egolessness and altruism are all very unfamiliar to us, so we must turn them from unfamiliarity into familiarity. If you willingly suffer losses, you will never truly suffer losses; if you refuse to suffer losses, you will inevitably suffer great losses. If you act in this way, even heaven, earth, ghosts and spirits will favor you, and everyone will look upon you with joy rather than aversion.

I'm going to talk about something I've personally experienced. Once I went to Tongwei County, where a local woman suddenly went insane. She chased after people when she saw them, which scared others so much that they didn't dare to go to that place. However, there were still some people she didn't interfere with even when she saw them. She blinded a man who had come here by jabbing his eye with a firewood stick. Before that happened, someone heard the crazy woman saying, "I must poke his eyes and make him blind." The following day, when the man went there, his eyes were poked blind by the mad woman. You all know XX. When he saw that mentally abnormal woman, Mr. X asked the crazy woman, "What do you think of this man (referring to XX)?" The "crazy person" looked at XX and said, "Not so loathsome." "Hahaha!" Everyone laughed when they heard her words, "Not so loathsome", which made everyone present laugh, thinking that the crazy woman was right. Then, another man came, still far away. Mr. X deliberately asked the mad woman, "Look, what do you think of that man coming over?" The woman replied, "Give him a look and I find he is a good man from head to foot. I feel happy and I like him." This is a "mad woman" possessed by gods and ghosts. When your selfish minds and distracting ideas are heavy, even the ghosts and gods as well as heaven and earth will abhor you. Whether you are punished or warned, all of these are summoned and caused by your own karmas. It is not that others are unwilling; it is your own karmic obstacles that make them so. Once you rid yourself of selfish desires and distracting ideas, heaven, earth and all spirits will feel pleased, and thus others will certainly feel pleased when they see you. You see, Laozi advised us to "lessen selfishness and reduce desire". Laozi said, "Knowing what suffices, you will suffer no humiliation"; "There is no greater sin than desire. There is no greater disaster than not knowing contentment. There is no greater misfortune than wanting more." If you can think more about others, everyone, and society, your energy field and information field will naturally improve, which will surely make you popular and well received among people. If you can't find this secret and cannot accept it, then your cultivation will only be in vain. If you keep getting entangled in small matters, and calculating personal gains and losses, even if you put in effort, you will not be able to be born into the pure land until death because you have not turned your mindset, and thus you lack merit and virtue.

Therefore, through Dr. Masaru Emoto's experiment "Water Knows" today, we can draw the conclusion that as long as we have kind hearts and good intentions, and as long as we purify our minds and perfect our personalities, our world will naturally become a better place as our minds and bodies are uplifted. Why was water clear and unpolluted in the past? It was because people in the past had kind hearts and pure thoughts. This is truly incredible! As early as the 1980s, I stated that once toilets were built inside houses, the water quality across the globe would be contaminated. It is only when human activities have damaged the global water quality to such an extent that not a single drop of clean water remains that people will come to realize the significance of this statement. Merely for the convenience of using toilets, people installed them indoors, which not only consumes enormous volumes of water for flushing, but also pollutes rivers and oceans all over the world. What is even worse,

such pollution is growing increasingly severe. At a certain point, the troubles it will bring to humanity will be endless. Now, from this "Water Knows" experiment, we can perceive that a kind word, a malicious word, a single thought, or an idea can exert completely different effects on us. What kind of effects? As we can see, when you say "Thank you" to water, the water crystals will become highly orderly; when you hurl an insult at water, the water crystals will become utterly disordered. This is perfectly evident. This experiment reveals to people that the mind is the environment, and the environment is the mind; the mind and the environment are of the same suchness. A fine steed gallops at the mere sight of a whip. Similarly, people of superior roots, upon seeing this experiment, will recognize that this is a scientific experiment demonstrating the unity of heaven and man, which proves the truth that "all dharmas are created by the mind". Since our thoughts and ideas can influence the water outside us, they can certainly also influence our own minds and bodies. Today, whatever we do, the three karmas of body, mouth and mind that we generate will be imprinted on our own software programs. Who has committed these acts? Who has carried them out? These marks and imprints are distinctly clear—even if people try to take them away or deny them, they will never be erased. As the Buddha illustrated with an example, there once was a man who dwelled in the void yet loathed it, seeking to hide himself and escape from it. Could this man really hide and flee the void? Can you ever break free from the void? There is no way for you to escape the void, nor can you evade it. You might claim that you can hide in a cave, but is the void present within that cave? Yes, it is. Even if you could conceal yourself inside a stone, you would come to realize the truth: "Form does not differ from emptiness, and emptiness does not differ from form; form itself is emptiness, and emptiness itself is form." In other words, the stone itself is the void. This truth is profoundly abstruse. Therefore, we must now transform our mindset for the better. Once you turn your mindset around, everything around you will also become better. To attain such a realm, strenuous effort is an absolute necessity. The more thoroughly you transform your mindset, the greater the benefits your mind, body and world will receive. You see, the Double-Turning Dharma-door advocates turning one's mindset and turning to the right awakening. Nowadays, most people find it difficult to turn their mindset and turn to right awakening. Yet in reality, there is not that much difficulty in it. It is just what we often talk about. Do you still remember those words? Does Xiao Cai know them?（Xiao Cai: …）

… So, do you truly wish to attain enlightenment? How will you put it into practice? How will you cultivate yourself? To this day, you still do not grasp the crucial points. Yet it is actually quite simple—simpler than you could ever imagine. Great Dao is the simplest, and there is originally nothing at all. Hence the saying: There is only this mind and this awakening nature; there is nothing else. Tonight, we will not discuss anything else. We only wish to remind you that anyone who aspires to enlightenment should promptly reflect on the matter of transforming their mindset.

◎…Now that there is only this mind and this awakening nature; there is nothing else, what is this hall you see? What are these desks, chairs, bricks and steel pillars? And what are the brightness and darkness? There is originally not anything at all, but how many things have you seen here? If you can understand these things from your own heart like this, these things will be yours. If these principles are only taught to you by others, they will always be outside of you. You see, you have been taught a lot of theories and principles in class, but you just can't apply them flexibly.

So, during this period, we will focus on turning the mindset. I criticized Xiao X today, "Can you become enlightened if you are lazy and selfish like this? I have never heard of anyone who is lazy and selfish becoming enlightened. If anyone lazy and selfish could become enlightened, then billions of people around the world would become enlightened.

Why? Most of them are lazy people who want to enjoy themselves. Such people cannot become enlightened. Even if the methods used are very good, they must operate them themselves." I was casually flipping through a magazine this morning and came across a report about an old monk named Shi Zhengqing who was guarding the temple gate at Fuxiang Temple in Mianzhu County, Sichuan. Before the major earthquake in Sichuan, he dreamed of Weituo Bodhisattva appearing in his dream. This old Buddhist monk was loyal and honest, and he was very devout in reciting Buddhist sutras. During morning and evening recitations, he always sincerely went to the main hall to worship Buddhas and do good deeds. He woke up at three o'clock every morning to worship Weituo Bodhisattva. How many years has he worshiped Weituo Bodhisattva, the Dharma protector? For twenty years. It was late at night on the seventh day of the fourth lunar month last year that he clearly dreamed of a divine general in golden armor, who said to him, "Tomorrow morning you shall tell Shi Juguang to inform all monks and lay believers of the temple that they must rest on the open ground of the temple before 3:00p.m. on this day." Sure enough, at 2:30 p.m. on the eighth day of the fourth lunar month, the Wenchuan earthquake struck. Many halls, kitchens, and dormitories of the temple collapsed, yet not a single monk or lay believer was injured or killed. Xiao X, tell us, how did that come about?（Xiao Li: Thanks to the utmost sincerity of that old Buddhist monk.）

Had that old monk been as lazy and insensitive as you who have no mind of kindness and compassion and are sleeping while others are working, would he have received any response from Weituo Bodhisattva? That old Buddhist monk had been worshipping Weituo Bodhisattva every day. Who was that god general in golden armor? It was Weituo Bodhisattva! Weituo was moved by his sincerity! If a person can sincerely contribute to others, to everyone, and to society, can that person move ghosts and gods? Can he move Bodhisattvas? Can he move Weituo? He can definitely move them! The key is whether we have the utmost sincerity. Do we have such an understanding? This is really great! You should know this. Isn't it a miracle that all Buddhist monks and lay people were able to escape safely in such a big disastrous earthquake?! And Weituo Bodhisattva also gave him some revelations, saying, "Tell Shi Juguang, abbot of the temple, to gather all the monks and lay Buddhists on the empty ground before 3:00 pm." Was there anyone among the people who knew there was going to be an earthquake? No one knew there was going to be an earthquake. Let's think about it. Had the old Buddhist monk had no long-term dedication and perseverance, and not sincerely worshipped Weituo Bodhisattva so long, he wouldn't have got such a great response. If one can sincerely serve everyone, others, and society, one will surely be able to receive responses and revelations.

Another example was about XX whose son worked in another province. One day, he was revealed by a divine being in a dream the sum of the money his son would bring him this time, and he also said that his son couldn't earn that much money. Later, the amount of money given to him by his son was exactly the same amount that God had revealed to him. Such is the power of utmost sincerity. Zhong Yong, *the Doctrine of the Mean*, states, "With the utmost sincerity, one can know in advance." The key lies in the mind of "the utmost sincerity". The utmost sincerity is the one appearance where "only the self is solely honored". The one-appearance utmost sincerity is a natural and pervasive state where nothing is abandoned and nothing is not manifested.

"A loyal heart shines through the annals of history." Look into the mind ground of Wen Tianxiang (1236-1283), the renowned loyal chancellor of the Southern Song Dynasty. He was selfless and free from desires, equivalent to heaven and earth, his radiance rivaling the sun and moon, and he embodied awe-inspiring righteous energy. He composed the celebrated poem Zhen Qi Ge, Song of the Righteous Energy. Can we write such a work? We

cannot, because we lack his mind ground and righteous energy. Therefore, the so-called cultivation is to refine our mindset and bring it to perfection. With a well-cultivated mindset, our wisdom will manifest naturally of its own accord. Without such a mindset, we will inevitably blame everything and everyone, grumble against heaven and other people, yet never turn the blame on ourselves. Such people will never even reach the threshold of cultivation; the path of cultivation remains inaccessible to them. Why is this so? It is because their mind-ground does not align with that required for cultivation. Their mentalities run counter to the original nature, their minds go against the principles of heaven nature, and their hearts violate human nature.

… The gateless pass is a threshold that every cultivator must pass through in the process of cultivation. On the other hand, the gate of no gate is the main gate, and the gate of no gate is the largest one. Isn't the gateless gate the largest? Any gate that can be installed is surely a limited gate. Only the gateless gate is the largest one. This indicates that the gateless pass is a gate through which one can enter everywhere. The gate without a gate is a gate through which one can enter everywhere. The key to whether we can enter and exit from this gate lies in our mentality and understanding, which is precisely what we need to constantly cultivate. Once this thing is well cultivated, wisdom will come along. If this thing is not well cultivated, wisdom will be blocked by oneself.

(Turns to Xiao Li) Tell them that someone gave you a pair of couplets in your dream. Who gave you the couplets?（Xiao Li: It seemed I got it from you, my teacher.）

What's the content? Tell us truthfully.（Xiao Li: The meaning seems that "When covered with dark clouds, we must repent of our mistakes!"）

When you are covered with dark clouds, you must repent of the mistakes you have made! Everyone come and listen to it. What does this mean? Are you covered with dark clouds? When others were transporting rocks in tricycles three or four times a night, with some lifting rocks on their shoulders and others carrying stones with their hands, how many rocks did you carry? You say it yourself and think about it. How many rocks did you pry open? How many stones did you carry? Must you just stand there idly watching everyone else haul stones? What are your selfishness, evasion of labor, selfish minds, distracting ideas, greedy desires and delusional thoughts? These are exactly the dark clouds. Have you been covered with the dark clouds of your selfish minds and distracting ideas? Yes, the dark clouds of your selfish minds and distracting ideas have obscured you. Now there is still a way left for you, what is it called?（Xiao Li: Repentance.）

Now, it's quite difficult for someone like you to reverse my opinion of you. Some people here always say, "How good I am to you! Even so, I still can't warm your heart". Even if you treat me well, if you don't get rid of your selfish minds and distracting ideas, but always put selfishness and self-interest first, you will never change my opinion of you. If I change my opinion of you just because you treat me well, it means that I am not qualified to preach the teachings of sages and worthies to you here! In that case, what kind of person have I become?! To take a step back, even if I changed my opinion of you, and treated you well, what effect would that have on you?! Everyone, think about it. Should I praise you, it means I recognize your greedy desires and delusional thoughts. What if the King of Hell sends the black and white ghost messengers to come for your life?! No one can replace you! You need to quickly turn back, admit and correct your mistakes, which is called repentance. For those who want to become enlightened, if they cannot abandon their selfish minds and delusional thoughts, cannot think for others, let alone serve others, nor can they have this mind of dedication, they should not expect enlightenment and manifesting the mind. Why do I say that Xiao Cai can be enlightened sooner or later? What I mean by "sooner or later" here is that perhaps I can see Xiao Cai's enlightenment, but perhaps I cannot see the

enlightenment of some people. It is very difficult for some others to become enlightened this lifetime, but they can become enlightened in the future.

When I read the vow letters you all wrote, Xiao Li's was undoubtedly the longest and best. It's the first time for her to make a vow and bring forth the Bodhi mind. It was really well-written, but this incident also exposed some of her unknown secrets. I said, "You still complain about your Aunt Zhu. Look at her working there night after night. This is not just talk. This needs to be done through practical actions." Everyone is writing one's own file. The three karmas of everyone's body, mouth, and mind are all infallibly recorded on the software. The file is error free forever, which is really amazing. This is very convincing evidence! When the day to judge comes, just calculate them and all will be clear. Have you heard the Chinese saying of "squaring accounts after the autumn harvest"? Those who seek enlightenment must certainly ask themselves: What is it? Who is it that is eating? Who is that is sleeping? Who is it that is walking? What if you are biting a trig on a cliff, your feet hanging in mid-air, and someone asks you a question? Who is the one that must answer the question? What insight have you attained? Practice in this way for some time. Gradually, when your cultivation matures and your mind is transformed, attaining enlightenment will not be difficult or unattainable for you. You should know that becoming enlightened is not something mysterious or unattainable. Recently, we have been specifically focusing on how to turn the mindset, which is a very important issue. Throughout history, both at home and abroad, the precondition for would-be enlightened people is the transformation of their mind and personality.

Have you laid down your mind? Have you got a good mindset? You mustn't blame heaven, nor must you blame others. So, whom should you blame for your own mistakes? It is you yourself. You see, only when you blame yourself, only when you say that you are wrong, only when you don't say that others have been wrong, only when you repent and correct your own mistakes, only when think about others first, only when you strive to do profitless work and willingly suffer losses, only when you can truly practice selfless dedication, only when you are in the realm of neither dharma nor non-dharma, and only when you can enter the one appearance, will your mentality have been well cultivated completely, and you will not be far from enlightenment, or you will have reached the time of enlightenment. To let go of these selfish minds, distracting ideas and attachment to the ego, first you mustn't grumble against heaven and lay the blame upon other people. You see, those who complain about heaven and blame others have not yet arrived home because their selfishness and desires have not been extinguished. "A true Dao cultivator never sees the faults of the world"; "As long as you cut off your false mind, your afflictions will be destroyed. With neither hatred nor love concerned, you can lie down comfortably with your feet outstretched"; "As both evil and good are removed, the Bodhi nature is clearly presented". Today, we use the example of Xiao X to encourage everyone to run forward non-stop, because we still have a long way to go. As a successful cultivator said, "One who has not personally established virtue should refrain from seeking the Dao;

one who still lingers in the ocean of desire must refrain from investigating Chan." So, can we investigate Chan? If the virtue has not yet been established and the desire is still present, will it work when you do not turn your mindset?! Now we should start with rushing to do things not profitable and being willing to do things causing losses. If we can implement these sincerely, our virtues will naturally be established and our desires will dry up.

The Essential Path to Enhancing the Mind and Personality — Dedication

Taiwan's famous entrepreneur Wang Yongqing said, "It is a sin not to use money for public welfare." Wang Yongqing has billions of dollars in wealth, but he is very frugal, using just one towel for nearly 30 years. However, he was not stingy in charity and public welfare, donating nearly 9 billion yuan in his life. His dedication is based on the benevolent spirit of viewing the hunger of others as his own hunger, and viewing the drowning of others as his own drowning.

Wang Yongqing said, "Only by doing one's best to do good and help others can one leave love to the human world and enrich the connotation of life". "Doing one's best to do good and help others" is the spirit of dedication. Only by dedication can one leave one's love to the human world, and only by giving can one enrich the connotation of one's life. What is the survival value of a human being? Laozi said, "Act without competing" and "Benefit without harming". Here, "act" refers to what Wang Yongqing called "doing one's best". However, the "act" here does not mean acting for one's own selfish gain, but acting to do good and help others. This is the meaning of "act without competing" as embodied by Wang Yongqing. The "benefit" spoken of by Laozi exactly refers to Wang Yongqing's expression of "leaving love to the human world". Only "doing good and helping others" that embodies "act without competing" and "leaving love to the human world" that embodies "benefit without harming" can precisely be where the true value of human life exists. This is what Wang Yongqing meant by saying "enrich the connotation of life".

Wang Yongqing once said, "The greatest meaning and value of human life lies in the ability to make substantial contributions to society and create a better development prospect for the masses through the exertion of one's own strength. Meanwhile, only by building up such a concept and life goal can one continuously encourage oneself in a long life, never slack off and rely on the contributions and achievements made to make this life worthwhile." I often tell you that the purpose of a person's life is to contribute and serve others and the public. The meaning and value of human life is to do one's best to make more contributions to society and the public; the more services one dedicates, the more fully the value of their life is embodied. If a person does his best to spend his life seeking self-interest, he still eats three meals a day and sleeps in a normal bed at night, yet he nurtures a selfish and greedy mind and commits all kinds of karmic transgressions. As a consequence, not only did his wealth not bring him ultimate enjoyment, but what was worse, it also led him into the three evil paths. Wisdom and stupidity exist precisely in the thought of the present moment. Due to the self-serving instincts, ignorance and confusion built up since the beginningless kalpa, people, when alive, are unable to use this precious human body to contribute as much as possible to others, to the public and to society, so as to earn boundless merit-virtue for themselves. On the contrary, for lack of wisdom, they waste their lives because they cannot use their wealth to "make substantial contributions to society and create better development prospects for the masses". Only when one understands that the value and significance of life lies in dedicating oneself to others and to the public can one's life be human life of wisdom and permanent significance. We can see from the Buddha's sutras and teachings that for

immeasurable eons a great many people in charge of great wealth, for lack of wisdom, had fallen into the three evil paths, or been born as poor and lowly in the next life, suffering all kinds of suffering. One of the examples is the widely circulated Maudgalyayana Saving His Mother. Maudgalyayana's mother was also a wealthy person. Because she failed to practice charity, help others, and benefit the public, she fell into the realm of hungry ghosts after death. She was reduced to skin and bones, and any food reaching her mouth would instantly turn into burning charcoal. Because she didn't understand the value and significance of human life, Maudgalyayana's mother used her own wealth only to create all kinds of sins for herself, resulting in countless pains. How stupid she was! Had she been able to use the wisdom of dedication and do her best to benefit all beings when she was alive, she would have earned herself immeasurable and boundless blessings, virtues and benefits, which would not only have elevated the realm of her mind and personality but also have made her wisdom increasingly manifest due to blessings and virtues. Therefore, with the mutual promotion and growth of blessing, merit and wisdom, she will definitely become a sage from a mortal with this outlook on life and values from life to life. Only by making good use of wealth in this way can one not waste one's human life. Wang Yongqing realized that "it is a sin not to use money for public welfare", which shows that Wang Yongqing had become a wise person consciously or unconsciously. If a person lives with this concept of life, to give, "to continuously encourage oneself in a long life, never slack off, and rely on the contributions and achievements made", he can not only exempt himself of his sins, but also plant the cause of liberation for himself. This is the "contributions and achievements" he makes to himself, and at the same time, those who are with him have also felt the benefits brought by his "public welfare". It is precisely the benefit of this "public welfare" that has made his life worthwhile.

"I will leave my personal wealth to the general public, so that it can continue to play a role in promoting social progress and improving the well-being of the population, and enable the enterprises I have founded throughout my life to achieve sustainable operation, benefiting employees and society in the long run." Wang Yongqing not only focused on the present, but also made eternal and wise care for the future public and the enterprises he founded, which is far beyond the vision and mind breadth of ordinary people. He is a great entrepreneur and social welfare worker, who shows his concern for the people and for society. Whoever has this kind of motivation and wish is a wise person with outstanding mind and personality. When a person can think of others, for everyone and for society, that person's realm has been elevated, and his level has surpassed the vulgar. Only such a person can enjoy the liberation virtue possessed by the original nature. Such a person is broad-minded, free of attachments and hindrances, and benefits all beings without expecting rewards, which in itself is a kind of noble enjoyment, endless pleasure, and a kind of joy that flows from the self-nature. In the words of the Buddhists, such a person has embodied and enjoyed the "Dharma bliss of Mahayana Bodhisattvas".

"Don't forget the purpose of serving and contributing to society and benefiting the people, and don't pursue self-interest as the goal of life. Only by doing so can one establish a broad and magnificent vision and mind-breadth, so that one can give full play to one's wisdom and strength, and never fail to live up to the meaning of life." Wang Yongqing's words convey the true meaning of the value and significance of life. When a person is alive and able to serve others and society, and dedicate himself to others and society, this itself is the embodiment of the value of his life. The establishment of this outlook on life and values is an extraordinary, unparalleled and immortal knowledge and view. Why? The vast majority of people do not have such a wisdom understanding, and spend their lives pursuing only self-interest as the goal, thus unable to elevate their mind and personality life after life. Since

immeasurable eons, even if they have been born as a human being in the human path, they are still selfish and self-interested mortals life after life. Not only can they not get their own realms and levels raised, but they also make theirs worse and worse. Born as human beings, they did not make good use of their precious human bodies to create merit-virtue that enhance their minds, personalities and realms. Instead, they missed the good opportunity to elevate their realms due to selfishness and egoism. Isn't that a tragedy?! Among the ten Dharma realms, the human path is a transit station where the sentient beings get their realm and level ascended or descended. When a person is selfish and self-centered all day long, only considering himself and unable to dedicate himself to others, the public and society, and if this person further sets self-interest at the expense of others as his life goal, this person will inevitably create a myriad of evils in the human path, and as a consequence, this person will inevitably create for himself the causes and conditions that lead to his fall. However, on the other hand, if this person can make good use of this human body to establish the life of dedication and practice selfless dedication, this person will definitely elevate his realm and level, surpass the human path and ascend to the heaven path. And if this person additionally has the mind of liberation, he will inevitably transcend the triple realms and jump out of the cycle of reincarnation! Isn't this very fortunate?! Whether to ascend or descend exists precisely in the very thought we have of the present moment. That is to say, what kind of outlook on life and values should we establish? Do we live selfishly for ourselves or selflessly for others, the public, and society? An outlook of selfless dedication on life and values leads to an ascension on the level of life form, while a selfish and egoistic outlook on life and values leads to a fall on the ladder of life form. This is the most important choice in life. This choice is related to the future life forms of countless billions of years. As a person in the human path, you must not ignore the choice of your life path, which is the most important concept for human survival.

This understanding and concept are related to the education a person receives. If a person is edified by the wisdom of the classics and theories written by Confucian, Buddhist and Daoist sages and worthies, and guides his outlook on life and values with a correct outlook on the world, this person will definitely move towards the path of liberation, until he becomes a sage, an immortal or a Buddha; if a person cannot be guided by the wisdom of sages, this person will inevitably exhibit selfish and egoistic instincts, which will pollute and cover the original nature's natural attributes of selflessness, desirelessness, non-doing and naturalness. Consequently, they will unavoidably fall into the sea of suffering and won't have the day of liberation even after hundreds of thousands of eons. Wang Yongqing required his sons and daughters to "establish a broad and magnificent vision and mind-breadth", so that they can "give full play to their wisdom and strength, and never fail to live up to the meaning of life". This advice from Wang Yongqing is worth spreading to all mankind. If everyone adopts such vision and mind that takes serving and dedicating to society and benefiting mankind as the goal, instead of only pursuing self-interest as their outlook on life and values, our Saha World will surely be transformed into a Lotus World, the defiled land will surely become a pure land, and the hearts of mortal beings will surely become the hearts of sages. This is the expectation of all sages past and present, all over the world, and the very purpose of their diligent efforts to enlighten and transform the world.

How to elevate the level and realm of human beings exists in the purification of the mind and the perfection of the personality, while the purification of the mind and the perfection of the personality are embodied in the establishment of the life of dedication. Establishing the life of dedication is a necessary path for us to elevate the level and realm of our mind and personality. Only the selfless dedication outlook on life and values is the correct concept that transforms ordinary people into sages. Why? Only selflessness can lead

to egolessness. Only selflessness and egolessness can lead people into the original nature of true thusness characterized by the one appearance that has no appearance. The original nature of true thusness is the ultimate one appearance that is clear and pure at its source, originally has nothing, pervades the Dharma Realm, and has neither duality nor difference in it. The Sixth Patriarch of the Chan School called it the self-nature, that is, the absolute vacuum original nature. Only the self-nature is our true "I", also known as the "great self" that has no selfishness, no desire, no doing and no appearance. The great self we each have is called the Dharma-body in the Buddhadharma, and the noumenon or ontology in the universe; from the perspective of the mind, it is called the wonderful, bright true mind, the wonderful mind of true thusness; from the perspective of the nature, it is called the Buddha-nature, the awakening nature, great awakening and self-nature. The Buddha once said that there is no difference among the mind, Buddhas and all beings, and that both sentient beings and insentient beings are perfectly fused in the seed wisdom. It can be seen that humans and all things in the universe share the same original source and original body (noumenon or ontology), and that all beings share the same Buddha-nature. So, first of all, people need to have this supreme outlook on the world. The ultimate state of this outlook on the world is that there is only the one appearance that has no appearance, which is called "Dao" by Laozi, the "bright virtue" in Great Learning, and the "heaven destiny" in Zhong Yong. Confucius called it "Yi" that "has no thinking and no action" and "is still and unmoving"; Zhou Dunyi, the initiator of the Neo-Confucianism, called it "Wuji", which means having no extremes, no polarities and no ends; and the Buddha gave it various names such as the wonderful nature of true thusness of Tathagata treasury, perfect awakening, the One True Dharma Realm, the one-reality realm, the true appearance, the no-gain mind, prajna, great awakening, the wonderful mind of true thusness and so forth. All the sages have certified the absolute truth, but their descriptions vary. Anything absolute must be one appearance, and the one appearance must have no appearance. In other words, only by having no appearance can one be one-appearance. Anything with an appearance cannot be one-appearance. Even if there is a speck of dust, it cannot be the one appearance. The original mind and original nature that has no appearance naturally possesses the attribute of true emptiness and absoluteness, namely, absolute vacuum. Only the state of true emptiness and absoluteness is of course clear and pure at its source, pervasive in the Dharma Realm, having neither duality nor difference, and of the same body without division. This is the ultimate outlook on the world.

Now that our original nature is the one appearance that has no appearance, exists everywhere, and cannot be separated from even for an instant, all sentient beings have the same original body (noumenon), and all things in the universe (including humans) share this same original source. All living beings share this same original nature; all things have this same original body. This original body and this original nature come from the same source. Therefore, as the highest pursuit in human life, it is to reveal our original nature. As is said, "The Way of Great Learning is to manifest the bright virtue". As the pursuit of the unsurpassed right equality and right awakening in Buddhadharma, it is to manifest the mind and see the nature; as is said, "Instruct and guide all living beings to awaken to the Buddha's knowledge and vision". As the pursuit of enlightening Dao, certifying Dao and attaining Dao, it is "always having no desire, one can see the wonder" and "Knowing permanence is called brightness"; as is said, "The pursuit of Dao requires daily reduction. Reduce it and again reduce it until one reaches non-doing. By doing non-doing, one can leave nothing undone". After understanding the ultimate state of our human mind and nature, and establishing a correct outlook on the world, you will definitely pursue a correct outlook on life and values, which is precisely the pursuit of the unsurpassed right equality and right awakening.

Bringing forth the Bodhi mind is precisely the guidance of this outlook on the world, and also the beginning of establishing a correct outlook on life and values. By doing so, one is able to upwards pursue the Buddha Way's one-appearance realm of no appearance, no duality and no difference, and to downward teach and transform immeasurable living beings with a mind of unconditional kindness and same-body compassion. The outlook on life is used to reflect and implement the outlook on the world. The one-appearance outlook on the world definitely gives rise to the same-body outlook on life, and the same-body outlook on life definitely leads to the establishment of the outlook on values based on selfless dedication. Therefore, selfless dedication is a comprehensive embodiment of the correct outlook on the world, outlook on life and outlook on values.

Once you understand this principle, you will have a clear understanding of how to arrange the path of life. Only by establishing the life of dedication and practicing the life of dedication can you have the most fulfilling and complete life. From the perspective of the Buddhadharma, only by practicing the Bodhisattva path can one's life be in the right direction. Bodhisattvas are the uninvited friends of sentient beings. Bodhisattvas should possess the qualities and mentality to replace the suffering of sentient beings, and benefit sentient beings without expecting anything in return. Everything Bodhisattvas do is for the sentient beings, serving the sentient beings, and dedicating themselves entirely to their well-being. Bodhisattvas should be willing to do things that cause losses and rush to do things that are not profitable! Only by doing so can one practice the Bodhisattva path. To practice the Bodhisattva path is exactly to benefit sentient beings and bring them happiness, to make human society good and simple, and teach and transform all beings. Only in this way can Bodhisattvas fulfill their great vow of Bodhi.

Why? Because there is only this mind and this awakening nature, and there is originally not a single thing. All things in the universe are but moon reflections in water and flower images in mirrors manifested by this wonderful bright true mind. There is only this "mirror", and all myriad "images" are mere illusions and shadows. All dharmas, appearances, matters and objects are just mirror images shown on the same mirror body, and this mirror is the great perfect mirror. This great perfect mirror is a stereoscopic screen of absolute vacuum, and there is not a single thing in the universe that is not an image displayed on this stereoscopic screen. Precisely because the great perfect mirror is vacuum and absolute, devoid of all things and originally without any existence, it can manifest the images of all things in the universe. Nevertheless, the manifested images are of the same essence as this stereoscopic screen of absolute vacuum, and they are one and the same. Therefore, when we speak of various images, these various images are the stereoscopic screen of absolute vacuum. When we speak of the stereoscopic screen of absolute vacuum, this stereoscopic screen of absolute vacuum is the various images. Having understood this principle, you will be able to know that "all appearances are empty and false", but you must know that in the empty and false appearances of things, the retributive law of cause and effect is true and not empty at all. When any empty and false phenomenon encounters another empty and false phenomenon, the cause and effect relationship exists blazingly. If you cannot directly penetrate through the images on the stereoscopic vacuum screen and see the stereoscopic screen of absolute vacuum, you need to grasp the trajectory of the illusory life in all these false and illusory appearances, because karmic retribution never errs, good is rewarded with good, and evil is rewarded with evil. Do you want to establish the life of dedication and receive good retribution, or do you want to violate the life of dedication and create evil karmas so that you have to discover evil worlds in accordance with evil karmas you created? At this point, doesn't a wise person clearly know where to go and what to follow?! Laozi said, "The highest goodness is like water. Water does well in benefiting all things without

contention. It dwells in places others disdain, thus approaching Dao." It is difficult for people in the world to sacrifice themselves for others, and it is even more difficult for them to behave like water that "does well in benefiting all things without contention". If they are asked to "dwell in places others disdain", they will feel it is inconceivable, because this realm is greatly different from the realm of "others", so they cannot understand it and even feel absurd and ridiculous about it. So, to establish the life of dedication, one must have enough courage, and more importantly, possess the wise Dharma-eye to penetrate through the mechanism and principle of the life of dedication. Only in this way can a person stand in the atmosphere "others disdain", demonstrate the strategy of a great man, and thus be "approaching Dao", "only follow Dao", and "greatly comply with Dao".

Establishing and practicing the life of dedication is the only way to enhance people's mind and personality, and it is also a shortcut and wonderful method to manifest the spiritual light and wisdom of the original nature. I sincerely hope that all living beings will awaken and realize this truth! Never be fooled by ignorance and confusion, thus creating sins and sinking down the ladder of life forms!

Be Willing to Do Things Unprofitable and Causing Losses

The Double-Turning Dharma-Door of Lingshan consists of turning the mindset and turning to the right awakening, both of which are indispensable and complement each other. Here is a story about Henry Ford's job interview. An American company was recruiting a group of employees and there were many applicants, of whom one was Henry Ford. He thought to himself, "Everyone else has a higher education but I don't. I may have little hope, but since I'm here, I will wait in line." Now it was his turn. As soon as he entered the interview room and saw some waste paper on the ground, he picked it up first. Having seen this, the interviewers made an immediate decision: "Mr. Ford, you have been accepted by our company." When Ford heard these words, he couldn't believe his ears and thought to himself, "I haven't even attended the interview. How have I got accepted? Maybe I heard it wrong!" The interviewer repeated, "Mr. Ford, you have been accepted by my company." He was utterly bewildered and could not make head or tail of it: "Why have I been accepted when those better qualified than me were not, and I haven't even had an interview yet?" The interviewer said, "Mr. Ford, since you were able to see the waste paper on the ground and pick it up, we have admitted you just for that." To put it in our terms, it means rushing to do things not profitable and being willing to do things causing losses. The interviewees disdained the waste paper on the floor. Even if they saw it, they were reluctant to pick it up because they didn't think picking it up was directly related to their interview and being admitted. They didn't know the waste paper was the interview test question set by the interviewers, which had been left there on purpose. Did other applicants see the waste paper? Can ordinary people see it when they come in? Ordinary people can't see it. At that time, Ford, who was not yet an employee of the company, was able to care about the waste paper on the ground and pick it up. Think about it: if Henry Ford officially became an employee of this company, could he not care about this company?! He was able to seriously and responsibly care about things that had nothing to do with his own interests. If a company

didn't employ such a good person like Henry Ford, who else would they employ?

This example tells us that if a person is able to rush to do things not profitable and be willing to do things causing losses, then who else will Buddhas and Bodhisattvas protect and care about if they do not protect and care about such a person?! When a person rushes to do things not profitable and is willing to do things causing losses, this person will be able to give up everything he has to care for sentient beings. With such a mindset and mind ground, a person will surely dedicate himself to saving and taking across all beings. When a person's cultivation reaches the point where he rushes to do things not profitable and is willing to do things causing losses, what else can this person fail to achieve?! The obstacles to all careers in the world come from the call of the evil karmas created by people's selfishness and self-interest. People are all selfish, self-interested and unwilling to do things not profitable or cause losses, so they inevitably interfere with and influence each other. Under such circumstances, if you can rush to do things not profitable and be willing to do things causing losses, you will definitely eliminate mutual interference and influence, and your career will inevitably be smooth and accessible. You will embark on the road to success early, just as Ford was admitted early in the interview. From this perspective, what great wisdom it is to rush to do things not profitable and be willing to do things that suffer losses! What kind of skills and intelligence do you have to achieve the effect of Ford being admitted? Therefore, Laozi said, "The highest goodness is like water. Water does well in benefiting all things without contention. It dwells in places others disdain, thus approaching Dao." Water has the "great wisdom" of rushing to do things not profitable and being willing to do things causing losses, but not striving for things that are profitable or advantageous for itself. It is precisely because water has this "great wisdom", "thus approaching Dao", just like Ford was admitted first. People lack such wise vision and cannot see that this kind of mind is the result of wisdom accumulated over countless eons. Whether a cultivator can rush to do things not profitable and be willing to do things causing losses is a sign of whether the person has wisdom or not, and it is also a condition for him to possess the qualities of a Bodhisattva. If you can see that a person can rush to do things not profitable and be willing to suffer losses, you should know that this is precisely a manifestation of his wisdom accumulated in his previous and present lives, as well as a witness to his profound good roots, blessings, virtues, causes and conditions. Bodhisattvas are people's uninvited friends. Bodhisattvas are those who can benefit sentient beings without expecting anything in return, those who can take the place of sentient beings to suffer, and those who can give all their merit-virtue to others. Bodhisattvas live to serve others, and the value of their lives lies in selfless dedication. Only those who possess such a foresight, broad mindedness, level and realm will be able to fulfill their great Bodhi vows, move towards the unsurpassed proper equality and proper awakening, and save and take across all beings. Buddhadharma often teaches: Seek no comfort or bliss for oneself, but only that all living beings may be freed from suffering. This is not a slogan, but an inevitable effect generated by the practical spirit of those rushing to do things not profitable and willing to do things causing losses. The Buddhadharma is the mind ground Dharma-door, and the mind ground Dharma-door lies in the cultivation of the mind ground. If your mindset is not turned for the better, your mind-ground will not elevate. In this case, whatever skills you employ, you will never enter the ranks of the Bodhisattvas. No matter how intelligent or proficient you are in turning to the right awakening, it will be of no use. Intelligence and the right awakening must be implemented in mindset and mind ground. At present, for us, it matters much whether we can really rush to do things not profitable and be willing to do things causing losses. This is an insurmountable threshold that no one can bypass.

When a person has the spirit of egolessness and altruism, and has a life outlook that

living is to serve all beings, this in itself is a manifestation of the mentality of practicing deep prajna paramita. Even though you have read the Diamond Sutra a hundred times, and you still cannot implement the spirit of egolessness and altruism into your daily life, You still need to receive, uphold and practice the Diamond Sutra life after life, cultivate in accordance with the Dharma, and follow its teachings. Only by doing this can you reach this realm - rush to do things not profitable and be willing to do things causing losses.

The Sixth Patriarch of the Chan School said, "Those engaged in seeing, hearing, circulating and reciting sutras are Hinayana (the Small Vehicle) practitioners; those engaged in understanding the dharma and interpreting the meaning of sutras are the Middle Vehicle practitioners; those who can cultivate themselves according to the dharma are Mahayana (the Great Vehicle) cultivators; those who can completely penetrate all dharmas, make all dharmas contained in them but still remain unpolluted, be detached from all dharma appearances, and have nothing obtained, are the Supreme Vehicle cultivators." In the cultivation of the Buddhadharma, if a person cannot rush to do things not profitable and cannot be willing to do things causing losses, he is not at all a Mahayana cultivator who can cultivate himself according to the Buddhadharma, let alone say he is one of the Supreme Vehicle cultivators who "remain unpolluted, be detached from all dharma appearances, and have nothing obtained"! Having an ego definitely leads to having a selfish mind; having a selfish mind inevitably leads to contention and greed; and contention and greed unavoidably lead to clinging to solid delusions. How can such a person "remain unpolluted and detached from all dharma appearances"? Egoism, selfishness, greed and contention are in themselves the root causes of all pollution, and they are also the fundamental reasons for people's inability to be "detached from all dharma appearances". To reach the realm of "having nothing to get", egoism, selfishness, greed and contention are all extremely coarse obstacles! Manifesting the mind and seeing the nature is exactly to understand the absolute vacuum original nature in which "nothing can be obtained". When you are still egoistic, selfish, greedy and competitive, how dare you imagine reaching the level of manifesting the mind and seeing the nature? "Without well-established virtue, it is better not to seek Dao; still in the sea of desire, it is better not to investigate Chan." How can you establish the virtue if you cannot break and destroy your self-attachment, purify your selfish mentality, and eliminate the desires of contention, greed, robbery and plunder? To establish the virtue, the first step is to sweep away one's mistakes, purify one's mind and perfect one's personality, and in this way one can establish the virtue and elevate one's realm. The moment a single desire arises, myriad obstacles manifest instantly, let alone say that everyone has an ocean of desires. With ocean-like desires, how can one investigate Chan and awaken to "the Chan mind" where there is nothing to obtain?! "Rush to do unprofitable things; be willing to do loss-taking things." This is still in the realm of the two appearances, far from reaching the ultimate one appearance of "nothing to obtain". To enter the ultimate one appearance of "nothing to obtain", one must expand one's mind breadth and mind ground to the infinite and boundless realm of great same-body compassion and great unconditional kindness, and also regard all things in the universe, both sentient beings and insentient beings, as oneself, which is called that "only the self is solely honored". When all things in the universe become one with oneself, there is the only one "self" without others, that is, the ultimate one appearance. In such a realm, how can there be things such as the self and others, gains and losses?! How can there still be the saying of "not beneficial" and "suffering losses"? When you say "not beneficial" or "suffering losses", these words are expressions of the two appearances; when you say "rushing to do things" or "being willing to do things", these are also manifestations of the conscious mind of polarity. Therefore, we should rush to do the unprofitable things and be willing to do things that suffer losses. This is only an intermediate link in our

cultivation, and also a necessary link. However, you should be soberly aware that this is not the ultimate realm. Although this realm is not ultimate, it is still something that people at our realm and level must work hard to achieve.

Cultivating people need to transform their mind grounds. If they only focus on reading sutras but do not turn their mentalities, their mind ground will remain unchanged and cannot be improved. Cultivating people should rush to do things not profitable. If you are forced to do something unprofitable, even if you do it, you will lose half of your merit-virtue. Besides, cultivating people need to be willing to do things causing losses. Similarly, if you are required to do things causing losses, even though you do it, half of your merit-virtue will be lost. Just like Ford, he never picked up the waste paper in order to get accepted. His action came naturally, not from deliberate pretense. Intentional affectation is unnatural and may even lead to hypocrisy and deceit, which is not the true mind ground and mindset.

So, how does the mindset come about? You see, President Zhao Yutang, head of the Lingshan Buddhist Society, is able to give selflessly, never caring about personal gains and losses; nor does he care about his personal grievances. You say, how did this come about? Now pay attention, as Buddhist cultivators, you have to be clear about this truth. How do you cultivate yourself? It does not mean counting how many sutras you read or how many Buddha names you recite. Of course, you must do both, and the more you read and recite, the better. The mind-ground cultivation is attained by us cultivating and practicing the wisdom of sages and worthies over countless eons, and cannot be acquired in a short time alone. All of us who cultivate the Buddhadharma aspire to progress. You see, at the beginning of this Diamond Sutra, the Buddha said to you, "If a Bodhisattva does not dwell in appearances when giving, his blessings and virtues are immeasurable." When Bodhisattvas give without dwelling on any appearance, their mind is the great compassionate mind of oneness and non-duality. They only seek to benefit and devote themselves to others. In their giving, they abide in the state of "the three wheels being empty": the giver, the recipient, and the gift are all of true emptiness, free from the dualistic polarity of self and others. For this reason, the merit and virtue they attain is inconceivably great. So, what if people should dwell in appearances when giving? You see, after reading the Earth Store Sutra, if we transfer the merit-virtue of reading the Earth Store Sutra to ourselves and our six relations, the blessing reward we receive only lasts for three lifetimes. However, if we transfer the merit-virtue to all beings in the Dharma realms, the blessing reward we receive won't exhaust for countless eons. Actually, the number of times you read the sutra is fixed, but the merits, virtues and benefits are very different. Why? The reason is that the readers hold different mindsets. The former reader has a selfish mind when transferring his merit-virtue while the latter has a selfless one. Due to the different mind grounds and mindsets of the readers, the merits, virtues and effects obtained by the same number of times they read the Earth Store Sutra are also different. From this, it can be seen that the practice of Buddhadharma is completely a method of cultivating the mind.

The Buddha said that there was a person who gave away gold, silver, and the seven treasures equivalent to the three thousand great thousand worlds for countless eons, but did not obtain liberation. However, there was another person who only gave away a handful of *chaomian* (a kind of dry-stirred flour) to a beggar but got liberated. If you compare the value of the seven treasures (including gold and silver) with that of a handful of dry- stirred flour, there is no comparison at all. The key here is not the value of the property given away, but rather your mind ground and mindset, and what realm your mind and personality are in. The mind ground Dharma-door is based on the realm of the mind and mentality, and requires you to have a mind of kindness and compassion, benevolence and love, mercy and sympathy, goodness, joy, giving and rejoicing with others' success. As long as you are sincerely and

naturally willing and rush to do things not profitable for you, but beneficial for the collective, for everyone, for the Dao-place, for others, for society, for sentient beings and for the natural world, you will attain immeasurable merits and virtues. The merits and virtues here lie not in anything else but in a manifestation of the realm of mind and wisdom.

If you can be willing to do things that will make you suffer losses but benefit others, you will have great merit-virtue. This should not have been taught to you to do, because when you are taught to do so, it will damage your merit-virtue, but people in the Dharma-ending era don't know this truth. They do not do what is not profitable but rush to do what is profitable. The key to doing something lies in who it benefits. If the purpose of doing something is to benefit yourself, it shows that you do not possess a mind of kindness and compassion, benevolence and love, mercy and sympathy, goodness, joy, giving and rejoicing with others' success. Ultimately speaking, any act driven by selfishness and self-interest will erode your merit and virtue, impair your hidden virtue, and diminish your blessing rewards. Just like your bank deposit, if you only withdraw money without depositing, your deposit will inevitably decrease. If you can do things not profitable for you but beneficial for others without dwelling in any appearance, just like Henry Ford, who habitually and naturally did unprofitable things, you will surely get unlimited blessing retributions. Having been employed, Henry Ford worked hard and gradually became the head of the automobile company, until finally the entire company was changed into the Ford Motor Company, which became world-famous. Please think about it: what made him bear such a great fortune? Of course it was his spirit of selfless dedication. He was really a great man. In fact, in every trade there are people with the spirit of Bodhisattva. Each trade can be a cultivating place. Never call yourself a cultivator just because you read a couple of Buddhist sutras. Although you have read a couple of sutras, your selfish minds, distracting ideas, greedy desires and delusional thoughts are as many as before, and you have not really benefited from reading Buddhist sutras. You have only planted the cause of Bodhi for your liberation in the distant future.

You see, some people in our Dao-place are lazy and don't care about the Dao-place. Last time it rained heavily, the landslide was severe in the area where he stayed, but he still slept comfortably. He didn't even know it because he didn't care about it. There are also some people who are lazy and always want to avoid labor. When others are working hard, there are some people who always hide here and there, and even find excuses for not working. In a Dao-place, if you do what you should do, you will have great blessing rewards; if you fail to do what you should do, you are undermining your blessing rewards.

I told you a story about a piece of paper previously. Do you remember it? In ancient China, there was a temple abbot who had succeeded in his cultivation and was about to depart for the Pure Land. Just as he was about to leave, Snake King Bodhisattva bit his clothes and refused to let him go. The abbot asked why, and Snake King Bodhisattva replied, "You still haven't paid off my debt. You must give me back a bolt of cloth before you go." The abbot asked, "When did I use a bolt of your cloth?" Snake King Bodhisattva said, "On a certain day, month, and year, you wrapped a pear in a piece of paper from the temple and sent it to your mother. The interest on this piece of paper increased by three fen during the day and seven fen at night. Now that decades have passed, you owe the Dao- place a whole bolt of cloth as principal and interest." The abbot said, "Alas! As people say nowadays—there are so many corrupt evildoers in society, yet you pay them no heed. Instead, you fix your gaze on me, charging me the worth of a whole bolt of cloth for just one single sheet of paper I used for my private matters with compound interest. Is this fair?" Snake King Bodhisattva replied, "At the Dharma Flower Assembly, the Buddha has assigned me the duty of overseeing all cultivators who cultivate in the Dao-place. If any practitioner

owes or misuses the property and belongings of the Dao-place, it falls entirely within my jurisdiction, and I will not let them off. If you cannot repay the debt you owe to the Dao-place today, I will absolutely not let you leave." The abbot had no choice but to repay a bolt of cloth, otherwise he wouldn't be allowed to leave. This Chan story tells us that even if you succeed in your cultivation of Dao, you still have to pay off all your debts. You cannot leave unless you pay off all your debts. So, what is the mark of a successful cultivator? Is it that one can recite many sutras? For instance, even if you have manifested the mind and seen the nature but still have selfish minds, distracting ideas, greedy desires and delusional thoughts, can you still be a successful cultivator? Can you still be considered one who has truly manifested the mind and seen the nature? Those who have true wisdom and have manifested the mind and seen the nature will naturally realize that they should rush to do things not profitable and be willing to do things causing losses.

In the time of the Buddha, there was a disciple of his who was blind in both eyes. One day, all the other disciples had gone out to propagate the Buddhadharma and beg for alms, leaving only the Buddha and this blind disciple in the sublime abode. The blind disciple needed help, yet he did not know that there was no one else around in the abode. He said, "Is there anyone who wishes to accumulate merits and virtues? Please help me thread this needle. I need to sew my clothes." The Buddha heard his plea with his heavenly ear, and immediately went over to thread the needle for him. Not only did the Buddha help him thread the needle, but he also mended the clothes for his disciple himself. Later, when the blind disciple realized that it was none other than the Tathagata, the World-Honored one who was mending his clothes for him, he felt greatly moved and said, "O Tathagata, your merits and virtues have long been fully accomplished. Why do you still strive for such a trivial merit and virtue?" The Buddha replied, "The very reason I have attained Buddhahood is that I never overlook even the smallest merit and virtue. That is how I have achieved the perfection of merits and virtues." What the Buddha meant is that the attainment of Buddhahood is accomplished through the gradual accumulation of every single bit of good roots, blessings, and virtues. The Buddha never let slip any opportunity to perform meritorious deeds. In other words, one should rush to do unprofitable things and be willing to do loss-taking things. As it is also stated in Yi Jing, "Do not omit to do a good deed no matter how small it is; do not commit an evil deed no matter how trivial it is." ("The petty people think that small good deeds are of no benefit and thus refrain from doing them; they think that small evils cause no harm and thus fail to stop doing them.")

So, what are good deeds? Any kind thought and kind act that can benefit or help others are called good deeds. Things that only benefit oneself but bring no benefit to others and the general public cannot be called good deeds. Even if such actions do not harm others or the environment, they are merely a break-even. If deeds that benefit oneself end up damaging the interests of others and the environment, they are certainly evil deeds. Therefore, a cultivator must know how to practice cultivation correctly. Every move and every thought of a truly accomplished cultivator will accumulate boundless merits and virtues. You should care about the Dao-place. Think about what Henry Ford cared about. What he cared about was the company and the collective. Was picking up waste paper in the office part of his duties? Definitely not. Did picking up that trash bring him any personal benefit? Truly, it brought him little to no benefit at all. It is precisely such unprofitable things that one should be eager to do. Have you ever considered this? Such a noble state of mind cannot be attained through just one or two lifetimes of cultivation, nor can it be achieved by planting good roots before only one or two Buddhas. In the Dao-place, you need to take the initiative to do manual work, labor selflessly, and dedicate yourself to the interests of others. Do not say, "If I do this, I will suffer a loss; if I do that, I will gain merits and virtues." Such thoughts are

incompatible with the spirit of selfless dedication. Focus only on safeguarding the Dao-place and benefiting others. Does a well-maintained Dao-place benefit others? Taking the initiative to contribute your efforts to the Dao-place means striving to benefit others, to deliver all beings, to strive for the eternal cause of future generations, and to continue the wisdom-life of sages and worthies. Only then can you accumulate true merits and virtues. If you perform meritorious deeds merely to gain merits and virtues for yourself, then it is still a kind of "merit" rooted in a self-serving mindset. Although you are objectively doing good deeds, your inner state of mind does not attain genuine and ultimate merits and virtues. This is because your mind and personality have not been fully cultivated; you are inherently marked by selfishness, and you fail to naturally embody the selfless dedication of benefiting others. Bodhisattvas are required to benefit all beings without seeking any reward. As it is said, "Bodhisattvas should produce the mind by dwelling nowhere." Only by truly embodying cultivation in the lofty state of selflessness and altruism can a person attain genuine merits and virtues.

The Buddha said, "If there are good men and good women who bring forth the mind of Anuttarasamyaksambodhi, and bestow the seven treasures filling the three-thousand great thousand worlds upon countless destitute sentient beings, such giving is merely called the paramita of giving, yet not the true paramita. If there are good men and good women who bring forth the great compassionate mind, strive for the supreme proper and equal Bodhi, and bestow their own wives and children upon others without the slightest reluctance, even offering their flesh, hands, feet, heads, eyes, marrow, brains, and even their very lives to those who beg for them, such giving is merely called the approaching paramita, yet not the true paramita. If there are good men and good women who bring forth the unsurpassed great Bodhi mind, abide in a state of having nothing to gain, exhort all sentient beings to bring forth this mind as well, and bestow a single four-line verse of the true Dharma upon one sentient being, guiding them toward the unsurpassed proper and equal Bodhi, this is then called the true paramita. The first two kinds of giving cannot be called repaying kindness. If good men and good women can practice this third true paramita, this alone can be called truly requiting the four kinds of kindness. For what reason? The givers of the first two kinds of giving possess a mind of seeking gain, while the giver of the third kind abides in a mind of having nothing to gain. By bestowing the true Dharma upon all sentient beings and inspiring them to bring forth the unsurpassed great Bodhi mind, when this person attains Bodhi, he will deliver boundless sentient beings without exhaustion, continue the seed of the Three Jewels so that it will never be severed, and for this cause and condition, he is said to be repaying kindness." The key here lies in the mind of having nothing to gain and abiding in the state of nothing to gain. Only when one attains the state of egolessness can one abide in having nothing to gain, practicing giving with a mind of having nothing to gain. This is the state of egolessness and altruism that we speak of. "If a person can perform a single good deed even for a moment with a mind of having nothing to gain, this alone can be called repaying kindness. For what reason? All Tathagatas attained Buddhahood precisely by abiding in the mind of having nothing to gain, and thus they are able to deliver all beings. If there are good men with pure faith who hear this sutra, believe, understand, uphold, explain, and copy it, abide in the mind of having nothing to gain, realize the emptiness of the three wheels, secretly teach the four-line Dharma to even one person, dispel their mind of wrong views and guide them toward Bodhi, this alone is called repaying the four kinds of kindness. Why is this so? This person will attain unsurpassed Bodhi, successively teach and transform boundless sentient beings to enter the Buddha way, and ensure that the seed of the Three Jewels will never be severed forever." Ultimate dedication is a kind of supreme wisdom, the state of egolessness and altruism as well as having no self and no others, thereby skillfully

applying and making good use of all expedient means to deliver all sentient beings. Why is this so? All sentient beings are of the same original body as myself, without duality or difference, and ultimately of one appearance. With this non-dwelling mind ground and mindset without abandoning all dharmas, one accomplishes all merits, virtues and causes, realizes the harmony of principle and phenomenon, enters the state where all phenomena are unobstructed, delivers all beings, and attains the true Prajna Paramita.

Why should we learn from Lei Feng? Because he embodied the joy gained from serving others selflessly. You see, in Chinese history, there were many people who had cultivated quite well in their previous lives, such as Li Linfu, the prime minister of the three emperors of the Tang Dynasty, and Qin Hui, who had also been a cultivator in his previous life, and later passed the imperial examination and became the top scholar, serving as the prime minister of the Southern Song Dynasty. May I ask a question: Can a person who has no blessing reward or wisdom be admitted as Number One Scholar and become the prime minister? Absolutely impossible! Yet, these two prime ministers fell into the three evil paths after death, for they failed to properly utilize their blessing rewards and wisdom. That is to say, they would not do anything that was of no benefit to them. If something was detrimental to their interests, they would desperately defend and cover it up, even at the cost of harming others to benefit themselves, and as a result, they both fell into the abyss. The fundamental reason was that they did not understand the great principle of rushing to do things not profitable and being willing to do things causing losses.

For example, why did Qin Hui kill Yue Fei (1103-1142), a famous patriotic general of the Southern Song Dynasty? What was his motive for killing Yue Fei? To guard his own personal interests, he framed and killed many faithful and upright people, thus creating boundless sinful karmas. As I told you previously, when Qin Hui was on his deathbed, even Earth Store Bodhisattva could not save him. Why? Because all he did was just to harm others to benefit himself. Li Linfu once served as the prime minister for the three emperors of the Tang Dynasty. Without great blessing retribution and wisdom, Li Linfu could not have become the prime minister for the three emperors, but he was a honey-mouthed and dagger-hearted person. He always did evil things to harm others to benefit himself, and he was jealous of the virtuous and able when he was in the position of prime minister every day. Anyone who was more capable than him would be framed and harmed, and the means he used were very clever. When he wanted to harm someone, he would treat that person very well first, making that person deeply grateful to him while remaining completely unaware of his malice. This is the allusion of the famous Chinese idiom of the honey-mouthed and dagger-hearted. But such people like him are actually very stupid, because they are all ignorant of the great principle - rushing to do things not profitable, and willing to do things causing losses. They don't know the secret that suffering losses is a blessing in disguise. They only have the small cleverness to benefit themselves at the expense of others, and they have no wisdom at all to realize the subtle mechanism that harming others cannot benefit themselves, and benefiting oneself cannot benefit oneself either, let alone understand the Way of the profound and ultimate wisdom of rushing to do things not profitable and willing to do things causing losses.

If you understand this principle, your cultivation will progress rapidly. At this time, your reading the Diamond Sutra once will be equivalent to others' reading the Diamond Sutra a hundred times. To elevate the mind-ground of sentient beings and enable them to attain the proper realm is truly where the purpose of the Buddha's sutras and teachings lies. If you are lazy and unwilling to care about the Dao-place, afraid only of suffering losses from working hard, and keep dodging responsibilities here and there, you will not only fail to accumulate any merits and virtues in the Dao-place but also waste your life. Today I heard

people say that Chen XX and the other four were competing to clean the silt at the bottom of the well. Just with this understanding and state, you see, they would be very happy when working. When in a good mood, people don't feel tired while working. The reason why people are tired is because of selfishness. Do you feel tired when you are working happily? Not tired at all! You see, are those people who are running around mining gold tired? Their working environment is full of danger, and even the people in front have lost their lives, they still rush over and strive to work. Why? Secular people decide whether to do something by weighing whether it is beneficial to them. As long as it is beneficial to themselves, they will do it desperately; this is the mentality of secular people. However, cultivating people should not care about the mentality of ordinary people in society, for you don't need to think about it, but wholeheartedly turn your mindset around. By turning your mindset, you can turn your mindset to the realm of rushing to do things not profitable and being willing to do things causing losses, and being egoless and altruistic. You see, Laozi with great wisdom said, "It dwells in places others disdain, thus approaching Dao." If you can habitually do what others dislike, with such understanding and realm, you will approach Dao. You are about to attain Dao, awaken to Dao and certify Dao. You see, with such a mindset, you will progress very rapidly and draw near to Dao. Ford picking up waste paper on the ground is also equivalent to dwelling in places others disdain. All the other candidates went through that gate without even glancing at the waste paper. Even if they had seen it, they wouldn't have picked it up, because it brought them no personal gain—they thought doing so would only put them at a disadvantage. Only Ford had an idea of rushing to do things not profitable and being willing to do things causing losses, so he picked up the waste paper. As it turned out, far from gaining nothing or suffering a loss, he was admitted effortlessly. This is the content of turning the mindset. Ford's mentality has been well turned, but ours haven't. We are still full of various forms of selfishness and self-interest, greedy desires, delusional thoughts, selfish minds and distracting ideas today, which indicates that our mentality has not been well turned. Therefore, we need to diligently cultivate ourselves until we come to the realm where we cannot remember ourselves and have no self, and this is called no appearance of self.

You see, it is stated in the Diamond Sutra you read: "There is no appearance of self, no appearance of others, no appearance of all beings, and no appearance of a life." As long as you cling to the appearance of self, you are bound to cling to all the four appearances. When people cling to the appearance of self, it is impossible for them to avoid clinging to all appearances. Once people cling to appearances, they cannot free themselves from the cycle of birth and death, nor can they liberate themselves from suffering and afflictions. This is the greatest disadvantage and the worst loss people can suffer.

You see, what constitutes the most exceptionally wonderful merit and virtue as taught by the Buddha? In the Diamond Sutra, the Buddha states: "If a Bodhisattva practices giving without dwelling in any appearances, his merits and virtues are inconceivable and immeasurable." "It is precisely because merit and virtue are originally not existent that the Tathagata says there are many merits and virtues to be gained." "If a Bodhisattva were to fill as many worlds as the sands of the Ganges with the seven treasures and give them in charity, yet there were another person who comprehends that no self exists in all dharmas, and achieves this state through patience, the merits and virtues attained by this latter Bodhisattva would surpass those attained by the former Bodhisattva. Why is this so? Subhūti, it is because Bodhisattvas do not accept merits and virtues." These are the words from the Diamond Sutra. No dharma truly exists; the myriad of dharmas have no self-nature. No dharma has a self, and naturally, there is no appearance of self. This self is also one among all dharmas. As long as you still have self-attachment, you will never make progress in your cultivation. Moreover, in order to attain the state of no-self through patience, the most

fundamental thing for you to do is rush to take on unprofitable tasks and willingly embrace things that entail losses.

When we study the Buddhadharma today, we must understand the profound implications of the sutras. Suppose someone is able to give away gold, silver and precious jewels that fill as many as three thousand great thousand worlds, in a quantity as countless as the sands of the Ganges. How immense are the merits and virtues he obtains? The merits and virtues thus gained are boundless and immeasurable. Yet, even such tremendous merits and virtues are still inferior to those attained by a cultivator who, through cultivation, reaches the realm where "All dharmas have no self, and it can be achieved through patience". Simply put, even merits and virtues as great as those from donating gold, silver and precious jewels equivalent to the number of worlds as numerous as the sands of the Ganges cannot compare with the merits and virtues of a person who has no selfish minds, no distracting ideas, and no appearance of self.

Now, have you learned how to compare and measure merits and virtues among people? The realm of a person who has no selfish mind and no ego-attachment, practices egolessness and altruism, and performs all good deeds with no distinction between self and others holds boundless and immeasurable merits and virtues. This principle must be truly understood. Why do so many cultivators who study the Buddhadharma fail to gain genuine benefits or make progress? It is because they cannot enter the Way from the depths of their mind ground. These people do not realize that merits and virtues lie in the mind ground, not merely in the appearances of things. You see, some people refuse to endure even the slightest loss; they would even seize an advantage as tiny as a fingernail. Yet all sages and worthies willingly suffer losses. What are mortals? What is the difference between mortals and sages? Mortals avoid losses at all costs and scheme ceaselessly to gain advantages. In the end, they do not get the benefits they crave; instead, they fall into the three evil paths. Sages and worthies willingly suffer losses every day. Buddhas and Bodhisattvas "suffer great losses" every day. They have suffered such losses for innumerable kalpas, and through suffering loss after loss, they have all attained the status of Buddhas and Bodhisattvas. This is the true essence of the cultivation method. Is it difficult? No, it is not. Therefore, when Confucius annotated Yi Jing, he wrote: "Through the Dao of easiness and simpleness, the principle of the under-heaven is attained." Cultivating great Dao is just this simple. Is the cultivation method I just talked about simple or not? Can you understand it? It means that as long as a person eliminates selfish minds and casts off the appearance of self, their state will surpass that of those who bestow the seven treasures as numerous as the sands of the Ganges upon others. The realm of those who can "give away the seven treasures equivalent to the number of worlds as countless as the sands of the entire Ganges upon others" still pales in comparison to the realm of those who has attained egolessness and achieved perfection through patience. It is not difficult now, is it? Refuse to seize even the slightest advantage and have no thought of benefiting oneself, for there is originally no appearance of self. Hence, one's mind is entirely dedicated to benefiting others. This is the true implication of the statement: "But if another person can know that all dharmas have no self and accomplish it through patience, the merits and virtues of this Bodhisattva surpass those of the previous Bodhisattva".

If you understand this truth of the Diamond Sutra tonight, your understanding of turning the mindset will be in place, and your turning to the right awakening will naturally be in place. You see, Ford's mindset was in place, so his test scores were just enough for admission.

With your mindset and mind ground not in place, no matter how much you recite in practice, it is still a manifestation of your selfishness. Once your mind ground is in place, your wisdom will immediately be revealed. As you can see, the thing that restricts us today

is nothing else. The fundamental reason that keeps us from manifesting the mind and seeing the nature today is that our mind ground and mindset are not in place. If a person always measures everything based on his own interests when doing work, then he will be finished. If you work like that in the Dao-place, you will definitely not succeed in your cultivation. Therefore, you will inevitably have to go through many eons in the future to cultivate yourself! It is because you do not have the mentality and realm of rushing to do things not profitable and being willing to do things causing losses. You can't catch up with Ford. What Ford practiced is just the worldly dharma, not the world-transcending dharma. The requirements of the world-transcending dharma are higher, because the world-transcending dharma guides you to be born in the Buddhalands and pure lands and to be with people of superior goodness, so you must turn your mindset. Only when you forget that you are suffering losses will you not suffer losses. When you still have an idea that you have suffered a loss, you are finished, and you should suffer a big loss.

Hu XX told me that he had a dream. In his dream, he came to a place and saw a pay sheet made by an unknown man which was really a record of merit-virtue. He found inside that he had only one piece of sheet to record his merit-virtue but the sheets to record his fifth Dharma brother Du XX's merits and virtues were piled high. And that man told Hu XX that those were the merits and virtues earned by your fifth Dharma brother when he worked during the laying of the foundation of the Bagua Platform. You see, when the Bagua Platform was first built, it was not as large as it is today. It was tiny, with a very small surrounding area, and even its southeast corner hung in midair with a section of stone slab missing. The Bagua Platform we see now has been solidly expanded and reinforced, making it thicker than the city wall. In those days, in order to build the Bagua Platform, Du XX often walked dozens of miles from Guanyin Town to work in Lingshan because there were no public buses at that time. Once, it rained heavily on the mountain for several days, and the work on the construction site stopped. In order to save some food for Lingshan, Dharma brother Du decided to go home, for he didn't think it was right to only eat in the Dao-place without doing work, so he walked home in the heavy rain. Later, when the rain was to stop, he was told in the dream, "The rain will stop soon, and return to Lingshan to build the Bagua Platform." He walked dozens of miles from Guanyin Town again, and sure enough, it stopped raining when he came. You see, he crossed this high mountain on foot (referring to the Qinling Mountains to the south). You think, with such a selfless spirit, how can the merit-virtue he has accumulated not be great? Also, the heels of Li XX's shoes had come off, which I didn't know at that time, and he was still pulling the earth-carrying cart on the pebbled stone road. At that time, those who laid the foundation of the Bagua Platform did not at all consider what it meant to suffer losses or to take advantage. They were just silently dedicated to the construction of Lingshan.

You see, this is what Hu XX saw in his dream. He said feelingly, "The merits and virtues earned by Du XX are piled up in such thick piles, but mine is only written on a piece of paper!" That man said, "You are only a newcomer and you haven't done it yet. Work hard and you will earn a lot of merit-virtue." As a saying goes, no effort is in vain, and no good deed is wrongly done. We must understand this principle and work hard. Only by doing so are you really cultivating the Buddhadharma. Not knowing this principle, even if you can recite the Diamond Sutra, your cultivation is still not in place. The Sixth Patriarch said, "Those engaged in seeing, hearing, circulating and reciting sutras are Hinayana (the Small Vehicle) practitioners; those engaged in understanding the dharma and interpreting the meaning of sutras are the Middle Vehicle practitioners; those who can cultivate themselves according to the dharma are Mahayana (the Great Vehicle) cultivators; those who can penetrate all dharmas, make all dharmas contained but still remain unpolluted, be detached

from all dharma appearances, and have nothing obtained are the Supreme Vehicle cultivators." People of the small vehicle only earn the merit-virtue by seeing, hearing, circulating and reciting sutras. Those of the middle vehicle just earn their merit-virtue by awakening to and understanding the meaning of sutras, but they cannot earn the merit-virtue achieved by cultivating the Mahayana Dharma which can only be cultivated in the mind ground.

…It's right! With this idea, Zhao X can transcend the great sins of life and death for many eons. Your one idea in the Dao-place can help you overcome great sins of life and death for many eons, but this idea must be beneficial to everyone, others, sentient beings, and society. It simply means not to benefit only yourself, while bringing no benefit to others. Knowing this principle, you have already been in cultivation. Not knowing this principle, you aren't cultivating yourself even if you live in the Dao-place. Just like some lazy people in the Dao-place, they hide in order to avoid labor. By doing so, not only do they have no merit and no virtue, but they also create lots of sinful karmas. Where are their sinful karmas? How are the sinful karmas created? They are created by their own selfish thoughts. If you cannot work actively but passively and unwillingly in the Dao-place, your merit-virtue will be undermined. If you don't change your understanding in this life, it is meaningless for you to continue to act like this.

Emperor Wu of Liang (464-549) built many temples and supported many Buddhist monks and nuns, in which he took great pride. Once, he asked Bodhidharma, the first Patriarch of Chan School in China, "Do I have merit-virtue?" The Patriarch replied, "Not a bit of it!" This made the emperor fly into fury. Why? It is because Emperor Wu of Liang built temples and supported Buddhist monks and nuns with a mind of gaining merit-virtue. To whom is his merit-virtue returned? For whom is the merit-virtue asked by Emperor Wu of Liang? It's for his own merit-virtue. This shows that he did things with the appearance of self. If you are not diligent, but lazy, I am very worried about you. You see, some people in this Dao-place are very lazy and always evade their labor. Although they have been warned many times, they still run from here to there, and generally speaking, they just don't like to work. Really, I've been worried about you. Why? If you keep going like this, until your blessings are consumed, you won't be able to stay in the Dao-place any longer. At that time, it's not up to you. Anyone who truly wants to cultivate must not be separated from the Dao-place. Separated from the Dao-place, you will have no way to cultivate, nor will you know how to cultivate yourself. When you practice in the Dao-place, there are people in the Dao-place who guide you to turn your mindset and turn to right awakening, so that you can make progress every day.

… For many years, Lingshan has been repeatedly emphasizing cultivating the mindset, advocating selfless dedication, and starting from the staff. We must first do what we require others to do. This is exactly what the ancient Chinese saying goes: To teach by example is more powerful than to teach by words. We must practice what we preach and teach by example. Talking the talk but not walking the walk won't do. Saying it well without being able to do it yourself is deceiving the world and stealing fame. Of course, it's not easy to achieve it! We often say that those who can speak may not be able to act, and those who can act may not be able to speak. Look at our President Zhao (referring to Zhao Yutang), who, I'm afraid, the newcomers haven't known yet—he is an outstanding role model. For decades, he has been silently practicing labor dedication and management dedication in Lingshan, never thinking about getting any reward, and in fact, he has never received any reward, either. He has been making dedications day by day for decades. He is such a simple person, and a dedicated person. People who do not understand him insult him and give him cold, hostile looks, yet he still volunteers his service selflessly and never holds a grudge. He

works in Lingshan but eats at home, and sometimes he even brings the grains from home to give alms. He donated another forty yuan the day before yesterday. I asked him, "Where did you get the money?" He said, "Don't ask any more. How can I not donate some money for the erection of the divine pillars of the Three Monarchs?!" To him, this forty yuan is really much more than other people's four hundred or four thousand yuan! Why do I say that? President Zhao has dedicated himself to Lingshan all year round and has never taken a single cent from Lingshan. This in itself is an invaluable donation! So, I think this forty yuan may have been given to him by his daughter. President Zhao has never said that his family was poor, unlike some people who often complain about their poverty. In comparison, everyone can see that this is the difference in the hierarchy of mindsets! When we were building this conference room, we were determined to finish it before the seminar the following year. But at that time, manpower was a little tight and time was very limited. What should we do? So we decided to give some subsidies to each laborer. At that time, I told President Zhao, "Ask your son to join the labor and he will get some subsidies every day." He said, "Teacher Zhang, I've already thought about this, and I can't do this. This will put the difficulty on you. He never turns up for voluntary labor on a regular basis, but only comes when there's a subsidy. And this reflects very poorly on you. If I do this, how can we Lingshan spread selfless dedication to others!" You see, this is the mentality of President Zhao! So everyone understands that the selfless dedication of Jiaolong Lingshan is made by many people like President Zhao through their own actions, not through words. Without so many selfless contributors like President Zhao, what would we have to speak of the Spirit of Lingshan and the efficacious energy of Lingshan?!

This mountain stood here several decades ago, but why wasn't there any efficacious energy on this mountain decades ago? Many people only look for reasons from the geographical environment, but do they not know that they are only looking for reasons from the "hardware". How can they find the true reason without studying the "software"?! Take the TV set for example. The quality of a TV is very good, but what is the use of the high-quality TV without TV signals? Many people don't understand this truth and insist on finding an answer from this terrain, which is impossible because the hardware part is not fundamental! The terrain of Lingshan is certainly favorably unique, but it has been basically this terrain for thousands or tens of thousands of years. Why didn't Lingshan show so much favorable uniqueness at that time? Not to mention that sick people who go up this mountain can be miraculously cured. Some time ago, I saw a man smoking on the Bagua Platform, and I criticized him. He asked me, "Are you Teacher Zhang?" I said, "Yes." He said, "I'm a local man. When I was young, I used to cut firewood on this mountain, and I really didn't think it was any favorably unique. I didn't expect it to become such a good mountain now." Human effort is the decisive factor! And in fact, this is exactly the effect of the "software".

Jiaolong Lingshan has been advocating the Fourteen Principles to guide people to sweep away their mistakes and purify their minds. We should follow each of the Fourteen Principles one by one to compare our thoughts and actions, check our mistakes, and correct them so as to restore our original purity. In fact, we each have mountains of karmas and falsities. Therefore, when we cultivate ourselves, we are not just reciting mantras, investigating Chan, or chanting Buddha, which are all means, and what matters most is to cultivate our mentality well, which is our goal! Therefore, as cultivators, we must first understand this principle. Otherwise, if we work hard all our lives and end up not finding the right direction, we will waste our precious time and take a detour. The following are the Fourteen Principles to sweep away mistakes, purify the mind and perfect the personality: 1. Being rebellious and unfilial; 2. Engaging in promiscuous behavior; 3. Extravagance and waste; 4. Corruption and moral degradation; 5. Abduction, fraud, theft and robbery; 6.

Harming and framing others; 7. Evil habits of smoking and gambling; 8. Beating, cursing and telling lies; 9. Spreading deviant viewpoints and slandering Great Dao; 10. Being inhumane and unrighteous; 11. Killing living beings and endangering their lives; 12. Superstitious offerings and sacrifices; 13. Disrespecting sages; 14. Insulting and reviling ancestors. At first, the Fourteen Principles were originally designed for the staff of Lingshan. Everyone was required to face everyone else and acknowledge their mistakes one by one against the criteria, to honestly admit all of them without exception, and more importantly, to correct those mistakes. Therefore, after hearing this, the most important thing for everyone is to thoroughly understand this principle.

We must first establish the right outlook on the world, life and values. Otherwise, no matter what we cultivate, we cannot succeed in our practice. The Fourteen Principles are codes of conduct for people to purify the mind and perfect the personality. The operational process in accordance with the "Fourteen Principles" is the process of establishing a correct outlook on life, and it is also the process of selfless dedication. Does selfless dedication cause damage to human society and nature? Selfless dedication can only bring benefits to others, to everyone, and to nature, without any harm. Therefore, all Dharma-doors are just means. It doesn't matter what Dharma-door you cultivate, and you can cultivate as you originally did. However, there is one thing you must keep in mind. That is, you must turn your mindset around and set it right. Otherwise, everything you do is busy for nothing, and sometimes even endangers society. The mentality is not without measure. The signs of good or bad mentality can be implemented and embodied by the degree of the orderliness of the "software". Therefore, whether one succeeds in cultivation or not depends on the index of the "software" being orderly; it all comes down to whether your "software" has achieved orderliness....

Fu Xi, Beginning Ancestor of Human Civilization

中國交龍書院簡介

Introduction to the Jiaolong Academy of China

The Jiaolong Academy of China is a new type of academy that inherits the traditional academies while embodying the characteristics of the times. Its purpose is to promote traditional Chinese culture — Confucianism, Buddhism, Daoism, and all teachings of sages and worthies — so that their mind-ground Dharma-door can spread and flourish. Integrating the development of modern natural sciences, social sciences, philosophy and other disciplines, it blends Eastern and Western cultures, establishes a new human civilization, forges a new human culture, sublimates the realm of human existence, reveals human inherent wisdom, elevates the overall moral character of mankind, and benefits human society.

The Academy upholds a worldview based on the division of the three great worlds, the unity of subject and object, and the non-duality of inner and outer. Its outlook on life is to purify the mind, perfect the personality, enhance the wisdom, and sublimate the realm. Its outlook on values is to establish the life of dedication, manifest the wisdom of people, and bring blessings to mankind. Adapting to the progress of the times, the Academy establishes an innovative theoretical system and cultivation methods that directly align with the mind-ground Dharma-door of ancient sages and worthies, and follows the Fourteen Principles as the code of conduct for daily life:

1. Be filial to parents; 2. Be morally right and principled; 3. Practice diligence, thrift and frugality; 4. Be clean, incorruptible and public-spirited; 5. Be upright in character and conduct; 6. Practice dedication and kindness; 7. Have noble aspiration and interest; 8. Be polite and trustworthy; 9. Carry forward the Dao of sages and worthies; 10. Uphold Dao, virtue, humaneness and righteousness; 11. Be kind and compassionate to creatures; 12. Be civilized and wise; 13. Revere sages and worthies; 14. Cherish and honor ancestors.

List of the Series Books of Jiaolong Culture (Return Culture)

《回歸自然》(上、中、下)
Return to Naturalness (Book One, Book Two, and Book Three)
《奉獻人生》(上、下)
The Life of Dedication (Book One and Book Two)
《交龍文化談説論》(上、中、下)
Discourses on Jiaolong Culture (Book One, Book Two, and Book Three)

《伏羲與人類文明》
Fu Xi and Human Civilization
《老子的道論》
Lao Zi's Theory of Dao
《老子的大智慧》
The Great Wisdom of Lao Zi
《老子與禪講記》
Lectures on Laozi and Chan
《三教文化古今談》(上、下)
On the Ancient and Modern Three Teachings Culture (Book One and Book Two)
《自然科學與聖賢文化—啓蒙講記匯編》(上、下)
Natural Science and the Culture of Sages and Worthies
— A Compilation of Wisdom-Revealing Lectures (Book One and Book Two)
《東西文化互通説—啓蒙講記匯編》(上、下)
On the Interconnection between Eastern and Western Cultures
— A Compilation of Wisdom-Revealing Lectures (Book One and Book Two)
《心法心悟》(上、下)
The Mind Dharma to be Awakened by the Mind (Book One and Book Two)
《心悟心法》(上、下)
The Mind Dharma Awakened by the Mind (Book One and Book Two)
《明心見性》
Understand the Mind and See the Nature (Book One and Book Two)
《明心見性的要旨》(上、下)
The Gist of Understanding the Mind and Seeing the Nature (Book One and Book Two)
《聖賢智慧互通説 —以儒家説同》(上、中、下)
Interconnection of the Wisdoms of Sages and Worthies
— On the Commonality from Confucian Culture
(Volume I Selected Passages from The Four Books and Yi Jing, Volume II and Volume III)
《聖賢智慧互通説 —以道家説同》(上、中、下)
Interconnection of the Wisdoms of Sages and Worthies
— On the Commonality from Daoist Culture
(Book I from Dao De Jing, Book II and Book III)
《聖賢智慧互通説 —以佛家説同》(上、中、下)
Interconnection of the Wisdoms of Sages and Worthies
— On the Commonality from Buddhist Culture
(Book I from The Heart Sutra, Book II from The Diamond Sutra, and Book III)
《東西文化認同説 —現代學者文摘》(上)
On the Identity of Eastern and Western Cultures
—Extracts from Articles of Modern Scholars (Part One)
《東西文化認同説—東西文化比較》(下)

On the Identity of Eastern and Western Cultures
—A Comparison of Western and Eastern Cultures (Part Two)

《交龍靈山詩詞楹聯書信選》
Selected Poems, Ci, Couplets and Letters of Jiaolong Lingshan

《聖賢的奉獻人生》(上、中、下)
The Life of Dedication of Sages and Worthies (Book One, Book Two and Book Three)

《開啓世界的鑰匙》(上、中、下甲、乙)
The Key to Unlock the World (Book One, Book Two, and Book Three Part I &Part II)

《佛經精句選解》(上、中、下)
Explanations of Selected Sentences from Buddhist Sutras (Book One, Book Two and Book Three)

《回歸文化論談》(上、下)
Discourses on Return Culture (Book One and Book Two)

《心地法門—開啓智慧的鑰匙》(上、中、下)
The Mind-Ground Dharma-Door —the Key to Unlock Wisdom (Book One, Book Two and Book Three)

《净化心靈、完善人格》(上、中、下)
Purify the Mind and Perfect the Personality (Book One, Book Two and Book Three)

《交龍靈山的精神》(上、中、下)
The Spirit of Jiaolong Lingshan (Book One, Book Two and Book Three)

《佛家經典講記》系列叢書(心經、金剛經、楞嚴經、法華經、壇經、華嚴經、涅槃經、摩訶般若波羅蜜多經、金剛三昧經、入法界體性經、諸法本無經、佛説心地觀經、大方便佛報恩經、圓覺經、大般若經選、小品般若等等)。
The Series of Lecture Notes of Buddhist Sutras (The Heart Sutra, The Diamond Sutra, The Shurangama Sutra, The Wonderful Dharma Lotus Flower Sutra, The Platform Sutra, The Avatamsaka Sutra, The Nirvana Sutra, The Mahaprajnaparamita Sutra, The Diamond Samadhi Sutra, The Sutra of Entering the Body-Nature of the Dharma Realm, The Sutra of the Non-Existence of All Dhamas, The Sutra of Contemplating the Mind Ground Spoken by the Buddha, The Sutra of the Buddha's Great Skillful Means of Repaying Kindness, The Perfect Perception Sutra, Selected Lines of The Great Prajna Sutra, The Smaller Prajna Sutra, and so on.)

《儒釋道經典講記》系列叢書(莊子、列子、老子、易經、尚書、詩經、三禮、大學、中庸、論語、孟子、孝經、宋明理學及心學、歷代禪宗祖師語録等等)。
The Series of Lecture Notes of Confucian, Buddhist and Taoist Classics (Zhuang-zi, Lie-zi, Lao-zi, Yi Jing, The Book of Shang, The Book of Odes, The Three Rituals, Great Learning, Zhong Yong, The Analects, Mencius, The Classic of Filiality, The Li School and the Mind School of the Song and Ming Dynasties, Recorded Sayings of the Founding Chan Masters of Every Dynasty, and so on.)