





Awareness, Emotions
and
Health

講授 尊貴的 淨蓮上師

Venerable Master Jing-Lian

翻譯 淨喜

CONTENTS

- 01 Profile of Venerable Master Jing Lian

- 05 Six Kinds of Emotions and Transmigration
in the Six Realms

- 18 Spiritual-Cultivation and Health

- 31 Channels and Energies Practice

- 51 QUESTIONS AND ANSWERS



Profile of Venerable Master Jing Lian

Venerable Master Jing Lian with the purest spiritual-cultivation and concrete experiential knowledge, is wholly complete with compassion and wisdom. She has a metrical hymn:

To save and benefit sentient beings, be void
of self first

Observe arising of conditioning cause, work
with circumstances

Self-nature is originally complete and perfect

No need for countless spiritual-cultivation
methods

Master Jing Lian was born in Hualien Dongzhu in 1951. As a child, she was quiet and would often meditate alone in the woods.

When Master Jing Lian was a student at the Taiwan National Academy of Arts, through the recommendation of friends, she attended

classes at ‘Ten Directions Monastery’ which was established by Master Nan Huai-Chin. She attended the classes for five years and recalling the kindness of Master Nan, she vowed to show her gratitude to him by propagating the Buddhist doctrines tirelessly when she has accomplishments in the future.

In 1988, Master Jing Lian participated in a pilgrimage trip to India and Nepal. At the holy place, she decided to renounce and adopt a monastic life. Eventually she was ordained by Dilgo Khyentse Rinpoche.

Subsequently, Master Jing Lian learned from more than thirty great accomplished masters. She has profound knowledge of both the exoteric and esoteric teachings. For the purpose of benefiting sentient beings, she has vowed to learn the Tripitaka and the twelve divisions of the Mahayana canon completely.

Upon returning to Taiwan, she went into spiritual-cultivation retreats at Hualien Yuli, Lishan, Jilong Qidu, etc.

When Master Jing Lian finished the retreats, she gradually carried out the propagation of Buddhist doctrines to benefit sentient beings. From Taiwan to Singapore, America, Canada, regardless of place and sect, without building Dharma centres, but as long as the conditions are ripe, there will be an extraordinary Dharma talk by her. She teaches unreservedly with clear sequence, delves deeply but presents comprehensibly, enlightening everybody present with the right understanding and right view of the Dharma.



Six Kinds of Emotions and Transmigration in the Six Realms

We have mentioned that the best way to deal with negative emotions is to remain in the non-dualistic primordial nature, allowing negative emotions to self-liberate. In this way, production of karma will not continue and the seeds of negative emotions will also not be perfumed back into the eighth alaya consciousness to become karma-consciousness seeds. In this way, the karma-consciousness seeds are able to be purified slowly.

Why is it so important to purify the karma-consciousness seeds? It is because these seeds are the main cause of our transmigration. So how is transmigration formed? It is the manifestation of the eighth alaya consciousness. As long as there are karma-consciousness seeds in the eighth alaya consciousness that have not been purified, these seeds will manifest into phenomena of the six realms at the appropriate time.

Hence the six realms are the manifestations of our karma-consciousness. When these karma-consciousness seeds are purified, the six realms will naturally disappear. The six realms do not exist externally, they are actually the manifestations of our eighth alaya consciousness into the body, mind and world. That is why we mentioned that the purification of the karma-consciousness seeds is extremely important.

We go through various emotions every day; these emotions are perfumed back into our eighth consciousness as karma-consciousness seeds. Different emotions will form different karma-consciousness seeds. Actually emotions are not so frightening because they are necessary as expressions of our feelings in our survival.

Since emotions are related to our survival, our lives will not be complete without them. The problem is not to let these negative emotions become our obstacles as they will become seeds that will manifest into the six

realms.

Like the hell realm, it corresponds to the negative emotion of anger. When we are angry, our mind will be filled with hatred, criticism and dispute. These negative emotions will be accumulated at the soles of our feet and in the night, they will be vented as dreams related to hell.

When death approaches, these karma-consciousness seeds of anger will manifest into scenes of hell and we will be reborn in this realm. This is what is normally referred to as going down to hell. So the scenes of hell are the manifestations of our karma-consciousness which is also the manifestations of our emotion of anger.

When we are filled with insatiable desires, like there are some people who desire for what they want but upon fulfilling their desire, they want even more. They seem to be forever unsatisfied. Such greed is the seed of the hungry ghost realm.

Since greed is related to sexual desire, this negative emotion of greed will be accumulated behind our reproductive organ. When such emotions are vented at night, you will have dreams related to greed. Similarly when death approaches, this karma-consciousness seed of greed will manifest into scenes of the hungry ghost realm and you will be reborn in this realm.

Ignorance is the seed of the animal realm. Sometimes we feel a sense of loss, not knowing the purpose of life and not knowing what we are pursuing. We are filled with all kinds of uncertainties, not knowing how to position our role in life or are uncertain about our role in life. Such negative emotions of a sense of loss, uncertainties and ignorance will be accumulated in our abdomen. At night we will have dreams related to the animal realm.

For instance, we dream of being trapped in a room without doors and cannot find our way out. Or we dream of walking on a

street without road signs and do not know our direction. Or dream of being stuck deeply in a swamp; or we are in total darkness. These are dreams of ignorance, signifying darkness and distress. When such negative emotions emerge at our deathbed, we will be reborn in the animal realm.

Corresponding to the human realm is jealousy. Grasping tightly to whatever we possess - our ideas, belongings or our relationship with anybody, which is the source of jealousy; or our inability to rejoice in the happiness of others, they are all negative emotions of jealousy. These emotions will be accumulated at our chest and at night we will have dreams related to jealousy. When we are at our deathbed with jealousy, we will be reborn in the human realm.

If we are condescending, haughty and arrogant, we are perfuming the seeds and the habit force of the asura realm. The negative emotion of arrogance will be accumulated at our throat. At night when this negative

emotion is vented from our throat, we will have dreams related to arrogance. With arrogance at our deathbed, we will be reborn in the asura realm.

If we like to seek pleasure, then we are cultivating the habit force and seed of the deva realm. The negative emotion of distraction from pleasure-seeking will be accumulated at the top of our head. At night we will have dreams related to idleness, sloth, laziness and pleasure seeking. When we are at our deathbed with such negative emotions, we will be born in the deva realm.

So if we are unrestrained, distracted and like to seek pleasure and enjoy indulging in it when we are alive, just thinking of ways to seek pleasure every day, then it is very difficult to cultivate our awareness power.

That is why devas in the heaven of the realm of desire find it difficult to cultivate. They are so intoxicated in pleasure-seeking that their minds are too distracted to culti-

vate. At most, they are only able to attain 'one-pointedness of the mind' of the realm of desire. They will not be able to attain 'four dhyanas and eight concentrations'. Certainly they will not be able to cultivate the utmost important awareness power.

This is because their awareness in the present is all closely linked to the distraction of pleasure-seeking. Therefore they are oblivious to their surrounding environment. They are totally immersed in their pleasure-seeking so will not have awareness of their surrounding environment.

Moreover, in order to immerse in continuous pleasure-seeking, they will deliberately avoid the surrounding sufferings and numb themselves to the awareness of sufferings so that they can be immersed in peace and happiness forever. Hence, this is also a very big obstacle to cultivation.

This shows that it is not necessarily good when life is too comfortable. That is the

reason for the phrase ‘Suffering is our teacher’ from Buddha Shakyamuni. So when we are enjoying ourselves, we have to know that we are cultivating the seeds and habit force of the deva realm.

Transmigration in the six realms does not happen only after our death, which seems very remote. Actually we are going up and down the six realms every day, living in the ebb and flow of the six realms. With a happy thought, we are in the deva realm; when we are angry, we are in the hell realm and when we are uncertain, in a state of ignorance then we are in the animal realm. So as long as we still have all kinds of negative emotions, we are moving up and down the six realms indefinitely.

Therefore, maintaining awareness is extremely important. Regardless of any negative emotions that arise, maintain your awareness in the non-dualistic enlightened nature immediately. Being ‘non-dualistic’ is to be in a state without subject and object.

Our bodhi self-nature is originally pure which is as we mentioned, it is in a state of direct perception without discrimination. Once there is discrimination, there will be duality. If the circumstances are favourable, greed will arise; if the circumstances are unfavourable, anger will arise. So greed and anger are caused by duality. As long as we have a discriminating mind, our sixth consciousness will fall into comparative perception and everything will be dualistic.

Thus, maintaining awareness would mean to be in direct perception without discrimination, to be in our non-dualistic enlightened nature, which is our 'original enlightened nature'. Our self-nature is originally enlightened so we can also say that we remain in our non-dualistic original enlightened nature.

So our cultivation in this life is the 'beginning of enlightenment' – beginning to be awakened to our originally complete 'original enlightened nature'. When we maintain

and strengthen our awareness continuously, we will be able to have awareness of our originally enlightened 'original enlightened nature', which is also our mind of absolute purity. Therefore, it is the 'beginning of enlightenment' awakening the 'original enlightened nature'; when there is no duality in the former and latter, that is precisely enlightenment.

If we are able to maintain awareness in our non-dualistic 'original enlightened nature', it does not matter if any emotions arise as we will not transform them negatively. It is impossible for you not to have joy, anger, sorrow, happiness, distress, worry, apprehensionit does not matter even if you show all these emotions as long as we maintain our awareness and presence. Then all these negative emotions will not be per-fumed back into our eighth consciousness, becoming karma-consciousness seeds. So when these karma-consciousness seeds are all purified, the alaya consciousness will

cease to exist and the entire dream of transmigration will also disappear.

Going one step further, there is still the Four Holy Dharma Realm whereby you continue to eliminate illusions arising from false views or theories, illusions arising from thoughts caused by worldly contact and then illusions arising from the immense variety of duties in saving sentient beings and finally overcoming ignorance and you are enlightened. Being enlightened means having complete awareness, without even a tiny bit of delusion and ignorance. That is Buddha.

Therefore, since the beginning of spiritual-cultivation till complete attainment, we are cultivating awareness power till it reaches the limit, enabling complete enlightenment and this is Buddha.

As such, we hope to maintain our awareness when we are awake and extending the continuity of the awareness into our sleep at

night; ultimately eradicating ignorance and really be awakened from the big dream of ignorance and transmigration.

So if we are unable to control our emotions in the day, certainly we will have dreams of the six realms at night, and continue to enter the six realms when death approaches. The six realms do not actually exist as they are the manifestations of our karma-consciousness, but as long as we are unable to handle these negative emotions, we will still have to continue our lives in transmigration. We will be in the big dream of ignorance both in the day and night and have no means of awakening from it. Now that we know the importance of handling our emotions, we will have more confidence and assurance of awakening from the big dream of ignorance and transmigration.

We will stop our lesson here today.

May I dedicate this merit to all sentient beings, may I and all sentient beings obtain

the state of enlightenment.

(Lesson conducted on 15.07.2012 in Taipei
Xindian, from The Sixteen Special Ascend-
ant Practices of An Explanation of the
Dharma Gateway of Dhyana Paramita)

Spiritual-Cultivation and Health

Good morning everybody!

Everybody here practises yoga, right? Do you discover that the body and mind are integral? Yes. When our mind is soft, our muscles and bones become softer, right? So those with stiff muscles and bones have to soften your mind first, then your muscles and bones will be softened. We start from our mind.

Regardless of how you stretch your body, it will still be stiff. Why? Because of our stiff heart, it is reflected on our body as stiff bones and muscles. Other parts of our body are also stiff, for instance the heart, blood vessels and liver will also be stiff.

If the heart is stiff, the oxygen absorbed becomes less, the blood absorbed also becomes less and it will slowly develop into heart diseases. So heart diseases are related to our thoughts. If we often have thoughts

like 'I should be mightier to be more superior to others' or 'I must be brave and strong, must never be soft-hearted'..... your heart will really slowly be.....what? Become stiff. This is the relationship between heart diseases and our thoughts.

It is also the same with the hardening of blood vessels, that is, the loss of flexibility of the blood vessels. If our thoughts and mode of thoughts are more rigid, they will be reflected as hardening of our blood vessels.

Our blood vessels will be softer and flexible if we are more open-minded, our thoughts are more flexible, we are open to discussion in everything and are not stubborn in our thoughts, insisting on our own way.

We know that heart diseases are the result of a stiff mind over a long period of time. People with heart diseases tend to have a competitive nature when dealing with others. So for a person with heart diseases to

soften, the thoughts have to be softened first.

Do not be so competitive with others. On the premise of peaceful coexistence, everyone should provide mutual help and benefit, not adopting an opposing and competitive attitude. Use the power of love and compassion to resolve the opposing nature in the mind and then adopt a method of mutual help and cooperation for a win-win outcome. This is a better method and it helps his heart.

Therefore, when his mind softens, his heart and blood vessels will also soften. When he is open to discussion, the blood vessels and heart are flexible and will not always be lack of oxygen and blood. A stiff mind is the cause of diseases related to the heart and blood vessels.

Regarding gout, it is like diabetes which is classified as a problem related to metabolism, which is metabolism aberration. Dia-

betes is the slow cumulative result of prolonged unhappiness.

The personality of such a person is one who often plays his role well. He is good in his role as a parent, child, superior, person who is overall in-charge or is a good student in school..... He is obedient, follows the rules inflexibly, carries out official duties and observes the law. He complies with all rules and hopes that everyone will be satisfied. Thus, he tries to live up to the expectations and ideals of other people.

Slowly he neglects his own emotions or suppresses his own emotions over a long period of time. Since he is living for others, in the mind of everyone he is a good parent, good student, good colleague and good superior. He is 'good in all' because he is always thinking for others and forgets about whether he himself is happy.

Therefore, prolonged negligence and repression of one's own emotions will result in

the loss of the body cells capability to absorb nutrients. Over a long period of time, it will result in 'diabetes' which is his incapability to absorb carbohydrate.

Why do cells lose such a capability? Because of a prolonged state of repression or unhappiness which is resulting the incapability of the cells to absorb nutrients. It is the result of very slow accumulation over a long period of time.

As for gout, it is the result of serious internal conflict - rationality versus desire. He may have a very strict father so he has to control his desires when growing up in such a family. He will not voice out his desires when his father is in a bad mood or objects to it. He uses his rationality to repress his desires telling himself that in any case, it is useless to voice out and also everyone is in a bad mood.

So since young, he has been repressing what he wants to do. His rationality will tell

him not to do what he wants; or his innermost self has many impulses but his rationality forbids him to act.

Since there is no vent for these impulses, it has gathered a lot of energy at our big toe and ankle. This is because these two places are representative of the force of our movement when we walk. If you want to move from here to another place, you have to use your legs and which part of your feet do you think has the greatest force? The big toe and the ankle exert the greatest force. When there is a gout attack, it is impossible for you to go anywhere because you have lost your ability of movement.

This is reflected on our body as a loss of the ability of movement. As a result of your serious internal conflict, the energy is accumulated at the joints that exert the greatest force in our movement, causing inflammation. This is the reason for gout attack.

Some people say that gout is hereditary and

there are some who advise against eating high purine food. However, there are some people with family history who do not have gout. As for high purine food, they are just factors inducing gout, they are not entirely the cause of gout. To recover from gout, disregarding the actual causes given by ordinary people, psychologically he has serious internal conflicts. So we have to find out slowly about his internal desire and resolve the part that is in conflict with his rationality. Only then can we really resolve the problem of gout.

In addition, there are commonly seen digestive system problems like stomach ulcer, duodenal ulcer, irritable bowel syndrome, etc. These digestive system problems are caused by prolonged stress. Ulcers are caused by stress and emotions. When our emotions and stress are not released, they are easily accumulated in our body, forming ulcers.

Normally such a person is competitive and

does not ask for help easily. Although it is obvious that he needs help, he will say, “Oh dear! Better to do it myself! I will shoulder everything alone!” He will also not take the initiative to ask others for help, hoping for care from other people.

If there is a friend or a family member whom we can talk to when we are stressed, we will immediately feel relieved of some of our stress because there is someone to share and undertake together and there is also warmth and care in it.

However, such a person will completely reject though he clearly needs help from others. He simply will not open his mouth for fear of showing his incompetence! So he will force himself to do it despite adversity, causing great stress.

When stomach pain occurs easily on an empty stomach, then we know that he has stomach ulcer. If it occurs after a meal, then he has duodenal ulcer. Both types of ulcer

have the same root cause, which is the unwillingness to ask for help, care and love from other people.

Everybody needs love and care but he feels that it is a loss of dignity and self-respect if he were to seek help. So he will simply continue to accumulate stress, which affects the function of his digestive system and eventually leading to ulcer.

Sufferers of irritable bowel syndrome either have prolonged constipation or prolonged diarrhoea. There are some who alternate between constipation and diarrhoea.

As we know, irritable bowel syndrome is also due to some internal conflict. The sufferer has emotional stress mainly resulting from multiple emotions. He also uses the method of repression, not willing to express his emotions; he does not change his views and personality easily. The stress of prolonged accumulation of emotions causes irritable bowel syndrome.

When you have stomach pain and have to eliminate your excrement in loud spurts in the toilet, what is excreted is not just the waste matters, it is also the emotions inside you. It is a release of emotions, a reflection of the presence of many emotions in the body.

Thus, if you have diarrhoea frequently not because of eating the wrong food, then you know that at this juncture you are having great emotional stress. By means of the sudden forceful spurts in diarrhoea, the prolonged accumulated emotional stress is momentarily expelled. This is the psychological aspect. So it is not simply diarrhoea but is also a reflection of the strong emotional stress in the body that needs to be reconciled.

Earlier on we mentioned that heart diseases and the hardening of blood vessels are caused by a stiff mind. As for liver disease, from the inflammation of the liver to cirrhosis, the same reason applies; it is the re-

sult of prolonged accumulated frustrations.

There is a saying 'anger harms the liver'; this is due to a person's prolonged accumulated anger and hatred that have not been eliminated. Moreover, he also thinks, "I have to be hard-hearted so as not to be easily harmed." Or some people who have been hurt many times will think, "I have been hurt as I have always been too soft-hearted, so from now on I will be more hard-hearted." So the liver will also start to harden.

The biggest difference between the liver and heart is that liver disease is the result of prolonged depression and accumulated frustrations. Though the source of the emotional stress is different, the result of hardening is the same.

Furthermore, there are problems of the spine like backache, scoliosis, slipped disc, etc. The spinal problems of modern man are also rather huge and similarly, they are

caused by prolonged emotion stress, un-vented and accumulated at our spine. Slowly the spine becomes deformed, protruded or bent.

From the many examples that we have mentioned, everybody probably can deduce in a similar way the relationship between our mind and other parts of the body. Every thought of ours can cause different changes to the cells in our whole body. Your cells will be growing in path with what you thought.

Therefore, the power of our thoughts can directly be reflected physiologically or on our body. From the physiological symptoms or symptoms on our body, we can immediately have some rough ideas of our hidden psychological state, and if we approach our problems from here, the effect should be better than simply consulting the doctor and taking medicine. We do not object to orthodox medical treatment, but if we can include psychological adjustment, I think

the problem is half solved.

The above is a very simple introduction to the relationship between our body and mind. There is an intimate, inseparably close link between them.

We will end our lesson here today.

(Lesson conducted on 16.09.2013 in Hangzhou, China)

Channels and Energies Practice

Today before our sitting meditation, we will have an additional movement which can help to balance the energies in our body. There is a difference for males and females in terms of left and right.

Let us talk about males first. Firstly, when you are inhaling, lift your left hand, continue to inhale and then press your left nostril with your ring finger. Then you exhale and while exhaling, put your left hand down slowly. Do not inhale yet. Now, lift up your right hand and press your right nostril with your ring finger. Then you inhale and exhale. This is for males.

For females, it is just the reverse. Inhale and press your right nostril with your right ring finger. Exhale through your left nostril. Now you can continue to hold your breath or exhale. Then raise your left hand and press your ring finger on your left nostril, followed by inhaling and exhaling. This is

for females.

Then we have to correspond with visualisations. For males, inhale first, and when exhaling, visualise negative emotions and stress being expelled at the same time. Then change to raising your right hand, pressing the ring finger to the right nostril. Inhale and visualise absorbing positive energy. When you have inhaled fully, hold your breath and visualise the energy flowing to the entire body. Then exhale.

Similarly for females, inhale and press your right nostril with your ring finger; exhale, expelling the stress and negative emotions. Then raise your left hand, pressing your ring finger to your left nostril; inhale and absorb positive energy. When you have inhaled fully, hold your breath and visualise the energy flowing to the entire body and then exhale. You can do this for three or five times before starting your sitting meditation.

We shall start our practice now.

(PRACTICE ON CHANNELS AND ENERGIES
CULTIVATION)

Our current practice is the stage of 'Feeling of Joy' in the Sixteen Special Ascendant Practices. At this stage, our body and mind should be joyous everyday but why is it not possible? This is because there are still a lot of negative emotions in our body; that is why we have to think of some ways to eliminate them so as to balance our energies. That is the purpose of our practice today, which is to rapidly eliminate the stress and negative emotions in our body.

The negative emotions are in our white channel. With respect to our channels, there is central channel, left channel and right channel. Central channel is blue and is filled with wisdom energy. There is another channel that is white in colour, circulating with negative energy. The position of this channel is exactly opposite for males

and females. Thus the first exhalation is to expel the negative energy and stress in our body. The white channel for males is on the right side that is why males have to press their left nostril and exhale through the right nostril. Females have their white channel on the left side so they exhale through their left nostril first; this is the principle behind it. So this is for the white channel.

The third channel is red in colour. It is on the left side for males and right side for females. This channel contains positive energy. In our attempt to balance our energies, we inhale positive energy and exhale negative energy.

Next, when we are holding our breath, visualise the energy flowing to the entire body. This is because there is another type of energy in the centre. This energy circulates throughout our entire body. However, the left and right channels have to be balanced in order for this energy to flow throughout

the entire body.

Hence, when we have emotions when we are afflicted with greed, anger and ignorance, it is not possible for the energy to flow to the entire body. Why? Your energy is knotted at the blockage. So we have to balance our left and right channels before the energy in the centre can flow to the whole body.

After the energy flows to the entire body, it plays a very important role in enabling our energies to enter the central channel. When your left and right channels are balanced and energy is circulated to the entire body, this energy in the centre can guide our energies to enter the central channel. We have just mentioned that the central channel is blue and is filled with wisdom energy. It is only after our energies enter the central channel that we can really have clear apprehension of the wisdom of 'all dharma realms as having the same nature', which is so called wisdom of emptiness. So if the en-

ergies do not enter the central channel, it is impossible for you to have the clear apprehension.

Even though we have heard so much about the teachings, we are still unable to abide by what is taught; just like after listening to the teachings on the emptiness of self and things, we are still attached to them. This is because our negative emotions are still very strong; we are either using comparative perception or illusory perception to view this world so we are unable to eliminate duality.

We also know that the ignorance in the alaya consciousness is the source of duality. A misleading thought will give rise to ignorance, followed by the alaya consciousness which then gives rise to the perceiving division and perceived division and this is the start of duality.

So how does the alaya consciousness come about? It is from a thought of ignorance; so as long as our ignorance still exists, you will

perpetually be in duality. Even if you try to remain in direct perception without discrimination, it will not last for more than a few seconds because you are forever in a dualistic world.

Why? It is because this is the way the energies move in the left and right channel of your body. The energies in the left and right channel are karmic energies; despite the fact that one is positive energy and the other is negative energy, they are all within the range of karmic energies, the products of ignorance.

As such, before the energies enter the wisdom channel, it is impossible for you to experience and have immediate realisation of the ultimate truth which actualises after the elimination of duality. It is not possible for you to have clear apprehension and concrete experiential knowledge of the ultimate truth. Therefore, we have to think of ways to cultivate our channels and energies to help facilitate the flow of energies into the

central channel.

So as long as we are able to achieve having energy flowing throughout our entire body, when the energies in the left and right channel of our body are balanced, it will be more possible for the energies to enter the central channel. At this point of time, you can clearly apprehend the wisdom of emptiness. This is the reason for us to include the method for channels and energies cultivation here. It is with the hope that we can complement our theoretical knowledge with the skill for concrete experiential knowledge to enable the energies to enter the central channel and have clear apprehension of the wisdom of emptiness.

It is not necessary for us to practise with this method only when we are doing sitting meditation; we can practise at any time as long as you are seated. Let us balance our energies at any moment in our daily lives. Try as much as possible to eliminate the negative, bad energy from the body and in-

hale the positive energy. This can enable our energy to flow throughout our entire body, which is the purpose of our practice today.

Moreover, if we are able to know how emotions arise, it can help us to eliminate these negative emotions faster. From the energy point of view, we know that this is due to the imbalance of our energies as the energy in our white channel is especially strong. This can lead to afflictions easily.

These negative emotions are greed, anger, ignorance, pride, jealousy, distraction, etc, which are the main cause of our transmigration in the six realms. For instance, distraction leads to the deva realm; greed, anger and ignorance lead to the three woeful realms and jealousy leads to the human realm. They are also found in the chakras in our body. So when our negative emotions are evoked, the energy will flow to the chakras.

The energy from these negative emotions is the main cause of our transmigration in the six realms. So going to the three woeful realms does not happen only after death; we are also in transmigration of the six realms while we are alive. Every thought produces energy that corresponds to the different realms.

Normally, we will think that our emotions are evoked by the external circumstances. Hence, we will often have such misleading thoughts – I may feel happier if I move my house, change the environment; or change my job, change my partner; or my mood will be better if I go for an overseas tour

If your original emotions are vented after moving your house and changing the environment, then you should be fine after moving your house. If your negative emotions are gone after an overseas holiday, then you should be living happily thereafter. However, your happiness only lasts for a

few days after moving your house because new afflictions arise.

Therefore, our enemy is not external. Whatever that is not pleasing to our eyes is related to our own negative emotions, it is not externally related. Even if you change the entire external environment and the people, would you still have afflictions? You will still have afflictions because the root of the problem has not been resolved.

So what is the root of the problem? It is ignorance! Ignorance is the source of our negative emotions so the root of the problem is not external, it is internal.

All negative emotions are the manifestations of our karmic seeds; as long as you have these seeds, it is a matter of time that they will manifest. Different emotions are evoked by the corresponding conditioning cause. The manifestations are then perfumed back to your eighth consciousness, becoming future seeds.

So it is perpetually manifestation of the seeds and the manifestations being perfumed back to become future seeds.

This is also the source of our habit forces. Immeasurable habit forces are stored in our alaya consciousness. The different phenomena that we face daily are simply the responses of our habit forces. All our habit forces are the manifestations of the seeds and are not externally related. They are formed by the seeds that we have perfumed over immeasurable aeons. These habit forces are precisely our alaya consciousness.

So what is alaya consciousness? It is the general storehouse of our habit forces. Unless we eliminate our ignorance, alaya consciousness will not disappear.

Therefore, what is meant by spiritual-cultivation is the cultivation till your habit forces are gone, and your alaya consciousness will then be gone and you return to your original, pure mind, your Buddha na-

ture. So as long as there is ignorance, there will be alaya consciousness and attachment to self and things; habit forces will exist perpetually.

As such, the decision maker in our daily lives is our habit forces. Since there is non-self, there is no 'I' who is making decision. What about our daily responses? They are just the responses of our habit forces. So the main source of our negative emotions is ignorance. With a thought of ignorance, it gives rise to alaya consciousness which stores the seeds of our habit forces perfumed over immeasurable aeons. So the main culprit is ignorance.

So what should we do? Ignorance can only be eliminated with the wisdom of Buddha's teachings. When you attain non-self, you will be able to eliminate attachment to self and things, truly eradicating the root of ignorance.

Thus, with this understanding we should

remind ourselves at all times not to look for answers externally when negative emotions arise. Maintain your presence and tell yourself that this is just the response of your habit forces and immediately remain in your non-dualistic enlightened nature.

Duality is the product of ignorance. Our emotions will soon be over when we immediately remain in direct perception without discrimination, which is also our originally enlightened Buddha nature, our bodhi self-nature. What is the benefit of doing so? They will not be perfumed back to become future seeds as you do not continue in propagating them, right?

Normally if we do not handle in this way, our emotions will continue to emerge and become more serious.

So there is no need for us to repress our emotions as repression is not the solution. When our repression reaches the limit, the emotions will erupt in a more serious way.

This is because the seeds that are stored in the alaya consciousness have not been eradicated. Thus repression is not the means to solving the problem.

Also, do not force ourselves to generate bodhicitta, to be compassionate. You will not be compassionate when your negative emotions arise. It is impossible for you to be filled with wrath, hatred, rage and fury and at the same time generate bodhicitta. So repressing in this way is also not a very good solution.

Normally we tend to fall to the two ends – either repressing or following our afflictions like greed, anger, ignorance etc. These are not good solutions. Whether we satisfy or repress our habit forces, the seeds of habit forces in the alaya consciousness are unable to be eliminated. That is why we use the method that we have just mentioned which directly allows our mind to remain in direct perception without discrimination.

In fact, this is the original state of our bodhi self-nature; it is originally pure but due to habit forces and ignorance, it falls into duality. If we return to our non-discriminating, non-dualistic enlightened state of our primordial nature, then you will not continue to habituate the seeds of negative emotions, not perfuming back to the eighth consciousness again; you let them self-liberate immediately. So this method is to allow your emotions to self-liberate.

You do not have to do anything particular with your emotions; you do not follow or repress them, simply let them self-liberate. So at this point of time, the seeds of habit forces are not perfumed back to your eighth consciousness, right? Moreover, you do not continue to throw your temper or be in a bad mood.

So by practising often in this way, the strength of your habit forces will be weakened and you will also become more capable of handling your emotions.

In addition, practise what we have learned today on inhaling and exhaling; by exhaling our negative emotions completely, it allows our energies to be in a state of balance at all times. Normally when we are calm and even-tempered, we will be able to handle easily any phenomenon that arises; if we are moody, we will not be able to handle it. When we wake up in the morning feeling moody, we have little patience so we are troubled by even a small matter. Therefore we must cultivate our channels and energies and remain in direct perception without discrimination.

Normally when we practise with the channels and energies cultivation method that we have just learned, at the end we will hold our breath and when the energy flows to the entire body, we can maintain our presence in direct perception without discrimination; this is a state of calm meditative concentration. Remain in this way till your next misleading thought arises, and

repeat the practice. You can practise it any-time.

In this way, the strength of our habit forces, the seeds of our negative emotions will be eliminated slowly. Only when this happens, our wisdom energy can start to manifest and we can clearly apprehend the nature of emptiness. In other words, our wisdom of emptiness can manifest naturally only at this time.

Do not attempt to look for the central channel that is filled with wisdom energy; you will not be able to see it even if you were to search through the entire body because it is an unconditioned channel. Although it is said that the central channel is blue and is located in front of our spine, it is unconditioned so it actually does not clearly have a fixed position. Even if you were to dissect the body, you will not be able to locate it.

In our spiritual-cultivation, we hope to be

enlightened, to see our self-nature earlier so that we are able to benefit sentient beings. Otherwise, we are already exhausted in just dealing with ourselves; furthermore we lack the wisdom and the skilful means in benefiting other sentient beings.

Therefore, it is hoped that we can attain the skills for concrete experiential knowledge earlier. Moreover, the method that we have learned today can help us to see the nature of emptiness, and understand our mind and see our true nature earlier. At that time, it is probably easier to learn about bodhicitta because our own attachment is still very strong before our attainment.

We will end our lesson here today.

May I dedicate this merit to all sentient beings, may I and all sentient beings obtain the state of enlightenment.

(Lesson conducted on 17.06.2012 in Taipei Xindian, from The Sixteen Special Ascendant Practices of An Explanation of the Dharma Gateway of Dhyana Paramita)

QUESTIONS
AND
ANSWERS

Maintain Awareness, Listen Attentively with Direct Perception

Student : Sometimes when I listen to other people voicing their grievances, I feel sorrowful too but how do I help them?

Master : When listening to sentient beings voicing their grievances, maintain your presence and awareness; there is no duality, merely listen to them, then you will not be sorrowful. If you feel sorrowful, have awareness of the feeling and look at it. Any emotions will dissipate with awareness.

Maintain your awareness while you are listening, do not let yourself fall into duality. If you are listening with comparative perception, there is duality. While listening, just answer accordingly but your mind is in undistracted presence. This is 'good' discrimination; you are still in direct perception, not falling into comparative perception. The sixth consciousness has already been transformed into Profound Contemplation

Wisdom so you can answer better and more explicitly. These are what they need. However, we have not fallen into duality. The sufferings of sentient beings are caused by their own karma; do not let yourself sink into anxiety. This is the key point.

We just put in our best effort to whatever we can think of, the rest are the manifestations of cause and effect; there is no right and wrong.

Let Emotions Dissipate in Awareness

Student : How to handle emotions when they arise?

Master : Just maintain your awareness because when your emotions arise, awareness is gone, right? Once you find your awareness back, your emotions will disappear. Simply like this, be very clear of the situation in every moment. Awareness has always been with us ever since the beginning, it has never disappeared; just that we have

forgotten about its existence. It is part of our primordial nature, the original function of our primordial nature or self-nature. Our self-nature will not die; death is nothing more than a phenomenon of arising and ceasing, and impermanence.

Eliminating Karma

(1) Maintaining Awareness, Eliminating Karma Naturally

Student : When I am mentally tired, my mind seems to be blocked and I cannot express myself properly, then I become anxious and angry.

Master : Do not exert your mind, once your karma is eliminated, it will naturally be fine. Do not be overly bothered about the process of eliminating karma, just maintain your presence and awareness.

(2) Keep Away from Duality

Student : How to get along with someone you resent without continuing to invoke hatred?

Master : When getting along with someone you resent, if you are able to understand that it is a retribution process then you will be a little calmer and even-tempered; but this is just having thoughts about settling your debts. If you are able to maintain awareness and remain in non-dualistic direct perception, there is no comparative perception so your afflictions will not appear. This is resolving the problem at the root. As long as there is a subject and object, you have already departed from awareness.

Maintaining awareness is knowing the situation but not having afflictions because you have not fallen into duality. However, once you have comparative perception, you have departed from your presence. 'Having presence in every thought and maintaining awareness', chant this like a mantra.

It is we ourselves who fall into duality – good and bad, good and evil, that is why we have complaints about other people. Just like when we get so angry watching people committing negative karma, we do not realise that it is just the pull of our karmic force. We should be filled with bodhicitta, take pity on sentient beings; this is the right thought. The karmic force of sentient beings is to demand repayment and settle debt, undergo pain and torment; only in this way can repayment be completed. A true bodhisattva will just stand by the side and not have any opinion.

Maintaining Awareness While Suffering in Sickness

Student : There is an old practitioner who does Buddha-recitation every day and is rather optimistic, but she is now sick and the doctor says she requires surgery and kidney dialysis. She is already more than eighty

years old and does not want to go through such trouble; she hopes to pass on so she would rather wait for that to happen. However, after lying in the hospital for a few days, she still has not passed on and has edema now. Her children have advised her to follow the doctor's advice but she has insisted against it and hopes to pass on quickly. She is troubled and now does not even do her Buddha-recitation. She is old, sick and is unable to pass on and the children are worried. If we are in her shoes, should we just follow the doctor's advice, maintain our awareness and do accordingly? Is this the way?

Master : No, maintaining awareness does not require any specific action. Maintaining awareness is regardless of whether you go for surgery, you have awareness; this is the key point. It is not what you do.

Student : But the doctor wants her to make a decision.

Master : Can make any decision, the key point is having awareness in whatever you do. The key point is the awareness and not what you should do.

Student : If she maintains her awareness and finally decides not to go for surgery, does she continue to maintain her awareness and wait for Buddha Amitabha to receive her?

Master : No, you have misunderstood. You have not understood what maintaining awareness is. You thought it is because you have maintained awareness that is why you know what to do; that is not the idea. It does not mean that you will have the wisdom to choose what you want to do when you maintain awareness, but rather when you are faced with whatever phenomena, when you make whatever decisions, you have awareness in every thought. So from the moment you are sick, making decision on whether to have surgery you have awareness in every thought in the entire

process.

The key point is not your decision; if you do not have awareness, regardless of whether you have the surgery, you will be miserable. The key point is whether you maintain your presence and awareness regardless of what you are doing.

It is not because you only know what to do after having awareness. No, this is not awareness. This is the wisdom of discrimination, it is not related to awareness.

Student : So if the doctor suggests that she has surgery and she is clearly aware when she makes her decision on whether to have surgery, then is this considered as maintaining awareness?

Master : No, maintaining awareness is not related to your decision. We still revert to what we have said - you will have awareness under whatever circumstances. So it is not related to what you do.

Student : So if she maintains her awareness,

she should be able to do her Buddha-recitation as this is what she would normally do.

Master : Yes, this is the key point. If she maintains awareness, she will not be troubled. Once she is troubled, she is already not maintaining awareness; she has already fallen into duality.

Student : Then she will start to think about what will happen if she has kidney dialysis, then

Master : Yes, then a lot of afflictions will arise. If she maintains awareness, her mood will not be affected by the pain.

Student : I am clearer now; whatever her decision is, it is not important. The key point is to maintain awareness in every thought and do what you need to do.

Master : Yes. It is not right for the elderly to think of passing on quickly once they have suffering from sickness.

Student : Master has mentioned that actually we have to consult the doctor when we are sick.

Master : Must put in your best and then work with circumstances. Do what you should do, settle what you should settle, repay what you need to repay; it does not violate the principle of cause and effect.

Student : Sickness allows us to settle a karma, eliminate a karma.

Master : Yes. She has not repaid what she should repay, settled what she should settle yet she wants to pass on quickly. She drags on because she has not finished repaying; what needs to be settled has not been settled, she is held back by her karma.

Student : So she will be more anxious, more troubled and more serious?

Master : Yes, because she does not want to live on but she has no choice hence she is suffering. This is wrong; for a spiritual cultivator who firmly believes in the fruit of

karma, she should have the ability to maintain presence in every thought regardless of how she is undergoing her retribution and regardless of the condition of her body and mind. How does this ability come about? It is from awareness. When you maintain awareness, you will have the ability to face suffering and retribution with clear understanding; the mind is stable and unaffected. In this way, there is the skill of awareness in it.

Student : Suppose eventually she decides not to have surgery but as long as she maintains awareness in every thought, it does not matter how she passes on and how long it takes for it to happen?

Master : Yes.

Student : The doctor has advised strongly on having surgery, so I will have surgery; I still have awareness in every thought.

Master : Yes.

Student : So eventually how long she can

live or if she passes on after the surgery, it does not matter as long as she has awareness in every thought?

Master : Yes, you finally understand. Therefore it is definitely not because you need to have awareness first before you can decide on the right and wrong.

Student : I have awareness every minute and second and work with the circumstances that arise from the karma of sentient beings and myself.

Master : Yes.

Student : So she should still be very happy and cheerful every day?

Master : Yes. She should be as it is; then she will not fall into duality. She has fallen into duality when she is not happy.

Student : Because when she thinks of the trouble imposed on her children if she has to go for kidney dialysis every two days, she might as well not have the treatment and

hopes that Buddha Amitabha will come and receive her quickly.

Master : What other people owe her will have to be repaid. If she needs to be taken care of, she has to let others take care of her; she has to settle the circumstances that arise from the karma between her children and herself.

Student : Master has just mentioned that it is not right for the elderly to think of passing on quickly when they are suffering from sickness. Since the elderly should not do so, when young people are diagnosed with end stage cancer and refuse to eat and drink for days, praying to pass on by doing Buddha-recitation, it is not right for the young people to do so?

Master : Yes.

Student : Since ancient times, there are many people who are not necessarily sick but they feel that they are nearing the time of death, so they do Buddha-recitation for

three or seven days, praying to pass on.

Master : That is in anticipation of death; it is different from the situation that we are talking about now. The situation now is that you do not want to face it, do not want to live.

Student : Just like what Master has just mentioned, he should maintain awareness so the sufferings from the sickness will not affect his mood, he will still be as normal?

Master : Yes, should be like this.

* * *

Student : Assuming that a person falls sick, whether he should consult the Chinese physician or the western doctor, the kind of doctor he will meet, whether he will recover from his sickness or his condition will worsen or if he dies, they are all determined by his own primary and secondary causes?

Master : Yes. They are the manifestations of cause and effect. We just try our best to

work with circumstances, do not worry too much.

Student : Because somehow there is the dynamics of the circumstances resulting from his karma.

Master : It is of no help even if Buddha is here.

Student : So he just maintains awareness diligently?

Master : Yes, there is no point in thinking too much.

Student : No need to think about how the matter should develop and how it will continue to develop?

Master : Yes. Every kind soul will think of helping him, confusing him with their different suggestions. One person suggests to him to consult the Chinese physician, one suggests the western doctor, one suggests having surgery and another suggests not having surgery. A moment later, someone

says he has a folk remedy, some secret recipe handed down from ancestors; adding to his confusion.

Student : Every event is a manifestation of cause and effect. We just respect the primary and secondary causes, then do our best and work with circumstances?

Master : Doing your best is good enough. If you are not doing your best, you are simply anxious and are inclined towards fatalism. So we have to do our best and work with circumstances. In this way, there is nothing to be nervous, to worry, and regret about.

Student : How nice to be in a state that is free from worries and nervousness!

Master : Actually there is no need to worry and be nervous, you are asking for it.

Suffering is Just Like Happiness

Student : When Master had a gallbladder surgery in the past, it should be the biggest

illness in Master's life?

Master : Yes.

Student : Since young Master has been a healthy baby, has never had any intravenous drip?

Master : (Master laughs) I have never been hospitalised.

Student : It must be difficult to adapt to an unexpected big surgery.

Master : I was very happy. When I was lying in the hospital, it was like having a big rest, I felt relaxed.

Student : But Master's body was not feeling well at that time?

Master : It did not matter that my body was not feeling well, I had a happy frame of mind.

Student : But that was a big surgery?

Master : It did not matter that it was big.

Student : Just like what Master has always

taught – be it in sickness or pain, there is no self-nature, so just accept them?

Master : Yes.

Student : After all, we are the result of retribution in the realm of desire. Chinese physicians have said that if our body is not well, we must have good nature, good frame of mind and good temperament. This is not easy.

Master : Have to maintain our awareness. When it is painful, be aware of the pain; when you are tired, be aware of the tiredness.

Student : What if I am dismayed when my body is not well?

Master : It is still to maintain awareness of your dismay.

Student : Master, I feel that it is easier for me to think that I am having retribution because it is so difficult to maintain awareness. Perhaps I have a lower capacity.

Master : No, we have mentioned that awareness has always existed. Regardless of whether you maintain your awareness, it is always there. Otherwise how do you know that I am talking and how can you understand? These are all awareness. Don't you have awareness from the time you enter here? Yes, so it is not very difficult. You just need to maintain awareness continuously; it is that easy. Our awareness is gone when we are distracted or torpid-minded. Hence, we just maintain the presence of awareness continuously. It has always existed; it has never disappeared, right?

Student : Yes.

Master : So it is not so difficult.

Student : Actually Master is normally in this state, that was why you did not feel the suffering when you were down with a serious illness.

Master : Yes, it was not easy to have a chance for a big rest. Moreover, I could sit

on a wheelchair when I went abroad. How nice it is to be sick.

Student : But the surgery was not well performed; there was post-surgery pain that lasted for a long time.

Master : Even though I am well now, I still feel the pain. When there is pain, just be aware of the pain. Just know that it is painful, know that it is uncomfortable.

Student : At that time, Master was already unwell when conducting lessons for us but we could not tell.

Master : I just held on to the wound and conducted lessons with the pain but externally you could not tell that I was in pain.

Student : Yes. When ordinary people are sick, they need care from others and their frame of mind is frail; they will think of looking for someone to air their grievances and seek consolation. However Master would not even say that you were in pain.

Master : Yes, I have always been like that.

Student : This is very difficult.

Master : It is nothing, I am actually like that.

Student : For a person who has never been sick to be unexpectedly seriously ill, it should be a very panicky state.

Master : No. When ordinary people are sick, there is a psychological factor, that is, the suffering from sickness will affect their frame of mind.

Student : But Master did not, you just maintained awareness continuously and let it pass naturally. If there is pain, let there be; if it is no good, let it be.

Master : Yes. Good and bad is duality. If you do not have duality, there is no difference between good and bad; you will also not think of having comfort and are unable to bear with discomfort. If there is discomfort, let there be; if there is comfort, let

there be; there is no difference to you. If there is any difference, it is because we are used to duality – desire for happiness, aversion to suffering.

Student : Therefore, as long as we maintain awareness continuously, the state of suffering and the state of happiness are the same?

Master : Need practice. The practice of awareness is actually to practise not falling into duality. All sufferings arise after duality, right? So as long as you do not fall into duality, there is no suffering. Just have awareness of the present phenomenon. Whatever the current circumstance is, there is no difference.

Student : Normally we will only want comfort and do not want discomfort.

Master : Yes. We are using comparative perception in our lives, we hardly use direct perception. It is only when we are lost in our thoughts is there a little direct perception. Therefore the discrimination of the

sixth consciousness is always in action, it is very seldom interrupted.

Student : When our body is not feeling well, we will think of consulting a doctor and will think of whether it is better to consult a Chinese or western doctor. Is this considered maintaining our awareness?

Master : Of course you need to consult a doctor when you are sick. Have awareness of the pain and do what you should do. The key point is your frame of mind is not affected in the whole process. You have been maintaining awareness from the moment you feel the pain.

Student : Will not think of whether I will die soon?

Master : Will not let your imagination run wild and then affect your frame of mind.

Student : Master said, “When dismayed, be aware of the dismay.” If I maintain awareness continuously, I should not fall into dismay?

Master : That is right.

Student : Then why am I still dismayed?

Master : Because preceding this, you have not maintained awareness. Even though you are already dismayed, be aware of the dismay and you are still able to bring your awareness back. If you are not aware of the dismay, you will continue with the vicious cycle.

Student : If I am already dismayed now and by maintaining awareness I analyse rationally and feel that I should go for a liturgy for confession?

Master : When you maintain awareness, there is no analysis. When you analyse, there is duality.

Student : This is really quite difficult.

Master : Because once you fall into duality, everything else will be comparative perception. You have just mentioned about thinking of having liturgy for confession, which

is thinking of eliminating the dismay.

Student : That is already comparative perception.

Master : Yes, these arise after you fall into duality. However, if you have direct perception without discrimination throughout the entire process, that is, if there is only the existence of awareness, then there should not be these problems.

Student : So you do what you should normally do?

Master : Yes, you are not affected. Whether you should be having class, sleeping, having your meal or having to fulfil whatever responsibilities, you are not affected. Normally when a person's body is not feeling well, he will be bad tempered; it shows that he has already lost his awareness, resulting in such negative reaction.

Student : It is a little clearer now.

Master : Normally people are unable to

maintain awareness, so every thought that arises is in comparative perception.

Student : So when we are dismayed, feeling unwell and are thinking of having a liturgy for confession or thinking of ways to counter the problem, actually maintaining awareness is a faster way of resolving the problem.

Master : Yes.

Sicknesses Arise from the Mind

Student : In the past when we had annual health examination in the office, cancer was detected in a few people every year. Upon hearing the health examination result, it was like being sentenced with a death penalty. An originally healthy, lively and active person suddenly became thin, then he had continuous chemotherapy and within a short period of time, at the most one or two years, he was dead. I would like to consult Master on this: Whatever sickness we will

have throughout our lives is actually due to the pull of primary and secondary causes; once the condition resulting from karma ripens, we are subjected to retribution, so what we can do is to maintain awareness and then do what we should do, is it like this? It does not help to be afraid and worried all the time.

Master : Should not be afraid and worried, otherwise the more it will happen to you. All phenomena arise from your mind. Especially for chronic illnesses which normally are accumulated over a long period of time.

Student : But when the doctor found out about it through examination, it was already extremely obvious.

Master : That is because he has not maintained awareness. If he has maintained awareness, he should know it very early. You will know when your body does not feel a little right.

Student : Do not need any health examina-

tion to know?

Master : Normally if the warning signs are more obvious, he should know about it half a year ago. Actually the warning signs start half a year ago and if he is slow, he should know three months ago. The illness has been brewing for so long yet he does not know; there is no awareness.

Student : Like some breast disease patients whose cancer cells are already exposed and they do not know what is happening.

Master : Not mindful.

Student : So maintaining awareness is more important than having regular health examination? Some illnesses could have gone undetected due to oversight in the health examination.

Master : Yes, there are also some psychological factors. Harmonise the psychological factors behind the illness. Ideally for me, everyone should not take any medicine because when you are psychologically harmo-

nised, there is no illness.

Student : A painter who was suffering from cancer underwent medical treatment and had a relapse eight years later. After the relapse he said, “What I am afraid and worried about every day has finally happened.” Having worried for eight years, now he is finally relaxed to face this illness.

Master : Yes, you will notice that if someone always worries about having heart problem and when he goes for a health examination three months later, he really has it. He will say that the doctor has diagnosed him with heart problem but actually that is due to his constant worries in the three months. As such, we must all be happy every day and must not be anxious, fearful or worried over the kind of illness that we will have.

Normally people who die of cancer go through three stages. In stage one, they are being frightened to death when the doctors

disclose the illness. Stage two is when they are pained to death. Stage three is when they are starved to death.

Student : Why starved to death?

Master : Because of chemotherapy they do not feel like eating and also they are afraid to eat, thinking that by eating they are also feeding the cancer cells. However, instead of starving the cancer cells to death, they are starving themselves to death. If you do not love the cancer cells, then how are you going to get along with them peacefully? Should view them as cancer bodhisattva.

Student : We should accept them first?

Master : Yes, when you do not fall into duality, you can get along with them peacefully.

Student : But we are in duality every day.

Master : Yes, so we have to maintain awareness because there is no subject and object within awareness.

Student : There are also cancer patients whom the doctor said have three or six months left to live but they live for a long time?

Master : Disregarding their own condition resulting from their karma, their frame of mind is a key factor. Some people are able to adjust but those who cannot, will be afraid, anxious and worried all day long. Therefore the mind is still the most important.

Awareness of Illusion of Life and Death

Student : I have met some old folks who are perfectly contented with the fact that they have lived beyond the average national lifespan. They feel that now they are living in excess of their lifespan, they are prepared to pass on anytime and appear to be fearless of death.

Master : You can say so but they will still be afraid when the phenomenon arises.

Student : I also feel that when encountering a phenomenon like death, the fear of death will be very obvious; is it by maintaining awareness there will not be any fear?

Master : Will not be afraid.

Student : It is okay even though we are seriously sick?

Master : Of course it should be okay.

Student : But if the power of our spiritual-cultivation is insufficient, it is very difficult to maintain awareness.

Master : So we need to have the right view of emptiness, the emptiness of transmigration. Actually there is no life and death, understand this principle and you will not be afraid of death. You know that it is just the manifestation of your karma, a process of continuous arising and ceasing, the self-nature is empty. In the entire process, there is no death of a 'self', so why are you afraid of death? Isn't it strange?

Student : Afraid of going to the three evil paths of transmigration.

Master : Transmigration is already empty; the self-nature of the three evil paths of transmigration is also empty, and you are still afraid.

Student : Because we do not know where we will be going to after the end of this phase of life.

Master : This is because you still have a 'self'; you are constantly examining, considering and attaching to the perceiving division of the eighth consciousness as 'self'. This is the cause of the problem because if there is a 'self,' everything else will follow; if there is no 'self,' there is no transmigration.

Student : But if we are still afraid of death now, the 'self' still exists?

Master : It is deep-rooted in us that there exists a 'self' in our every thought, that is why we need to attend many lessons. When we finish the lessons on the seventh and

eighth consciousness, we should understand that there is no 'self'.

Student : We may have the knowledge but are not able to do it. Just like what Master has said, unfathomably we are afraid. I know that there is no 'self', but simply cannot remove the fear.

Master : That is the habit force of ignorance. As a result of ignorance, there is attachment to 'self' and things, which is actually the force of ignorance.

Student : We are not skilful enough so regardless of the amount of teachings that we hear, we are unable to do it.

Master : It is very difficult to do so before eliminating ignorance. If you are able to eliminate one grade of ignorance, the attachment will naturally be gone.

Student : Therefore we have to continue perfuming to upgrade our skills and one day we will naturally be able to do it.

Master : Yes.

Student : If the attachment to 'self' is not strong, the mind should be free from delusion.

Master : Yes, his mind will be free , it only has matters pertaining to other people.

Student : Help to resolve problems pertaining to other people and not retaining them in the mind.

Master : Listen to the problems, resolve them and not retaining them in the mind. Because he knows that whatever happen to the sentient beings and the sentient beings themselves are illusory. He saves and benefits illusory sentient beings and ends the illusory cycle of birth and death.

Bibliography

Treatise in Thirty Verses on Mere-Consciousness, by Swati Ganguly, Delhi : Motilal Banarsidass, 1992

Three Texts on Consciousness Only, translated by Francis H. Cook, California : Numata Center for Buddhist Translation and Research, 1999

Shastra on the Door to Understanding the Hundred Dharmas, by Vasubandhu Bodhisattva, with commentary by Venerable Master Hsuan Hua, translated and published by Buddhist Text Translation Society, North America, 2006

A Chinese-English Dictionary of Buddhist Terms, Beijing : Foreign Languages Press, 2005

NOTES

- ¹ In the Mere-consciousness doctrine, there are eight consciousnesses. The first six are sense-centre consciousnesses (eye, ear, nose, tongue, body, mind), the seventh consciousness is the *manas* (the self-conscious mind), the eighth consciousness is the *alaya* (storehouse-consciousness). The eighth consciousness is a momentary consciousness that stores seeds or impressions planted by the seven consciousnesses. Perfumed by impressions, it becomes efficient in manifestation. It continues to exist without interruption as the subject being attached to by the *manas*. The changing *alaya* is of defiled nature as the source of phenomena. Its products, i.e. the various phenomena are also defiled.
- ¹ Karma-consciousness refers to the initial functioning of the mind under the influence of the original unenlightenment or ignorance.
- ¹ There are three aspects or natures of existence, under which all things (dharma) may be regarded, depending upon the degree of true understanding which we ourselves possess of these things. They are inseparable from consciousness. (i) Nature of imagination - through illusory perception, things are imagined to exist while really they are not there. (ii) Nature of dependence on others - through comparative or logical perception, things are viewed at a conditioned and relative level. (iii) Nature of ultimate reality or Suchness - through direct perception, one sees the complete and perfect real nature of all things.

¹ Original enlightened nature is pure consciousness whereby there is neither subject nor object. It is the true nature of all things (dharma), which is beyond conceptions and interpretations. It is also known as ultimate reality, Buddha nature, inherent nature, primordial nature, enlightened nature, self-nature, bodhi self-nature or Suchness.

¹ The Mere-consciousness doctrine advocates the sole reality of consciousness with the argument that the external world of subject and object is nothing but the development of consciousness. The substance of consciousness is capable of manifesting itself into two functional divisions - the object perceived and the perceiving faculty. These divisions arise out of the third division - the self-witnessing, which is their essence. There is a fourth division known as the re-witnessing of self-witness division. By the force of the perfuming energy stored in the mind from the false beliefs in the self and things, the two functional divisions develop into the semblance of the self and things. Although the self and things do not exist apart from the consciousness, they are taken as external objects by wrong mental discrimination. Because of this, all beings conceive them as real self and real things.

¹ An aeon is the period of time during which a physical universe is formed and destroyed.

 Awareness, Emotions And Health

講授：尊貴的 淨蓮法師 上師

印行：菩提學會

美術設計：林俊宏

印刷：先施數位印刷

西元 2015 年 8 月 恭印一千冊

◎郵政劃撥帳號：50143226 戶名：劉維國

◎台灣銀行桃園機場分行

帳號：115 004 503826 戶名：劉維國

BANK NAME：BANK OF TAIWAN

TAOYUAN AIRPORT

BRANCH SWIFT：BKTWTWTP 026

ACCOUNT NO：115 004 503826

ADD：15 HANGJHAN SOUTH ROAD

PUSIN VILLAGE DAYUAN TOWNSHIP

TAOYUAN COUNTY

TAIWAN

～ 倡印結緣 歡迎隨喜 助印流通 ～



普為出資及讀誦受持輾轉流通者迴向偈曰

願以殊勝功德海 迴向法界諸眾生
 世世安穩充法喜 無始業盡心清淨
 疾苦災難悉消除 慧開福增永不退
 以此法緣微妙因 今世必當成道種



助印功德芳名錄

洪天全闔家	李秀碧
林喜烈闔家	戴來好
許柏聰闔家	莊金火 莊黃秀
洪國輝闔家	鄭世才
黃冠喬闔家	陳培儀
釋見礪	朱素珍
加拿大 淨慧 淨明	張甫慈
珠海 卓志堅	永和 三寶弟子
國泰航空貴賓室旅客	胡麗春
蘇韋榮	新加坡全體師兄師姐
陳傳富	新加坡陳俊水闔家
三寶弟子	新加坡曾慶華闔家
劉政	王淳弘
藍玉美(歿)	黃思聰
王美惠	周多美
趙榮助	余紹禎
牟房平	林錫銓
黃金玉	李淑珍
歐陽進誠	蘇平平
法界眾生	林麗珠
曾慶華 曾靖凱	陳美虹(歿)
	吳文穗(歿)







