

## "Scenery of the Buddhist World -- Telling the Truth Harmoniously" "Self-Realization and the Path of Cultivation Thereafter"

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## Foreword by the Author

“Scenery of the Buddhist World- Telling the Truth Harmoniously”, the original inspiration of this book is quite miraculous. It is as if the Buddhas and Bodhisattvas have understood my determination to have a noble silence Buddha recitation retreat for three to five years at forest monasteries. Therefore, during my Buddha recitation, they blessed me with the aspiration to write this book, making a record of what I should say in the next half of my life for my readers. As for myself, I am very reluctant to write such a book since I am accustomed to living in the present. It is very tiring to bring up the past memories and I feel it is completely unnecessary for me. However, to fulfill my obligation, I shall transfer the extraordinary Dharma benefits and joy I have obtained to the latecomers. In addition, I also feel obligated to give a clear explanation for the past controversies caused by me. Thus it can terminate the generation of more evil karma by well-intended people who do not know much about the real situation. After all, as for all the rights and wrongs, only when the one that is directly involved speaks out from moral conscience and consciousness, one's point can be the closest to the truth. After I finish this task with my utmost effort, I will not leave any regret even if I am able to be reborn in the Pure Land during my Buddha recitation retreat.

When I first decided to write this book, my heart felt like surging on huge waves and could hardly calm down for a long time. The inspiration from the original book title “Telling the Truth Harmoniously” has greatly and instantly activated my conscience and inner potential. At the same time, this also tests the compassion and wisdom I have obtained over almost twenty years of Buddhist study and practice. Before I retreated to my non-speech recitation practice, how can I strike a subtle balance between upholding the pure and clean moral standards, and facing the evil and turbid reality of the environment? How can I provide an accurate presentation of the human nature of monastic and lay practitioners that are intuitively reflected and perceived in my seeing, hearing, perceiving and knowing over the past years of my Buddhist practice? Besides, how do I strive to reduce conflicts and fights in the Buddhist community, create a harmonious atmosphere and bring hope to all the living beings? This will be an arduous task to accomplish and a difficult dream to pursue.

Not very long after I started writing this book, I felt blessings from the Buddhas for several times in my half-wakening dreams. A sudden vision of inspiring lights appeared in my mind and a more compassionate and harmonious style of work arose from the bottom of my heart, which led me to change the book title to the current one "Scenery of the Buddhist World -- To Tell the Truth in Harmony". Not only do I need to talk frankly about the truth, but also I need to present it in a harmonious perspective. This would be an even harder test for me.

On the surface, this appears to be my first written book. In fact, it is simply written as a living will to leave some words for the Fourfold Assembly disciples. There are no new ideas or thoughts created by myself. All of them are teachings coming from our ancient Masters and Patriarchs, that is, so called

"Describe but no creation". The attitude for writing this book is self-reflective, objective, positive, grateful and for the purpose of returning back. The book may not strike people as an art piece with ingenious writing or a long and systematic treatise. It may also contain many shortcomings due to my lack of knowledge and wisdom. But it is genuine, friendly and filled with my humble intention to benefit others. It is also the precipitation of painstaking efforts driven by the sincere aspirations from many fellow practitioners. Within a few months before I start my long term non-speech recitation retreat, although the schedule is very tight, I am willing to devote my utmost efforts to finish this book and dedicate it to repay the kindness of the ten-directions beings. During the retreat, if I am able to achieve a higher level of cultivation and be freed from the life-death cycle, this book might truly become my first and also last book to the world. Otherwise, if I still have the Dharma connections with the sentient beings of this world, it can be regarded as a report of my past practice to all the elder teachers and fellow practitioners, a sincere offering to be shared with the beings of the Ten Directions. At this very moment, when I am reflecting on every step of my ups and downs along the years of the practice in the Buddhist world, no words can describe all the different feelings that are quietly filling my heart.

This book is structured as a collection of short essays. There are twelve chapters, each with a different topic. Although the topic of each chapter is different, there is an inherent theme connecting all the chapters, like different lamps shining in the same room, where each light shines on, combines with, and strengthens one another. The stories in this book, no matter how large or small, are all studies of Life, each being an opportunity for readers to enter into the realm of enlightenment. Therefore, the book should be read carefully and attentively as a whole and be understood with conscience and objectivity so that the reader is able to really enter into the realm that the book presents.

This is my first attempt to write in the format of a book, which is completely different from the previous Dharma lectures delivered on the stage. Although the language and wording of this book may not be as beautiful and smooth as those from a professional writer, and it may not be presented with sophisticated writing skills, I have strived to make the profound and difficult things become easy to understand so that people with different capacities can be benefited from them. The real value of the book lies at the presentation of true pieces of life stories and the Buddhism realms introduced by the book, which can lead to the ultimate solution to all the sufferings of the present world, even to the cyclic sufferings from life to life. Therefore, it is a priceless treasure in the world and a great aid for freeing people from their sufferings, which is rare to find in hundreds and thousands of kalpas and cannot be bought even with thousands of kilograms of gold. Therefore if readers can have a respectful mind and make the utmost sincere effort to learn from the true experience within the book and follow the guidance and teachings of Buddhas and Patriarchs in the daily life, no matter what your personal capacity is, you will find the perfect solution to all your problems.

As for the content, it can be viewed as true stories of monastic and lay practitioners in the contemporary Buddhist world, or be regarded as a short history of the present Buddhist Sangha communities. It faithfully records some aspects of the current Buddhist world and at the same time presents the true practice experience of a bhikkhuni who has stood up to all the sufferings and tests alone,



and singly and painstakingly worked towards attaining the Buddhahood in this lifetime. When you reflect on this book deep inside your heart, you may find that, at this very moment, you are the main character of the story, who is now writing similar life chapters interwoven with your blood and tears.

In the end, I am also not immune to the worldly traditions. I want to express my sincere gratitude to those who have participated and contributed to make this book possible. I would especially like to thank the masters who have taught and guided me during my Buddhist training for almost twenty years. Without Venerable Master Chin Kung of Australian Pure Land Learning College Association, who led me into the door of Buddhism and rooted me with the foundation of Dharma Propaganda and sutras lecturing; without Master Wu Dao who tonsured me and introduced me to the monastic life; without Venerable Master Sheng Yi of DaYu mountain monastery in Hongkong who compassionately guided me to take Triple Platform Full Ordination of Two Divisions of Monastery and taught me by his own virtuous actions; or without Vinaya Master Guo Ching of Zheng Jue Vihara who taught me and demonstrated to me how to uphold the Dharma of precepts, this book may never come into existence. I would also want to say "thank you" to my disciples who have been steadfastly following me for several years at the classroom on Facebook. Without their enthusiastic participation and contribution, this book would not have been finished in such a fast and smooth manner.

Last but not least, I want to sincerely thank you for reading this book. Without you as the audience, there is no reason for me to write this book. Without your benefiting from and spreading of the teachings, this book will never realize its value. I hope that with the combined efforts from all of us, this book, a treasure of deliverance, can be used to benefit endless living beings. It can enable those with good roots, blessings and causal conditions to receive the deliverance from Amitabha Buddha and the Buddhas and Bodhisattvas of the Ten Directions, and free them from their sufferings at the present moment and the cyclic sufferings from life to life. This would be the perfect conclusion to all the painstaking efforts that have been put into completing this book.

*Repenting Bhiksuni Shih, Ren Ching wrote in a quiet room at the end of 2015*

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## **Preface of Fellow Practitioners**

### ***1. Preface of a good Brazilian friend Christina Rocha***

One carries hope when sowing the seed. The seed gestates and germinates, with anticipation. The small seed transforms into a flower, symbolizing bliss.

Bliss comes from the daily lives of every person, through which the thought of giving and compassion germinate.

This form manifests truly through Venerable Ren Ching, a Buddhist born in Tainan.

My name is Christina Rocha. I am an environmental conservationist and educator, and is also a devout Roman Catholic. Due to the nature of my work, I research the internet for environment-related knowledge and information. I also got to know Venerable Ren Ching through the social media.

Initially, our friendship was very usual, but as time moves along, our friendship strengthened and blossomed, leading to Venerable Ren Ching's arrival in Brazil.

I extended my invitation to Ren Ching, to come to Belo Horizonte to deliver a talk. To my pleasant surprise, this November, she was here!

Even though her stay of three days was short, it gave those with the affinity to meet up with her deep sense of dharmic joy!

One Sunday afternoon, the airplane landed at the airport. My heart's intense palpitation accompanied the sound of airplane's engine. Venerable Ren Ching finally appeared! Her visage revealed a most blissful countenance of the world! I brought the Venerable to a quiet and simple house. She performed a ceremony, ate the food we provided. Everything was so pure and honest!

She brought along many affinity items to be given to people she met along the way, to create affinity with them!

She is one who sets strict standards for herself, a female who is willing to let go, one who is elegant and perceptive!

In a park in Belo Horizonte, the Venerable holds a talk, the topic being the body, mind and soul's purification and conservation. Not only were the people who were present paying attention to the Venerable's explanations, even the animals were around at the side to listen. They were the South American Nasua, Marmoset, Guan and butterflies. They seemed to have understood!

We are very moved. The Venerable's arrival has let us feel the existence of the Boddhisattva! We are deeply grateful!

We have learnt many things!

A participant of the talk said: through practicing the moves of yoga prostration that benefits the body and mind, this is able to reasonably regulate our impulses and desires. Every word of this compassionate Venerable, every facet of her soft countenance and movement radiates her shine!

We have been enlightened!

The Venerable's tour has also let us appreciate that in this world of self-centeredness, the culture of wastage and society of blind pursuits, how much spiritual lacking we have!

Thank you Venerable. We are very grateful!

Your life is akin to the lives of other great venerables, all who deliver the truth of the universe: the understanding and experience of love!

Namo Amitabha!

*Good Brazilian Friend Christina Rocha, written end 2015*

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## **2. Preface by American practitioner Angela Lee**

As a new student of Master *Ren Ching's* Facebook class, in fear and trepidation, I was tasked to write this preface. In comparison to the seniors in class, I am without ability. How will I complete this mission in satisfactory, especially since I am writing the preface for such an important book by Master *Ren Ching*, with the connotation of using her life of a cultivator in exchange?

After reading Master *Ren Ching's* recent work repeatedly, I have a better understanding of her experiences. I am starting to feel that as a female figure, it is not easy for Master *Ren Ching* to wander around and survive in both the real world and the Buddha realm. At present, she has the knowledge to unify the two realms despite their vast differences and I was left in involuntary admiration for Master *Ren Ching's* courage for her breakthroughs and independent spirits. In the book, the unparalleled work of Master *Ren Ching* comes with evidences and traces that reflects the honest truth. With regards to a bubbleheaded youth who is learning but still ignorant to out-of-the-world teachings of Buddha, this book is without doubt a valuable compass for people who seek cultivation and also a sachet packed with wisdom.

With no pretentious writings and using blood and tears in exchange for cultivation and life experiences, every sentence speaks almost like a conversation with a pure and noble soul. Putting down mortally fame and benefits, putting down authoritative dominance, and only using our heart to feel a teacher's words, we are able to experience a state where Eastern and Western spirits melts together as one. The essence of Eastern

spirits lie in authority, submission and male dominance while Western spirits put emphasis on independence, freedom, democracy and equality.

In Master *Ren Ching's* classroom, one will experience the most traditional Eastern culture through her punishments, but at the same time, she is filled with creativity. Spreading true Buddhism on platforms such as Facebook, is a never-before-seen innovative concept that flawlessly incorporates modern Western principles. Although breaking through the old model, it does not lose the valuable traditional touch to it. This reminded me of a past work of Master *Hong Yi*, "*Nan San Lü Zai Jia Bei Lan*", which broke through the preconception of home practitioners not being able to read precepts, without compromising any restrictions in it. As a female and a nun, being able to free herself from all these mortal restrains yet still able to deliver sentient beings through creative ways, really leaves one in reverence!

It can be said that in Master *Ren Ching's* class, not only can one inherit the purest Eastern principles, but also receive constructive criticisms as with the Western style. This "together as one" realm has allowed a student staying in the United States, to gain much enlightenment and reap benefits when met with dilemmas in life and even during cultural conflicts in a foreign land. I wrote this preface, as a benefiter and also to repay my teacher's kindness, hoping that readers will cherish Master *Ren Ching's* hard work written during the time she has voluntarily isolated herself. With a quieten heart, in every sentence and every word, you will be able to feel the down-to-earth energy that comes from a cultivator, written with compassionate yet witticism, bravely casting aside prejudicial patterns, you will also experience the unity of realms as illustrated in the text. If you are able to calmly accept, then thereupon intensify your faith in Pureland and become one with Buddha, you achieve utmost righteousness.

*Disciple Angela Lee 2015 prologue written in United States of America, Los Angeles*

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### ***3. Preface of a Japanese Practitioner, Takasugi Kiyoko***

One day in July of 2015, little sister Kiyoko sent a message, "life is a river which will never end, there is past in the past, there is future in the future. The direction of water flow in Long River, is totally controlled by itself, flow toward heaven, toward the Pure Land will then lead to unlimited happiness; flowing toward hell, toward disastrous area will then lead to unlimited hardship..."after read this sentence, I can't stop myself from continue read, really learnt a lot! It turns out to be the great decision made by Master Ren Jing when she going to start her stopped talking practice, one of the compassionate quote for a book named "Scenery of the Buddhist World- Telling the Truth Harmoniously".

Master has been very humble and studies at all aspects, the specialty shown from different viewpoint make people thought deep. From there I accidentally felt that, there is good knowledge all over this world, all the dharma are attractive, related to each other, really felt that gain a lot of benefits! Just

like what meant by our grand master Jin Kong with common area which representing the practice hall, internet is a good way of studying Buddhism dharma.

Though following Master in the e-learning, I am very lucky to have seen that Master is really a practitioner which will do whatever it take to look for the path to moksha. For me, the yogic prostration advocated by Master is the best path to find the real me. Since two years ago I already start to insist on prostrate twice a day continuously for half an hour per session, for the body, for the practice, it really did have great benefits. One morning in last year, I remained 4 o'clock start to do the yogic prostration with the sincere heart to response with Amitufo. Suddenly, I saw a yellow shine in the room.

Then next another time which also at the same time, saw a white light. At that moment I didn't think much, also didn't have the feeling of wanted more, because, in the explanation of yogic prostration master did remind us not to persist in anything, just sincerely chanting, concentrate on prostration. The spirit of yogic prostration is about the integrity of the sky and human, integrated as one, the one we responded is Amitufo, harmonious body and mind and respond with Amitufo, eliminated all kind of obstacles in the body and mind, stopping and contemplation, motion and stillness, combined both into one, Amitufo will all mixed into our heart, harmony, relax, open heart to each other, responded to each other, chant and without chant, prostrate and without prostrate, follow the nature, this is the highest level of yogic prostration. Master also said that, no matter from which viewpoints, the ultimate purpose of our practices is to return to the original state, which is also the one Can Zhong said which is to meet own original look, want to find back the innocent self. Master has carried forward the mercy of Amitufo, the spirit of mercy as a whole, treat all the sentient being as own, really admired and respected by me.

The mercy of Master, truly helping all the sentient being. Bravely help the sentient being in the difficulty, full of mercy. In this duration of end of dharma, the only thing can be achieve, is the pure land dharma which praise by all Buddha, thus I will never let myself have any doubt on my vow in rebirth to the pure land. This book is the gold key to enter the path to the hall of full of merit and virtue, which is we eliminate the bad and practice the good, turn the ordinary into the saint, the treasure to practice the vow in the thoroughly manner.

This book of Master, hope everyone can study properly, have deep understanding. It can correct a lot of our wrong idea, thought and action. Learn Buddhism, absolutely cannot oppose with anyone, this is a great precept in the Buddha gateway. Where to start the study of Buddhism, it is from here, learn about no seld. All the thought arise must be because of the others, self, slowly desalinated, desalination until clear, then really appeared. Thus we must hardworking and learn from master, earnestly study this book, with unlimited sincere and respect, unlimited admiration and grateful heart to pass on this treasure of the dharma which is hard to gain anymore, convergent validate the fruit of Pu-Ti Buddha.

*Preface written in Japan by practitioners Takasugi Kiyoko by following the order of Master in the year of 2015*

#### **4. Preface of Malaysian Practitioner Chen Li Ming**

This book “Scenery of the Buddhist World- Telling the Truth Harmoniously” was produced with the will of Master Ren Jing to chant without speaking for 3 to 5 years, the original version of the book of master recorded the path of 20-years of study Buddhism, use small story method to replay the life and then become an interesting chapter, the pen fully represent the phrase of the small story with great knowledge, once again prove the knowledge and mercy of returned bodhisattva to lead the sentient being to back to the correct path. Master use pen to dot down all the details about her practices from in-house practitioner until become nun, present the humankind in front of the readers, not only can become the mirror for the monks, also bring the positive energy to the predestined sentient being to face all kind of chains in the world.

In the gossip talk of Buddhism, master skillfully used the relationship between control people and people that being controlled, bring out the strong one will have the power to train the soul, bring out the reality of fight between human. Master also mentioned that sentient being in the last part of dharma, how to come out from the situation of strong devil and weak dharma, and found the help of good master to hold on the correct path and do not get lost.

Other than that, master also follow the words of Buddha and grand master, do all her best to lead the sentient being to fully depend on Buddha power to show and found the inner self, exploit the path to be free in this life. Master said that the blessing of Buddha power is an incredible energy, this energy is expanding limitless, only dependent on the depth of good karmic of human to see how far it can go. In this kaleidoscope Buddha dharma, master led the sentient being to practice the chant Buddha dharma gateway with mercy in this ending of dharma world.

The real world in the ordinary human is unfair, and thus keep on make karma and fall into the samsara, this caused them to continue suffer and cannot leave the samsara road. With this, master used the viewpoint of Buddha to let us understand that the unfairness in the real world, actually is the theory of fairness in the Buddha dharma, let sentient being to learn the causal relationship of Buddhism from the examples of life and then back to the right path.

Master highly recommended that the respect is the basic of learning the dharma, master said that respect in learning dharma will then like fish which got the water, can eliminate the persistence in the heart and let the pure water to enter, and then gain doubled in the pathway of study the dharma. Respectful is the first requirement in study and practice the Buddha dharma, this is also the hardest first step for the persistent sentient being, this is also the main requirement to be succeed in learning dharma. Thus using the writing of correct disciple, master encourage the subtle righting of fundamental moral, and then cultivate the respectfulness in study dharma to reach own achievement and also benefits others.

In the end of the book, master led the sentient being to view the look of Bodhisattva when at the human world and can act freely, also bring out the real meaning of the life in the human world, make people to have deep thought on the value of own life.

Disciple very grateful to the mercy of master in led and teach the sentient being, all the words used has alarmed the alarm of life, shout out for all the lost soul to come back, return to the correct path. This writing of master leave a warning and warm reminder about the practice pathway to the predestinated person, can be rated as a great medicine to go back to the correct path. Amitufo!

*Disciple Chen Li Ming wrote the preface on 2015 in Malaysia*

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### **5. Malaysia practitioner Shi Lian Preface**

Once I coincidentally came across, cannot recall which friend of mine sharing Master's posts on her Facebook. I am so impressive to see Master appear on Facebook but my impression none of my Facebook's friends practicing Buddhism so how can someone sharing it? Well, getting to know Master it must be arranged by Buddhas and Bodhisattvas! After learning from Master, I remember once Master commentary about our causes and conditions of learning came from our own inspiration, because I really truly wanted to practice Buddhism, so now I came to comprehend gives some conclusion. I recall at that moment I have an indescribable joy my mind, and kept following Master's posts and later Master started to enroll students in the online posts. I have never learned Buddhism and cannot even type Chinese wording before. Eventually, during the last day of the deadline I went to sign up after some hesitations. At that moment, Master left a message that I am "rushing to board the last train"! This is how time passed silently through the four years.

I seem to remember several times wondering what is rebirth, feeling that rebirth is a very painful thing, where we go after rebirth? However I am not able to find an answer. Master compassionately guided from Facebook based on Venerable Master Shan Dao's teachings, it completely relies on Buddha-power from the Pure Land Dharma Method, depends on faith and vow recite Buddha's name, I did not expect it to be so simple, not only resolve the problem of endless life- death cycles, attaining the Buddhahood in this lifetime, reborn to a joyful Ultimate Bliss Paradise in Pure Land. Learning from Master compassionately guided based on Venerable Master Shan Dao's teachings, as well as Master lyricist a songs " Who Really Knows Sufferings of the World " I understand that evil world five turbidities, nothing to be happy and everything is illusion just like the Buddhist song which Master has written. All sentient beings, our mind must be purified and return to Land of Ultimate Bliss peacefully. I am sincerely gratitude Buddhas and Bodhisattvas and Master compassionate guidance.

In this book, “Scenery of the Buddhist World- Telling the Truth Harmoniously”, I can deeply feel that Master had racked her brain, after several considerations with compassion and wisdom, written a unique creation. Why this is so unique because no author has written a book with such category. After all, there are some things to tell the truth it may have to bear the two extremely effects. Master has studied and practiced Buddhist for almost two decades, going through all the hardships and obstacles, still never succumb and move forward, admiring Master for defending the truth, still persistent to uphold a strong faith, experiencing the impossibilities inverse edge, , endure and coping it. Inverse edge becomes Master an adept path inversion on the edge. Through Master's compassionate, she write this book, for Buddhist practitioners and readers who have affinity and giving them an opportunity to learn and practice it, in order to prevent them going through unnecessary detours and difficulties during their practicing path, and thus to achieve the main objective is to improve oneself for the purpose of improving or benefiting others. Disciple is looking forward the arrival of this book indefinitely, this innovative Buddhist books written by Master, not only benefit for Buddhist practitioners but also for all sentient being in this secular world. Disciple is hoping that those who have the affinity to read this book, reading it with respectful and gratitude mind, cherish this causal conditions, practicing together and sharing the Dharma benefits, to attain Buddhahood in a single lifetime.

*Repenting Disciple Shí lián in Malaysian, written in the year of 2015*

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## **7. Preface by Singapore Practitioner Tay Boon Sing**

Recalling the time in the beginning of 2014, for the first time, I saw Master’s lecture video and was deeply drawn by Master’s mesmerizing voice. The talks by Master are humorous but not undignified, profound theories were explained in simple terms, possessing the skillful means to save the living beings and I had benefitted very much from it, and was filled with dharma joy. Particularly when I came into contact with the cultivation method of Master Shandao which Master held in esteem, I was especially joyful and impacted, and I was so filled with hope that I cried a few instances when listening to the lecture, unable to calm down for quite a while. I am immensely grateful to be bestowed with the blessings from the triple gems, to have the causal condition to get to know the most extraordinary and standard way of the Pureland cultivation method, and for me who was uncertain of being able to be reborn in Pureland, that was a boost of confidence instilled.

A few months soon after, I went through the toughest period of my life when the karmic retribution of my former existence presented itself. Sometime in June, my life suddenly hit rock bottom when I was told that I was suffering from cancer and I was in deep anguish as if been given a death sentence. Instantaneously, the usual concerns over fame and profit, objects of *the five desires* and the *six sense* loses it’s temptation over me. At that moment, I felt as if I was in a never ending nightmare, without



the slightest ability to control the situation of the dreams and the entanglement of karma. During that period of time, I repeatedly ponder upon the sufferings of impermanence, although knowing that there is no eternity in this world, but was still unprepared for the fact that I had lost my health. The only consolation was that suffering from the illness had made me yearn to escape from the saha world, leaping into the embrace of Amitabha and finally able to clearly realise the notion of emancipation (escaping from birth and death). Thereafter, I gradually stopped escaping from reality, also constantly reminding myself to cherish the time daily to honestly chant Amitabha Buddha's name and prostrate to Buddha, turning the agony into the affinity that aids in diligent practice, hoping to be reborn in Pureland some day, attaining Buddhahood.

I am very thankful for the compassion of Buddha and Bodhisattva, this year for leading me to Master's Facebook platform. From translation, designing of Dharma quotes, extracting quotes from Dharma lectures, designing, managing of facebook pages, to enrolling into the Yogic Prostration class, I constantly consider myself very lucky to be able to be learn to accumulate merit with a Master who is very adept at using digital technology to propagate Dharma. Although my karmic rewards are not as great compared to that of other dharma brothers and sisters in class (most of the fellow practitioners had been learning from Master since a few years ago), but I still very much treasure such an affinity. From a continuous daily rapport of messages, I can often feel Master's compassionate mindfulness and selfless teachings over us disciples. I feel a particular gratefulness towards Master. For in my eyes, Master can be compared to Guan Shi Yin Bodhisattva who helps people who are needy and in distress, as if saving a disciple who was near to drowning, also giving a disciple who had serious body-mind karmic hindrances an opportunity to cultivate in class, allowing me to be comparatively at ease with dharmic joy in cultivation, furthermore allowing me to have the courage to face the adverse circumstances of birth and death with composure.

Starting from next year Master will recite Buddha's name and prohibit from talking for a period of three to five years, as a result of her compassion towards sentient beings' difficulty of practice during the Dharma ending age, Master decided to write a book named "Scenery of the Buddhist World- Telling the Truth Harmoniously".. Master compassionately and carefully considered the pressing queries of the modern Buddhist practitioners, elaborating on the each of the answers and giving the readers heartwarming suggestions. This book is filled with boundless compassion and wisdom, it also contains the true experiences exchanged from tears of blood from a renunciant, it is a portable navigator for Master to guide all sentient beings with affinity in attaining Buddhahood, it is an incomparable and precious priceless treasure! Hence, I have great anticipation towards the release of the book, also sincerely hoping that fellow practitioners (good friends) having the affinity to acquire this book would cherish this causal condition, apart from reading carefully over and over again with respect, also personally practice hard, so as to not be indebted to Master who had devoted painstaking efforts. Lastly, the ashamed disciple hereby respectfully express my thanks to the compassionate teacher who I'm indebted to.... Thanks very much Master, Namu Amitufo!

*Written in Singapore by the repenting disciple Tay Boon Sing in year 2015*

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## **8. Taiwanese practitioner Hong Xiu Qing Preface**

Get to know my Master in Facebook is a fate. It can also be said that it is the Buddha's compassion arrangements. Master's teaching method with rather bluntly direct language together with punishment with the incense board, which I have never been seen this before. Because of her teaching method which allow me to see all my own mistakes, and then I progressed to understand what is the real religious practice. I deeply express my gratitude to thanks my master's compassion from correcting all sorts of my misconceptions, wrong habits and wrong perception which I had before I learn Buddhism. I like to run around in my early days of learning Buddhism. I liked to make the Dharma connections by participate and learn in many places. I seemed improved a lot by doing so, but the Dharma connection which I made was not deep enough and thus I had no chance to meet a knowledgeable Master who can guide me to the right direction. My heart also cannot stay in a safe place. I thought this is the way to make wide and good Dharma connections. I always conform to what one perceives to be the majority view and practice blindly. Lack of proper Buddhist perception. There is no wisdom at all.

After exposed to the ShanDao thinking concept of which my Master praise highly, fully dedicated rely on the Buddha power, the practice method which is purely depends on the Buddha power. As long as you have the belief, willing to vow and practice, indeed everyone can go to the Pure Land after they practice. I gradually came to understand that to pray to Buddha can be so joyful and comfortable. No need for hard training yourselves. Studied the so call not giving rise to. After understood the core method of religious practice, to pray to Buddha is no longer a chore to me. I then understand the so-called practice, not necessary need to go to the temple and chant the sutras together with many other practitioners. It is being trained and achieved during our ordinary life of sit, live and lie. It is constantly being enlightened from your heart; bit by bit through the actual practices to exhibit. I am really very grateful to thanks my Master's kind guidance. She let her disciples who don't understand the Buddhist disciplines and unintentionally offended the rules to have the opportunity to learn from her teaching method. She always endure her hard works compassionately and not giving up her at home disciples whom may have many ordinary matters distraction. She is fully dedicated to Buddhism and the beings with no regrets and no complaint. Well organized to teach her disciples and let them to find out what their deficiency themselves. Always have the awareness of the penitent and willingness to be corrected. I am really grateful to thanks my Master for her coaching. I will dedicate all my effort and try my best to serve Buddhism and the beings for the favor of Buddhism, my Master and all the beings.

When I received Master's compassionate instructions to write a preface for this book, I feel extremely pleased for the birth of this book. I highly respect and praise with a thankful heart. Although there is no highly decorated text and colorful packaging, and not even with profound Buddhist terms and

phrases, but there is a core with profundity and an easy-to-understand approach which go straight to the heart of the matter. Under Master's compassionate teachings through this book "Scenery of the Buddhist World- Telling the Truth Harmoniously", more Buddhist disciples could be guided to the more correct concept and disciplines. I sincerely hope that this book can be widely circulated to benefit more destined beings, with the stick of Buddhist interest to achieve the Buddha way.

*Repenting Disciple Hong Xiu Qing in Taiwan, written in the year of 2015*

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## **Chapter 1: Unfolding the Buddhist World**

The idle talk here is unlike the debating style of Wei-Jin Xuan, only leveraging from many years of personal experiences, the events having seen and heard in Buddhism and presenting them honestly to the beings with affinity, the talk here are only of mostly small events in the life of Buddhism practice, no matter how small or big the incidents were, are after all chats/discussion/talks of a pure mind, for the sake of letting those with the practice/the way to realise the methods on their own, those without the practice/the way, it's also good to be an onlooker planting the good roots as so as to be salvaged in days to come. "Bagua"(The Eight Trigrams) was originally the fundermental concept of "I Ching" (The book of Changes), it is able to represent the state of activity/movement for all natural occurances, was later being cited as the discussion of the average man's gossips on life, yet I have cited the term Bagua here, precisely because with regard to the standards in Buddhism, all the expression of opinion and even the highest and topmost discussion of mysterious logic all belongs to idle theory, any words spoken are all not of the highest level, however I have to take this convienence to relate, therefore naming it the Idle Talk on the Gossips of the Buddhist World.

The Buddhist world and the material world are similarly bustling with gossips, places with mankind are bound to have gossips, however, between the happenings of the right and wrongs within Buddhism and the material world there is a great difference, which is the difference in the outcome, the birth of all gossips within the Buddhist monasticism community all of which still revolves around the moral pretext of precepts and causal conditions, regardless of the scale of the incidents, are after all to guide all to reflect and reform, abandoning bad and cultivating the good, returning to one's own nature, are hence, are all considered the living examples of contributory condition or the reverse contributory condition of the practice, while the gossips of the material world then lead the sentient beings to create the five desires of endless binding karma for cyclic existence, a path of no return leading towards the six realms of birth and death depravity, that is why a knowledge of a difference between the two, would mean having the ability and being qualified to participate in the gossips of Buddhism and achieving supreme/paramount merits.

I came into contact with the Buddhist world approximately in 1995. Until now it has been close to twenty years, you could say that I had spent the period during my teenage years right to the start phrase of middle age in the Buddhist world. I feel very fortunate and thankful, to be lucky enough to experience many

hardships in Buddhism, to see and experience various happenings, and not committing to my heart's content the sins of the five desires in the material world. To gossip, one must speak of one's own and not other's, the part on my affinity of ordination and learning Buddhism has been disclosed in detail in year 2010, recorded in the first and second episode of "The essentials of the Forty-eight vows "The Infinite Life Sutra" which is for distribution, and also in the 2015 recording of the lecture to the nuns of Wuhan Lian Xi Temple for what I have learnt from my study travels, thus I would omit this part, in this chapter I would only raise a few events within my practice to discuss, topics for all to make small talks after meals or to ponder over.

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## **Chapter 1:**

### **1. Conflicts of the Human Nature**

The first incident, I have fixed upon a title called "The conflicts of Human Nature", "Conflicts" in here seems commonly present in the traits of mankind, no matter in the world of mortals, in the Buddhist community, and as long as in places where men are present battles are unavoidable, it is not difficult to see this fact. While being a mortal myself, it's also unavoidable to have such a characteristic, however it's fortunate that I was born less competitive, not willing to compete and unable to win even if I do so, as a result from child to adult frequently before even starting any battles I had become the target, it seems quite at a disadvantage, however I still feel that it's fortunate, as between harming or to being harmed, I would rather choose the latter so as to be at peace with myself.

During the initial days of being a monk, the master who officiated my tonsure ceremony once gave a disclosure to me, that in this world no matter where you go, whether you are managing people or being managed, there would be no other roles other than these two roles, back then I completely couldn't understand or believe and accept, while now that I am able to know from experience that this saying indeed meets the reality of this world. When I first enter the Buddhist community, due to not being either one of these two roles and again being an airborne unit totally clueless about the monastic community, therefore I found it hard to get used to temporarily, at the start of becoming a monk I immediately got bruised all over, only three days after the tonsure I was being fixed to tears, till the end was actually ever forced and reduced to a state of nearly without a place to go. Why was it so miserable, till now, I actually still do not quite comprehend, because I was still unable to understand why the vexations of sentient beings around me at that time could be so strong. However now that I have known that all of that was due to my own karmic ignorance that induced the causal condition.

I have ever heard that in the monastic community, in order to undertake the task of managing people, you must first of all be dominant, with the mind being ruthless, only would you be able to suppress all the antagonist, as managing a person who is not afraid of death, a renunciant practitioner who has set her mind on ending birth and death is more difficult than managing a succession of army troop, so if you can't administer tougher tactic, then you can only be managed. If you really want to be managed, you would still need to be gentle and obedient, and also not too rigid on distinguishing between who's right and who's wrong, or else

you would not have a foothold or take shelter in the monastic community, you would be swiftly be asked to leave by the “dharma protectors”, moreover there is a need to learn to be without ideas of your own, the best even being entirely without showing off voluntarily as long as you live, totally resembling the ox who only works at the fields daily and not poking your nose into people’s affairs, then would you be able be the man that the higher authorities trust.

I reflected and examine my conscience as I have indeed not done well in these two areas, as I have neither the ability to be tough, nor could my inner pride really be soften , so without doubt I had inevitably become an imaginary foe to discriminate and guard against, this karmic hindrance had caused me to suffer much in the Buddhist community, although back then I had renunciated truly out of good intentions, my heart fully filled with world-transcending aspiration for enlightenment, single mindedly wanting to understand birth and be prepared for death, but had also unexpectedly induced grace from my karmic creditors; an ordeal which almost left me at the end of the rope, which could be considered as having been through a few profound experiences of major death. Right now, which much difficulty; after gloom comes brightness, after having achieved happiness by staying off the course of suffering, it felt quite interesting upon reflection. Yet at the present day, I am fortunate to be able to finally rely on my persistency and had pathed out a road belonging to my own, although it is only considered a narrow little path of survival within a tiny gap, nevertheless the entire process of cultivation was enough to let my vigor of life transform into an everlasting prosperity, this is the reward which is even more precious, as a result, presently within my heart I only feel full gratefulness, with the slightest amount of unwholesome thoughts already long gone.

In this part we talked about the experiences in “The Conflicts of Human Nature”, I would like to probe and ponder over upon realization which is the role-playing, within an organization, the conflicts between managing people and being managed, how do you properly draw the line properly to distinguish one another? I believed right from the start till the end that to in order to become a person in managerer role, (he) needs to follow the teachings of the sages to serve the people, which is the the complete path, and not by the ways similar to the others, using power and means as act an of suppression, acting out from a moment of eagerness to secure one’s authority. At the same time (he) must have an awesome virtue quality and an all rounded capablity in order to be able to curb the annoying habits of the sentient beings, as well as having the ability to shoulder the responsibilty of Karma. If these conditions are not met, (he) could only honestly become a person to be managed, and not to be eager to act like a teacher, as it’s better to gradually learn and accumulate blessings, wisdom and to be well-prepared, otherwise taking on the managerer role would still bring forth many right and wrong and it would be impossible to accomplish anything in the end.

To become someone who is being managed, one has to genuinely learn to be gentle, letting go of one’s status and one’s opinions, making use of opportunities to cultivate one’s modestness and virtues, to learn to be taken advantage of in order to grow your blessings, to learn to have no self in order to break attachment to self, to never see the faults of your teachers, never to argue about rights and wrongs of your fellow mates, only to change yourself, and not talk about others, only to give but with no hopes for reciprocation, only a person as such would be able to survive smoothly in the monastic community and would not be subjected to many unjustified hardships. This is a kind prompt to everyone, hoping for those who are cultivating in the buddhist world would suffer less and gain more protection, for your road of cultivation to be slightly safer, or else among the majority, I am afraid you will not be the only one who couldn’t survive halfway.

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## Chapter 1:

### 2. The age of the strong in power

My ordained master once said to me face to face, that is more famous and powerful people are talking about, the people will believe, no name, no powerful people spoken, you are getting over the mouth, telling the truth no one would believe. At that time he was intended to remind me after leaving permanence don't arbitrarily speak, no name, no powerful people like me, that is to say be more rational real, even if it is none of the tongue no one would believe, so you don't have to waste time. Ordinary person always only see externally expressed characteristic, and other innate facts phenomenon are incapable of perceiving. From Lotus Sutra said that The Ten Qualities of the Ten Realms is: Form, Nature, Entity, Ability, Activity, Causes, Conditions, Direct Effects, Indirect Effects, Complete from beginning to end and so on, Ordinary person always only see externally expressed characteristic, and other innate facts phenomenon are incapable of perceiving, As long as has a image good of celebrity, announcement said which personal behavior character has problem, who was named note of people, this person will immediately partisans and attack by a group which didn't fundamental on not familiar party of blind believers, to replace heaven by listening to instruction, Even blindly follow a malicious person to suppress certain people, there is totally no ability to observe with wisdom self present actions just same like gangster and douchebag, also touted to think is in heaven of act, this is standard of "believers" of looks, there is not the wisdom of the Buddhist people like, who just idolatry and lost under the externally expressed characteristic of Buddhism, ownself completely without any ability to judge right from wrong and to see the truth, also did not break the evil good wishes of self-purification and accomplishment, is a group of very easy to be misled by the people and miserable creatures, Serious believers like these superstition idols will be like those fanatical religious believers, In behavior constantly committing all sorts of terrible crimes, in the verbal karma continue to spread slander triple gem speech, Such actions case overall harm of entirety Buddhism, this final result must be suffering in the three evil realms.

If we are in the sangha's group, how to treat and face of such incredible inequality and uneven phenomenon? In fact don't be sad, as long as human's place you almost not difficult to see this situation and the existence of such ills, so beginning don't put too much unnecessary excessive wonderful imagination in Buddhism, otherwise it would be like me when I first faced with these state, I was down to the sangha group almost can be said to have been overwhelmed with sorrow to the situation, therefore have several time seeking to experience be discouraged and want to close Samsara life to look for a future reborn life, fortunately a great bodhisattva blessing, no make any mistake thing. How do I deal with this situation? In many years of training in the Sangha's group, I have learned to keep the benefits of silence, First learn to not let people mistakenly think you are in opposition to power and much know how to protect oneself, because only by our own strength is no way to change the environment of the dye, we can do is follow cause and conditions, On the one hand can keep our own three Karmas, the other hand can also cultivate strength, wait for the causes and conditions, It's time for you to bring out than bring out, It is time to keep stupid than keep

stupid , This is the wisdom of the reincarnation of life skills, do not rush to find a right and wrong in all kinds of karma, time has come, this is a how to on how to cause decision is fair.

In this event,the most important thing is to remind everyone in the Buddhist practice of good intentions in the process, first to know how to protect oneself, do not fight against any power so as not to fall into a dead end of the brutal fate, because the wrong step is likely to step by step wrong, also to learn not to form a bad relationship with anyone, to know how to take the opportunity cultivate virtue to break self-centered point of view, In this case, these adversity is precisely the achievement of the supremacy of merit, In fact there is no need to rush to care about who is right, Buddhas and Bodhisattva has own arrangements for all operations in somewhere, also has its own karma, face of adversity, only in turn self-repair oneself from the heart, also do not have too obsessed with I own ideals, to be able to follow along cause and conditions, Otherwise, in this Saha world you really can not move, Or even because of excessive collision and lost the power of the heart, Missed the opportunity to escape from this cycle of suffering, It really is a big loss.

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## **Chapter 1:**

### **3. The endless friction of barriers derived through forming grudges against people**

The third Incident, " The endless friction of barriers derived through forming grudges against people", in this similarity relative in Saha world, it's impossible to focus everything at the same time, all people mindset and behavior are different, regardless how well you had done, there are bound to has someone undesirable about it. Being a sentient being is even harder; have to ensure each individual temperamental just like the weather in June. Even Buddha also cannot please everyone. So when Buddha was alive, He was also framed by Devadatta, many heretics made things difficult, sentient beings don't believe and they don't have Dharma joy when listening to sutras and Dharma teachings. The only method not to influence and contaminate is to eliminate no self, be the most humble and no conflict of fundamental interests to anyone, the best is to earnestly chant the name of Amitufofo till the end, there is nothing to fight and never try to be overconfidence, silently doing the most insignificant little things that others are not interested. As in the "Book of Changes" humility hexagram, to humility to the uttermost all the good things will goes to the others and bear the consequences for all evil deeds so you will be able to live safely and happiness.

Although this might be less troublesome but will it goes smoothly without a hitch? Of course not, even though such person can avoid the current suffering but in the other hand there are still people criticizing you are a selfish person, discredited you are useless person in the society like the rice weevil. In some behaviours seems to be of supreme high ethics in those discerning eyes, however in befuddle public opinion it is an extremely evil act, facing such a world of difference between comments impacts, unless you really understand the law and regulation of karma for three lives and accept all karmic, your inner balance can truly comprehend and attained freedom and liberation.

During my Buddhist practicing for almost twenty years, my own experience is very profound, in Buddhist Sangha communities, this path is very unimaginable as karmic sins kept emerging, because as beginner I still don't know how to be humble and endure humiliation, I am fearless and righteous person but I'm afraid of the cause and condition, always thought that as long as it's a right thing I will not shrink to shoulder the responsibility as long as I don't violate the Dharma laws, as long as I follow the truth, provided that ignore one's conscience, everyone has their own freedom to anything they want. Being so naive, I never thought that such an innocent and pure mind can also actually happen at enormous Buddhist sacred which I attracted it into snowballed, such as how butterfly effect small things can affect the overall situation, endless calamity, and the beginning of this injustice I just do not want to suffer from injustice that arising no respectfulness among the fellow apprentices only. Nevertheless, after nearly two decades if I have not constantly personally experienced these pernicious karmic consequences, it's impossible to completely conscience that the fear of all goods and evils beings is such an urgent task, therefore it is very rare to encounter this strong powerful inversion on the edge of contributory factor as cause and condition merit.

Since childhood I am doted by my grandparents and after I grown up because of my innate effects of previous karma bring appearance, prosperity and character has been very cheerful and straightforward, therefore I am always inspired by many edges and success but because of my insensible at the same time I have also luring some people to feel jealousy obstacles and being so innocent and I never understand their grievances mindset, feeling that their mental capacity is very small and I simply ignoring them and totally did not it to heart, as usual following whatever my heart desires, doing things that I believe it's correct, anyway everyone bear the karmic responsibility by yourself. I cultivate the good causes and naturally I will get good effects. If others commit evils, they will definite get retribution reaping the fruits of their own action so by all means anyway, I am confident that unlikely I will become the loser.

This concept in terms in the secular world still does not considered it is wrong, in fact considering that we are a good person, because we have no intention to commit evil deeds, if others commit evil, we do not take revenge and retaliate them, at most just quietly walk away and ignore it. However if supermundane matters standard, this is still not enough because you are still create this karmic affinity, if others still bear grievances, karmic sin still not resolved, afterlife still entangled endless, even though after attain Buddhahood, someday in the future come back to deliver all sentient beings, these karmic creditors will continuous bringing trouble. Now I finally completely realize that how seriousness it is, just passive avoidance, tolerance and even compromise also still cannot completely be peacefully improving on the Buddhism practice, must made a vow and taking initiative to help to deliver all karmic creditors so they are able to attained freedom and liberation.

This is perhaps the last two decades the unimaginable experience defamation and all sorts of slanders from karmic creditors is inverse edge blessing, it's very tired physically and mentally, the habit I cultivate to resolute determination confrontation till the end has gradually become blade or perhaps I had come this far and begin to use action to prove my innocence, deep beneath the grievances hidden at my inner mind has gradually becoming more balance and accepting it. Then on the one hand is because of the practice in the realm of truly inspired unconditional loving all beings with great grief, not just to understand the fact that the universe are one unit, meanwhile, I don't know when my inner mind started willing to suffer on behalf of the



sentient beings unconditionally, even though sentient beings are in delusion, and commit evil karma, and does not wish to dispute with them, because I have deeply experienced all kinds of persecution suffering, and those who suffer persecution mentally and physically, therefore I am not able to continue entanglement endless cause and conditions. Therefore willingly to vow to enhance the realm of cultivation, no longer able to be satisfied and content to steadily at recitation of Buddha's name peacefully and also dedicated to be more actively learning from my daily activities to practice and the mind seeking the absence of self, according with conditions with sentient beings to dim the radiance and mingle with the dust, illusory on behalf of beings suffering, did the most to share their karmic conditions, to accept the joy from beings because of their ignorance that arising their behavior, thus from various cause and conditional practicing together from giving, uphold precept, tolerance, mediation using skillful wisdom to influence the sentient beings, and thoroughly resolve with your karmic creditor, eventually also be able to achieve your supreme merits are accomplished, this is what Buddhism guide us to completely fulfill the requirement of practicing Bodhisattva hood.

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## **Chapter 1:**

### **6. Saving sentient beings requires respecting their freedom of will**

The sixth incident, "Saving sentient beings requires respecting their freedom of will", in the Buddha gate I once met an ordeal, nearly cause me to give up on Buddhism monks, which is I faced the some sort of pressure similar like white terrorists by myself, and this objects is come from an elder which I thought can be believe, although this situation has passed, can be understand and accept calmly long time ago, but I think also should tell out to let everyone as a reference.

The different between the god and messenger, the different between superstition and the truth believe, is dependent on whether can respect the freedom will of sentient being, thus bodhisattva teach the sentient being is by mercy and not forced by any power or major principle. I have once met an elderly person who has big merit, because when I just begin to learn I still have some strong persistent and will, in the short time cannot fully follow his different kind of teaching, under the dissatisfied feeling, he verbally ordered me to leave the monk team and go back home! The reason is just because dissatisfied that I cannot fully let go of the persistent and fully willing to follow him and practice by his side for the next half of my life, not because of breaking any precepts which can caused me to be expelled from the monk team.

When I heard this kind of word, in the first few second is unbelievable and don't know how to act, still thought that that is just a joke or just a word when angry, but soon realized that this sudden challenge is real, thus straight have a feeling of total disrespect and have being savage, this feeling of being forced with strong power make me produce some self-protection effect in my heart and then explode like a giant volcano, cause me who have high self-esteem to produce a big inner energy to confront, thus in the heart I wish, today you used hatred, selfishness and power to force me to give up in becoming monk, then great, I will not give up, I

don't believe that you got the power to determine my destiny, even in the future u use all kind of method to force me to the death end, I will also not give up.

Who do you think you are? God? Even if you are really god also I am still not familiar! Based on what that you think you can simply give me order like this, so proud and simply ravaging my innocent heart in studying the dharma, easily use the power to make a death note on my faith in practice? The judge want to sentenced once also need to prove that the person is guilty, master want to skillfully make the disciple to accept the decision also need to be precise, in Buddhist gateway, want to punish a monk, there is specific rules and regulation, not you as a authority can do as you like, what is the difference between this kind of action and actions that look upon human life as if they were grass? Could it be said that if not following your arrangement, then there is no path for me in the Buddha gateway? I am not going to believe in heresy, is it really as an elder will not have any selfish motive, didn't do any mistake, the one did mistake is always the weaker one? Then in the Buddha gateway there is a lot of fake monk, is that mean that they can simply go swaggeringly and do whatever they want in a flagrant way, bully the innocent junior nonstop, just because they are senior? This is how the Buddha gateway help the sentient being with mercy? This is a big joke.

At that moment, actually on the matter of becoming a monk, at first I am not very sure, become a monk is also a passive act, because the aim at the beginning of the learning Buddha is just to reborn in the Pure Land, one need to first be free in order to help others, also got no thought to be like now and handle the tathagata Buddhism, but due to this sudden negative blessing, unexpectedly stimulate my strong inner energy, urge me to make the vow that will not return into secular life, for me, this is really a great negative predestinated relationship.

After these few years of study all around the world, I found that actually this phenomenon is common among the monk nowadays, the difference is just the quality of the action, and the attitude is similar. Last time in *"Memoirs of Eminent Monks"* we saw that the grandmaster teach students in accordance with their aptitude, great mercy, friendly and will not leave anyone, in monk team nowadays is difficult to be seen, until now other than Shen-Yi old monk, I still haven't got the chance to see myself, this phenomenon also confused me for long time regarding attitude of the Buddhist practitioners, maybe the modern practitioners has weaker self-confidence, the heart is also smaller, the moral culture is also lesser, when failed in teaching the sentient being then will start to self-create some worries, some originally great predestined relationship, once not following his will, straight away become enemy, at the end can't even be customer, some even developed become guard against, marginalized, suppressed, caused you reach the stage of tattered reputation, no other road to go on, everyone avoided until have to leave the monk team, and practice alone. Unlike the friendly one in previous time, really able to be mercy to everyone, if found that there is no matching in the monk team now, also will happily introduce you to other place to be nearer to the good knowledge, always put your dharma body and knowledge as the most important criteria and protect with mercy, and not with the benefits and loss of own-self, protect self-esteem, the likeness of own mood, easily stop the path of one to enter the Buddha gateway and vow

in practice, beside that also beatified the word and said is to protect the good dharma, help the world to do good thing? Isn't this kind of action is idiotic, stupid and lied on own and others?

Analyze objectively and calmly, I felt that the root of phenomenon is because there is lack of trust between the human, the culture of respect one freedom also disappeared, overly respect personal authoritarian doctrine of power and influence, also cause the disappear of mercy to love all the sentient being equally. Last time Confucius teach students in accordance with their aptitude, the method of teach everyone without classification, this is hard to be seen anymore, Buddha gateway will not leave out anyone also already become slogan, most of the Buddha practitioner consider their own benefits as the most important one, only respect own style in their fraction, all that can benefits own self will welcome, can loyally listen to them then will put at important position, also don't care about their ability level, got dharma heart or not, those who might cause any harm to them, especially those with dharma heart and ability, will eliminate as early as possible, will use all kind of method to let everyone know regarding the drawing of demarcation line between them, some even make some accuse without root in the back side to cut down all possible problem and make sure there will not be later disaster.

This kind of people are more willing to stay in the area drawn by themselves and develop own power, absolute opposed with all the external world which not matching with them, also not dare to expand their heart, widen the good predestinated relationship, thus now people that really have the vow to learn the dharma, also really hard to meet the causal relationship of good teacher, in most of the temple and practice center, there is more that those only want to welcome you to come accumulate some merit, thus, we saw many practitioners with ability, with ideal, willing to make vow, at the end can only being force or disappointed and then leave the temple monk team unwillingly and practice by themselves.

Recently I also unintentionally know that a professor Bodhisattva practitioner who is only 40 plus years old, have very high dharma heart and very optimistic by the elderly, due to unable to expand the ambition in the monk team, the character also unable to compromise and adapt into all kind of poor behavior in the practice hall, at the end make the vow to withstand hungry until death, didn't eat and chanting for more than 20 days then passed away in the monk team, at the end this matter is actually being resolved with low profile, when I unintentionally know about it I feel very suffer in the inner heart, because I can totally understand his feeling, I just didn't have the causal relationship to do so only, at the same time also happy for him, because at least he himself already free first. In the future if we want to save this kind of bad phenomenon in Buddha gateway, can only find the root cause objectively, then correct it when educate the new generation, then only got the hope to change this crisis into opportunity, reverse the power phenomenon of all these people in the Buddha gateway, let more interested practitioner in the future, able to follow the real root, secure their practice so that benefits both themselves and others in the Buddha gateway.

## Chapter 1:

### 7. A nun's challenging experience in propagating Dharma

The seventh incident, " A nun's challenging experience in propagating Dharma ". It was a very dramatic experience when I was participated in the Buddhist Dharma deacon. When I was in the period as a Novices Nigeria, I had to speak a lecture in one of the Main Hall of a Sangha Choo Chamber in Beijing. During the three months I stayed there, it was almost full house for every lecture I gave. Even in year 2002 when the known as the years of that period the largest dust explosion, the audience still brought the old and the young to attend the lecture. The scene can be said is unprecedented successful.

Why am I able to give lecture in a traditional Cho Chamber monastery even though I was only a Novices Nigeria. Public meetings during the that time were still under very strict control of the Communist Party. I was able to give lectures in a temple in Beijing openly up to three months. And finally could secure the successful completion of the Dharma. This good causal condition was not easy to be accomplished even for a local Chinese Master. Not even mentioned that I had a sensitive identity as a Taiwanese compatriot? It was not impossible that I might have disappeared unknowingly in Beijing at that time. So when I was leaving Beijing, the abbot talked to me with the meaningful and heartfelt words, she said: "To be honest, I really admire that you have the courage to give lectur here. " I answered her: " Not to mention. I admire that you dare invite me to give lecture in here openly, " The abbot was a very daring person. If it was not she invited me, I did not even have the chance to cooperate. None of these was a common cause. If it was not to say that the Buddha's blessing and arrangements somewhere, it was simply an impossible mission.

Talking about the journey of propagating Buddhist teachings, I have to start with my tonsure to become a monk. I was tonsure on June 15, 1999. About six months after become a monk, in order to successfully close the wish to learn from Grand Master Jing Kong, I decidedly left Taipei resident alone and came to the Singapore Buddhist Lodge. At that time, I was still be a junior whom did not know the rules in Buddhism. I just wanted to follow my enlightenment teacher grand master Jing Kong to learn and practice Buddhism, until the successful achievement to be rebornt in the Pure Land. Nothing else other than that. Never been think of to have the good causal conditions to assume the responsibility to propagate the Tathagata Dharma teachings. Then I could have the opportunity to participate in the fifth Dharma courses of the Singapore Institute Jingzong karma. Originally it was impossible. I had mentioned that in details in the VCD of "The Essentials of the Forty-eight Vows of the Manuscripts ". The most unexpected was among the more than thirty senior monks and doctorals classmates of the fifth Buddhist training course, I was lucky enough to graduate with a fifth ranking which was assessed and marked by grand master Jing Kong. Got grand master initiated to ask me to come to Jingzong Association in Australia to further study and served as assistant tutor. During that period of learning to conduct lectures of Buddhism, although I was still suffering from the obstacles from retribution after I left my place of resident, but because of the power of happiness of the old monk's blessing, not only to make me safely passed through all kinds of hardships until graduation, it can be said that this was the most happiest day during my time in Jingzong Association learning Buddhism. I could follow and learnt from my most respectful grand master almost every day. Occasionally I could also enjoy eating some food which was brought back by the old monk from other places after finished propagated

Buddhist teachings. So I always have a special kind of warm feeling with Singapore. Singapore Jingzong Association is just like my second home in learning Buddhism. I am very thankful to that part of karma condition in cultivating my roots in Buddhism.

I was admitted to the Propagate Buddhism training course after being recommended by the old monk. According to the procedure, first and foremost was to fill out the registration form to the General Office in which had a provision that I had particularly deep impression. That was every person must fill up their vows in the admission form. We must make a vow to dedicate our life time to propagate Buddhist's teachings without interruption after completion of the training course. This was the way to repay the training class. Then I kept these words in my mind. It had been a few years after graduation, but I saw very few of the graduated students or seniors who really could keep up for a long-term propagating Buddhist's teaching constantly. But I still feel that I should try my best to practice this vow. Have the karma connection should try to continuous propagating buddhist's teaching uninterruptedly to repay to the old monk and all the members in the association for giving me the opportunity to be trained. Even though I faced a lot of frustration during my first few years stay in those monetary organization after my graduation, and eventually had the support from Master ShengYi of Hong Kong Po Lam Temple and thus I could settled down there. My heart is still always concern about my responsibility to propagate Buddhist's teaching and my vows in the registration form of the training class. Therefore, I never intended to permanently stay in the Po Lam Temple. I always planned to continuous carry on propagating the Buddhist's teaching to serve the sentient beings in the future.

Later, I observe the karma from many view angle again, and after faced many of the retribution, think that the path of this life to propagate Buddhist's teaching is vast. Felt that my previous life karmic barrier continuous to come, under the circumstances that the karmic reward is not sufficient, the passion and vows to propagate Buddhist's teaching gradually cooled down reluctantly. Wondering very much should I better seclusion for three to seek reborn to the Pure Land, then later pay back to my vow! At that time, I already had a very strong determination to be reborn to the Pure Land. I even planned to go to the final stage of not to eat and drink and chant the name of Buddha achieve this objective. If not being berated and blessing by master Sheng Yi, I am afraid that I will be exist any more today. This process is the first time I have experienced some big dead in in Buddhism.

Later, I still listen to the words of master Sheng Yi, temporarily gave up the idea of this heroic death for a good cause. After I returned to Taiwan in 2004, changed the three of life and death seclusion to three year of convenience confine to one location. Named the normal resident gate to "Pu Xian Off Room ", I also received the big karma rewards from Master of Sheng Yi to personal written inscription for my off room. During the period of confinement, except for some time had been invited to the nearby newly established Life Television Station to give lesson each week, most of my time was staying in the room read the scripts, pray to Buddha. That period could be considered as a fairly quiet and peaceful days. I could also use the ordinary heart to face the barriers of propagating Buddha's teaching. Really be able to let go the right and wrong of the past. I could concentrate my thoughts and efforts on the current practice of karma, then I began to have experience to participate in the learnings in other Sangha. In those years in the Senate study and then even in the later period was admitted to attending the Taipei Yuanheng Buddhist Institute, was really full of happiness, benefited.

In this way, the peaceful years of study time passed fast. Until one day in 2010, an official Dharma karma ripe. In the circumstances of the unintentional positive outcomes, although I had already given up propagating Buddha's teaching but I had to follow the Karma conditions to go back to the lecture podium by invitation. Officially became the Amitabha messenger, non-stop at home town and oversea to carry forward propagating the pure Master Shang Dao's Pure Land Concept. Since that time, those worries about the burdens in propagating Buddha's teaching really realized like live ammunition. And they often tested by surprise, flabbergastedly, even feel incredibly ridiculously terrible.

The origin for me to be back on the podium was such that. In the years between my Senate Study, which was studying Buddhism at the Institute, inadvertently saw the only book in the book shelf in the living room of the Institute shelves and this book should not appear in that shelf was the Master Shan Dao quotations. There were a lot of excerpts from the Master Shan Dao's originals. After I saw that the murky darkness suddenly opens. The eighty-four thousands pores of my whole body all stood up. My heart beat violently like drumming. My intuition found that the message in there are all the truth, is the reality, is the unadulterated practice for the Pure Land. Because it made me cleared all the doubts which I accumulated in my past ten over years of specializing study in the pure Land Dharma. All explanations are fair and reasonable. I was benefited immediately. So I immediate unswervingly began to really believe in the Pure Land. All this was entirely thanks to blessings of the incarnation of Buddha as Master Shan Dao.

Then I wholeheartedly into research. Resume the lineage of the unadulterated Pure ideology heritage. From Nagarjuna in the "Easy to Do Sastra" of the "Mahavibhava Sastra", Tian Qing Bodhisattvas's "Reborn Thesis", Master Tanluan's "Reborn Thesis Remarks", Master Daochao's "Happiness Set" to Master Shan Dao's five sections nine volumes, all these literary works which are linked by the ideology for the Buddha lineage were all been re-learned. I had spent nearly three years time. The process was really immeasurable happy. Really deeply realized the true taste of the authentic Pure Land Dharma.

Later, during the period which I accompanied a Malaysian Buddhist nun to go Malacca to visit her family, the first time to accept the invitation from a Jingzong Association for giving a lecture. Then I started to give lecture to promote the Zhandao ideology. That time, the audience is very enthusiastic. All the audience have a big confidence, big loving heart. Quickly established the confidence in reborn to the Buddhist Pure Land. Gained the great peace of mind without precedent at ease. During the two years that I had most of the time were almost non-stop every day to give lecture to promote Buddha teachings among the associations in Malaysia. Even the flight tickets were donated by my own Custodian. So that time can be considered as a small return to the association for the patronization.

However, just at the time when this successful Dhrama started, the obstacles which I eventually had to face finally clearly appeared. Those presidents of the organization who originally were very respectful to me and were convinced and impressed in my explanation of profound theories in simple language, directed at the core elements teaching and lecture, but due to all sorts of under the table obstacles, conflict of interest and the weaknesses of their own good roots, and soon completely lost the initial correct mindfulness and benefits. All the presidents of the associations from south to north were communicated the messages with each other. Overtly or covertly, boycotted and slandered me. As such, all the associations no longer invite me for the lectures. The Shandao ideology cyclone which was brought up by me immediately cooled down. Faced with

this situation, I would consider I had virtuous achievements come to a successful conclusion, the opportunity for retire after winning merit. Because I had already successfully planted in the seeds of the Shandao ideology into heart of the people with Dharama connections. For me personally was not wishing to have any personal profit and return. So we just called it a day which was a lost to the people. It was a leisure blessing to me . To me there no win or loss at all.

During that same time there were many practitioners took their own initiative to involve in recording my lectures in promoting Buddha teachings into VCD. Began to circulate massively at home and abroad. Like this also can do contribute to my duty to promote Buddha teachings. This was the beginning of my official promotion of Buddha teachings. Although created such a big influent should have caused obstacle inevitably. But the whole process in my case also could be considered a virtuous achievement come to a successful conclusion. But never expected the obstacle to promoting Buddha's teaching was still no stop even after I returned to Taiwan. It was even more expanded under the stage. This reflected that I possessed a heavy weight in many people's minds which would make everyone exhausted their mind to clear my retribution. I remember there was one time in a small vegetarian restaurant that a layman took her initiative to come forward to me. In the conversation she got to know that I was the one who fill in the lyric for "Amitabha In Our Mind," "Song of Bliss", Buddhist music DVD series of "The Who Knows The World Suffering", "Relief Road", "The Bell Sound of Peace" ... She had admired me for many years. This was a coincidence to meet me. With her Shandong heroic character, she immediately tried to introduce me to the central of a society to promote Buddha's teaching. That time I met with the person in charge of the society went very well. The time of the lectures and posters was soon announced. But did not expect only a few days after the announcement. She heard the whole conversation. Because of this, she cried for two full days at home. She felt that I was being accused wrongly and suffered grievance. I obviously not the kind of people whom they were talking about. She was still feeling sad in front of me and had been asking me to let her come out for my vindication. But I stopped her from doing so. I just said to her softly. Everything just let it be! Anyway, I have become accustomed to the care of the God, If other people really wanted to obstacles, it is useless no matter how you explain. All are related to past life karmic. Then just let it follow the karmic to eliminate the retribution!

But the retribution of that time, perhaps especially because that straight-hearted layman was being impacted so much and could not release. She seemed too sad, and thus had been unable to accept this could even happen in Buddhism. I especially could not bear to see her suffer from this kind of innocent injured. I was worried and thus I wrote a letter to Master Jingkong immediately to request for his help to handle this matter fairly. But I also knew at the time when I wrote this letter was unable to play any role. But I still give it a try. Soon I received a reply from the secretary of Master Jingkong. It was finally let the matter ended up with nothing definite. I certainly understand that this kind of thing the old monk is inconvenient to come forward. This would also put old monk in a very difficult situation. I was just due of the sympathy to that layman and felt anxious, and thus just would like to complain to the old monk about it. I did not expect necessarily to have any result. As a Buddha's teaching promotor would have been psychologically prepared. As the old monk often warned his students that in the future if do not do well in giving out lecture, other people will make fun of you. They will looked down on you. If you doing well, it will even worse. Your future will certainly nowhere to go. I believe in all these precepts because I have personally verified when I have come along the way. So I originally prepared to self-study secludingly. Even thought of not to promote Buddha's

teachings in this life. Began from 2010, I have been invited to give lectures unceasingly. All these lectures are followed the karmic conditions, not being purposely connected nor arranged by myself.

In fact, I feel that all these obstacles from outside are not an issue at all. When the karmic connection come, I do more. When the karmic connection is not there, I do not do any. It does not cause any harm to me. The one which really broke my heart was that the biggest barriers were mostly come from my closest people around me. These include my seniors and also the classmates from the same training class. This is really the same as what the old monk said counterparts mutually exclusive. It is not so direct for the ordinary people which is due to the conflict of interest. May be such obstacles are not as powerful. But for the people around you, without the right view and the right conduct or the people misunderstood the truth, and named to be the division of justice aimed to protect the association and Buddhism and to destroy the evil, with the big obstacles and strong actions. It is really enough to make one completely disheartened and lost the faith in Buddhism.

In fact these similar cases are not limited only happened around me, but to anyone who take the lead in giving lecture and promoting Buddhist's teaching. Almost all will face with this situation, especially female. That barrier is out of imagination. This is because our own karma return. Female's meritorious blessings and causal conditions are relatively lower than the male. Since the ancient Chinese days, it is very obvious that male are much more superior than the female. So far female Dharma master whom can smoothly conduct lectures to promote Buddhist's teachings are very less. It is not because there are no female professional in the society, but mostly because they will have no way to go when they stay till the end. Then they died in the battle. Those really can survive probably only a few who hold high educational background and can stay in the Buddhist Institute to teach those students whom already registered and cannot run away. Of course also can teach some of the students who really want to learn. If they really want to personally hosting a big quorum to face all kinds of ordinary people ruthless difficult questions and tests, or from the back to face the challenge of a group of the authority rival. If you are not careful enough, then you will die ugly. Sentiment beings once ignorance, especially when facing a large stakes conflict, the behavior may be even more terrible than a group of rogue. I had also heard from a mainland Chinese senior who personally told me that they had hosted a lecture in a temple in the Northeast. They just gave a very small comment against Master Jingkong, then they were asked to step down by those passionate believer on the spot. These two male counterparts had to leave the teaching seats and flee immediately.

I heard that some people in the so called criminal gang in the community could still be very morality and justice, especially those in the organization of the early days. If they wanted to be able to survive in the community, they have to have some conducts. They cannot just anyhow behave like a rogue. If the Buddhist have the delusion, even though they claimed they are the disciples of the Buddha, but in fact their behavior and conduct could be even more horrible than a evil person. It is because they are able to name their flag of justice salvation, then they can as it should be by rights to deceive others and to deceive oneself to suppress other people which have the conflict of interests with them. The act from them can be totally no mercy because they think that this is doing for good on behalf of the Buddha. They are worried if not quickly wipe out those evil gangs, it will scourge of more people in the future. So the moment they do all the evil things and behaviors can all be rationalized, because everything is to save Buddhism, save sentient beings. Everything are not at fault. This is their "right views and right acts". But who are the evil knowledge and



deviant views, it should not be difficult for those people with a wise eye to distinguish. In today's Buddhism, this phenomenon is very common which is the old layman Li Bingnan said : "Why is such a mess in Buddhism? It is because there are too many " good men ". These good men sacrifice their own time and effort for real religious practice of the monastic discipline, meditation and wisdom, and dedicated all their time to do something as the righteous Buddhist police to suppress the other's so-called evil ways, evil teacher. These are really pathetic and horrible person.

Today I can promote Buddhist's teaching at home town and abroad for many years, has been able to face numerous retribution barriers and can survive in the cracks, in addition to compassionate guard by Amitabha, but also because I still stay on the path enough. I have always does not swagger, not forceful, just stop when the message is conveyed. Not for their own fame and fortune. I will teach if someone invite me to start convey Buddha's teaching. If no one invite me to do so, I will do my self-study in the mountains. Usually I have two meals a day, live in a house built with a container with a metal top cover. The temperature of the house can be up to 40-50 degrees Celsius in the day time. In cold winter night, the temperature can be at sub-zero which is like staying in a refrigerator. The facilities of the temple is so poorly equipped that even though you offer to give to other people and they probably do not want to take, so do not worry there will artificially raise interest rob dojo. The Buddha's teachings which I am promoting are all following the thoughts of ancestry master. Did not highlight any other thoughts of my own realm of self-cultivation. They are unable to clearly point out specifically where I have evil knowledge, deviant views, or anything which are not following the Buddha's teachings. For many years at home town or abroad, all the materials used for connections and promote Buddha's teachings are all from volunteers to support. For the past more than ten years, I never had made any initiative to anyone to ask for donations. I also did not leave the bank account details in any of the VCD. I never have any unclear matter nor situations on money with anyone. I usually do not easily accept any donations from any unfamiliar person. So some people deliberately trying to find any fault about me to bring an issue also cannot find any. The law enforcers around me are all chosen by nature take its course. They all take their own unsolicited respectful gratitude initiative to step forward to support me. It is not because of me to initiate and entertain to recruit them in. For those practitioners who are closed me know that I am a very strict master who often punch my student with the incense board. I am also never go accompany those big law enforcers who are who only interest to rebuild their own fortune. Even sometimes to drive out those big law enforcers who have too big bad habits. I would rather offend people and do not want to accept them any of their improper support. In fact, I so insistent on these principles, I never had any shortage for the past ten over years since being a monk. I grew more and more on virtue and wisdom which makes me even more convinced that there will have temple as long as there is Buddhism. The real religious practice people will never starve to death; not to mention the practitioners are not live for food. They need food only because they need to practice Buddhism. If I should seek to raise profits, it is better for me practice at home then I more chances openly to enjoy fortune and rewards.

With my personal experience, I have to protect the good heart and kindly Buddhist monks, nuns and those layman who promoting the Buddha's teachings. Really need to like what Master Yinquang's teaching, need to cumulate a lot but release bit by bit. It does not need to rush for going out to promoting Buddha's teachings because too early to start chairing promotion of Buddha's teachings will really easy to summon a sense of inner and outer demons and lead to lost the faith in Buddhism. Should start with immense effort

from oneself's monastic discipline, meditation and wisdom forbear several tens of years till the right situation and causal conditions are all ready, the introduction of the dragon days, then this is the person with the real karmic rewards. I personally have the excellent opportunity being benefited from the lectures and teachings from Master Jingkong, then I have the honor to be in the Sangha for more than a decade and was able to conduct lectures on Buddha's teaching since my time as a Buddhist nun. At the same time, I could also make a lot of VCD for oversea and at home town karmic connections. All these are the support from my seniors' and masters' karmic rewards. But all these fortune which I understand that this may not be a good thing for a young achiever. Most people really easily lost their faith to Buddhism when they face the adversity and conflicts. The old monk's intention to train personnel, in fact, was only allow to give lectures in his own Buddhist place; to lead their own believers and for long term practice together. It was not to let us learn a the surface of the Buddhist's teaching and then go on independently, to enlighten all over the world and to live on their own. It is not the case. If so, it will harm the students to struggle among the conflicts of fame and profit. It is difficult for them to be turned around. Then the good intention of the old monk to train the people will also become a boundless sin.

My personal fate, this was not my will to be trained to give lectures on Buddhist's teaching; I only just follow the fate. Then I was forced to leave the Institute, I thought I had no chance to continuous to promote Buddha's teachings and thus I had been thinking of giving up. Finally in 2010 that all the people and conditions were ready, I had to conduct the lectures. This slowly began to start all on myself independently. Until now, I am always fear and trepidation, worry that I became famous and will attract criticism or affected my faith in Buddhism. Before giving lecture each time, I must re-write the notes and scripts. Cannot have any slightest carelessness and talked the wrong message. Every word said must have an origin to be counted on. I only consider myself as the Buddha's messenger but not considering myself to be the one to enlighten the sentient beings. I am one hundred percent completely counting on Buddha's blessing. Both the speaker and listeners are all counting on the Buddha's blessing to achieve the common goal only. And if there is an opportunity for me to work hard with buddhist practice as the main form of practice, especially with regards to precepts of the monks, that's really something which you cannot master even till old age as it's work which needs consistent enrichment and anchoring, therefore I have seen recently that the opportunity has ripened, and have planned from the start of early next year to put down all self-centered concerns, to prohibit from talking and recite Buddha's name from three to five years, mainly to practise with the homework of buddhist practice, with all the good dharma vows and practise of the mortal world all done in accordance with affinity and the needs of sentient beings, and not from my own feeling that there is a need and thus go seeking out for it. If that being the case, it remains to be the mind of fame and fortune, which is an expression of egoism and attachment to phenomenal with totally no meritorious virtue of the supramundane to speak of. The so-called rising to give lectures and propagating of dharma is a very huge affinity, which is really not something a normal man can handle, it has to be like the sages with enough great meritorious virtue and affinity, and have deep accumulation of moral conduct to make it possible. Fortunately till now, I have been through much ups and downs, and had dedicated myself to leave enough dharma treasures, next, I'll devote my entire body and mind primarily towards inner cultivation, continuously be well prepared, practise morality, meditation, and wisdom with diligence, extinguish attachment, aversion and delusion, and that's the duty which the renunciant practitioner should specially pay attention to.

I have the opportunity to do something on the execution, then I will use execution as the main theme, especially in terms of the monastic disciplines. It is really cannot finish learning even though you learnt till your old age. You must be constantly re-enrich the roots. So I see lately opportunity become mature, and thus I plan to give up all the causal connections and stop talking but only praying to Buddha for three to five years by early next year. Mainly on the execution. All the good things to be done are all follow the needs of the sentient beings but not due to what I think is good then to do by my own will. If so, it is still with the heart of fame and fortune. It is due to ego, and Buddha's law enforcement solid exhibition. There is no merit at all. The so-called giving out lectures to promote Buddha's teachings is a big karmic reward, it is really not the ordinary people can do so. You must be having the big fortune and karmic rewards, and need to have a deep morality and conduct to be able to do so. Fortunately, so far I have gone through many ups and downs, has been dedicated to the sentiment beings and leave enough learning materials to spare. The next step is to fully commit to train myself from internal to external and continuous to accumulate knowledge and deliver it slowly. Study hard on monastic disciplines, meditation and wisdom, extinguish greediness, angriness and wishful thinking. This is the duty of a real monk religious practice should focus to do.

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## **Chapter 1:**

### **9. The apprehension underlying communal living of male and female monastics**

The ninth incident: "The apprehension underlying communal living of male and female monastics", it is best for females with the heart of becoming a nun let a nun tonsure her, it is only fitting and right to do so, and at the same time this is a very important cause and condition for us to be mindful of our spiritual and physical cleanse. It is now the time of latter dharma, as the predicted in Buddhist sutras, males and females living together in the same temple premises is a norm, I did not know that it was against the dharma rules and I was tonsured by a monk but luckily, our mentor-apprentice relationship was short-lived. After being with Buddhism for more than ten years, majority of the time I learn from being with nun groups or went to retreat by myself. There are rare times when I learnt from monks, but they were all venerated masters like Pure Land's eminent monk Master Chin Kung, Hong Kong Lantau Island Po Lin Monastery's Master Sheng Yi and Vinaya Master Guo Ching of Zheng Jue Vihara in Taiwan... the place where Venerable Master abbots is a monastery where males learn the modes of behaviour and recite Buddha's name and no female are not allowed to stay there. Po Lin Monastery is known to be a co-ed monastery in the woods, but the rules are very strict as males and females are not allowed to do morning and night devotions together, they have to be separated into two different sides, females going to the guest hall must have with at least one other partner with them...You will be completely oblivious that both sexes are living together because it only feels like there are two neighbouring Buddhist groups in the same compound.

Although my days as a nun gives me little chances to interact with monks, there has always been bitterness regarding this issue, after reflecting, in one aspect it could be because of my independence and not

being soft enough, in another aspect I do not really understand the thinking of men, which easily results to misunderstandings when interacting with them. The relationship could start off with respect and admiration, and even congenial, but not knowing what happened, suddenly on one random day, his attitude towards me changes vastly, and at the same time it seems like there is a very deep misunderstanding hidden within. This kind of transiency gets me clueless all the time, and I feel very unjust, to the extent of where my emotions have been severely hurt. Especially with people that share a extraordinary affinity, I will be in tremendous pain and become overwhelmed by grief but not because of sentiment. In the 20 years of practising dharma and being a nun, I am lucky enough to have never felt mortal adornment towards any man, and wanting to practise dharma together is out of the question. I have only met a handful of monks that were more congenial to me, but never towards a lay Buddhist as I am only have sympathy towards them which it is limited to praises and care for each other. We seldom have any chance for interaction, and never any opportunity for being alone, if he does not have the aspiration for enlightenment, there will be no connection between us. I have heard of a rich female Buddhist lay whom thought of multiple ways to get this particular monk to return to secular life and marry her, in the end this man lost his charm as when he was monk and the lady had a change of heart. Thinking about this scenario, how could the monk who returned to secular life for love have endured the blow.

Hence, as long as we can clearly see what mortal love is, we will not easily fall into this beautiful trap, mortal's wish for love is nothing but the sham packing of it, while appearance of it changes, the internal desire sways together with it, and are there any things on earth that will never change? The answer is a definite no. Only true love, cherishment, and supporting each other to achieve enlightenment will give a relationship that lasts forever without any changes, only then will you be pure and virtuous. Moreover, I have specialized in researching sutras for many years, and have understood the main gist of causes and effect. Why then will I be stupid enough to do something that harms the both of us, pulling someone else to jump into the three destinies abyss of suffering with me? Unless muddled by being drunk on alcohol, or hallucinated by drugs. But mortals will be mortals, despite how penetrating or deep the understanding of the principle is, when met with your foe of many lives and all sorts of challenges arise, it is enviable to call upon various thoughts when struggling during your war and only after that will you find inner peace again. This is why we need to face the obstacles and reflect all the time, this is slowly increase our ability to be immune to such situations and enlightening illumination, allowing for both favourable and unfavourable causations to transit into extraordinary Buddhist relationship. In all the years, after experiencing a couple of setbacks and challenges, I am now better able to understand and reflect on my actions. We should always stand in the shoes of others to understand them better, and cannot behave in whichever way want thinking in a selfish manner that we mean no harm. It is easy to misgauge the limits of our actions, whether it was done on purpose or not, causing misunderstand, unhappiness or have others think inappropriate thoughts towards you, you can only blame yourself for not having wisdom therefore calling upon such karma. We cannot solely put the blame on someone else for the mistake. Adding on, during the time when we yet to have the capability to not be affected by those circumstances, it is best for both sexes to keep their distance. As mentioned by 廣欽老和尚, between a male and female, even if they live till a hundred, they still have to keep their distance of a hundred steps. Living together while practising dharma is therefore not allowed, and this is to prevent us from doing bad unknowingly.

Males and females have to face each other day and night, completing tasks together all the time, and also to look out for one and other when practising dharma, even if feelings do not develop, it is hard to guarantee there will not be any biological responses, unless have a very safe (ugly) appearance! This is also the reason why Buddha has set rules for monks and nuns to live in different residences. Whether it is in psychological or biological aspect, males and females are vastly different by nature and unintentionally many misunderstandings will arise. This is why when they should always keep a distance and respect from each other when together. There is a Chinese saying that even husband and wife that long for a long happy life need to respect each other, and this is no exception to those who do not share an intimate relationship, their tolerance for each other is weaker and how can this not create contradiction in every aspect? Lucky for me, I have the opportunity to learn from Vinaya Master Guo Ching and after further exploration the precepts of secular life, I have slowly gained more knowledge on the importance of protecting precepts between male and females Buddhist practisers. The first effective way of protecting precept is that you have to keep a distance, there should not be too much exchanges to prevent developing feelings for each other or become possessive. It is not uncommon to see monastery overseas have male and female disciples living together, but this does not mean that it is impossible to protect precepts. However, only a great bodhisattva will be to have everything done perfectly while abiding to the precepts, to the extent where every thought and action have been thoroughly considered. As for an ordinary person, he might not dare to take actions that goes against the precepts, but might unknowingly grow possessive, or do some suspicious acts and all these are inevitable. I am respectful and give my blessing those who live together, and have no intention of bringing them down. I only feel that I do not have this ability, because this is after all a mortal world and it is better to take precautions.

Other than that, with close observations of monastery with both male and female disciples living together, female disciples always take on internal miscellaneous work and have little chances to spread teachings, but why is this so? Is it because female disciples lack the aspiration for enlightenment, or is it because of their capability? Of course not, in Taiwan, there are numerous nuns that are successful, so successful that it is enough to make male disciples feel inferior. Moreover, it is explicitly written in sutras that everyone has equal and perfectly complete Buddha-nature, and enlightenment to Buddhahood is not dependent on physical strengths...but the power of understanding, bodhicitta, and as long as you set your mind on it. As said in the Hua Yan sutra "all phenomena are nothing but mind", the mind and heart can create millions of phenomena, it can create the ten realms, it can create the dharma realm, it can create everything in this world. Male disciples can do it, and so can female disciples, there is no status difference or limits, it is completely reliant on a person's enlightenment ability, mental and physical efforts and power of aspiration. Therefore, as a female disciple, I have to shoulder the responsibility and also encourage fellow nun sisters, we should be strong and self-sufficient. We should transform this impure and heavily hindered body of karmic retribution, shoulder the responsibility of carrying on the name of Buddha, spreading dharma teachings to benefit the mass, extensively save sentient beings, and hope for a quick complete fulfilment.

My encouragement for nuns to arouse their minds to be independent and self-sufficient does not mean to be to compete against male disciples, as rivalry will only bring more trouble to oneself. Disciples, clerics and lays are fundamentally one family, in order to grow, we naturally should have mutual respect and cooperation. Females' independence and self-sufficient should be built on her self-awareness, to get rid of her habit of relying on men and be one who has the ability to assist men or even be on equal footing as men, to

help each other to succeed. It will only benefit both parties when we can be both independent and self-directing while maintaining a good relationship with other disciples. My teacher, Vinaya Master Guo Ching often encourages me to participate in internal affairs, like building a percept research centre designated for nuns, and to spread the legacy of Buddha. Moreover, when people grow too fond of each other, they will cross the line or let their emotions take charge, it will cause them to easily deviate from their course. This truth is not difficult to comprehend, thus acting as man, nuns should be independent and self-sufficient, prevent co-ed practicing of dharma and to the extent of completely getting rid of their habitual reliance on man. Sexual inequality can be corrected through these methods. In Buddha's world, everything is equal, we only exist in one sex and there is no difference between our physical appearance.

We have to know that during the times when Buddha was spreading the teachings in India, one of the most important lesson is advocating equality, and the first step was abolishing the significant cast system. To reach this goal Buddha first tonsured Upali who was still a barber (slave) then, allowing him to be the senior, and then he asked the originally proprietors who came from the royal or prestigious families to bow to the slave and used this to teach his disciples, the show was really hit them hard. But what was the purpose? It was to awaken our innate equal Buddha-nature, to be have mutual respect, to attain our true merits. This is why male and females should be on equal groups, both sides really need more practice. Regardless of actions, we have to remould our perceptions entirely, but it must be according to the true equality standards and not idea of mortal agreement of men being more superior than women. This will truly allow us to feel the association with Buddha nature, concomitant with perfectly pure and unsullied mind, and others will be sincerely convinced, bringing us into realm of the enlightened ones where we use our virtues to convince others.

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## **Chapter 1:**

### **10. The abbot with a monk's appearance but secular interior**

The tenth incident, "The abbot with a monk's appearance but secular interior", around four years ago (2013) I started to follow the causal relationship and approach a monk team that chanting for Buddha for all day long, for these four years, averagely only went for around four to five times, every time also joined in the chanting for three to five days or seven days. The reason I went there is because their distinguish part where the moto there is to motivate all the practitioners to chant, focusing on the west, without any divergence, just similar characteristics as a lot mituo villages organized by lay Buddhist, shield and sustain all the sentient being, chanting for all day long, make vow for rebirth, but still able to be led by the monks, this is very rare, thus I purposely put more effort on making this dharma causal relationship, perhaps in the future this dharma relationship is deep enough, also might put aside all the causal relationship, went there for long stay during the old age, focus on chanting and make vow to rebirth.

When I first went there, the reception is the head monk with bright yellow clothes (after that only knew that the head of affair is similar as the head monk), she is very attentive to me, hope that I can be like another long stayed master, can donate all the resources of the practice hall that I managed and combined with theirs, together make the monk team to be a success, and as return she willing to give me the free access, long stay and etc. In the conversation I found out that she just become monk and hold precepts not long ago, before become monk already started to support the head mink, after that also give in money to buy the land and built the monk team together with the existing head monk, and thus naturally she become the head of affair (another head monk), together managed their big family.

As for this kind of causal relationship, I am totally out of it, because there is a lot of human affairs which is not built on the dharma, there will be a lot of problems in the future, but when first meet with this perfectly sound and able, also really fully contribute, high passion master, I can only happily follow her will, maybe in the future after getting along, can slowly give her some positive influence, then this will also be the merit for all the sentient being, thus when the first time there, we already made very good causal relationship, and thus he also will call me once in a while to ask me to always go back for chanting. The most recent that I went there for a seven days chanting is in the early pf 2016, why did I only went for few times in these few years, of course is due to the realization in the process that a lot of situation cannot be changed, and thus don't want to care so much anymore, just went there for chanting once in a while, just play the role of an audience contently. But because of this time, gave me a very key blessing, thus I wrote the whole story of this matter here, so that everyone can have a deep thought on this matter together.

Last time when I just started my learning, Master Jing Kong always said to all the student in the dharma training class, when you go to give lecture on dharma, if didn't performed well, people will surely laugh at you, if performed well, then it will be worst, you will have no place to go. You all need to have this kind of self-preparation of mind. Just like one of our female student, she become monk in the jungle side for twenty to thirty years already, is that type that is very honest, also not good in adapting into circumstances, there is one time we meet in Malaysia, in the chat she mentioned that she always being laughed by others that her lecture is like frying cold rice, there is no creativity at all, look like she is also full of griefless and helpless. On the other hand, what I experienced is when fulfilled the dharma causal relationship, where inside or outside of the country also no place to go, the experience is truly even worst. This situation really make me confused, also considered as get to know new things, and gained knowledge. After all it need to blame our own wisdom is not enough, too naïve, don't know about the society, don't even realise that we made the sentient being to scare and being annoyed. After the training of so many years, at last now understand some, regarding chanting and giving lecture on dharma, all just follow the causal relationship and be content on own role, never insist on anything.

When just started to make vow, we always full of passion, as long as there is demand, as long as there are people who willing to listen to dharma, I always not to mind and taking up all the trouble to build up the causal relationship, no matter is being invited to give lecture on dharma or joined in chanting in the temple, that kind of feeling to spread the dharma according to the causal relationship, just purely

want to spread the benefit of Buddha dharma to predestined people, totally never thought about the other pros and cons, and thus the way I work also more broad minded, also never had the situation where too much interaction with the audiences, later then only I get to know that most of the stayed-in monk and person in charge for practice teams are worried that the practitioners would follow me, worry that I might interrupt their own benefits and started to distanced with me, regarding this matter, I truly felt very surprise, can't understand and helpless at the beginning, I am really full with passion without asking for any return, I even use the fearless passion, fully help the others with causal relationship and all energy, these will be some extend of help to the monks as well as the sentient being, why will there be distance and misunderstanding on me. Facing this kind of treatment, there has been a long period of time where I had imbalance in my inner heart, felt insulted, and also pity the sentient being, why they got this merit to gain the true dharma? There is no one in the temple that give lecture on dharma, there is also very little long-stayed practitioners, such a big temple, except the duration for some dharma ceremony, the atmosphere is so down, but still don't welcome others to give speech on dharma and make vow to lead the sentient being. Already become monk, what else is belong to personal belonging? What else is afraid to be lost? Really can't understand. After that, faced this situation more no matter inside or outside the country, I started to reflect on myself, there must be something that I need to adjust myself, at last I understood, human kind is like this, as long as not saint that fully done the practice, almost all will have some persistent, persistent on 'me', persistent on dharma, ingrained, everyone is still unable to do own decision as a result of karmic, thus I can only try to understand and tolerate, follow the will of sentient being, follow the causal relationship to make sure everyone happy.

After I knew about this, no matter which temple I went, surely will be very low profile, if manage to keep quiet I will just keep quiet, all listen to the instruction of long-stayed monk, did until the most proper way, thus started to be able to make some good causal relationship, all places went, no matter the causal relationship is deep or shallow, also started able to benefit the sentient being, happily have merit, when require me to do something, I will try my best to do, or otherwise don't wish me to do, I will also know how to try my best to avoid. Just like this head of affair, she hope I can help and support the long stayed monk, thus every time went I will try help and support, she hope that I just chanting, not interacting with anyone, I also just follow, this is also the reason why I went there, thus I also been thanks to her face to face, only at here I can calmly chanting without any outer causal relationship, will not get interrupted by anything, that's why I like to go. Actually there is also other meaning in my sentence, is talking about her great skill in controlling the policy, when see from the surface is helping and supporting the sentient being so that can focus on chanting, but actually the motive is not. Generally she used this way to treat all the people, so it is the same for me as a master who spread the dharma. The first time I went, due to I already know how to be a guest monk, thus can continue to feel her welcome, after these few years, I also saw a lot great monks are being forced to leave, but I am still survive until now, still able to maintain the qualification to went there and join the event. However, this time accidentally allow me to realize the seriousness of some matters, actually in this great and giant temple, those masters who managed to stayed in the temple after all these years, are also keep on complaining, they recoil in order to survived at there, and this has reach the limits, everyone is planning want to be united and replace her autocratic,



and the least expected is that the leader for this rebellion is the head monk! This is really very scary, after build such a dignified temple, can caused the human heart to become like this, believe that when the vow made, there must be some kindness, in these few years, it can reveal all the greediness, jealousy and stupidity in human kind. After all the fights, after succeed in chased away outsiders, now is insiders turn, fight want to be head monk, vice head monk, even talked about the division of temple properties. Temple only existed for such short periods of few years, those people who go in and come out are a lot, but those who truly able to stay and gained benefits is almost no one, this future karma is truly frightening. The most saddening part for me is those old master (low-priced labor) who still struggling there, even though they seldom greet me from the beginning, worry to be black-listed, but when saw they keep on do their part and suffer, one kind of strong energy suddenly arise in my heart, I can't continue to let it happen, I need to stand up and do something for the monk team, can't continue let those unknowledgeable outsider with monk appearance to go unchecked anymore, bully those monk and sentient being who practices honestly in Buddha gateways. This is the key blessing I mentioned before, if didn't saw such serious circumstances, I will still unable to make the vow on this.

What should be done after make the vow? Of course not interrupt until go cause problem at their house, in the opposite should leave the place as far as possible, because the karmic of sentient being is not something that we can control or change, things that I can do is just more actively show the correct way, let the sentient being to have better understanding and make comparison, then automatically the wrong one will not able to continue expand. Now is the period for ending of dharma, weak dharma with strong devil, and the bad person is having the power, those good master follow the causal relationship and didn't fight, automatically away from it, but if just continue to let the innocent sentient being have no choice, continue to let others bully, let these who are thought to be kind but actually destroying the Buddha gateway with the vulgar words, then this is not supposed to be in the Mahayana practices.

About this head monk, who is vulgar with monk appearance, just started being monk and hold precepts, I pity to her since the beginning, even though she always use her vulgar view with passion to educate me, whom a master for more than ten years, try to convince me to give her all my current resources, I also tolerating with her, not agree yet not rejecting. No matter how she is also just want to do some good things for the Buddha gateway, it is just that she don't understand, then this vow added with the poison, and not following the precept for the monk to led the sentient being, then no matter how great is the good thing, the greatest dharma will also be contaminated, the karmic done will not be lesser compared to those done in the world. Being a head monk, that is not rule that can be simply set some ordinary people with some money to build the temple, and started the business, it has to be accumulated from one behavior, there must be some achievement in managing the Buddha, and the most important is that the precepts of monk must be hold and carry out, need to lead the monk team with the precepts and rules, and not set own rules according to own preference and benefits, then only got the qualification to take on the responsibility, otherwise it is easy to get on but hard to give up for this position.

About all kind of maze in Buddha gateway, believed that everyone has seen a lot, in this final stage of dharma, no matter in Buddha gateway, even all the religion are also the same, there is no need to talk

about the society, the problem is on the human heart, as long as not fulfilled the practice then will have the three poison, thus places with human will have all kinds of problems, while the maze in the Buddha gateway, at least can let us reflect on our own, change if there is mistake, praise if there is not. I am very grateful that this negative causal relationship has pushed me once again, allow my heart which playing the pendulum, taken so long of time without the will to lead the practice, decided at the moment, thus this time back to my Taitung practice hall, I made the decision to change the style of practice hall which is usually not open to the public and only for practice, straight away arrange activity like eight precept in the practice hall, as well as started some activities according to the causal relationship in my practice of three to five years of not going out and talking, through teaching on precepts, receive and lead some beginning for Buddha gateway, hopefully can through the next generation trained, can built up the new atmosphere for the monk team with positive behavior, and then replace the negative ways of the temple which have resources but no dharma, then allow the positive dharma to be truly long-stayed in the world. No matter how is the causal relationship in the future, I can only do my best with the causal relationship, try my best and efforts to do, then the merit of this vow will then be completed.

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## **Chapter 1:**

### **12. Repaying the gratitude of the teacher through the chanting of Buddha's name and speech prohibition**

The twelfth occasion: "Repaying the gratitude of the teacher through the chanting of Buddha's name and speech prohibition", all the causal condition in the world are meaningful, when I fed up with the world and get saved from commit suicide, I finally has the causal condition to study Buddhism, that time I was in my twenty, after live in this world for more than twenty years, also studied a lot of books and knowledges, but never able to feel that I truly live, until met Buddhism only I had the feeling of rebirth, also starting to feel the value of the life. All these thanks to my first teacher Grand Master Jin-Kong, if without him to set up the website to study the Buddhism, then I wouldn't have the chance to meet the way in order to truly released and got saved, I believed many of the practitioners who benefited like me would have the same grateful feeling as mine.

Things in the world, got its pros and cons, there is good as well as bad side, depending on which sides you look at the matters, as for my side, the dharma of grand master has spread all over the world, in order for the sentient being to gain the benefit, or there will be different viewpoint, this is depending on the causal conditions and karmic of each of the person. Since around the year of 1995, I started to learn Buddhism dharma with grand master, until now it already more than twenty years, all these years, no matter where I studies, I only remembered the benevolence of grand master, there is never a negative thought, even though have heard of negative opinions about grand master, I also can have objective understanding, because Buddhism talked about causal conditions, everything is related to the past life

and karmic sin, as well as there is no absolute true or false, thus as a student, should only remember the benevolence of the master, as well as try our best to repay it, others shouldn't have any critics.

When talked about the dharma relationship with grand master, it is also very wonderful, if want to say it is deep, then it is very deep, but it can be said to be swallow as well. To be deep, it is because I enter the Buddha gateway because of grand master, also because I am one of the eldest students of grand master among the practitioners, are family, not only addressed him as grand master, as well as among all his students, I am also be the first student of his which he trained by himself in the Singapore Buddha dharma camp, because of all these predestined relationship, it made me able to have the chance to be near and stay at the side of grand master along my study, had blessing from grand master, as well as because of the blessing and recommendation, I am able to enter the class as a beginner, as well as when I would want to give up during the hard time of practices, I was also able graduated with excellence result because of the blessing and courage from grand master, this benevolence, it was difficult for ordinary people to meet such as great help, thus I was always believed that grand master is one of the most important person in my life.

If wanted to say that this relationship is not deep, then it seem to be swallow too, because the relationship of teacher-students should be a whole life one, however I guess my fortune is finished after the training camp, even though grand master wanted to help me in continue study in Europe, the causal condition was also unable to completed, thus I have no other choice but to leave the teacher, started my vagrant life, this from the viewpoint of Buddha, it must be Bodhisattva want to train me, thus asked me to travel around and practice, because if this life only studied at Europe and stayed there, that definitely would be a great fortune, as for myself it is sure be a great thing, but it is incomplete from the other aspects, for sure it will be difficult in the future to expand the knowledge and benefit the other sentient being with different roots, thus I also can obediently accept the arrangement of Bodhisattva, when all these, all these challenges are accepted obediently and happily, never lose faith on Buddha dharma, also never lose the gratefulness toward teacher.

Remember the second years after I leave the association, under the arrangement of the chief master of Hong Kong Da-Lin Mountain Bao-Lin temple, I managed to take the Triple Platform Full Ordination of Two Divisions of Monastery in Hong Kong Bao-Lian temple, according to the rules, after hold the precepts, need to thanks the master, which is thanks to the masters which helped in the practice, since I no longer stayed there at that moment, there is no such master for me to thanks, hence other than the Master Shen-Yi which helped me to hold the precepts, I also went to Hong Kong Buddhism Association to thank the grand master, as for me, the grand master is the master since I begin my dharma studies, thus I think it is reasonable to thanks him, so I purposely tried my best to prepare a red envelope for grand master, but don't why grand master asked the waiter to return the envelope to me, after that I remembered that last time grand master after hold the precepts, he also went to thanks his dharma master, master Lee Bing Nan, at that time master Lee only symbolically accepted one dollar, thus I

removed the money from red envelope, exchanged with one dollar, as a symbolic purpose, at the end grand master has accepted it.

After that, the few years are the period that I faced all aspects of challenges, not only without any fortune and wisdom, it was also full of difficulties, merely has the ability to repay master, until recent years, own has the respondent field, there are also some students surround me, at last has little bit of ability, thus I always take the chances to go Hong Kong and pay visits to grand master, as well as represent students to support grand master, grand master also provide us the chances to accumulate merits, I think this is the mercy of grand master, observe the causal conditions and helped the sentient being. Actually, all these supports, the grand master doesn't need them for himself, more supports are also to help the sentient being, help the sentient being to accumulate merit only, however even though the grand master doesn't need it, as a student should still do his best, as well as achieve some true achievement in the practice, this only then will be completed, really achieve the purpose of repaying the goodness of teacher, other than that I still need to be more hardworking, then also need to repay master by have good achievement in the practices, hopefully can through all these years practices of stop talking and chanting, through majoring in dharma and chanting in repaying the goodness of master from the beginning. Until now have been learn Buddhism for nearly twenty years, now at last has this merit and causal relationship able to fully concentrate and work hard on this practice gateway.

Since the beginning of 2016, I will make vow to stayed in the Taitung practice hall without step out, start the chanting Buddha and dharma for three to five years, in the duration my practice is on observe the Buddhahood every hourly, attain the Buddha look, chant the Buddhahood, walk, stay, sit and lying down, when out for work also mind control the six organs, the heart does not leave Buddhahood, learn with this, with the hope to clear all the karmic sins, if can have Amitufo appeared by all these, then wish to directly give up the live and rebirth, complete the dharma as early as possible. If there is any predestined relationship with the sentient beings, would like to follow the predestined relationship, learn the great practice of Master Pu Xian which is without will and action, fully dependent on the predestined relationship to undertake all the causal relationship.

Hopefully all the sentient being able to attain Buddhahood. Hopefully I can help to bear all the hardship. Hopefully all the bad teaching can be eliminated. Hopefully all the merit and virtues can be reflected. Namo Amitufo!

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## **Chapter 2: The Current Situation of Buddhism at Home and Abroad**

### **1. Knowledge from the Propagation of Dharma and Study Tours at Home and Abroad**

When discussing about this topic, if you are able to speak out unreservedly, to tell the Truth in Harmony but also can avoid falling into right and wrong play on patterns, when I introduce a name, premises,

majority can only bring it vague schematic, those who can naturally understand the meaning just a glance they understood it, however if those who are not unable to understand are still able to understand the objective about what I want to express in the text and not fallen into the surface of subjective wrong judgement.

Recently in order to select a suitable Sangha, which can support at stage of three to five years of noble silence Buddha recitation retreat practice, also taking the opportunity to build up physically and mental exercise again, I muster up one's courage and went to Mainland China. Why I choose Mainland China rather than other countries? For the past two decades, because I had the caused and condition in preaching and practicing etc, visited mainland China, Singapore, Malaysia, Indonesia, Hong Kong and Macao, the United States, Canada, Australia, Brazil, Japan and other places living together with the local, I recap my past practice in the Buddhist world, I deeply feeling that the current environment, a co-edge practice, the most ideal place is at Mainland China, while to cultivate merits in jeweled land is in Taiwan, a place to enjoy life is at United States, Canada, New Zealand and Australia, other countries basically does not have the causal conditions of learning Buddhism.

Why Mainland China is good for Buddhist practice? Because China has many profound history and culture of the solemn ancient temple, generations of patriarchs who has set guidance rules to practitioner is the strong edge and the traditional monastery living conditions is more assiduous in Mainland China but also because several Buddhist persecution and moral education in cultural revolutions. Many people have limited awareness and continuous study of Buddhism, on the one hand those middle-aged people are able to endure hardship and on the other hand their character habits will easily surface out, therefore it's suitable for practitioners to train their body, mind and soul mutually, so they will have develop a bigger exposure and easily to salvage being in future. Taiwan this jeweled land, the humanity is still relatively honest; it's can fancy cultivating merit, Buddhist monasteries regardless the sizes, their developing proportion and scale is very vigorous, Senior Monks; including Mainland and overseas Masters can be seen everywhere therefore all the causal conditions are linked together, and also be able to nurture like Tzu Chu which represent this international humanistic Buddhism Buddha and Bodhisattvas Sangha communities, in fact it practices implement in the human realm like charity, medical, relief, accumulate merits at different levels etc and so emphasize and disseminate applying to human realms of Buddhist doctrine. Buddhism in other countries and regions basically have not lay a strong foundation, therefore to cultivate practice and merit although on surface it seem gradually prosperous and bustling, like Singapore and Malaysia, India etc, and truly having faith and confidence in Buddhism Dharma and developing locally but it is still a long period to establish it. Not to mention countries like United States and Australia does not have much chance even to develop, so far there are only a few large Buddhist community groups, scattered in some areas, for a long time still managed preserving the daily operations, but to talk about widespread development and it still have limitations that restrict religious history and culture, such as Islam, Christian religious sect and beings generally seeking for material cultivation factors, therefore it's very difficult to establish it within such a short time

The first time I went to Mainland China, I am still a layman and I have not been introduced to Buddhism yet, It's about nearly thirty years ago, at that time I heard the upcoming closure of Yangtze dam project, so I insure a huge amount of travel insurance beneficiary to my family, before preparing my trip to China Yangtze River adventure tour. During my prime of life I am all alone and went out travelling as a

backpacker for a month, during the journey I experience the classical liberal human rights, during the Communist party ruling the inconvenience of solemn and civilization conditions is undeveloped, the most unforgettable is inside Yangtze River Tour cruise's bathroom , the feces appear to be hundred pounds piling as high as a mountain and does not even have any space to squat down, scared me out of my wits which I don't dare to go to toilet for a few days, feeling so uncomfortable and almost fallen sick. During the whole journey, I am always worried that I have accidentally violated the rules and public security officer waiting to summon me and even to paid the general consumer services I also feel so stressful, did not enjoy leisurely and carefree as travelers . Finally returned to Taiwan, after disembark, I could not help but kneel to kiss the land in Taiwan, I am grateful and fortune that I am born and grown up in Taiwan. It is the first time I being so proud and blessed being a Taiwanese. This is my first time traveling to the Mainland China experience and the biggest achievements; at the same time I earnestly hoping that I will not have the causal conditions to go back to Mainland China this life anymore.

My second trip to Mainland China it's after more than ten years and it was in the year 2001, Singapore Amitabata Buddhist Association's learn Dharma course graduation, at the time, by mere luck my graduation result rank among the best, my causal condition will Venerable Master Jingkong is especially very good, so Venerable Master asked me if I wanted to resident in Australia and normally the road to happiness is strewn with setbacks, eventually the condition was not yet ripe ended up I was force to leave the Association. For a moment in Buddhist Sangha communities I don't have anyone to rely on, under such circumstances I have nowhere to go, without any better option I went to seek refuge with one of my Mainland Senior and under his help, he made arrangement for me put up at a temple for a short stay with at the Beijing Buddhist nun public school law Sangha. I stayed a total of three months there, receiving the blessing from the Three Jewels and Venerable Master, monastery abbot has been extremely courtesy to me. Every week he invite me to cover a lecture at Main Buddha Hall, Dharma affinity is exceptional success. Over the years, experienced the largest sandstorm in Beijing, devoted audience, young and old practitioners have fully occupied the Main Buddha Hall. Due to the temple poor living condition, we can only use coal to take hot shower once a week, our meal is either fried or steam potatoes otherwise it will be cabbages, bean curd or Shandong province steamed bun so this is what we live on everyday. As I have never endure such hardship before especially I just started my the early years of studying Buddhism, filled with karmic sins Taiwanese female, it's such a struggler and a day drags past like a year, especially facing those Masters from the three provinces in Northeastern China, their outspoken and bold character, it to believe in the rain on hearing the wind, emotions manifested in the form, even though I being treated with respect and enthroned cover speak with a special glory status from the abbot, still a niche as novice nun and the lowest in seniority, a careless moves will ultimately they sharpening my bad habit. But my mind filled with the initial making a vow aspiration to attain enlightenment and flavor of the Dharma and still able to enjoy pleasure during hardship, however during that moment during hardship, bad habits always hoping that these hardships can end faster. Those three months of learning participation, I had already confirmed that Mainland China is a good place to practical cultivation for basic concept, it can be said the Mainland China monastic lifestyle, I am filled with a high degree of sense of awe, I am looking forward to it but at the same time afraid of being hurt.

Recently (beginning of the year in 2016) I take the opportunity to visit the Millennium Buddhist Temple for a week, that's a Bhikkhuni Sangha communities subsidiary under the management of the member of the

nuns, Bhikkhuni whom live alone together and cultivate practicing, the scale of the area can accommodate a total of hundreds of people, while there are four long term residents nuns, abbot sorrow is unbearable, every time she keep wailing about her sorrow and keep requesting me to be long term resident and help out to develop at the temple. I saw how Sangha members facing such difficulty during their practices, the Millennium ancient temple there is no leader of the public to fulfill the teaching, although it can maintain the ancient monastery historical and solemnize architecture, however the temple abbot was busy developing and doing the maintenance, he has no spare time to attend simultaneously to other matters, probably without any choice he can only let nature take its course. Looking at the situation, if I still don't aspire to help developing Buddhism and continuation ancient monastery historical, solely preoccupied on own practicing method, from the bottom of my heart, I feel so bad therefore I verbally agreed to abbot that when I went back to Taiwan to do non-speech recitation retreat for three to five years and if the local long term resident monastery organized any courses, I would open edge and arrange to come back to do teaching every quarterly. Abbot knew that I have already planned for my retreat but she kept insisted and persuade me to be a long term residents, she is even willingly to support me for my non-speech recitation retreat. However before I arrive here I went to a similar monastery in Fujian an Amitabha Village to put up at the temple for a short stay. This place is administer by a monastery abbot, they practice chanting Buddha's name daily, the resident can congregation about forty to fifty practitioners, the ambience is extraordinary as everyone earnestly chant the name of Amitufofo together, everyone in the resident told me that I was sent by Bodhisattvas and Buddhas and welcomed me, however because the conditions are so good therefore it's very inconvenient to do noble silence, even if I placed a non-speech placards, seeing some elderly Bodhisattvas who is unaware that I am on noble silence, who is so sincere and their appearance trying to get close to me which I cannot bear to not to response to them, so frequently I will open edge of speech. Still unable to achieve like those Chan School practitioners who are very rigid and had determination doing noble silence for many years and will not talk to anyone in the long term residents, as a result it's impossible. Finally decided to return to Taitung to manage my own closing door and rearranged non-speech practice lesson. Because it's not feasible to practice noble silence in Sangha committees for a long term, therefore politely declined abbot for enthusiastic protect, I scheduled to return to Taitung after the short stay of seven days to do closing door.

In the year of 2016, I returned to Mainland China to practice and study after a lapse of sixteen years, since the year of 2001 after I went to Beijing for a short term resident and return to Taiwan, during this sixteen years, I have been invited to speak at the Wuhan monastery twice, the second time I stayed therefore for a week and left in a hurry, maybe the previous impression has frighten me and still have a lingering fear. If it were not for dedicate diligent in practice, to remind myself to train on the environmental but still did not dare to master the courage to return to Mainland China. This time I return to Mainland China to practice and learning, although it is just a short period for one and a half months, I have already gain a lot, my performance is different from previous thus I given myself a high score because not only the original monastery eventually has allowed me to put up at a temple for a short stay. Indeed there is some appearance in revolve in conditions in merits, after staying and the popularity because extraordinary, later all the long terms resident sincerely hope that I stay on. Each of us has begun to truly communicate openly two compatriots on both sides barrier, although the two shores geography located apparently are much closed but in fact each other deep in heart has long been separated obstacle deeply planted into the heart and all this breakthrough thanks to the blessing from the power of Buddha Dharma thorough penetration arises into the daily lifestyle, this

experience can be consider my test scores for my twenty years cultivation in Buddhism Dharma achievement. For me, every life experience in Mainland China always gives me the most profound cultivation.

With respect to the simple life cultivation in Mainland and the ancient monastery historical dignified, United States, Canada and Australia region becomes a completely contrasting image, Western countries culture, their development is relatively more advanced than the Eastern countries. American lifestyle and atmosphere is extremely liberty, open and full of vitality energetic, everyone has a tendency to pursue technology civilization, mostly everything in our life it make things easy and convenient, specifically in Europe it's not sophisticated, but it provide pragmatic impression. Canada is beautiful mostly it's snow in many areas and its cold season. You can imagine the atmosphere becomes more peaceful leisurely, relatively in terms of political governance and people's welfare is pretty good, indeed this is a paradise to enjoy retirement. In the year of 2015, I wanted to observe and study the Australia Buddhism current situation so at the same time specifically visit Master and Senior from Amitabha Buddhist Colleague and also taking the opportunity on behalf of my group follower disciples helping them to cultivate a little karmic reward. Firstly, I took a flight to Brisbane and directly go to Toowoomba and stayed there for a couple of days. I met up with Senior Masters whom I have not seen for a long time at the college, feeling very warm. Although we have not meet up for many years, however everything apparently does not seem to be any different. There is one Master who personal taught me play the treasure bells and drums, at a glance, she was surprised and asked, "hey"! I thought you have resumed to secular life and my outspoken and innocent character still remained unchanged, I hastened explained that it's just a misunderstanding, everyone has misrepresented. I am really surprise that I am still quite famous in Australia! In additional there is another Master who has always been taking care of me and he is still very concern about me as if I never left this association. He promptly enthusiastically helping to arrange my accommodation in all aspects of the matter, I truly appreciate it.

Australian price is considered as high in the world, around thirty years ago I also been to be backpacker, alone travelled Melbourne, Kampala, Sydney, Brisbane, for around one month, for safety purpose, in the journey mostly stay at those three or four star hotel, especially at the apartment hotel at golden coast area, is completed with living room, kitchen and also room, the daily rental is not as expensive as those ordinary hotel in Taiwan, total for one month, include the fee to learn snow skiing in Kampala for one week, if not mistaken the fee is less than Taiwan hundred thousand dollar, felt like the expenses is not expensive like Taiwan. This time visit Australia again, it really scared me off, thus at first planned to be three month visit, decided to return after not even half month, the journey planned to visit Sydney and Melbourne are all cancelled, even though the travel fee provided by the mercy practitioners, but a cup of soy drink is only cost ten Taiwan dollar, but in Australia need 80 to 100 Taiwan dollar, a filling breakfast also need spend more than three hundred dollars, a lunch even need four to five hundred dollars, in Taiwan this price able to eat at French vegetarian restaurant, how to accept this, really unable to eat! Then have a look at our practice hall in Taitung, drink is the free mountain water, eat one are those vegetable planted in the neighbourhood, the usage of electricity is also very little, for one month, if didn't go out often, the expenses will not more than five thousand Taiwan dollars, just like this can already maintain a practice hall which made up by eight containers house. Such a big differences in the expenses, people who already used to living in this such low expenses of Taiwan, will really get shocked.



In 2015, I also got invited to go give speech at USA Florida and Los Angeles, the pricing aspect is more stable compared to Australia, I also did ask the practitioner there regarding the Buddhist status at there, basically Buddhist has very little sign of development, maybe mostly is just some practitioner practice in the house after retired, or some of Taiwan monk team in oversea branches got some scheduled activities. While in Canada if there is merit also got the ability to practice by own, there is really a great place for practice and relax, no matter is the living environment, political issue, all are quite stable. In 2013 I got invited to Toronto seminar, stayed for two months, talked about The Brahma Net Sutra : Bodhisattva Precepts and also many courses on the Pure Land, get a lot special dharma causal relationship. In that duration coincidentally my support mentor Vinaya Master Guo Ching also got invited to teach on , thus I also very lucky and able to get involved in the whole event, as well as get the chance to visit other local temple with Master Qing and head of monk when the event ended completely, full of dharma joyful, after that the head of monk also invited me few times to arrange to go there again, but unfortunately the sense of Buddhist learning there is not very immature, just like what the head of monk said, the number of practitioners, can treat one as hundreds, all are treasure! Always stayed at there, for me it is very blessed, it is better to take the advantage of being young, go to China more for training, hard practice that help to improve the body and spirit, at the same time also can spread more precious seed for sentient being that never heard of Buddha dharma, try to do what a monk should do in spread the dharma and benefits the sentient being, wait until the stage of really need to retired, if can long stay in Canada to practice and chanting on Buddha, that is also a great fortune.

Talk about the dharma causal conditions of Malaysia and Indonesia areas, which is one important point for me to officially deliver speech and share the dharma treasures, since 2010 until now, 5 to 6 years, is an important stage for me to intensively give speech and spread the thought of Master Shan Dao, there is half of a year is spent to deliver speech in the branches of Jin Zhong Association and local temple and practice hall in Malaysia, Singapore and Indonesia, once enter Malaysia, normally will used up the 2 months visa then only will leave, almost every day also got speech, also really awkward, in that duration, I almost never (forgotten to) sick, also don't know how is it feel to meet doctor in southeast Asia area, every day also busy with deliver speech, prepare for classes, also seldom accept the invitation of practitioner to travel around, regarding the attraction point of each area, I practically not familiar, the merit accumulated from my practice of monk for more than ten years also slowly appeared in this stage.

As a conclusion, about the practitioners in Singapore, Malaysia and Indonesia, I really felt sorry for them, I felt that most of the practitioners there has very good root, compared to the Chinese of Western countries, also can better reserve the moral and tradition of Chinese tradition, however it is a pity that the understanding level of Mandarin is still quite weak, it is very limited to understand and absorption of Buddha and dharma in it, the development of practice the precepts, wisdom and knowledge is also very slow, but expiate the sins of the death is very active, thus in this ten to twenty years, the practice of learn Buddha, building of practice hall, even though seem like there is some achievement, but actually really able to let the Buddha dharma to enter the heart , become an important energy in the life, maybe still need all the practitioners to give effort. During the few years of my delivering speech, I witness a lot titular Buddhist practitioners which have practiced for ten to twenty years, give in money and energy, also always take part in practice, but to one's surprises they never

ever hold the five precepts or even held the ceremony of proclaiming as Buddhist, thus in that years, other than widely spread the thought of Master Shan Dao, I also actively teach on the five precepts, slowly correct the myth of the ceremony of proclaiming as Buddhist and hold the precepts. Last year (end of 2015), before I decided to stop talking and chanting, also purposely invited my respected teacher 上果下清和尚 to teach all my practitioners and those practitioner that admired master for long time about the ceremony and the five precepts, hopefully in the future the practitioners of Singapore, Malaysia and Indonesia can have the chance and causal condition to have better learning of the precepts and dharma. About the practitioner there, I can only love them, be fond of them, but also can't do anything else.

Buddhism in Taiwan, there is many kinds of dharma gate gateway to practice, very lively, no matter is gateway of Hinayana, northern, east midlands or Tibetan, traditional temple until the Buddhism Research Centre, Buddhism institute recognized by the Department of Education, and practice hall, all can grow well here. Because the heart of Taiwanese is quite big, also happy to accumulate merit and build good relationship, just like all kind of products, fashion and also idols from all the world, always get a chance to cast bright light in Taiwan.

The good knowledge at this area is also a lot, the ratio between the one who deliver speech, and the causal condition with the dharma treasure, it is almost the highest for the whole world, no matter is software or hardware in Buddhism, can be said to be quite mature and stable, this really need to credit to the democratic politics, freedom in religion and the honest and kind of the people in Taiwan, then only can protect and preserve this root of China Buddhist. But after all things will develop in the opposite way when they become extreme, everything once develop until the matured stage, then will start to be overlook easily, then will not be so rare and precious anymore, thus those that really passionate and want to learn dharma will then decrease, Buddhism is now prosperously develop in Taiwan, generally only those with better merit, the past generation of grand practitioner, human Bodhisattva, great monk, is very rare to be seen now. If still want to make Buddhist to cast their light in nowadays, in order to carry out the purpose of help the sentient being, should combine the resource and experience of the Taiwan education and recuperate the old China version of hard practice in the jungle, then only can nurture those great master that can help the world again.

Talk about the dharma causal condition to go Brazil in 2015, this is very rare and difficult to have, the starting of causal condition need to traced back to around four year ago when started to spread the dharma on the Facebook page, the one invited me to Brazil to spread dharma is one of my good friend in Facebook, on Brazilian Catholic, once in a while will interact about the religion view in Facebook in that few years, the heart of Catholic, compared to Christian, it is more easy to match with Mahayana dharma, thus we also slowly develop the good relationship among us. In 2015, after two years of her invitation, I finally started my journey of teaching dharma in Brazil, even though only arranged for ten days trip, the dharma causal condition of two cities, but also able to have deep image on the characteristics of Brazilian. Brazilian is very enthusiastic, openness, possess very great living conditions, and thus the people there is not so hardworking and thrifty like those living in China, when the merit is slowly used up, the economics of the country as well as the individual condition is slowly declined, thus in the aspect of security, on the quality of the living conditions is also then being affected and become unstable, regarding the local religion, also just become the spiritual sustenance, with regard to the practice for own self, that is still not popularize. That time at Brazil, I being arranged at an outdoor platform of a National Park to share about Buddha dharma with a team of public servant of

environmental protection agency and wildlife protection as well as some people who is kind, also introduced yogic prostration, surprisingly the audience responses is very enthusiastic, also take the initiative to ask about the teaching of Buddhist, at the end also express that after they listen to the sharing, at last able to realise that they as Brazilian mostly really lack of a lot in the aspect of cultivation of temperate and practice, felt that this speech is very enlighten. That speech, we got record the whole process and share, the whole causal conditions is very special, in the process it is very lucky to get help from a Chinese Buddhist monk who have been stay in Brazil for more than 10 years, also brought his practitioners to the scene to help me do Portuguese translation for the whole process, at the end also invited me to the grand hall of their temple to give a speech. At this moment the dharma treasure produced by us is still circulate among the team of the environment protection, this can also be counted as a small success of interaction between the religions, the causal condition of diplomacy between countries.

In the next half of the year of 2015, after the journey to USA and Brazil completed, when returned also arranged to drop by at Japan, that is also accept another invitation of another Facebook fans, they whole family have already learnt the yogic prostration for more than two years, this time at Japan, stayed at house of a local Chinese, then only realized that the Chinese in Japan seldom let guest to stay at their house, the distance between human is generally very big, which is also mean they very take note on the privacy, every morning I will jogging alone at nearby, when look at the people in the street, the face seldom has smiling face, mostly is very strict, that kind of expression, always let me linked the few great disasters in Japan together, of course there will be no one have the mood to be happy, but actually the real reason behind is due to lack of spiritual support, the expenses of Japan is very high, ordinary people has quite high pressure for the living, every day busy to earn money and leisure, generally will not take note much on practice, thus generally the Japanese Buddhist temple are also not take the precepts too seriously, only care about the development of the religion on the surface, the monk-appearance in the temple (in house practitioner) are also mostly those staff that have salary, not real monk that follow the precept of Buddhist, some even is family-owned, passed through the generation, the status of leader of monk is inherited by the grandchild, most of the Buddhist in Japan can be said to be a special, completely different Buddhist, of course it is possible that there is still some traditional practitioners at somewhere.

Learnt Buddhist for nearly twenty years, also travelled all around the country and oversea for more than ten years due to the causal condition of spreading the dharma and study, even though there is many countries that haven't been travelled, but basically already manage to have a good knowledge of the global Buddhist nowadays, in my fifty, the body and spirit also started to calm down, slowly have no obvious curiosity and desire on this world, even there is, that is also hope that the body and spirit to be safely stay at Taitung room, have the merit to have whole day chanting non-stop, so that can improve the dharma for the next stage, this hope, it is also a causal condition for the merit that is very hard to obtain in this Mahayana world that emphasize on human world Buddhist.

This room in Taitung is four years ago I bought the land, fallowed the land, first bought two second-hand container house then slowly increase to seven containers, and then add the zinc layer as the roof to build the hall for meditation, in the past couple of days also got suggestion from some monk to help and build the causal condition, recently come back from China, again increase one more container to be the living room for the sentient being in the future, the capital is basically completed. Even though Taitung practice hall is very

simple and crude, but the magnetic field for practice is very good, compared to the Hong Kong Bao Lin temple I went last time, the hard practice in the mountain by Master Xu Yun, the equipment here is considered as villa standard. Those local and oversea students that come from far for clinch before, until those neighborhood that have not make the vow to learn Buddha and practice can also feel the peace of this environment, can be said that it is perfectly formed even though small, not only got route, got food, completed with software and hardware, also can distance from all kinds of complex causal conditions in this world, during the duration of my staying at here for four years, even though still always need to go oversea to spread the dharma, but every time the duration when come back to stay and prepare the script, always can feel this specialty. Now the planned China jungle stopped talking dharma practice which arranged to be early of the year has been delayed to first of April (April fool) and changed to organize in Taitung to restart, start from today start to hold the fool and chanting, this is also a meaningful coincident causal conditions. In the future three to five years, I hope can have the merit to complete those that I wanted to do the most, before this also take this chance to share with everyone my experiences along the practice, this is also considered as a support in the dharma.

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## **Chapter 3 : The realm of liberation of Buddhism in the human world**

### **1. Attaining Buddhahood in the human world?**

Buddha dharma present because of causal relationship, whenever there is dharma there must be causal relationship, it must have its historical background and specific meaning behind it. All the dharma are Buddha dharma, there is no exceptional. If persistent on there is dharma, there is not dharma, then will not be able to enter the higher level, then there will mistake in every act. Master Yin-Shun followed the sutra word of *“Ekottara Āgama”*: “ Buddha is also from the human world, not from the heaven”. This is to against the India Mahayana teaching after the sixth century, where they has symbolized all the bodhisattva as god, thus purposely promote this “bodhisattva in human world”, so that the human in the world can also did some of their bodhisattva responsibilities, and thus accumulate some of the resource to become Buddha in the future. Master Yin-Shun used “Mahayana kindness, mercy, and the view of emptiness” as the three basic mentality, to educate the sentient being, as the base for him to teach and spread the Buddhist dharma in this life, respect the pure land, help all the sentient being to reach in their practice aims. This arising and motif of causal relationship are for sure is special one, is correct one, is worth to praise one. From the active involvement of current Buddhist practitioners in the management, this proved that it did have big effect. This is also one of the causal relationship for current world.

However, there are also many people’s working styles are too bigoted, and didn’t fully understand the real purpose of Master Yin-Shun, thought that bodhisattva should be done in human world, become Buddha in human world, then need to neglect the meaning behind the presence of Buddha in the sky as well as the truthiness of becoming Buddha in other land, and thus caused a lot of conflict and fight among the teaching committees, then this is against the real purpose of Master Yin-Shun which is to benefits the society nowadays. For example, the pure land gateway that is most prosperous in Buddhist, this is said by Bhagava Sakya, then promoted by all the former masters, able to make the three roots to be generalized, is the shortest way to

enter the Buddha path. How can it be neglecting the dharma gateway of pure land in order to show the specialty and realness of human world bodhisattva which depend on own power? This is obvious that have been fallen into the obligation of dharma. Actually if make all the principles clear, no matter learn which dharma, using which type of practice, actually the basic, the aims is the same, just that each sentient beings have own roots and causal relationship, thus there will also be differences for the methods that able to adapted in. For example, practitioners whom practice the pure land dharma, do they need to move toward the bodhisattva path now? Of course also need, just like the one promoted by Master Yin-Shun: “need to done own responsibility, restrain vicious and foster sincere habits. Need to do whatever that others unable to do, need to withstand with what others can’t. Need to help other, help others to achieve their aim.” This is all the virtues that a bodhisattva should have, right? And regarding the matter of becoming Buddha, Amitufo has great will, in order to help all three roots of sentient being, which are higher level, intermediate level and lower level, to become Buddha rapidly, thus use forty-eight great will, help the sentient being to practice unlimited challenges, accomplished a simple and easy to attain, a way which can become Buddha rapidly. As long as chanting the name, completed with all the wills, then will be able to accord to the will power that he accomplished, and then able to follow his lead to rebirth in the Pure Land, once rebirth then will straight away prove the three not moving backward, feel like the boundary as described by bodhisattva Guan-Yin, bodhisattva Wen-Tsu, then whole life be Buddha. This explain that in other world also can become Buddha, not only in the human world. And become Buddha in other world, also not stopping those becoming Buddha in the human world. Because those bodhisattva that asked for rebirth in the pure land and become Buddha, also able to follow their will, move their will, again go to any of the ten boundary including the human world to shown up as Buddha, thus there is no need to be obligate on the correctness of a fact, just need to practice according to own root and will power as well as the causal relationship, all are very special.

Become Buddha in the human world, in this causal relationship that is mixed with hardness and happiness, the merit to become Buddha is really easy to attain. But just like Bhagava Sakya used one life to become Buddha, just like The Sixth Patriarch – Hui Neng with the ability to be enlightened in one life, all these need to accumulate all the resources for the bodhisattva path from all kinds of hardness then only can have this result. In the other word, if the resources that you accumulate is not enough, then even practice unlimitedly, keep on come back to human world and practice the bodhisattva path by own power, and also will move forward one step but backward nine steps, as well as differences between the world, suffer a lot along the practices, and the merit of becoming this Buddha, will only be attained in long future. If able to combine with the special dharma gateway as taught by Bhagavana Sakya, at the same time also accept the strong blessing from Amitufo, go the pure land to walk around first before dying, only need a few second, once rebirth then will not moving backward, all the six paths will present in front, there is no mystery among the paths, the merits of the practice will also not moving backward. The moment when flower bloom and meet the Buddha also able to straight away enter the paths again, continue accumulate resources for the bodhisattva path in human world. This is similar like accepting the large amount of properties from the parents, enable you to have more qualification to start an undertaking. This no matter for higher level, intermediate or lower level of human, it is a very great assistance, not only for those weaker person, because there is no more route to continue, then only need to depend on Amitufo to make vow and rebirth in pure land. This is really a great benefits, didn’t obstruct the bodhisattva path that depends on own power at all, even become Buddha in human world, those with true great knowledge should be able to know the pros and cons behind this.

And those who make vow to rebirth in pure land now also not obstructing the bodhisattva path in human world, not that those who chant only need to chant, don't matter the what happened in the world, not accumulating the resources for the bodhisattva path, the main point is, we as Buddha practitioners in human world, what is the bodhisattva path that we want to practice? Of course, there is no obstruction between the dharma, all the dharma is presented when the Buddha characteristic is fulfilled, thus sentient being can do according to own causal relationship and roots. No matter is charity, recycle, no matter is teaching and lead the sentient being, no matter is chanting and do some dharma ceremony... all these are to accumulate own resources for the bodhisattva path and become Buddha. However even though it is said that all the dharma is the same, Buddha dharma is no difference with the world dharma, they are the same in the form, but any dharma that perform in the human world, is there really spiritual in the dharma, if didn't have, then that is not a Buddha dharma, is the karma from the six path rebirth, this kind of control is very important. Otherwise, so called as Buddha disciple, also hardworking in practicing the bodhisattva path in human world, but practice for very long also will not be able to get out of three boundary, forever in the six path and practice the bodhisattva path, in this case, it is empty in the body of bodhisattva path, then it is not Buddha dharma, then it also lost the real meaning of practice the Buddha dharma.

Then those practitioners who want to depend on own power to make vow and accumulate the resources to become Buddha in the human world bodhisattva path, need to able to master one principle, that is the standard said by great master Tai-Xu. In the book 《即人成佛的真現實論》 wrote by great master Tai-Xu in the year 1938, he mentioned: “ enter the world from years to years, suddenly reach forty-eight, full of energy when saw sentient being suffer, 遍救懷明達, 仰止唯佛陀, complete in the personality, once human completed then can become Buddha, this is a true reality.” The “once human completed then can become Buddha” mentioned in this phrase, is not mean that done all the standard for the ordinary people then can become Buddha, but is under all the standard in the world, also need to reach the standard of “completeness”, then only can become Buddha! “Completeness” mean enlighten, enlighten on what? Understand that “all the act done without a fixed standard, there is no me in all the dharma, peaceful nirvana” need to take action for all kind of human world bodhisattva path following the realization of causal relationship. Need to follow what mentioned by Master Yin-Shun: “Mahayana bodhicitta, great mercy, the view of emptiness” this three kind of heart to practice, this is only can be called as Buddha dharma, all the merit accumulated in the bodhisattva then only can become the resources to become Buddha.

Therefore, what meant by “Buddha is attained when human success”, the standard of this “human success” mean enlighten, not mean the standard to become good person in the world. If thought that only need to practice for the human kind in the world, then do charity for all the generation will be able to be Buddha, no need to follow the Buddhist where need to practice and hold precepts as well as gain knowledge, then how to attain success (completeness)? If not complete then also can't be Buddha. Keep on rebirth in the human world and do charity at the end is still an ordinary people only. Even though it is said that Buddha dharma is no difference with the world dharma, but in the level stage also need to deepen the knowledge on the sutra, after master the characteristic of Buddha dharma, then mixed it with all the action in the world including move, stay, sit and lying down, all the karma made in the world only then will be demolish by Buddha dharma, if there is no body for the Buddha dharma, then the body of this causal relationship is still empty, all

the act and kindness is still just the karmic in the rebirth, nothing to do with Buddha dharma. This differentiation is very important.

As a Buddha disciple, completed all the society responsibility is really very important, but since as a Buddha disciple, even should done own responsibility, do more good things on Buddha matter, use the Buddha heart and action to help the predestined sentient being in nine dharma boundary, no matter is in the sky or ghost path, until the sentient being in the human world, make them all can be Buddha, this is what a Buddha disciple's responsibility. As a sentient being in the human path, put the helping of sentient being in human world as the most important one, this is also correct one, but also no need to be persistent on this, and neglected to help the sentient beings in the other path, should be just follow the causal relationship, praise as face the situation, this only correspond with the spiritual principle of help when the causal relationship arise, mean reality.

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## **Chapter 6: Sharing the realm of the real from the path of cultivation to the way of realization**

### **1. Is it difficult to achieve enlightenment instantly?**

There is a saying in the Buddhist community: one who speaks of himself as the being who has attained self-realization, is never so, for if he had truly achieved realization, he would have to leave (pass on) after making such a statement, if not, it is certainly bogus. The person who professed this could probably have yet to achieve realization; it is truly felt that to attain self-realization in this lifetime is a very difficult task. In addition, it could be an unwillingness to let fellow practitioners surpass himself, therefore totally denying that all sentient beings of the dharma ending age have any possibility of attaining self-realization. Even with the knowledge that during the lotus assembly, the dragon-maiden became Buddha at the age of eight, Sudhana's visiting of the fifty three wise teachers after self-realization at the Flower Adornment ceremony and even with a being himself like the Sixth Patriarch of Chan Buddhism who achieved self-realization in his own lifetime, he would not wish to easily acknowledge another being's possible awakened state of valid cognition. On the other hand, it is possible that one has indeed demonstrated awakening. However, out of the goodwill to prevent sentient beings from easily mistaking the information and growing the ego or to seek profits, or even to commit the crime of great lie, and thus choosing to lead sentient beings; even if there is truly a realization, (one) does not easily speak of it to thereby promote merits.

With regard to this question, Venerable Jing Kong has answered during the Hong Kong Buddhist Education Foundation Buddhist Teachings Question and Answer in 27<sup>th</sup> October 2006. Someone asked, "Why did the Buddha, Bodhisattvas and Arahats of his time not leave after revealing their identities?" The Venerable replied, "A achieved through... If you have achieved today, we have mentioned very clearly that if you are able to renounce the attachments towards all the phenomena and principles of this world and beyond, you will be able to attain the status of an Arahats. You can teach and transform sentient beings in this world, deciding to leave whenever you wish to. If you choose to leave you really leave, if you choose to stay a few more years it is also

does not hinder anything. Hence this situation is different. If one has already transformed and comes back, the identity is usually not revealed. Why is this so? Trouble arises when all is revealed. Who would not come to offer their respects to you? Can you still continue cultivation? The reason lies therein." I have only recently seen this reply by Venerable Jing Kong. This can also be considered a very usual sentiment, a response to the topic that I want to discuss at an opportunate time. According to the reply illustrated by the Venerable, self-proclaiming that one has attained self-realization but yet still not leaving, this refers to without much ado, bragging to people about oneself returning after becoming a Buddha, Bodhisattva, etcetera. Such way of teaching the sutras does let people feel a little... In addition, if one attains considerable results in cultivation, one can stay on to teach and transform sentient beings. One's dharmic benefits from self-cultivation should originally be publicized to the masses, ..., especially renunciates should even more so carry the responsibility, the heirloom of the Buddha. They should not after receiving benefits and like a..., assume that one is being humble, unless one has not..., one should lie low or simply leave.

In the past I have continuously been influenced by... and have not personally specially differentiated between self-realized... individuals, hence in the ten odd years of... I actually have had numerous realms of cultivation of varying degrees, yet have never dared to disclose to people. In my mind too I was not able to continue bearing the realm I have attained and was unable to emerge beyond the... this is being affected by my karmic sins and that of ordinary humans the difficulty of realizing the path... and too that some highly-achieved individuals expressed that in recent times truly self-realized individuals cannot be found hence affecting gradually the barriers. At the same time my own perspective is the agreement that not mentioning (my attainment of self-realization) is then the cultivation of merit and humility, and truly it is so that one should devote one's time to diligently accumulate the cultivation of merit, and not to... one's own witnessed realm... This is akin to how humans in the world should be busy earning money from day-to-day and not unnecessarily spend time to count one's riches... similarly. This is seemingly not to bad either, however, upon close analysis, this could hinder one's widening of horizons, the opportunity to continuously... and also cause many people who have mature roots to be unable to receive in advance the karmic support of those who have gone through the process. This leads to all benefits of the dharma not being able to be quickly and widely disseminated in all directions. To reach the goal of global stability and peace, the implications of the what is previously mentioned is of great importance.

This situation is similar to those who practice the Pure Land Dharma like us. In the past, they mostly depended on Patriarchs of other schools, based on the standpoint of using self power to cultivate attainment. This causes the Dharma of Total Buddha Power Reliance, the Dharma of "Tens of thousands of people who undergo this Dharma, tens of thousands of people would reach Pure Land", to be modified into the Dharma which is tough to practice, as only the one or two persons out of the tens of thousands of people who undergo this Dharma can make it to Pure Land. This totally modified the original "difficult to believe but easy to practice" characteristic of Pure Land. The topic which I want to address today with regard to experiential entry into emptiness is identical to that. For those sentient beings whose spiritual faculties have yet ripened may of course require innumerable eons of cultivation till achievement, but for those whose have already ripened, no matter who they are, whether they have merits or not, either with or without wisdom, all are able to achieve enlightenment of the mind and see their true nature, achieving Buddhahood as a consequence, like how the Sixth Patriarch Hui Neng responded to his master: "People of Lingnan do not possess Buddha nature! How



could they become Buddha?", Hui Neng replied: "people are divided as belonging to the North and South, but how could Buddha nature possibly be set apart as being North and South? ". Since everyone has Buddha nature and everyone is equal, then how can we easily deny anyone whose power of understanding might be triggered in this lifetime? I am at the moment, truly imbued with a refreshing way of seeing things. Since a few days ago, instantly at the moment in time, after the self affirmation on my many years of attainment of the realm, I was suddenly able to see in front of me a myriad of individuals who have achieved self-realization and had previously appeared in my line of sight but were not seen by me. Besides Eckhart Tolle, a spiritual leader of German nationality who first inspired me, I have also seen today, a home practitioner who also recounted his process of self-realization on the internet. I seem to have an impression of his online video image in the past, though I have yet to click on it to take a look. The reason is because just based upon the seemingly self-superiority obsessed title which says "Personal recount of the realm of self-realization" as the topic, it appears to me subconsciously that it is not at all worthy of my concern. This also explains the negative karma that deluded me still existed, hence I was not able to truly see this rich affinity, thus missing it at hand. And now, what I see with my eyes everywhere are genuine teachers who have awakened realizations, including from my past impressions, people of various familiar professions in society, not limited to people who had been cultivating for a long time in the religious realms. The difference in perspective and judgment has even more so allowed us to confirm what our Consciousness-only tell us. What the state of our mind is lets us see the corresponding dharma realm. Just like Shakyamuni Buddha who touched the ground using the thumb of his foot, taught his disciples the truth that all phenomena are nothing but mind. The 'I' now, when looking again at the surrounding flowers, grass and trees, all people and things are akin to having all been painted brightly and radiantly throughout. Everyone and everything that I see radiate light, all filled with the powerful energies of the embodiment of life-force. Moreover, everything is interconnected and closely related to me, as [I] have completely understood that all things which I have personally seen manifest from a peaceful and extremely pure embodiment. In this instant, all things are embraced by my true inner self, with none of them being external to the true and complete nature of the mind . With such feelings of amiable closeness and singular embodiment, how could I possibly still, like in the past, use the three poisons of my mind to look at the all external objects with the feeling of impurity? Having written to this point, my entire physical heart seems to correspondingly expand, expanding till it becomes the same dimension of the dharmic realm. In the moment, an ineffable joy and calmness arise.

Returning to the what was being said that we started with previously, individuals of self-professed awakenment are not individuals who have attained self-realization; such can truly be said to be abused by those with the intent to swagger and deceive using low-level religious methods. However, in the 21<sup>st</sup> century, at a time when the earth is faced with many destructive disasters and crises, doesn't this also ring true of what was mentioned in the sutras that many Buddhas and Bodhisattvas enter the world one after another to strongly use their powers to save and prevent the world from the plight of disasters? Casting our sight in this direction, in recent times it is indeed not difficult to see, whether in the religious realm or even in contemporary alternative integration of spiritual groups, that they are increasing. Even as we mention in the Dharma-ending Age, evil masters preaching their dharma could be as prevalent in existence as the grains of sand in the Ganges river. However, not lacking amongst the multitude of sentient beings are people with states of self-realization, through their own unique ways with varying depths of realization realms, in accordance to varying manifestations, mindfully, wholeheartedly and with their unique dharma affinities, spread their

positive energies in this space, to help with the balancing and purification of the magnetic fields of the earth, and at the same time to endeavor utmost to guide some people with ripened spiritual faculties to undertake their own realization there and then, to guide sentient beings to see the completeness of the innate Buddha-nature, and to commence cultivation after self-realization. And these people have by themselves truly realized the path, only that the realm they have individually attained in terms of valid cognition varies in high and low amounts, their own remaining habituated tendencies also differ in terms of deepness – that’s about it. Hence, with regard to the self-realized realm that was commonly defined in the past by most mortal humans as something that is far beyond and sacred, we need to use a fresh pair of eyes to look at it. In other words, every person who truly cultivates the path will be able at the moment to find one’s true self, to truly witness the realm of nirvana.

The realm of realization is not mysterious at all, because this is exactly the current true state of my mind. And this state as what the World-Honoured One - Sakyamuni Buddha had said, is owned by everyone . Therefore, after you have personally witnessed it, you will realize that this realm is nothing cryptic. Even though it is not cryptic, it is perfectly useful. Your mind will feel an instant sense of satisfaction, you will not have a feeling of lack in your life again, a complete sense of unrestrained relief, a clear and bright dharma realm presents itself and a feeling of boundless form of true self appears. Although the current body of karmic retribution is still filled with the habituated tendencies of an unenlightened person, the mind within is in a complete state of rebirth. We will genuinely experience the meaning of “there is no distinction between the (nature of) mind of the Buddha, and all sentient beings”. This moment is the same as described in the scripture “when the flower blossoms, I will see the Buddha and realize that dharmas have no birth”, to see that there is originally nothing in our true self and nature, no creation and no destruction. All creation and destruction are like ripples; it is merely the deluded attachments of unenlightened sentient beings. Since the beginningless time, the essence of thusness is just a state of existence and this state of existence is not empty and silent, but a state of existence with tranquility and gentleness yet filled with powerful energy that is eternally present. You will recognize that it has always been there from the beginning. You will also know that you will never lose it again because it fundamentally exists in all the authentic life forms of this universe, and it is a natural existence that is noncreational and indestructible. When we enter this fundamental existence, we will never have to be afraid of losing it again because when we personally attained these physical signs of bright and clear awareness, we will have the confidence in ourselves that we can continuously move on even when the habituated tendencies arise again in future, as we can also raise the awareness again and instantly enter the realm of the essence. With constant effort over a length of time, the process of this phase is comparable to that of Zen Buddhism’s maintaining of one’s practice after attainment and to start cultivating after realization, cleansing all delusions caused by innumerable dust of non-brightness and non-wisdom, until the perfect principle and phenomena is achieved on the perfectly accomplished path of Buddha-hood.

As mentioned above, the experiential entry into such a realm is not as difficult as it seems, as long as sentient beings whose spiritual faculties are ripened can in a split second, experience sudden awakening instantly. Once one has made entry into that realm, one should directly bear the responsibility and accept it, and one’s state of mind will be no different from that of the sages. After achieving realization, what then should one be cultivating? To cultivate by continually merging with the constantly arising state of the three poisons from the external realm, to go in accordance with the essence of tranquility when facing the external

realm of the senses, to go along with it, along with affinity, to go in accordance with the conditions of no-self, no-enmity, no delusion, constantly expelling the disorder of the continuously appearing, scattered activity of habitual tendencies, and from the habitually arising deluded mind, reclaim the calm *serenity amidst the true self-nature*, simultaneously tugging between the original self and illusory realm, instantly and continuously learning to locate a point of equilibrium on the middle path that has co-existence and non-obstruction of both principle and phenomena... On the other hand, on a normal basis it is also necessary to continuously, through even stricter adherence to the ethical precepts and fixed cultivation lessons to maintain one's practice with assisting affinities after attainment. This is to prolong the time for the true mind in which one has witnessed to achieve the effect of arising and presenting itself. This is the entire process of self-realization and the path of cultivation thereafter. In all truth, it is actually not as profound and mysterious as it seems.

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## Chapter 6:

### 2. Briefly explaining cases regarding entering emptiness and its usefulness---

#### ***Example 1. Concentrating wholeheartedly on cultivating Dharma and gradually entering the realm of emptiness***

The first time I experienced witnessing the nature of emptiness was during the first month after vowing to learn the dharma. In the Buddhist realm, "There is ample chance to attain Buddhahood with the initial vow", is such that the mind-power of the initial vowing mind is truly unfathomable, hence there is surplus room for attaining Buddhahood. However, I of course did not then understand what entering that realm means, except for the anomalous experiences I had from the worldly ones in that month. After which, having been cultivating in the Buddhist realm for ten over years, my mind has always carried this question mark, and when the affinity arises I have also queried a few venerables. However, my mind constantly was unable to clearly understand what exactly that realm is, myself not placing much emphasis on the pursuing of realms or deciphering it. Hence I had not raised these processes before to anyone, while I was lecturing over the ten odd years as a matter of course and through propagating the dharma via the circulation of recorded media, until I came across Eckhart Tolle who clearly and meticulously described the process and phenomenon of self-realization, as well as the realm of nirvana. I then hence have the ability to decipher the state of entering back then, and hence dared to take the risk of the possibility of being variously doubted and criticized by many skeptical and uncomprehending people, bravely discussing the realm of my own realization. My only goal is, bound by duty, to help those with affinity, to return to the right path, be released from worries instantly, to forever leave suffering and attain happiness. I care not the slightest about my own gain or loss of reputation.

When I first encountered the dharma twenty years ago, I already had a very strong mind to leave [samsara] then, almost akin to a compulsion of instantly not wanting to remain in this world. In reality in the first few years of encountering the dharma, approximately when I was twenty-odd years old, I already had the experience of attempting suicide twice within two consecutive weeks and was fortunately rescued. In my

innermost mind, I had very earlier on deeply and personally realized the human state of not attaining life when you begged for it, and not granted death when you wished for it. The state of mind had for many years been one of resigned calm. That sort of calm was one devoid of energy and had surrendered towards the phenomena of life, not one that had entered self-realization. Having first heard on satellite television about the Pureland Sect and without advice or encouragement, I vowed with resolution within ten minutes to leave samsara. At every moment of my subsequent life, I lived for the sake of wanting to be reborn in Pureland and had no longer any lingering attachments for everything in this world. Hence, being a beginning learner in the Pureland Sect, the confidence and conviction was half-hearted and forced. This was because the fairytale-like magnificence of Pureland that exceeds the confines of imagination was simply too hard to believe in, and despite so I continued with the relentless determination, nursing the dead horse like a live one. In the past, I had already earlier on scoured the world's Confucianist thoughts, psychological readings, landmark works in self-inspiration, but to me these did not have much effect upon me. Hence at that moment in my mind, I could only pray that Amitabha's Forty Eight Vows are real, that Pureland truly exists, to go means to pass by hundred thousands of Buddha Lands of the West, this path I will definitely travel, dead or alive. In the entire of the subsequent month, I began to seriously read and memorize sutras, pray and recite for entire days, dreaming about auspicious things, either in the form of Buddha or sutras. Other than buying simply something convenient for a meal during mealtimes, seemingly the leftover time was thoroughly used being immersed in the flight along the path taken to travel towards Pureland. Until one day, it was in the mental state of such complete meditative concentration that lasted for an entire month, suddenly there was an instant moment, I was forcefully awakened to be aware of why I had completely forgotten about the things that I had usually placed equal importance as my life. It was at that moment that I felt myself as well as the environment that I was usually familiar with, akin to instantly vanishing without rhyme or reason. Such anomalous yet totally unfamiliar sensations were really too strange, too terrifying. Such sudden and forceful awakening was likened in an instant, to be like a bucket of cold water being emptied over my soul from head to toe and awakening it. That realm then was my initial entrance into the nature of emptiness, and facing the realm that I was in then, my reaction was to withdraw immediately, just like having experienced the nature of emptiness for the first time by many people. It was a type of emptiness falling upon the body and mind, but not being sure if it was a normal and healthy realm, it resulted in a reflexive stance of withdrawal. After withdrawal, it was like just being awakened from a dream, starting to strongly resist previously the various dharmic joy of forgetting the self, slowing down the steps of single-mindedly focusing on the dharmic realm, starting to walk into and amongst people, only to do the assigned work of morning and night and the appropriate listening of sutras and learning of dharma. As I was worried that if I continued in that manner, whether I would be considered a lunatic if I walked into society the next time, and I was even more worried of the important things I had to do on a daily basis, that I actually was able to completely forget about them; isn't this frightening? If I continued to indulge myself in this manner, would I then get into even more disasters? Once this decisive thought arose, there was rarely any more such realizations during cultivation of the dharma; a bottom line appeared at the innermost of the mind, seemingly to protect myself from falling into the realm of emptiness. Thereafter, all cultivation focused mainly on the research of pedagogy.

Subsequently, after many years of teaching sutras and deep reflection, with regard to the realm of my own realization, there were a few times I went out of the country and met up with some old abbots and venerables from China, whom I had also queried, most of them generally expressed some regret, that by pushing more I

would see results. It has been twenty years since I started learning the dharma, recollecting the panic at moment of the initial realization of the nature of emptiness, and the sensation of forgetting the self in the moment of entering it; till now it is still vividly encapsulating me. With regard to the realm of initial realization, as I did not then have the foundation of teachings, and have yet to have the ability of observing by wisdom, and it is not something that I deliberately aspire to, which was why after that I let it went. So after twenty years, why do I now mention it here again? That is because about a few days ago (2016-6-13), I accidentally encountered a strong affinity, that sealed a confirmation of the realization that I attained over twenty years. After being able to bear my own realization, interpreting the various realms that I was able to enter in the past, all was truly clear at a glance, and I have complete assurance in deciphering the deepness of the affinity arising from the realm at that time, hence I feel I should mention and share it with people with the affinity.

Take for instance, the experience of initial entrance into the nature of emptiness, the arising affinity of entering that state of emptiness at that point in time, was purely entered through from a month of strong sincerity for leaving samsara completely with total meditative concentration. Hence after entering the realm of emptiness, as I did not have the ability to raise the skill of observation through wisdom, I was hence stopped suddenly by the panic that ensued from the beginning-less bad habits of a mortal being. Albeit extracting myself and leaving after detecting the anomalous state I was in, nevertheless the taintless nature of emptiness and state of nirvana are actually the same, akin to initially going back to your old home that you moved from when you were young, naturally feeling scared about the unfamiliarity when you are there. However, after all you went there, and you really saw how it was like there, only because of your fear you did not continue to explore. Hence to experience the stage of meditative concentration, even though the benefits at the moment were not great, and is only able to increase some confidence in one's learning of the dharma, however for me who has attained self realisation, that was an invaluable experience of emptiness, and has now lead me to continuously hold the intent with ease and benefit from it. This is the circumstance of my initial entrance into the nature of emptiness, and although it was not able to exert much effects at that point in time, it is still necessary as part of the process of cultivation along the path.

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## **Chapter 6:**

### **2. Briefly explaining cases regarding entering emptiness and its usefulness---**

#### ***Example 2. The use of genuine power when facing adversity***

The scientists of today are already able to confirm that our human thoughts are filled with energy, in good thoughts as well as in evil thoughts, and in various types of emotions and thoughts as well. Hence there are people who, in extreme pain and suffering, able to turn grief and indignation into power. There are others who are unable to dominate this energy, hence they reflect it through harming others, for example through homicide, only able to release the immense energy brought about by the hatred after cutting the dead into pieces. It is mentioned in the sutras, ... within my awareness... differentiation and attachment... all thoughts, are in essence greed, aversion and ignorance. Hence the minds of mortal humans are all hypocritical and of

feigned sentiments, creating actions that are selfish and self-serving, all concurring with negative energies. Therefore, when a mortal human gives rise to a powerful thought and sentiment of negativity, he would involuntarily create negative karma through his actions. After which, whenever it is deep in the quiet night or when one's innermost mind (true self) and conscience appears in a flash, would he feel immense regret and remorse about his thoughts and actions. All mortal and sentient beings are not able to escape this cycle of fate, only sages have the capacity to be removed from these confused thoughts and behaviors of regular mortals, to transform all sentiments into positive effects whenever they appear.

I used to have plenty of such actual cultivation experiences, for example previously in the First Chapter: I'd talk on the gossips of Buddhist World, I ever mentioned that when I first took the tonsure and... was inexplicably chased out. The entire process then, from the face-to-face conversation with the Master up till taking leave abruptly, did not take more than three minutes. One day, the Master suddenly called me in to tell me, "Take your leave! Return to secular life! Who asked you to not be able to coordinate with others fellow mates." At that moment I simply froze from shock, assuming that the Master was joking upon such a huge matter! Hence I singly replied, "Master, are you joking?" Just at the moment of replying, I could simultaneously begin to realize the state of ups and downs in my mind. I discovered that I did not find Master's request to be inappropriate in any way. Conversely, I faintly felt that something good is about to happen (as I have resolutely not wanted to return to secular life, it was Master who wanted me to do so, and I would follow suit to return in accordance to the sensibility of cultivation, feeling that I should follow affinity to eradicate negative karma). Master added by saying, "Don't tell people about this matter that you to the temple, even if you do no one would believe you, in this age only the words of those with fame and power are believed in by people." After hearing this, at that instant, I witnessed a strong surge of energy bursting in a split second from my mind. I was not angry that Master... wanted to chase me out, as I thought at the point in time I had just graduated from the dharma propagation class, and was thinking about the vastness of the outside world, to travel the Four Seas, and at that moment Master wanted to, through the use of power to bully me, akin to an overlord wanting to arbitrarily dominate my dharma-body and wisdom-life, requesting me to secularize. All these seem to be hinting to me that if I did not secularize, the next time when I am in the dharma circle I would similarly have no prospects, the connotation of threat and oppression present therein. I was completely unable to accept this as my personality has always been one that hated evil to the point of enmity, regarded the truth and falsity of things with overzealousness, and was perfectionistic. Hence I immediately replied Master, "Alright, this is what you said, I will leave this very instant." At that point in time, I immediately sensed my entire body and mind being filled with a powerful surge of energy, loftiness and unyieldingness, and in my innermost mind I secretly swore that, if you wanted me to secularize, I would deliberately not do so. In addition, I will let all of you know in the future, what you have done to me today is definitely wrong. This is hence a type of portrayal of the power of the mind that turns grief and indignation into energy.

Actually, at that point in time there was not any animosity that arose from my mind. As leaving also corresponded to my wishes, moreover in the past we shared much objective agreements and gratitude, it was only that I felt extremely unable to accept the confrontation with such authoritarian-like oppression that can be seen commonly in society, and also believed that such phenomenon should not be reasonably allowed to exist. In between leaving long stay for about ten odd years, I was able to face various trials and tribulations alone in the Buddhist realm. A part of it was because there was a surge of energy supporting me, enabling me

to at various times, when I was faced with almost no prospects and yet not secularizing, persevere until now. These allowed me to finally know the mission and sanctity of renunciation, as well as to receive complete relief and liberation. Such great harvests cannot be not attributed to the reversed turn of events through my Master and my Fellow Dharma Brothers that helped increase my affinity.

Through the current perspective, looking back at my thoughts at that point in time, the self that was filled with worries and bad habits, bursting with negative energies when being forced, if not for the corresponding moment within my true self that there was a wave of positive energy of peace and stability, I would not be able to turn the adverse energies into the motivation to move up and not retreat. And that part is the true Buddha-nature that everyone has, yet it is neglected by many people in their state of confusion. Despite being neglected, it is however frequently utilized unknowingly by many people with mature roots, including those in adverse conditions who strove and succeeded, have all utilized their essentially existing force of Buddha-nature but are not cognizant of it. At that that point in time, similarly, I did not have the ability to clearly see this part that I had been putting into use within, and is only able to tell the difference bit by bit now. In every person's true Buddha-nature and in other words, the corresponding true self that exists behind the three poisons and illusory self, Its energy is indivisible and at one with the Buddha. When it is activated as a result of the affinity in a situation, it can be omniscient and omnipotent, only that mortal humans have lost the original true self, akin to a person who has lost his memories, not knowing that he has already achieved it through practising a body of excellent skills but does not know how to use them. Hence Shakyamuni Buddha upon attaining the Path said, "...! ...! All sentient beings have the Tathagata nature of wisdom and merit, though are unable to realize the Path due to delusions and attachment." This powerful energy that originally exists is unable to be utilized due to being incarcerated by the attachment of various erroneous views as a result of one's three poisons illusory self. Once our minds chant the Buddha, meditate or when there is a powerful external impetus, akin to the stick... in Zen Buddhism, it instantly brings you into no thoughts, the peace, amiability, tenderness, joy, state of relaxation, freedom, expansiveness, brightness that comes with no attachment, an unfathomable space replete with boundless hope. The various evil deeds of our illusory self will instantly be neutralized or covered by this powerful energy, causing our evil deeds not to rise, the already manifested three poisons and worries suddenly losing their potency. Hence, a person who, when faced with coercion in external situations will use violence against violence and are unable to transform into the motivation of moving upwards, this is because his true Buddha-nature has not been activated in time, hence his mind-behavior is still involuntarily controlled by the three poisons illusory self.

Cultivating in the Buddhist realm in the past, I have for over ten years braved the outside world alone, meeting up with coercion by a multitude of adverse situations, faced with the predicament of my life being at death's stake. I was able to move beyond each and every situation that was difficult to cross, crossing them safely and soundly. Through what means? My own self is both without blessing and wisdom, and I had no wish to covet wealth, neither did I wish to bow towards power, being solitary wherever I went, completely depending on myself as a female member of society. In today's dog-eat-dog, practical and wealth-worshipping world, how was I able to survive? This is something that even I myself find unfathomable. Most people who learn Buddhism will explain this as the blessing of Bodhisattavas; this explanation is completely true. However, the Bodhisattavas whom I saw were not the ones placed on the altar to be worshipped, mentioned in the sutras, or even the ones I dreamt about. It is the energy from the primordial and essential Buddha-nature that

exists in the minds of every feeling, sentient being. It is It that constantly accompanies me, this is therefore, the greatest energy cause. This Buddha-nature true self, lie in the Buddha not increasing, sentient beings not diminishing. As mentioned in the sutras, the realm of “No differentiation in the three aspects between the minds of the Buddha and sentient beings”, I have now truly understood, as in everyday life, we have more or less put into use this originally self-equipped Buddha-nature, not aware that one carries the Mani Treasure on one’s body, a person of great wealth who lacks practically nothing, but who is always seeking for affinity externally through begging, is just like what the Buddha says to be...

In dharma, the greatest treasure that can be gifted to sentient beings is the help given to deluded sentient beings to find back their own treasures. This treasure, It not only enables you to manifest god-like abilities, but also omniscience and omnipotence. At the same, It is able to let your inner mind be filled with energy and wisdom, solving all the worries and difficulties in life, enabling your wishes to come through whenever you make them, accomplishing your aspirations. As long as this originally existing Tathagata wisdom is activated, you will be able to leave the Three Realms instantaneously, forever leaving the suffering of reincarnation. Such realization does not hinder the survival or perishing of the sentient body. The possession of a sentient body will naturally entail its... , though it has its effects, which is why some deities of the heaven and ghostly realms need to borrow the bodies of humans to perform acts of compassion to accumulate merits. The state of realization of having yet to leave the sentient body to achieve liberation is known as Nirvana with Residue, after which the sentient body has ceased, the state of realization is known as the Non-Residual Nirvana. When we have ceased going through birth and death, the great matter of entering the Buddhist realm of cultivation... , ... . For the rest of the days, it is only to cultivate after realization, ... , cleansing every single bad habit that has no beginning, until we attain the complete Buddhahood of...

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## **Chapter 6:**

### **2. Briefly explaining cases regarding entering emptiness and its usefulness---**

#### ***Example 3. Effective use of triggering the wisdom in our Buddha-nature***

After I was been forced to leave the tonsure permanently resident, still carrying with full of vows and energy, living in a fullest and enrich moment. I has used the BuddhaDharma surpass multiply time than the ordinary beings. Initially via by my senior who was from the Dharma teachings lecturing class introduced me to the only nun Vinaya school in Mainland Beijing for staying overnight at the monastery. It happens that the abbot of a monastery, previously when she came to visit the monastery at Jingzhong Buddhist Society in Singapore, she was been arranged to stay with us together therefore she especially mindfulness to me. She took initiative to invite me to do preaching at the Main Buddha Hall of a temple every week and until my three month visa expired then I depart. Of course as a novice Buddhist nun who had not a complete the Triple Platform Full Ordination of Two Divisions of Monastery, in the Buddhist gateway it’s impossible to be at an impasse, just like a person who does not have an identity card, an unidentified origin person, even if the monastery conveniently allow you to register for stay overnight at the monastery but you can imagine how the



situation will in terms of the human relationship. Because I have real determination mind to preach and propagate Buddhist teachings and have true aspiration for the Way, in addition my Dharma affinity with all the audiences are still pretty good. Therefore after staying at Beijing monastery for three month, the abbot of the monastery who manages the household affairs took initiative wanted to help me to complete my Full Ordination and allow me to become a Buddhist nun, however I rejected it. I feel that master and disciple relationship ought to establish on the Buddha Dharma concomitant, thus not based on mutual benefit with personal interest. Prior to this I have a failure experience during the foundation capacities, in future I will need to be extra cautious when getting close to Venerable Master. Later I came to Po Lin Chan temple in Lantau Island at Hongkong to visit a close relationship Venerable Elderly Master Sheng-Yi. Under this Venerable Master Xu-Yu characteristics to practice asceticism Forest Monasteries completed the renounced the secular life qualification and without a hitch under Elderly Master Sheng-Yi succeed receiving Triple Platform Full Ordination of Two Divisions of Monastery. For the first three years after completing the Full Ordinations I took initiative to go back to practice during summer time and that permanent residence Dharma affinity is absolutely very extraordinary. During the period at Po Lin although the days are very tormenting, however because the motivation in my mind has inspired by the Buddha natural power, the quality of my cultivation has truly surpassed constantly reap the benefits. For a beginner who just enter into Buddhism, since childhood I had never endured this kind hardships, in spite of everything, I am able to breakthrough one after another, this kind of outcome it is a type of unimaginable phenomenon.

After completing the Full Ordination, I went back to serve at Amitabha Buddhist Association's in Singapore to return a favor for training me. During this period I was there for more than a year to propagate Buddhist teachings, among all the nuns, my Dharma affinity considered the best and frequently my preaching lecture sessions is more than the others. During this period, my performance has been recognized by the Society Dharma Master and the public (Because those people who obstacle and slander me bear the consequences and left. The person in charge of the association wanted to help me to apply for a long-term work permit entry and eventually Singapore government also issued a work permit for me. Therefore rely on my personal effort and aspiration to attain enlightenment. In general, I don't appear to be like those novice nun who left the permanent resident in an extremely situation, furthermore met with great difficulties but pull through. In terms of efficiency and merit it has extraordinary results. However, at this moment the hindrance gradually obviously started to appear, the work permit which has been approved by the government suddenly has restrained by the society. The person in charge of the association felt apologetic and explain to me that due to some unforeseen circumstance I cannot stay at the society. Through the significant officer I found out the truth, actually someone from Taiwan has called is concerned about it, thus I had to leave. The person in charge of the association felt so apologetic towards me and learned that I intend to go back Taiwan to do self-retreat and he also expressed a desire to find someone to help me privately in Taiwan. At that moment, with my lofty and unyielding character I declined his kindness. Even though I don't have any money with me, momentarily no money to buy an air ticket back to Taiwan, I do not intend to accept his compensation for his mind. Naturally since there is no Dharma affinity and one after another hindrances constantly happening, my inner mind started to have great affliction. I anticipated that the future propagating to the Buddha Teachings journey will definitely be more extremely thus without hesitation I decided to return to Taiwan and shut myself and ending this live, single-mindedly chanting the Buddha name and reborn. Later, while on the way I passed by

Po Li monastery and met Venerable Elder Master Sheng-Yi and he rebuked and terminated my intention from seeking reborn and changed it into three years confinement and doing quiet cultivation.

Three years passed quickly, during my close door retreat I grasp every moment to chant 《Avatamsaka Sutra》, everyday diligently doing Buddha Prostration and reciting the name of Buddha, this period of time I am also invited to Life TV station weekly to give lesson to the public, every day is very fulfilling. After my completion of close door retreat, I started to visit other monastery temples, previously studied at Buddhist colleague for one semester focusing on Taipei Xinzhuang Yuanheng Buddhist Institution, every afternoon I have my elective classes, Saturday and Sunday must prepare my reports. Every day, I studied until I become daze and dizzy, every minutes and seconds are not wasted. Until then, after leaving long term residents it bring me with all kinds of difficult obstacles, it did not truly end my cultivation path and in fact it constantly open up the other path of cultivation, greatly expanded my visual sphere (horizon), the largest source of energy behind it is from our own innate true natural that has triggered that strength. If there is no innate supporting from the power of blessing as well as the Buddhas and Bodhisattvas and many good teachers aiding and significant protection, a normal beings absolutely does not has the capability to endure so many sufferings personally. Regardless you practicing ascetic at the forest monasteries or facing as second class citizens in the Sangha having human relationship situation, even on the path leading to cessation of suffering, having all kinds difficulty with school work, it is not easy to withstand and cross a barrier.

To study Buddhism, first we must learn to start from our own inner original nature which has this incredible force. This power not only enables us to regain our origin wisdom virtues completely, furthermore its can help us to breakthrough all kinds of predicament in our life. If you do not know how to start and comprehend this power, this moment you will not be able to grasp the real benefit from the Buddha Dharma. Even if your brains has adorned a lot of Buddhism acquaintance and learned a lot of Dharma assembly ceremony, that is not the real Buddha Dharma, this is just simply presenting on the surface. When we facing the real realms emerge, it is not effective. So how do we trigger this incredible force? We must go deep into our inner heart to seek it, be awareness that there are three poisons - greed, hatred and ignorance that are in the rear is exist in my energy eternal, We must make an effort through reciting the Buddha's name, meditation, the guidance from study Buddhism sutras teaching, truly entering into that realms, you will at certain period of time and moment, Suddenly when causes and conditions matured you will enter into the Dharma Realm, immediately your own innate Buddha nature power will naturally appear. At the moment just like the general saint beings securely reborn in the Land of Ultimate Bliss, applying your Pranjna wisdom to resolve all the problems in your life. In future all people and objects habitual tendencies are able to have one's wishes come true, nothing is left unaccomplished. The effectiveness of learning Buddhism, not only can used in resolving in the afterlife problem of the life-death cycle, but also can resolve the current situation, cultivate your own merits and wisdom, our daily life must be formless, our inner mind remained unmoving in all circumstances.

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### 2. Briefly explaining cases regarding entering emptiness and its usefulness---

#### ***Example 4. Enjoying the benefits of using Buddha-knowledge to subdue worries***

Probably about eight years ago, after I encounter Jingzong two ancestral Master Shan Dao's thoughts method, immediately I established my confidence in reborn, my inner mind has completely subdue the afflictions, constantly focusing on reciting the name of the Buddha and enjoying the Dharma joy. Over the past ten years I learned all different kind religious doctrines and even sutras lecturing and all mundane entanglements I practically can let it go, my six organs no longer climbing out the indulgence, inner mind honestly recite the name of Buddha. However all this causes and conditions Dharma method of impermanence existences into life and death cycle, the year of 2016 during my non-speech recitation retreat period, coincidentally I came across Mr Eckhart Tolle, the German spiritual advisory recounting about his own enlightenment process situation. With just a few words it related about my experience over the years to the realms of mind; at once it has verified one after another about my previous cultivation realization. Suddenly my mind and the entire Dharma realms are unified, a ray of light penetrate into my inner mind and even extended to ten directions. Inside my inner heart the cloud and mist hidden in corner which suddenly has vanished, it's really gift that come without pursuing. After that I discovered that my inner mind Dharma joy has become a different level again, those former afflictions has long ago calmed down by the power of Buddha and also one after another naturally has disintegrated and reduced. This kind of original nature fundamental cultivate in ease and protecting from the power of Buddha feeling there is substantially different thus both nevertheless able to interpenetrate and include each other, does not interfere, indeed exit with redouble power feeling. If Buddhism practitioners, regardless what you major in any cultivating method of Buddhism Dharma, after that, any remaining energy also entirely can put in more effort in self-nature, also abstain afflictions the virtue and merits that will greatly enhance the effectiveness, the benefit is truly inconceivable.

For instance the scriptures and commentaries taught us everything we must be sincere and have good faith when dealing with all beings, complete reliance on Buddha-power must truly from our sincere heart to chant before you can get a response. However, because all ordinary beings mind essentially have adequate of desire, anger and ignorance, therefore to achieve this it is truly very difficult. Hence if we can completely learn from virtues possessed by self-nature till it exudes with pretentious and then everything will become very simple, every action arising in the mind, speech pretentious, incorrect contemplation and naturally will get concomitant with good virtuous. Because once we enter into our own true self-nature, immediately we will feel a kind of auspicious and peaceful tranquil, a vast of compassion magnetic field being filled in our mind. As a result from this state of mind naturally when it generated out everything, the quality you will get is pure and clean concomitant so we can achieve efficacy in state of the mind changed. For example, when we strive hard to live harmony with all karmic creditors, our inner mind totally inevitably but still has to endure it and merely temporary conceal our own afflictions, if you can arise your awareness, allowing your mind to become self-nature, at that moment all sentient being is ourselves, already no longer so called karmic creditors. Your great compassion based on sameness in essence naturally can manifestation in your behavior; happily accepting all external environments. Thus obtaining retribution is inevitable and perfectly extraordinarily, this came from the fundamental one's nature and rather than to start working from the externals and intellect. Therefore we need to first transform our inner state, from a pure and clean virtuous frame of mind; starting from the way looking at things, the world will be different.

How do we change one's mind-nature? What methods does not matter, as long as you are major delve deeply into one method, perfect control of the six senses until your mind reach to a serenity meditative stage till a certain period. Suddenly you can enter into a your true own self-nature Dharma realm, absorbing the vast of energy in the universe, but beforehand the most important thing is you need to start to make a vow first then you will get a response and induction into it, that is, regardless when and what stage, whichever method you major in, just one method seeking to attain enlightenment vowing realization one's Self-nature and Buddha-nature will not be lost , absolutely cannot be contended with doing the least , we can talk about everything after reborn or everything can depend upon Amitabha Buddha, this kind are irresponsible thought. This kind of inappropriate thought is exactly obstructing us to clarify the mind and see one's true nature, fully aware is the original biggest reason and because all phenomena are created by the mind. To understand Pureland method which so-called completely depends on Buddha-power, to rely on Buddha's blessing, you need to have a respectful and modest mind, however a truly respectful mind you must implement and to be self-reliant striving for self- improvement and be mindfulness follow the instruction to the practice thus do not speculate, indolent and being irresponsible responses otherwise all those respectful mind are all fake, ultimately you will discover that you cannot get connection with Buddha and Bodhisattvas been blessed and protected by them, study Buddhism for so long, have cultivate a lot of merits, how come there is no changes in my destiny and did not get any grace. In fact we have misinterpreted the doctrines ourselves, the effort is absolutely wrong. On the other hand if you have made a vow and done your best, so if this life you still unable to understand the reality of one's nature of mind, but at least your thinking and behavior are genuine. At the verge of death as long as you don't lose the faith that you vow to reborn, definitely you will guided and escorted by Amitufo , reborn and attained enlightenment become Buddha. If this present moment the causes and conditions emerged and you understand the reality of Buddha nature, then at that moment you will eliminate all afflictions and gradually remain only the bad habit homework. So your cultivation path will be extremely at ease and enjoy Dharma joy, practice will become very enjoyable. Because from the realms of the Buddha, everything is utmost virtuousness and a true sincere mind, thus with virtuousness and true mind it can resolve all external environment afflictions and hindrances. It allows us to immerse in the realms of immeasurable Dharma joy. This is the only fundamental path to resolve this present moment afflictions, so specialize accordingly to our own major cultivation method and continually penetrating deeply into Buddha nature, until you enter into the inherent nature Dharma body and saw own real treasure. This is the most rapid successful cultivation method, you do not necessary need to change your present moment cultivation method, merely just elevate your vows again. At your practice penetrate deeply into your Buddha nature, success comes as days go by - gradually where water flows a canal is formed naturally, everyone has an opportunity to can immediately see their own abundant Brilliance of the Original State.

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## **Chapter 6:**

### **2. Briefly explaining cases regarding entering emptiness and its usefulness---**

***Example 11. The context that arises from being one with the mind filled with great compassion***

That night during evening devotion, as usual I reciting the (Amitabha Sutra) and (Verse Praising The Merits of The Buddha), then follow by reciting Amitabha name, I felt some realm appearing to my mind when I was reciting the Buddha name, it was a feeling of great compassion towards the sufferings of all beings, this feeling was the most intense as if all the cells of my whole body were able to feel the miseries of all beings and shed their tears together, thus I kept on reciting the Buddha name for all beings with a sincere mind. My state of mind was entirely remained at this realm during that evening devotion and I unable to restrain my tears. Although I have experienced numerous similar to such realm since I being a nun for last 18 years, noticed that there was a difference between this realm and my previous experience in the year 2004 when I was composing the lyric of a dharma song titled "Sufferings in Life, Who Knows" in Singapore, this time, there was a sense of tranquillity within my mind. I aware that my feeling was totally assimilated into this realm but I still keep myself stay mindfulness and observing the emotions generated from this realm in thus and let the feeling appear and vanish naturally. I will like to describe my emotion at this moment as surface waves that occur on the oceans result from sudden storm, whereas the awareness in my mind was like thus water in the seabed, which both of them coexist at the same time in peace. I neither find it odd nor derivative any though from this physical and mental emotion excitement, I merely seeing these realm as natural phenomenon as myself recently affirm attain Buddha-nature. Unlike what I have experienced in year 2004 when I was composing the Dharma lyric, I unable to withdraw myself to the present state after I inadvertently assimilate into such realm, although it was took only about 5 minutes to complete composing the Dharma song lyric, but afterward, I have shed my tear for more than two hours until I was felt tired and lying down to sleep, my tear wetted my face and the pillow, at the next day, my eyes was still swollen, I felt dissipates, I slept until afternoon time and only wake up for lunch, at the first time I did not go for morning devotion.

Everybody is endowed with sense of compassion but why it cannot manifested or come forth, it's because there is sense of separation between every individual, they fail to realize the fact that all living being with entire universe actually form a single body, if we can learn through practicing true mind and it teaching method, we can realized that other living being are actually a part of oneself, and even understand that our every single movement of thought is closely related to all living being, when we come to understand this, you will automatically become concern to all being and thing. Buddhas and bodhisattvas are sages that was completely actualize emptiness and selflessness, they will never shed their tear nor laugh for their own affair, because they are fully understood that the essential of every phenomenon itself is emptiness, it is only a temporary false appearance that manifest because of dependent arising, but due to sentient being are still in confusion, they take every single phenomenon as real and have generate various emotion from it without the ability to dominate, thereupon Buddhas and Bodhisattvas will always share the same sorrows and joys experience by all sentient being until every single sentient being gaining salvation, that only will be the time when they will rest, this is Buddhas and Bodhisattvas state of mind.

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### 2. Briefly explaining cases regarding entering emptiness and its usefulness---

### ***Example 12. Every aspect of awareness during walking, resting, sitting and sleeping***

From May 25, as I have proven that I had entered into a brand new universal, suddenly a month has passed in the blink of an eye, it feels like a month's time seems like it's just three to five days, As i had carefully review this whole month situation, I practically etiquette in the four postures constantly in the state of awareness, on one hand, everyday I enumerate reciting the name of Buddha averaging about 30,000 to 40,000 and practicing yoga prostration for one to two hour as a fixed class and morning and evening assignment has occupied a lot of time, in another aspect I am busy writing this book and other timing I only went out to do labouring and preparing my two meals. During this period, I will also practicing Samatha-Vispasyana, to contemplation my own thought and movement. While walking, I deliberately slow down my walking motion, tying using the Yoga prostration tempo, in order to eliminate my impatient bad habit like Wukong. Sometimes, when I am seated outside on the chair enumerate recite the name of Buddha can naturally watch the surrounding of the forest landscape, feeling that i am part of this nature new world, entirely integrated into one , no difference or discrimination. This sense of harmony with the environment allow my state of mind constantly maintain calm, orderly and peaceful state. During my Buddha recitation retreat period, since semantic was constrained and halted, so when my mental focus arise, my thought become awareness and even more sharp. Since this month, I hardly emerged any negative thought energy field. My impression there is only couple of days, approximately one or two times, I observed that my inner heart has a kind of indistinct impetuous feeling which is about to arise, this kind of feeling preserved about two to three seconds and right away I focus, raise my awareness and transformed it. I am able to perceive that these several days because my writing inspiration constantly gushing out therefore it has taken up some of my regular devotions timing for prostrate to Amitufo and reciting the name of Buddha. I always felt inadequate follow the prescribed order of my assignment is not ideally, therefore my thoughts started to arise within in my mind. However, after I engaged and arise my right views, it conceal all discriminating and perseverance, after re-enter into my true inner self, that kind of serene and tranquil in the Dharma realms immediately submerged vaguely the negative thoughts, such a huge progress, compared to the previous month and perhaps every bi-weekly my physically and mentally will encounter some unstable state. So I wanted to take short vacation, go out and take a walk, to run errand or buying something to eat and reward myself. Afterwards I willingly to reinstate the stability diligent state, thus since this month I totally do not have any demand because my physically and mentally is constantly very calm and peaceful state. My thought has become tightness; therefore I do not need to make any adjustment. Furthermore I sense that time flies so quickly, I feel that my entire body has constantly stabled on the same realms. Although my activities include reciting the name of the Buddha, prostration to Buddha, the morning and night compulsory class, writing this book, working outdoor and cooking meals .... etc, all kind of circumstance changes, I also did not feel that I am doing different kind of homework, my mind is focus on the realms. I believe that once I preserve this for some time, I will be able to fully adapt into this new world. Just like a baby state gradually turning into a toddler, learning to walk and running stage, by that time I will have more confidence, like Sudhana accordance with causes and conditions cultivation arises from our heart as we participate in life, currently at this stage I can only try to get along and be harmony with all kinds of my inner enemies.

This morning due to yesterday accident, I was stung by bees, originally, I am not too concern about the wound, however it became so swollen thus I had to make a trip to the clinic and took a jab. I drove and went to the only nearby small clinic and inside it's overcrowded with patients just like a refugee camp. Accordingly to my bad habits, I do not like disorderly and noisy places, if I had to participate at that time, I will recite Buddha single-mindedly, quietly waiting to conclude it and I do not take initiative to mingle with anyone however this time it's a great different , I was waiting in the clinic serenely. I was engrossed looking at the five and six nurses in the clinic busy giving injections to many patients while some patients are waiting to get examined. This whole chaotic and noisy state, my subconscious mind did not want to isolate myself and them. In contrast, I opened my mind instead and naturally allowing the state in existence, the peacefulness in external environment, I am excluded in this external environment. I looked at the shabby clinic and those very unprofessional clinic nurses. Unexpectedly, I even sincerely praised the nurse who came over to jab me and furthermore chatting with her during my childhood in the rural area how my neighbour was holding a pot of hot water scalding the chicken's feather and using a knife slashing at the chicken's neck. She used a bucket to receive those blood that was spurt out, that scene really got me a goose bumps. As a result, I especially admire those who are not afraid of blood, being a nurse cannot be afraid of blood, have to be brave and help patients to do injection and do treatment to their wound. After listening she felt very happy, working in such a busy clinic environment and maybe seldom being praised. This nurse took initiative to tell me about her initial tense experience giving jab to patience as a beginner. Although this is the first time we met each other, however both of us felt that we naturally have a kind of cordial feeling. The Dharma joy I had is suddenly I observed that when I went outside the permanent resident, I saw all kinds of external environments that I have seen one month ago and the way of looking at things was completely a new sight. At present not only the external environment and my usual permanent resident, all those flower, plants and tree have emission of light shining on it, even going outside the permanent resident, everyone I saw their body also have emission of light. Thus all these external environments and I usual I deliberately avoid all this objects of consciousness, because since childhood I am especially afraid of dirty, disordered and noisy, now suddenly all these oversensitive symptoms seem to have been cured. The external environment and I seem like we are intermingling with the Dharma body, instead of external conditions that is interacting it. This physical body that I have lived together for almost fifty years it is merely just like an image of a substance only. This is completely a new perception, at this moment all this, I peacefully accepted it and merely allowing it understand the Dharma joy.

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### **2. Briefly explaining cases regarding entering emptiness and its usefulness---**

#### ***Example 14. The benefits of overcoming fear at its root***

Buddhism Dharma brings to all sentient beings in the ten directions the most fundamental great convenient is precisely depart completely from all sufferings forever, but to receive joy, in this aspect precisely include without prerequisite to give all sentient beings every perfect merit and wisdom. The reason why

human being has trouble, the root is precisely the fear from the inner heart, because of the fearing of no money, therefore request for wealth, because of the fearing of not having the status, therefore request for power and precious, because of the fearing of not having the valuation from the people, therefore wanted to get out of a predicament, because of the fearing of death, therefore to condemn fiercely, because of feeling inferior therefore wanted to be mighty, because of the fearing to be alone, therefore wanted to have somebody to accompany, because of the fearing of loneliness therefore wanted to apathetic the ownself, because of the fearing of ugly, therefore love to be beautiful, because of the fearing of not having value therefore wanted to establish merit, and even afraid to face death, all this fear comes from ego, dharma grasp, mistakenly thought that illusory dream and ownself is true and everything outside that is true, whereby this develop immeasurable and boundless affliction and uneasiness. In the event that from the fundamental position to recognize ownself is the emptiness of inherent existence, dharma is the emptiness of inherent existence is a fact, every immeasurable and boundless affliction resolve completely immediately, do not need to be remove one by one, this is really a very miraculous merit power. I entered the door of buddhism practiced for nearly twenty years, in this period of time personally experienced the scene, here I can give everyone a little summary to make as a prove, to prove that the teaching in the Buddhist sutra, every clause is true but not false.

Among the females who considered to be strong and unique, therefore I inspired the viṣaya that the ordinary people will not met, It almost can be used to describe as stormy sea, I remember one time I was in Hong Kong during the summer retreat in Dayu shan Baolin Zen temple, because of the Taiwanese visa in Hong Kong would have to leave once every two weeks, that time when I leave the country and return to Dayu shan, I encountered a super typhoon, the strong wind and fog is precisely wonderful scene in Dayu shan, during that time I took bus to Po Lin Buddha and arrived at five or six o'clock in the evening, prepared to walk back to Baolin Zen temple, while there were also two tourist from abroad who travel specially to Dayu shan for a trip, who were the devotes going to visit Baolin Zen temple, because of the encountering of pitch-dark fog, temporary gave up the idea to go down from the mountain, thus I decided immediately to go into the mountain alone, I do not want to have any delay, after I entered into the mountain, only I realized the perceived nature counterattack situation is really terrible, in the narrow mountain road the visibility was within only fifty centimeters from the front of the feet, on one aspect I had to be careful of the roadside cliff and the kind of snake and insects, on the other aspect I afraid to meet with the most wanted people if by any chance, I walked for just less than five minutes, a thought of returning to Po Lin Buddha to pending there again and talk about it later, but my feet did not stopped to follow the thought of fear, I chanted the name of Buddha loudly in my mouth merely and unconsciously, alone in the valley, braved the strong wind and heavy rain, singing loudly the name of Amitabha, so as to get rid of the fear in my heart, usually forty minutes walk, I took a full of an hour before returning to Baolin, the most frightening is at the corner of the intersection, and of that storm and fog when nearly been engulfed by the darkness of the night very soon, I always felt the numerous gods of the mountain, gods of the tree, ghosts, monsters seem were looking at me curiously, fortunately, they did not appeared in front to frighten me, it was really Buddha's blessing. now I recalled during that hour, It can be said almost I walk for a few steps, the strong wind and heavy rain would blew me back a step, moreover the way with the whole body was wet and cold, if let me go again on the way now, substantially I am not willing to do proccided I have no choice, because it is really terrible. But although at that time there was extreme fear



in my heart, however inside the heart I had faith with the triple gem that make me to continue upholding and faced it, even if the next moment might really be out of any accident, indistinctly inside my heart I was ready and prepared to meet it, furthermore i did not had a thought to retreat, just thought if it was really to be reborn just be reborn! Therefore I continue to uphold so much one after another, in all aspects of adversity and predicament. However, all kinds of fear viṣaya before were passed by the external support of buddha's power , it was not really by the inner heart of my ownself to overcome it, because this was not easy, if really want to complete, It is only the Buddha. .But now I want to cure the fear in my inner heart, it was on different levels,because I really experienced the external environment that was my own kind of intimacy, therefore even though sentient beings from the three lower realms really existed in front, all I understood that was my ownself, I also felt within myself had an everlasting life as strong as like the universe,the real me would never really dead forever , is only the physical body, the outside conceptualization destroyed that is all, with this kind of profound realization, the courage of the inner heart became more powerful, the rest is more of a habit than fear.

During the Resident period in Taitung Samantabhadra Room, a few times I remember, I was sleeping at night, I heard there were beings outside the container who making the sound of beating, at the beginning I heard for several times, all my pores were erected immediately, the heart bit just could not help to accelerated, nevertheless I was ablr to lift up the right mindfulness promptly, I just ignored it, I encountered a similar situation for so many times and just it was over, because the military cemetery was just next door to our room, the numbers of ghosts beings who resident in this area, if were to be compared to our few families nearby, the numbers is extremely much more, The hearing a strange sound again after the reaction is no longer so big. The respond of hearing to this strange voice again later was no longer that strong. There was another time shortly before, I heard it just outside the container house near to my bed during midnight, a sound of been knocked three times appeared, I woke up as the sound was a bit too loud ,of course was not in a good temper, as been awakened like this, Knock it off immediately and tell them I was sleeping, everything will be having a cause and effect, no longer i heard the sound again later. I continued to sleep. It has been three to four years time when I came to Taitung to buy the resident, from the beggining of first few months, almost every day in the evening, the sound of a large group of dogs cried very sadly and loudly could be heard until late night, It was Just like sounds in the symphony nightclub, it was almost having a rare opportunity to hear at present, the magnetic field over the entire surrounding environment are greatly different.

In fact, there is nothing terrible in this world, even death is not terrible, the cause and effect is the real fear, if one day the cause were to make to descend to the three evil rebirths, if were to become depraved in the future , the time to suffer were to be calculated by immeasurable kalpa, thus the time to suffer by the sentient beings, is really true to be exist, think about this,it is a need to understand the real fear. But if we were to live our days with open-hearted, change if make mistake, karma woubd be vanished, bad karma is not to be make, but also need to join the Dharmas are emptiness of inherent existence, to live in peace of mind and on inherent nature awareness,if whenever and wherever causal do exist there also can be completely free of terror, in terms like the "Heart Sutra" said: 「an untroubled mind, not to be anxious, is not terrifying, therefore, there is no terror, away from the reverse dream, is the actual Nirvana.

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## Chapter 6:

### 5. The one with genuine happiness

Happy is the reversed side of affliction, subdued affliction naturally will truly be a happy person. Buddha told sentient beings that this human world is purely suffering no happiness; there is really no happiness at all. Most people the so-called happiness in Buddhism is called suffering the decaying, is an inevitable and because it will change and become worse. So when the illusion shattered, although on the surface the temporary happiness will eventually become unhappiness. For instance romance, when you are passionately in love and on an account it's prominent that you don't understand each other so everything is beautiful. Eventually because of too understanding and separated, thus at that moment suffering will appear. Furthermore when you infatuated in too deeply, once the truth appear that moment you will become very painful. For example such wealth and fame and all kind of desire, once you cannot get it you will get frustration and after obtaining again endure of afraid of losing pain . There is never a moment that can truly bring happiness, although there is a short term happiness is also merry a kind of deceive oneself just a sense of illusion only. This is exactly the situation in this world there are plenty of ignorance beings. A real happy person, the internal mind should constantly not be fearful and get worried and angry, there is no suffering due to not getting what we want. Once you obtain it you also don't feel it's a burden, completely peaceful, at ease and unaffected, this is truly real happiness.

In this world who is the most happy person? Practitioner, who truly entering the path leading to the cessation of suffering is the happiest person. So-call entering the path leading to the cessation of suffering is to have a purify mind and see one's true nature. Seeing our own original nature in the treasures within oneself, able to look for our treasures within oneself right away is so abundant. Without deficient, our internal heart will no longer emerge misery. Perhaps having a firm and devout believes, in this way you can believe and rely on object temporary getting all the comfort and satisfaction. Thus again gradually through oneself cultivate realization therefore completely entering to Pure Land of Ultimate Bliss realms. My life is similar to any ordinary beings, enduring from family, school work, work and human affair etc... all kind of suffering. Furthermore the internal mind bewildered extremely more than others. Therefore when I was about twenty years old, just at the time of the prime of my life, I decided to commit suicide to resolve this suffering. Unexpectedly, within two weeks I commit suicide twice and unfathomable mystery I was been rescued. Finally it truly let me experience that not only that I am not in the circumstances to decide to seek survive or death. Being an ordinary being subject to endless life-death cycles, truly no control over life-death cycle, really myriad restraint! However being a saint then it will be different already; saint has the complete ability to depart from suffering and attain happiness, escape from birth and death, control our own destiny. Perhaps going by the rule that things reverse themselves after reaching an extreme, when I was being forced me to a situation at the end of one's tether, I came across Buddhism Dharma, Buddhism included all good virtuous in this secular world, but again it surpass everything in this secular world. Because of BuddhaDharma we can move one step ahead to assist us to escape from birth and death, completely resolve all the suffering from the origin. In this secular world the root caused for suffering is mainly because of the cycle of birth and death. If you resolve the problem of the cycle of birth and death, entering into unborn and undying realm, soon you can truly

completely free from suffering. What does it mean? In this secular world regardless whether you are old or young, everyone in single lifetime will definitely face your own suffering. Even though assuming that if there is one person throughout his whole lifetime everything goes very smoothly, blissful family, established career, mind without worries, this kind of beings everything was plentiful. However, whatever you possess is just temporary; finally at the verge of death, it does not belong to you ultimately. Moreover the more you achieved and you tend to get happier and more satisfaction. When you have no other option but to lose everything completely, then your suffering will follow you and repaying it including the principal together with interest. One thread one hair the suffering will be unlikely be any lesser than anyone in the secular world. Think about this karma, it is very terrifying! Moreover Buddha still told us that, each individual life has many lifetimes, it is like endless cycle. If you had not gotten rid of all faults and sufferings this lifetime, you continue to suffer in the next lifetime. Karma destined suffers in *three lifetimes* not only a single lifetime. So ignorance ordinary beings who are suffering from hardship, his pains are similar continuous life never ending. So for a saint being who truly able to free from sufferings and attain happiness, his happiness is also continuous life it will not disappear, the cause and effect is calculated in this way.

I went into Buddhism practice until now it has been twenty years, when will I have the real ability to liberate and attain happiness totally? However this happen merely recently, therefore the path to cultivate practicing is very tough, but if you don't cultivate it's more painful. In this world there is no such thing as a free lunch, always have to go through investing good effort so it will give equal amount of results. During my earlier years of cultivation, merely cultivating at home to accumulate good merit, create good affinity, those practicing endurance the suffering you might not have any opportunity to experience it. If you have an opportunity to be a renouncing practitioner, be full-time renouncing practitioners. At that time you will certainly facing the real gun and live ammunition ordeal. Only at this moment you are able to talk about a true cultivation. So what is cultivation and what do we cultivate? Is the one referred mentioned earlier about to correct all kind of afflictions we have. From desire, anger, ignorance, arrogance, doubt, these five kinds of fundamentals afflictions unfold exactly to immeasurable without boundaries afflictions. Originally these afflictions had been following and attached with us for very long, normally we don't even perceive about their existence. But once you really vow to cultivate, these afflictions started to appear together, you really can see them. So you started to misunderstand that its better not aspires to cultivate, wondering why after entering into Buddhism practice we felt that our afflictions become more, actually this is a kind of misconception. Just like in the medical field there is a term called "improvement respond", when a patient before he recover, he will appears all kinds of detox phenomenon, however once narcotics is completed, he will recovered. If there is no such process, the entire virus is all hidden within the body. Otherwise by the time when your body and mind are deeply poisonous you will be dead! Everything is too late. Therefore cultivation the most difficult stage is approximately during the first five to ten years, this is an inevitable process. Of course, there is an exception, and that is like the sixth Chan patriarch Hui-Neng. He encounters Buddhism Dharma not long and soon he was enlightened direct realization of Buddha-nature, as long as you clarify the mind and realize the Buddha nature which has existed innately. Once you comprehend and start practicing, that practicing immediately can become extremely happy. Although still have enormous afflictions and bad habits and might need longer time to cure it, however during the process you will unlikely suffer any hardship because your inner heart has completely became awareness and liberated, merely amending the remaining shortcoming habit only. But a person able to instantly sudden awakening, gradually it also rely from many eons that

gradually practicing and get enlightenment, accumulated to a certain level of attainment, have the ability to touch the predestined affinity, enlightened at the moment, therefore these things cannot be forced. Anyway whatever we had in the past we certainly have left behind traits. Initially the first few years of cultivation, although there are a lot of hardship trails appearing but still at that moment nevertheless we still have that ability to reap the benefits with small happiness. This small happiness you can realize via your cultivation constantly, it accumulated more and more profound, until the time cause and condition mature and at time your inner heart all of a sudden entering into the path leading to the cessation of suffering, at that moment all suffering will entirely resolve it. During my first twelve years of practice I am still unable to sense the joy of liberation, only occasionally can obtain some happiness on the surface, until you can sense blessing from Buddha power entering into your inner heart. At that time the power of Amitufo's merit injected, your inner heart will be able to obtain a similar liberation feeling. However that is still not truly liberated, because this is thanks to Amitufo's merit similar liberation only. Like you have inherited your father's legacy as a result you take over the Chairman position and in reality you do not have this ability, so when you are managing the business operation in the process you are incapable in doing everything and become proficient. Although he is not thoroughly aware of it, yet based on our own cultivation and experience nevertheless there are some sorts of understanding. Simply at that moment we cannot completely understand what kind of merits we had attained absorption in the end, until there is a strong predestined affinity and give you final pushed and allow you to penetrate to see your own appearance. It can truly see clearly about themselves regular attained the realms of the state. At that time having the ability resolving completely free from the endless cycle of life and death is a major event. Between the period from the twelfth and twentieth years of my cultivation, on surface it appears that I am completely liberated, equipped with both blessing and wisdom. However because I probably think that I cannot entirely see one's true nature, as a result I dare not to agree that I have my own realm. Always does not know how many additional we have not seen, unaware of the unification, thus our inner heart cannot completely be stable and at ease. Until recently I came across someone who experienced the perceive through meditation and attained enlightenment, at that time he was enunciation about his cultivation realization process, by contrast, it's entire identical and these moment I dare to immediately acceptance of responsibilities, truly going in and cross Buddhism clan. The scenery inside the house is already plainly visible, no longer has a bit of hesitation at all. This moment the inner heart has totally liberated, the endless cycle of life and death is ceased. All we do is waiting where water flows, a canal is formed, when conditions are right, success will follow naturally, and next our cultivation will be perfectly clear, leaving the conceptualization and cultivate, you will feel at ease and incomparable.

Renouncing practitioner their lifestyle sometimes seems to appear more painful than anyone from the secular world. However in reality if you do not cultivate current and in future you will suffer more. This secular world there is so many examples which have showed us very clearly. If you do not practice then you will enjoy happiness and suffer later, once you used up all your karmic reward, when you are old, sick, feeble and your wisdom has not open and feeling helpless and suffering. You have no other choice but to bear with it, furthermore next time still have to continue suffering. Thus renouncing practitioner although they have a short duration of suffering, but eventually the hard time will be over and the good times will start to begin, follow the correct path will turn towards on a bright path, if you walk toward the world of the five desires and six senses door and your fate will definitely sink down deeply. Your destiny is in your own hand, whether you

want to enhance, to sink down, be happy or suffering, everything lies in us, if you are willingly to help yourself, heaven and Buddha will be blessed, if you choose to degenerate and abandon yourself then nobody can help you.

南無阿彌陀佛

慧命<sup>上</sup>恩師<sup>下</sup>淨<sup>上</sup>空<sup>下</sup>老法師、  
聖<sup>上</sup>果<sup>下</sup>一老和尚、  
清律師  
法照





(上) 2001年於新加坡第五屆弘法培訓班淨空老和尚頒發畢業證書。  
 (下) 2001年於新加坡淨宗學會第五屆弘法培訓班習講。



(上) 2001年於新加坡隨從淨空老和尚會見大陸淨慧老法師。  
(下) 2001年隨從淨空老和尚參加寺院茶會。







(上) 2001年於新加坡植物園與淨空老和尚合影。

(下) 2001年於新加坡植物園與淨空老和尚及同學出遊。

文種思師指正教導，仁敬當切教修行。

盡形壽於一切時處務必以  
 仁慈柔軟平等對待一切人  
 事物為之作師作範是為真  
 佛弟子也 淨古 6月19日2001年

2001年於新加坡淨宗學會培訓班畢業前於課堂上題字勉勵。





香港大嶼山<sup>上</sup>聖<sup>下</sup>一老和尚。



2002年於寶林常住期間。





2003年回寶林禪寺結夏安居。

# 廣東香港大嶼山寶蓮禪寺戒壇

粵傳維園初唱教被二乘三業同淨四果圓成涅槃會上扶律談常嚴飭來機相為持守

如來滅後摩訶迦葉與五百應真陞座結集名為一部大毘尼藏百年五師替傳無異百年後自善無德羅漢以四分一部始分而出曹魏之世法時尊者創始受戒姚秦之朝覺明三藏更定律儀是實旦傳戒之由來也此宗祖師自迦葉尊者至唐宋以迄於今其數甚眾惟依

## 護



## 牒

釋迦牟尼世尊為教主自迦葉授阿難難授末田地投商那迦迦投優婆塞多投善無德德授善摩羅羅授法聰律師五傳至南山律師慈受佛記大弘律教故世稱為南山宗後允建律師撰會正記續南山宗而授元照律師慧元明典聖盡失而古心律師承大願輪中興戒法三昧律師創設毘尼羅羅寶宇刑尸羅大振相治至今前清順治封玉琳國師建壇於慈壽寺為一千五百僧人傳授大成並由禮部製羅凡傳持戒律原期廣而佛法佐治太平既習戒律聽教參禪或在山林須講明經義精戒律務俾釋教修明僧規整飭等論康熙時命僧天來貴衣鉢到浙江靈隱寺傳諭沙門原志傳戒給燻並與僧人衣鉢癩正詔寶華山沙門編聚至法源寺傳戒乾隆諭天下僧人悉令受戒仰見歷朝欽崇戒律宏獎僧徒至周且選茲特敬謹建壇奉

佛制依律傳戒令據壇內有法者 仁敬 正實 原籍 台灣 省 台南 縣 吳 氏 女 名 致 愛 自 命 戊 申 年 九 月 初 一 日 吉 時 建 立 於 大 嶼 山 地 榜 仔 寶 蓮 禪 寺 禮 聖 一 法 師 出 家 發 心 於 本 年 九 月 十 一 日 受 沙 彌 尼 戒 九 月 十 六 日 逸 比丘 尼 戒 九 月 十 九 日 圓 苾 蒞 大 戒 闍 等 自 受 戒 復 務 須 精 進 修 持 展 轉 化 導 以 期 上 報 國 恩 下 資 群 眾 庶 不 負 今 日 授 受 教 誡 之 至 意 也 為 此 合 給 戒 牒 一 道 隨 身 收 執 以 便 參 方 遇 有 盤 詰 持 此 照 驗 須 至 謹 者

名譽得戒和尚	上覺下先律師	傳戒本師和尚	上覺下先律師	傳戒本師和尚尼	上傳下常律師
賜席阿闍黎	上初下慧律師	賜席阿闍黎	上正下定律師	賜席阿闍黎	上宏下戒律師
教授阿闍黎	上通下海律師	教授阿闍黎	上廣下慧律師	教授阿闍黎	尊聖阿闍黎
	上覺下仁律師		上健下利律師		上瑞下洪律師
	上師下亮律師		上師下亮律師		上妙下德律師
					上淡下德律師
					常下光律師

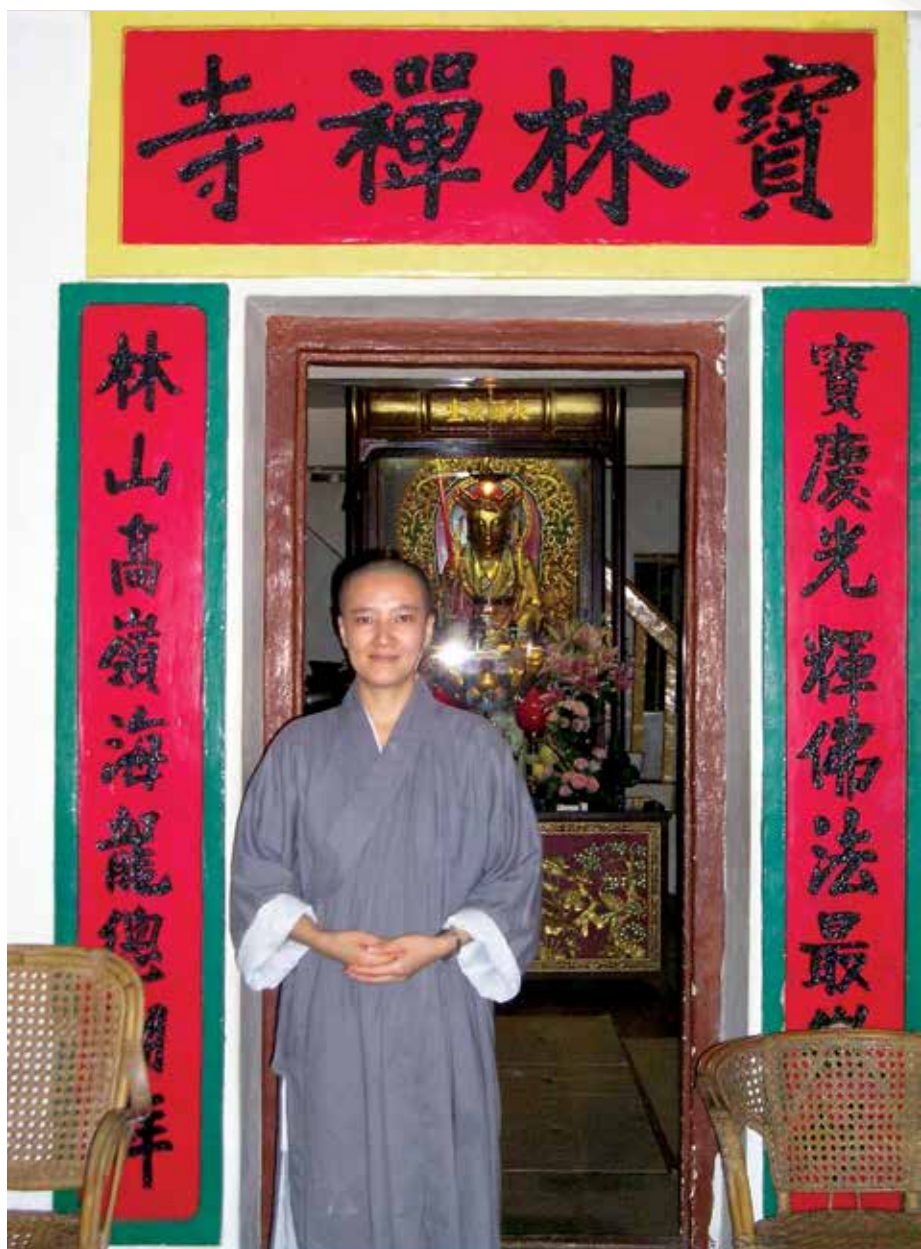


香港特別行政區 壬午年 九月十九日 右謹給付菩薩比丘尼戒弟子 仁敬



2002年於香港寶蓮禪寺受二部僧三壇大戒傳統戒牒。





2003年回寶林禪寺結夏安居。



(上) 2013年回寶林掛單。

(下) 2013年於寶林禪堂。







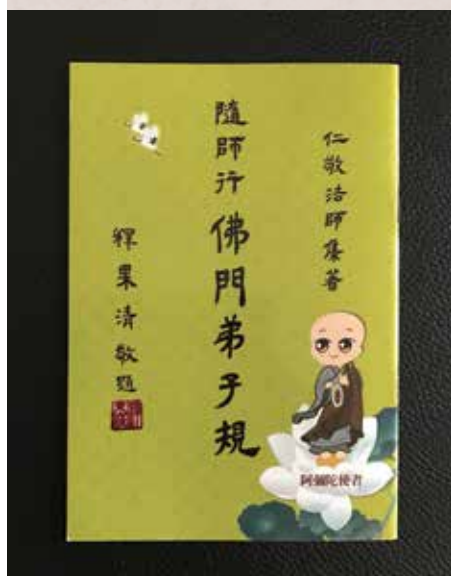
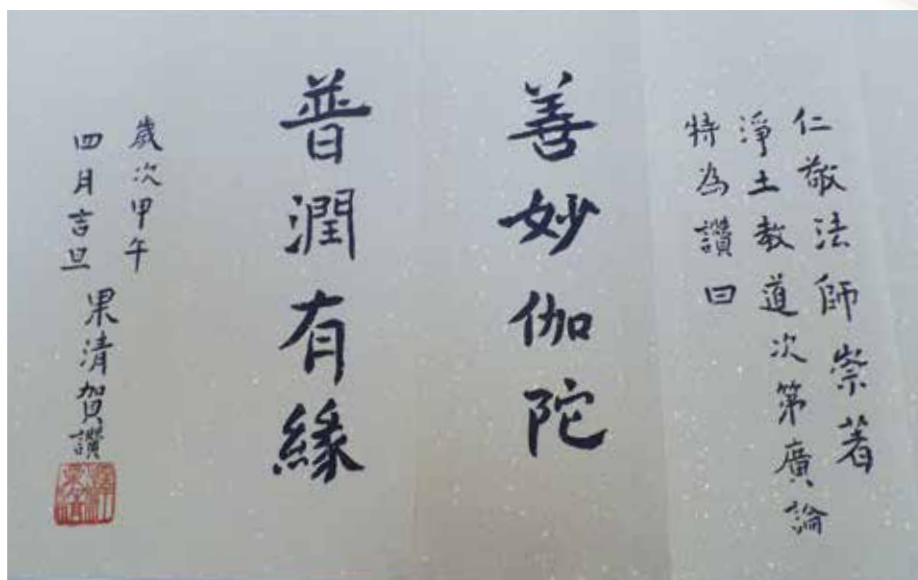
(上) 2013年於埔里圓通寺客堂依止<sup>上</sup>果<sup>下</sup>清和尚。

(下) 2013年於加拿大多倫多傳菩薩戒。



2013年於加拿大協助傳戒法會。





- (上) 2013年果清和尚為淨土教道次第廣論題讚偈。  
 (下、右) 2013年果清和尚為淨土教道次第廣論題讚偈封面。  
 (下、左) 2013年果清和尚為佛門弟子規題字。



(上) 2013年多倫多中華寺果清和尚傳菩薩戒午齋過堂。

(下) 2013年多倫多中華寺講菩薩戒。





2013年多倫多中華寺清和尚傳菩薩戒會上協助。



(上) 2013年隨同果清和尚於傳戒期間午齋應供。  
(下) 2013年與果清和尚兩位侍者合影。





(上) 2013年與清和尚及長老於加拿大多倫多。

(下) 2013年清和尚於多倫多傳戒。



(上) 2014年正覺精舍見清和尚。

(下、右) 2014年至埔里圓通寺拜見恩師上果下清律師。

(下、左) 2014年結夏去正覺精舍聽課。







2015年於善德禪寺清和尚主法的佛七中領獎。





(上) 2002年沙彌尼時於大陸北京通教寺大雄寶殿講座。

(下) 2003年於印尼弘法。



(上) 2003年於中國珠海觀音寺法堂開示。

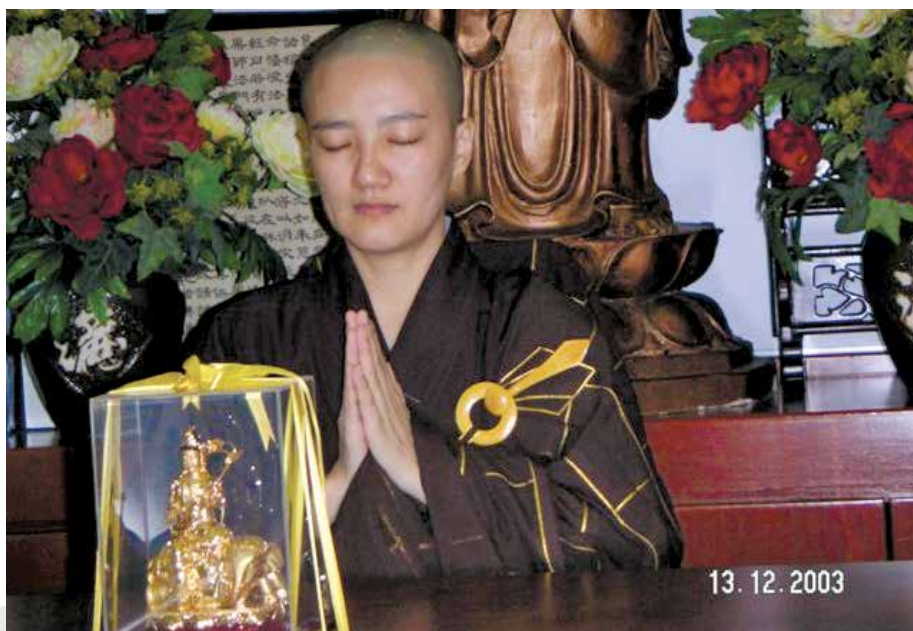
(下) 2003年於大陸珠海。



(上) 2003年於印尼寺院青年齋僧開示。

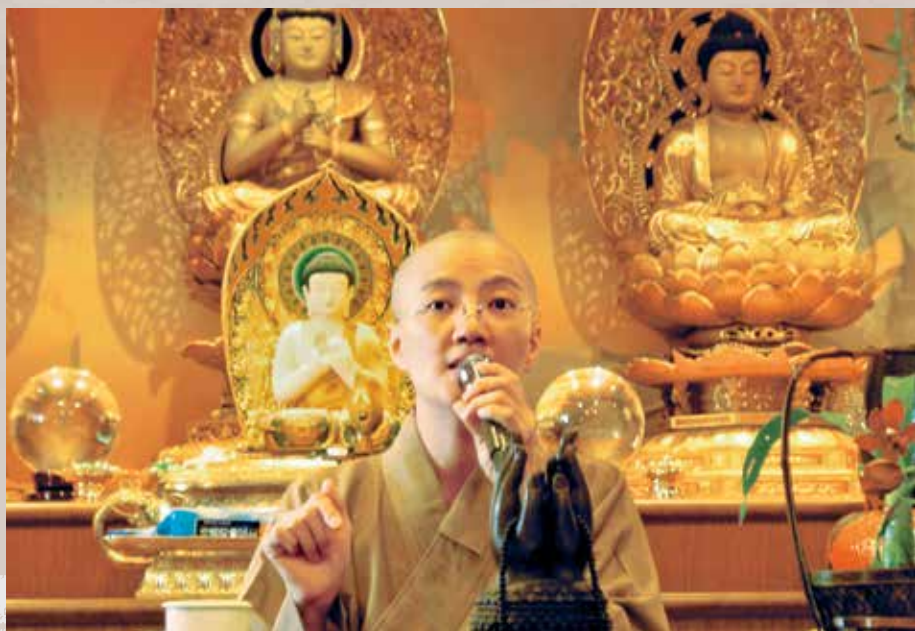
(下) 2003年於印尼弘法合照。





(上) 2003年於印尼北干講課。

(下) 2003年於印尼的小乘寺院講座。



(上) 2003年於印尼領眾放生。

(下) 2003年於台中居士道場講座。



(上) 2003年於台南居士道場講座。

(下) 2003年於台灣礁溪毗盧寺講座。





(上) 2003年於新山的淨宗學會講座。  
(下) 2003年於新加坡佛教居士林講座。



(上) 2003年於新加坡小乘寺院參訪結緣。

(下) 2003年於新加坡淨宗學會講座。



(上) 2004年於生命電視台台中講堂講課。

(下) 2004年於台中普賢關房禪修課。





(上) 2004年初於密宗關房內佛堂。

(下) 2004年初在密宗關房閉關。



(上) 2009年於大陸武漢孝感佛七開示。

(下) 2010年於麻坡威德酒店講無量壽經四十八願。



(上) 2010年於印尼北干三寶佛教中心升座。

(下) 2011年印尼北干講經。



(上) 2011年在新加坡南普陀寺。

(下) 2011年麻坡安樂佛一主法。





(上) 2011年於麻坡安樂佛一主法。  
(下) 2011年於馬來西亞弘法。





(上) 2013年與中華寺住持及大眾們合影。

(下、右) 2013年於多倫多機場接上果下清律師班機。

(下、左) 2013年講梵網戒經課後合影。



(上) 2013年於多倫多市區留影。  
 (下) 2013年於加拿大與藏傳佛母共餐。





(上) 2013年於新加坡小乘寺院裏給請法者開示。

(下) 2013年新加坡青年佛教中心。





(上) 2013-06月新加坡安樂佛一主法。

(下) 2013-06月新加坡安樂佛一領眾拜願。



(上) 2013年麻坡安樂佛一主法開示。

(下) 2013年麻坡佛一領眾過堂。





(上) 2013年在吉隆坡尼眾寺院升座講課。

(下) 2013年仁敬法師於麻坡安樂佛一暨傳戒。



(上) 2013年麻坡佛一與學會會長同修們。

(下) 2013年與麻坡同修。



(上) 2014年仁敬法師於麻坡傳戒及佛一。

(下) 2014年於麻坡安樂佛一中。





(上) 2014年於印尼梅峰寺升座。

(下) 2014年印尼北干三寶佛教中心戒期隨喜開示。





(上) 2014年新加坡法輪社弘法。

(下) 2014年於麻坡與四大金剛等。



(上) 2011年馬來西亞麻坡。

(下) 2014年於麻坡過生日。



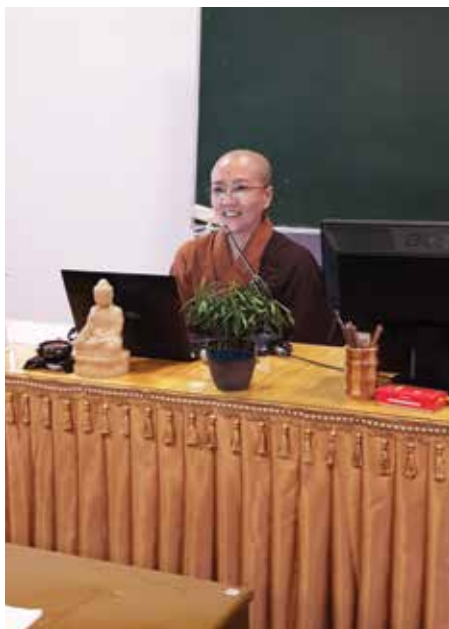
(上) 2014年東馬美里的安樂佛一。

(下) 2014年東馬美里的安樂佛一會後合照。



（上）2015年在武漢蓮溪寺課堂與住持師父合影。

（下）2015年於武漢蓮溪寺法談。



(上) 2015年於武漢蓮溪寺給尼眾佛學院交流參學法談。

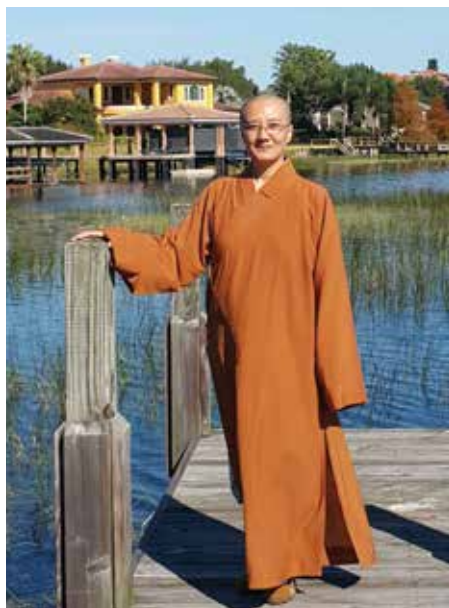
(下) 2015年於新加坡普明寺安樂佛一。



(上) 2015年於大陸武漢蓮台寺講開示。

(下) 2015年於美國加州。





(上) 2015年在美国佛州居士家。

(下、右) 2015年於佛州景點。

(下、左) 2015年在美国佛州居士家。



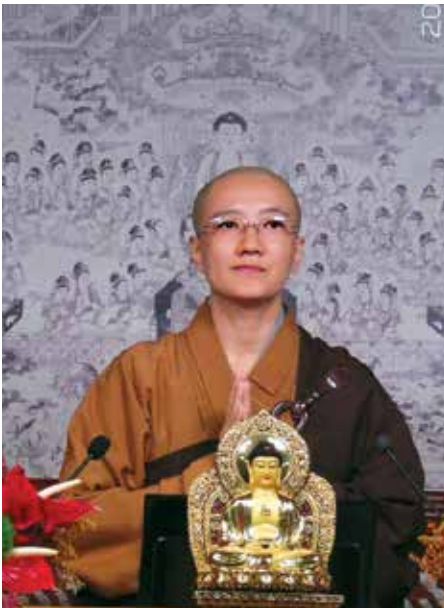


(上、右) 2015年在美國加州與居士用齋。

(上、左) 2015年在美國加州海邊。

(下) 2015年洛杉磯淨宗學會講戒學概說。





(上、右) 2015年於美國加州。

(上、左) 2015年在加州居士家外經行。

(下) 2015年洛杉磯淨宗學會講戒學概說。



(上) 2015年在美国机场候机室自拍。

(下) 2015年在日本东京做客。





(上) 2015年於巴西彌陀寺弘法開示。

(下) 2015年於巴西彌陀寺法堂教授瑜伽拜佛。



(上) 2015年在巴西準備進講座會場。

(下) 2015年受邀至巴西弘法。





(上) 2015年於巴西人家中。

(下) 2015年在巴西人家做客。



(上) 2015年於巴西彌陀寺隨喜兩位老菩薩祝壽。

(下、右) 2015年在巴西。

(下、左) 2015年與巴西好友。



(上) 2015年馬來西亞同修接機。

(下) 2015年啟請果清律師於麻坡傳授菩薩戒會前日講戒答問。





2015年到吉隆坡機場接清公和尚等六師。



(上、右) 2015年於麻坡講課後下座。

(上、左) 2015年麻坡傳戒會前與戒子講授會場規矩。

(下) 戒子們學搭縵衣。



(上) 2015年麻坡傳戒會前與戒子講授會場規矩。

(下) 2015年於麻坡戒會幫戒子燙戒疤。



(上) 2015年於麻坡戒會幫戒子燙戒疤。

(下) 2015年於麻坡戒會幫沙彌尼隨喜受戒燙戒疤。



(上、右) 2015年麻坡傳戒給戒子講話。

(上、左) 2015年在麻坡與居士談話。

(下) 2015年麻坡傳戒中隨喜燙戒疤。





2015年麻坡傳戒陪戒子燙戒疤。



(上) 傳戒圓滿後三師發戒碟。

(下) 戒子虔誠發心供養。



(上) 2015年麻坡傳菩薩戒與戒子們合影。

(下) 2015年麻坡傳菩薩戒與來自海內外參加授戒的廣論班學生合影。





(上) 2015年於麻坡傳戒後隨侍清公和尚等六師於雲頂參訪景點。

(下) 2015年麻坡傳戒與清和尚等六師午齋後經行參觀外景。



(上) 2015年於麻坡傳戒後與六師於雲頂參訪景點。

(下) 2015年於馬來西亞雲頂用午齋。



（上）2015年於馬來西亞雲頂用午齋。

（下）2015年吉隆坡機場送機。



(上) 2016年於台東普賢關房鐘樓上恭誦叩鐘偈。  
(下、右) 2016年於台東普賢關房傳授八關齋戒。  
(下、左) 2016年於台東普賢關房傳授八關齋戒請師。



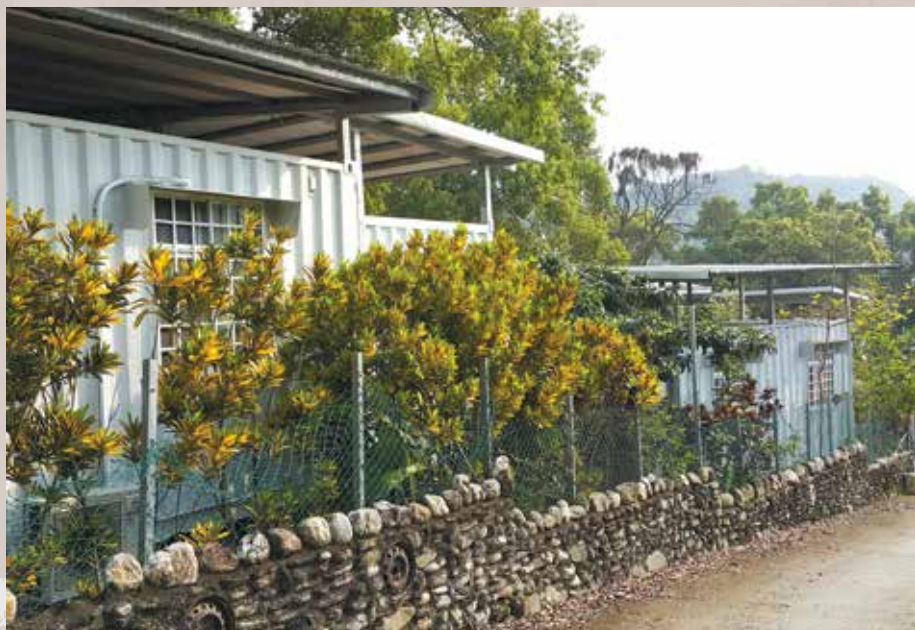
(上) 2016年於台東普賢關房傳授八關齋戒。

(下) 2016年仁敬法師於台東普賢關房傳戒戶外過堂用齋。

南無阿彌陀佛

房會  
闍學  
賢戒  
普齋  
東宗  
台淨  
照片





(上) 台東普賢關房大門口。

(下) 普賢關房外圍。



(上) 普賢關房外結界區。

(下) 貨櫃屋關房外觀。





關房早晚課誦處。



普賢關房客堂內。

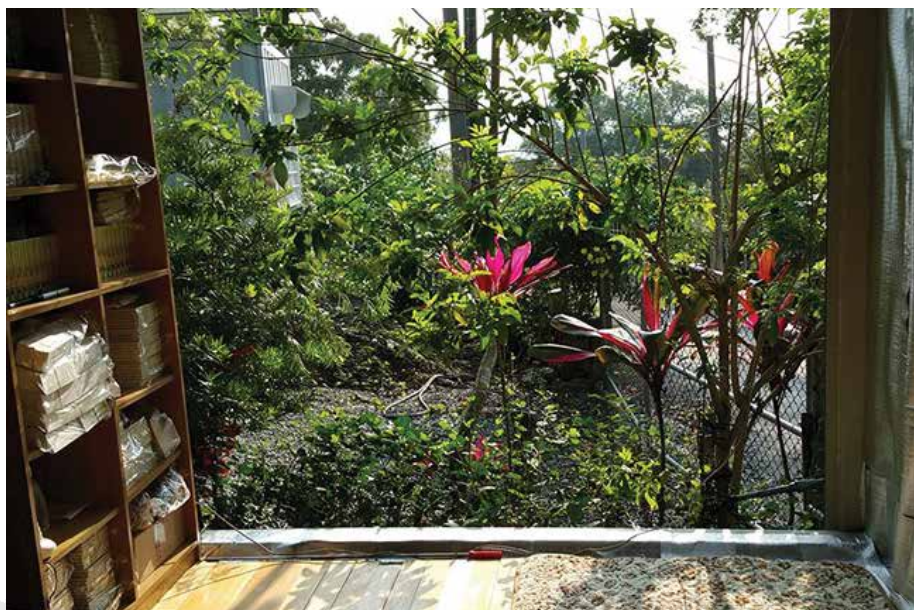




(上、右) 香港寶林禪寺恩師上聖下一老和尚為關房題字。

(上、左) 老樟樹下金字塔打坐區。

(下) 普賢關房客堂外。



(上、右) 鐘樓。

(上、左) 鼓樓。

(下) 藏經閣外。



(上) 淨宗齋戒學會接待處。

(下) 淨宗齋戒學會靜修和室。



(上) 仁敬法師題字。

(下) 淨宗齋戒學會課堂。



(上) 淨宗齋戒學會外觀。

(下) 淨宗齋戒學會門外院子。

南無阿彌陀佛

在家學修  
及在學時期  
照片







(上、右) 20歲澳洲布里斯本自由行。

(上、左) 20歲時自由行遊雪梨。

(下) 20歲自由行遊墨爾本。



(上) 20多歲時受在家菩薩戒的大頭照。

(下) 民國89年受菩薩戒戒碟。



(上) 2001年於新加坡弘法培訓班(2013年翻拍)。

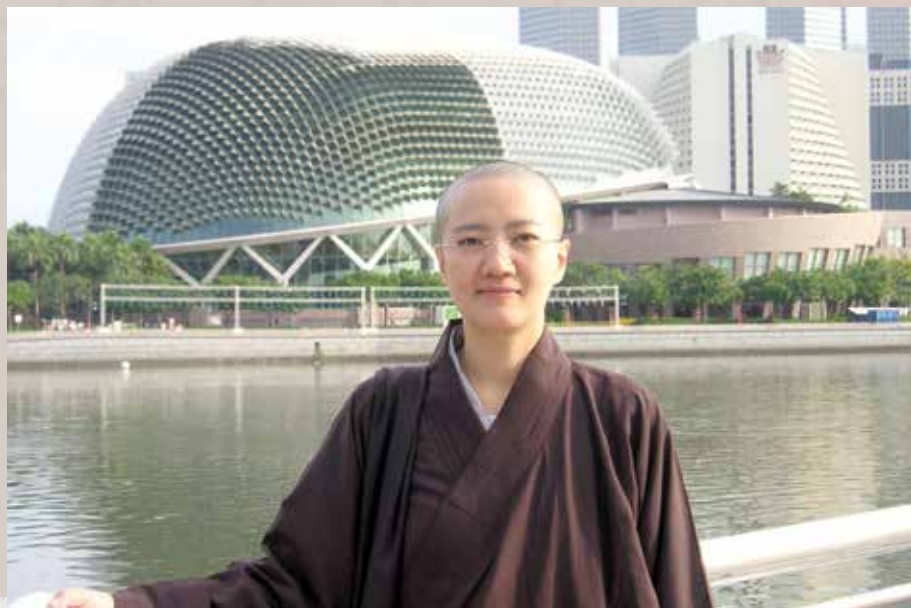
(下) 2002年參訪終南山老道茅蓬(2013年翻拍)。



(上) 2002年參訪西安小雁塔(2013年翻拍)。

(下、右) 2002年在北京懷柔以北滿族自治區弘法 (2013年翻拍)。

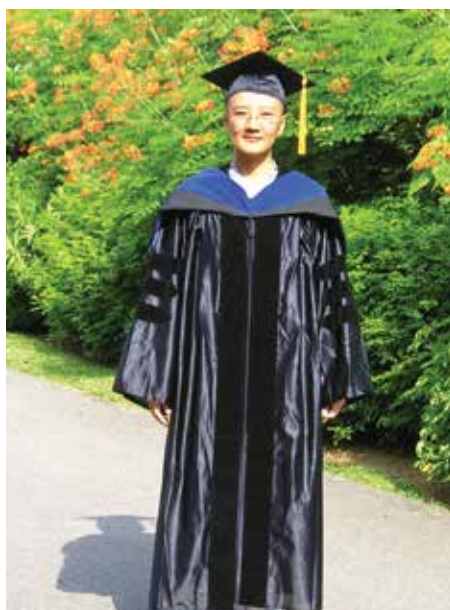
(下、左) 2002年香港寶蓮受二部僧三壇大戒(2013年翻拍)。



(上、右) 2004年在新加坡淨宗學會。

(上、左) 2004年於新加坡經常散步的公園。

(下) 2004年在新加坡。



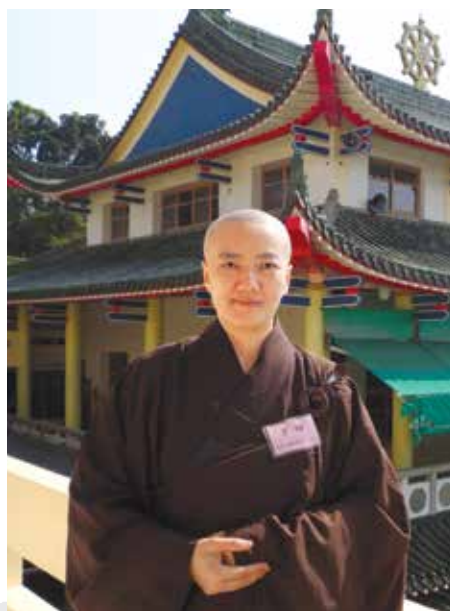
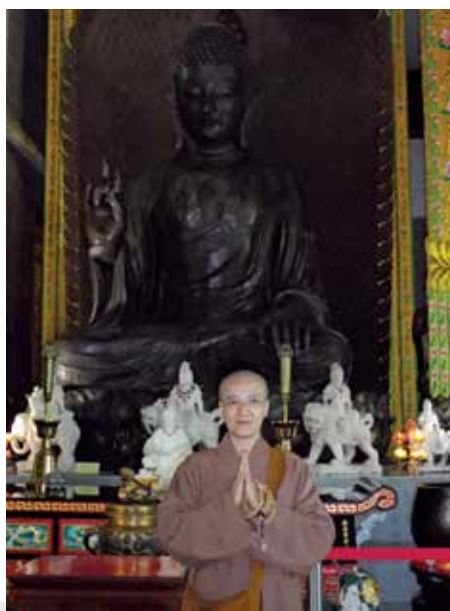
(上、右) 2004年於新加坡植物園-借穿學長的博士服過過癮。

(上、左) 2004年在新加坡博物館外。

(下) 2008年就讀元亨佛研所。



- (上、右) 2011年於新加坡街頭。
- (上、左) 2011年於武漢孝感公園素描。
- (下、右) 2014年回寶林山路上。
- (下、左) 2014年回寶林。



(上) 2014年佛七中與來隨喜的廣論班同修合影。

(下、右) 於善德禪寺打佛七。

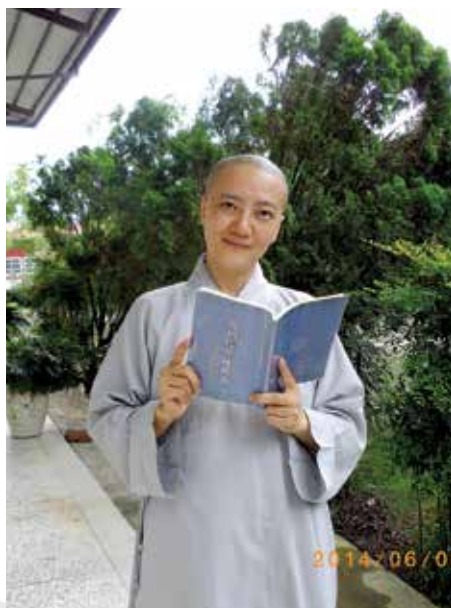
(下、左) 2013年於加拿大寺院參訪。





(上) 2012年於淨宗齋戒學會結大界灑淨。

(下) 2013年於台東普賢關房結大界。

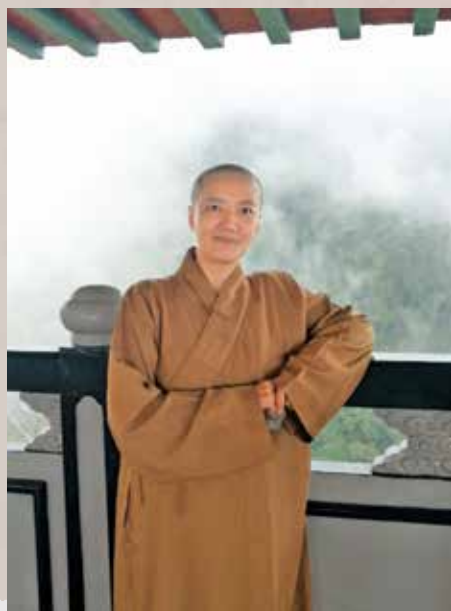


(上) 與尼師大姊商討結界儀規。

(下、右) 2013年印度參訪。

(下、左) 2014年於埔里結夏安居。





(上) 2014年於新加坡護法家。

(下、右) 2014年在馬來西亞雲頂。

(下、左) 2014年於馬來西亞新山的海邊瑜伽拜佛。



(上) 2015年帶學生到大嶼山寶林禪寺參訪。

(下) 2015年在澳洲布里斯本。



(上) 2015年澳洲參訪。

(下) 2015年參訪澳洲圖文巴淨宗學院。

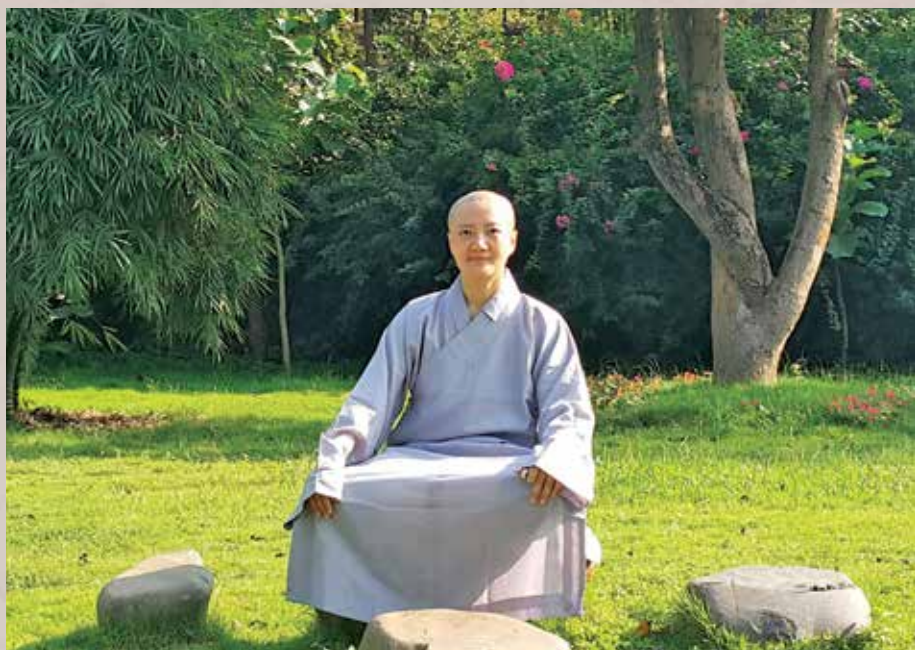


(上、右) 2015年在武漢蓮溪寺尼眾寺院講學。

(上、左) 2016年初到大陸五台山參學。

(下、右) 2016年五台山普壽寺尼眾僧團參訪。

(下、左) 2016年初到五台山尼眾僧團參學。



2016年在大陸叢林寺院參學。

南無阿彌陀佛

二〇一七年於  
智利行空無相修法  
照片



















## 非常感謝智利朋友們 對此書出版的善意祝福，功德無量！

*Muchas gracias por los buenos deseos de los amigos chilenos por este libro, la bondad no conoce límites.*

109

智利結識的新朋友

Que tus palabras sean semillas en tierra fértil para quienes las lean

下午6:28

May your words be seeds in fertile soil for those who read them

下午6:29

Tan bueno

Muchas gracias 🍷🥰

下午6:30 ✓

願你的書是其他人進入佛門的開端。

KAREEN

Ojalá que todo el que lea este libro encuentre la sabiduría, el amor a todos los seres vivientes y llene de felicidad su corazón. Gracias Luz por iluminar nuestro camino.

下午6:03

Algo así está bien?

下午6:03

Tan bueno

Muchas gracias 🍷🥰

下午6:05 ✓

願每一位讀這本書的人都能找到智慧，愛所有的生靈，讓心充滿幸福。謝謝你照亮了我們前進的道路。

RAHDA

Reng Ching es una grandiosa mujer. llena de entereza y disciplina, vibra en la energía del amor universal. cada paso de sus pies será cobijado y guiado por los maestros hacia la difusión de la armonía y estado elevado del ser

Sat nam

上午10:18

Its ok?

上午10:18

Tan bueno

上午10:19 ✓

Muchas gracias

上午10:19 ✓

🍷🥰

上午10:19 ✓

De nada 🍷🥰🙏

上午10:19

仁敬是一位偉大的女性。充滿力量，很自律，傳播宇宙之愛的能量。他腳下的每一步都將受到佛陀的庇護和引導，一步一步通達佛門淨土。

SER

Mis bendiciones: Que este libro cargado de sabiduría llenen de energía positiva tanto a la persona que lo lee como a la maestra que lo escribió. Las cosas buenas solo traen cosas buenas. Felicitaciones por este bello libro 🍷

上午10:32

Tan bueno

Muchas gracias 🍷🥰

上午10:32 ✓

Mi super amigo

上午10:33 ✓

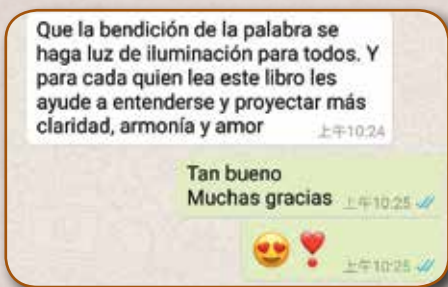
Siempre 🍷

上午10:33

我的祝福：願這本書能讓人充滿智慧，就像寫這本書的滿懷熱情的老師一樣。好的事物總會帶來好的結果。祝福這本美妙的書。

ROLANDO





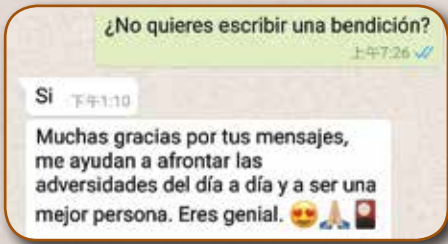
願所有的祝福成為光明。希望這本書能幫助每一個閱讀這本書的人，讓他們理解佛陀並傳播更純淨和諧的愛。

**VICTORIA**



祝你一切順利。感謝您擔心我們。

**SU**



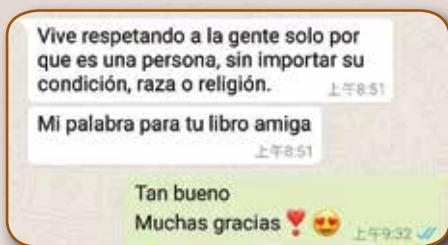
非常感謝你的傳遞的道理，它們幫助我面對日常的困境，成為一個更好的人。你很棒。

**BRAYAN ROJAS**



神永遠都是善良的，他是他的依靠者的守護神，神永遠滿懷希望，我們能一直獲得他的關心和保護。擁抱你，祝福你。

**EDDIE**



活在當下要尊重人，僅僅因為他們是一個人，不管他們的情況、種族或宗教信仰如何。朋友，這是我對你的書說的話。

**SEBASTIAN**

Que hermoso 下午7:27

La felicitó 下午7:27

Palabras: Cuando Dios queda en silencio es por que está trabajando.... Espera confiadamente el va a obrar en su favor. 下午8:06

Muchas Gracias 下午9:22 ✓



下午9:22 ✓

這真是太美妙了，祝賀你。  
神在工作時都是沉默的，靜候佳音，  
神會幫你的忙。

YENNY

Felicidades Luz Jen Chin, por el proyecto del libro, estoy segura será un faro de luz en este plano, que invitará a la gente a seguir tu ejemplo, muchas gracias y mil bendiciones. 上午10:46

Tan bueno  
Muchas gracias 🍷🥰 上午10:47 ✓



上午10:47

仁敬，恭喜你的書出版了，我確信這  
是你的指路明燈，這本書將引導許多人  
跟隨你學習，給你千萬個感謝和祝  
福。

LILI

hope all the buddhas and bodhisstvas blessing your book and your work and you can help many sentient being in all samsara 下午1:13



下午1:13

希望所有的佛與菩薩祝福你的書以及  
你的工作，也願你可以幫助許多在輪  
迴的眾生。

CRISTOBAL

Ren Jing, este libro es la muestra de la generosidad que tienes para compartir tus conocimientos y tu deseo de ayudar en la vida de otros para ser felices y plenos.

Cualquier cosa que nazca de los nobles sentimientos que te motivan solo puede tener bendiciones en su desarrollo.

Desde mi humilde lugar te envío bendiciones para la publicación y entrega de este material a quienes estan interesados en conocerlo. Que llegue a buenas manos y transforme vidas.

Con cariño  
Lorena

上午10:44

Tan bueno

Muchas gracias 🍷🥰 上午10:45 ✓



仁敬：這本書是您慷慨分享您的知識  
和希望幫助他人生活得快樂和充實的  
標志。任何能夠激發你高尚情感的事  
物都能在祝福中發展。我從我不起眼  
的地方發給你祝福，希望每一本書都  
能交付到那些有興趣學習的人手上，  
願這本書能夠到美好的人手中，改變  
他們的生活。

深情的

LORENA

Que bueno, mil bendiciones para tu libro 📖!!! Y cuando este a la venta nos informa!!! 🙏 上午11:19

Tan bueno  
Muchas gracias 🍷🥰 上午11:58 ✓

太棒了，給你的出書千萬祝福，如若  
你的書出版了，記得通知我。

HOSTALKAY



