

800 Values for New Era Humanity

(Third Edition)

First published: April 2018

Revised: 2025

Revised by Chanyuan Celestials:

Ailian, Conglong, Qinyou, Tongxin, and Jiejing





Prologue

Xuefeng

December 1, 2017

The year 2018 marks the beginning of a new millennium for humanity. Starting on January 1, 2018, the first thirty years will be a period of purification and elimination—primarily of the soul. Consciousnesses no longer suited to the needs of the new era will be eliminated. The following ten years will be a transitional period during which traditional modes of production and living will be replaced by entirely new models.

After that, humanity will enter a harmonious era in which all religions and philosophies converge in reverence for the Greatest Creator. A world of Great Unity will be realized, favorable weather will prevail throughout the year, and everyone will live joyful, free, happy, and blessed lives. This new era will last until the end of the year 3017.

Humanity is about to enter the Lifechanyuan Era. The millennial New Era has already begun. The Third Edition of the 800 Values for New Era Humanity embodies the essence of human wisdom. It not only points the way forward for the evolution of humanity, but also provides clear guidance for the elevation of each individual LIFE. These values are a grace bestowed by the Greatest Creator, the teachings of gods, Buddhas, Celestial Beings, and saints, the hard-earned fruit of generations of sages and wise ones, and the beautiful vision that humankind has long yearned for.

There are twenty parallel worlds and 36-dimensional spaces in the universe. Every LIFE has infinite space for growth. Earth is known as the Human World—a transit station for LIVES moving between higher and lower spaces, and a battlefield for gods, demons, Buddhas, monsters, Celestial Beings, spirits, humans, and animals. Endless struggles, conflicts, plundering, and suffering are the norm in the Human World. Being born in the Human World means undergoing the tempering of the soul

and the trials of the spirit. In the end, cattle return to their barns, pigs to their pens, Celestial Beings to the celestial world, and Buddhas to their pure land.

To welcome the arrival of this new era, we have made full preparations in both theory and practice. The theoretical foundation consists of the Chanyuan Corpus and the Xuefeng Corpus. The practical foundation is the Second Home lifestyle and production model, which was implemented by Lifechanyuan in mainland China for nearly eight years. The Third Edition of the 800 Values for New Era Humanity is a highly distilled and condensed summary of the Chanyuan Corpus and the Xuefeng Corpus. It represents the core of Lifechanyuan's thought and offers the fundamental principles that every person in the new era should understand and follow.

Human history has been a history of suffering—full of wars, turmoil, hunger, pain, anxiety, sorrow, and fear. These have all been caused by unhealthy cultures and virus-laden systems of production and living. Now is the time to bring order out of chaos and to rebuild a new culture and a new order. I am the Great Spiritual Guide prophesied by Boriska Kipriyanovich—the boy from Mars—who revealed that I would be born in western China. I have come to guide humanity into a bright, millennial era, to end the long history of suffering, and to lead people into a brand-new life of joy and freedom.

Anyone who has the chance to read the Third Edition of the 800 Values for New Era Humanity is blessed—especially graced by the Greatest Creator. Those without such blessings will neither encounter this book nor feel compelled to keep reading it. If you are reading this, you should cherish it, reflect on it deeply, contemplate it thoroughly, and actively put it into practice. If you do, time and outcomes will prove just how wise and worthwhile your choice was. Its worth goes far beyond the ordinary—it brings about unimaginable rewards.

To receive, one must first give. No matter how you came to read the Third Edition of the 800 Values for New Era Humanity, you are encouraged to contribute one US dollar. Please send this to the Lifechanyuan International Family Society. (www.smcylnternationalfamily.org)

May you begin a brand-new LIFE journey.

May peace and joy be with you!



Outline of the 800 Values for New Era Humanity

0-100

001-024 Enter the New Era

025-076 Outlook on Life and Values for the New Era

077-100 New Era, New Thinking

101-200

101-200 The First Priority: Purify Our Soul Garden

201-300

201-250 Consciousness of the New Era

251-300 Self-cultivation in the New Era

301-400

301-319 Thinking Refinement & Magical Power of Thinking

320-345 The Inner Art of Self-cultivation

346-378 LIFE & Its Space

379-400 The Inner Art of Refinement

401-500

401-439 New Era Views on the Universe, Space, and Time

440-460 On the Tao

461-476 (497、498) The Path to Becoming a Celestial Being

477-500 The Kingdom of Heaven and the Path to Enter It

501-600

501-571 The Greatest Creator and the Way of the Greatest Creator

572-581 Teachings of Jesus Christ

582–600 Affection, Love, Nature, and Sexual Love

601-700

601-624 The Evils of Traditional Marriages and Families

625-657 The Second Home and Its Program

658-674 Self-Cultivation on Consciousness and Thinking

675-695 Buddha & Buddha's Dharma (Diamond Sutra, Heart Sutra)

696-700 Life as Illusion

701-800

701-722 The Whole World will be Unified in the New Era

723-742 Ruling by Conforming to Tao (Tao De Jing)

743-758 Health-cultivation Rules

759-785 Ancient Sages' Maxim (Conversations by the Fireside, Vegetable Roots Discourse)

789-798 Science Development and Lifechanyuan Values

799-800 Conclusion

说明 Note

Difference Between "Life" and "LIFE"

LIFE

LIFE is a nonmaterial structure with spirituality.

LIFE = 1 + 1

LIFE is composed of two parts: one is the intangible spiritual entity, and the other is the tangible body.

The intangible spiritual entity mainly refers to consciousness, thinking, spirit, inspiration, and mind — collectively referred to as the soul.

The tangible body refers to the physical vessel that carries the soul, such as the human flesh body.

Life

Life is merely a journey that a LIFE takes through the human world.

Each traveler carries a one-way visa with a fixed expiration date.



0-100

001-024 Entering the New Era

025-076 Outlook on Life and Values for the New Era

077-100 New Era, New Thinking

1. Open the windows—let in sun and moon.

Gaze afar—the distant hills glow green.

In Lifechanyuan, new LIFE begins.

Your spirit shall rise beyond the ordinary.

2. Revere the Greatest Creator.

Revere LIFE.

Revere nature.

Walk in the way of the Greatest Creator.

3. Let everyone live well—

the elderly and children,

the widowed, the lonely, the orphaned, and the disabled;

ordinary people, presidents, and the wealthy;

even prisoners behind bars,

and all animals—livestock, poultry, and wild creatures alike.

4. Seventy-five percent of criminals are not born that way, but are forced into crime by unhealthy cultures and the social systems designed by humans.

5. What is the best state for human existence? The answer is simple: walk in the way of the Greatest Creator and establish a government that governs through “non-action” (wuwei). The more a government controls and interferes, the worse the human condition becomes.

6. The more detailed and numerous the laws and regulations, the more problems will arise—especially when they repress human nature and stifle initiative and creativity. It’s like tying up a person’s hands and feet with countless ropes, then shouting at them: “Work faster! Move faster!”

7. Seclusion leads to ignorance and backwardness, to rigidity and decay, whether for an individual, a people, or a nation.

8. The Earth belongs to all of humanity. People should be free to move across the world without restrictions imposed in the name of nations.

9. A global government should be established to harmonize and manage the affairs of all humankind.

10. Democracy is the pursuit of mediocrity. What we need is the “Superman Philosophy”: let the one who takes responsibility make the decisions—and bear all consequences.

11. Historical experience cannot solve present-day problems; only open-minded and innovative thinking can.

12. Those who apply traditional values to new phenomena are reactionaries who resist progress.

13. Judgments of right and wrong should be based on four key elements: facts, science, logic, and spiritual insight—not on the words of the ancients.

14. Those who have made great contributions are prone to becoming the greatest obstacles to progress.

15. There is nothing good about mysticism and superstition; all secretive and sneaky actions are bad.

16. Western governance by law is too rigid, while Eastern governance by people is too complicated. Both are flawed. The ideal way is to govern by Tao.

17. Transparency is the best solution to all problems.

18. What programs are considered bad? Any program that makes it difficult to live a joyful, happy, free, and fulfilling life, and instead brings anxiety, pain, frustration, sorrow, fear, or worry.

19. Humanity faces multiple crises, but the deepest crisis is that of the soul.

20. What money can buy is not precious; the true treasures are those that money cannot buy.

21. Preaching alone cannot achieve the goal; it must be accompanied by corresponding programs.

22. People fall into five categories:

(1) Ignorant people

(2) Worldly people

(3) Mortals

(4) Sages

(5) Saints

- Ignorant people are driven by instincts.
- Worldly people are driven by self-interest.
- Mortals are driven by emotions.
- Sages are driven by reason.
- Saints are driven by spiritual awareness; saints are Celestials.

23. Humans have six senses: sight, hearing, smell, taste, touch, and spiritual awareness.

24. The sum of positive and negative energy in the universe is always zero, so what you give is always equal to what you receive.

25. Life is a brief journey of LIFE through the human world.

26. Teachings and systems that promote joy, delight, freedom, and happiness are moral; those that hinder them are immoral.

27. One should pursue three great forms of wealth in life: soul wealth, spiritual wealth, and material wealth. Soul wealth comes first, followed by spiritual wealth, and finally material wealth. All three are essential; lacking any one of them renders life incomplete.

28. The purpose of life is to pursue joy, delight, freedom, and happiness. All human activities should revolve around this goal. If we ignore this purpose, then whether we are studying for a PhD, getting married, starting a company, seeking wealth or power, or engaging in practice and cultivation—we are putting the cart before the horse.

We should seek joy, delight, freedom, and happiness, and enjoy them fully throughout our life's journey. In doing so, we come to love life and LIFE, cherish nature, and live with gratitude. This is the essence of morality and the primary value and meaning of life.

29. The highest realm of life is to read widely, embrace the world, heal deep-rooted afflictions, turn the tide, benefit the people, and build Earth into a paradise where all nations coexist in harmony. The highest realm of LIFE is to engage in practice and cultivation, deliver all sentient beings, become a Celestial or a Buddha, and attain Supreme Enlightenment.

30. The easiest habit to develop, yet the most often overlooked—and the most harmful to both life and LIFE—is becoming accustomed to receiving benefits and forgetting to feel gratitude.

31. That which is easiest to obtain is often the most precious. We must remain fully aware: whatever comes to us effortlessly is a true treasure. We should not assume that what is easily gained lacks value—on the contrary, it is a gift from the Greatest Creator. This understanding is a treasure of life itself.

32. The Eight Great Secrets of Life:

- (1) The more you give, the more you receive.
- (2) The uglier your soul, the more pain you suffer.
- (3) The more beautiful your inner structure, the more attractive your appearance.
- (4) The more you speak, the greater the harm.
- (5) The more beautiful your soul, the brighter your future.
- (6) The more you possess, the more worries you carry.
- (7) The stronger your attachment to the self, the further you stray from the Tao.
- (8) The more shortcuts you take, the farther your journey becomes.

33. The eight mysteries of life are:

- 1) Seek the Greatest Creator in moments of extreme danger.
- 2) Saying "No" can avert disaster.
- 3) Intuition is often more reliable than wisdom.
- 4) Pay attention to the first stimulus of information.
- 5) Repentance can dissolve karma.
- 6) True love and the true Tao are found in the realm of the hazy and elusive.
- 7) Emptiness, spirit, and grace are infinitely wondrous.
- 8) Frequently reading the "book without words" enables direct communication with the Greatest Creator.

34. The Greatest Creator is the primary productive force.

35. Live for joy, delight, freedom, and happiness, not for “doctrines,” “truth,” nation, political party, organization, religion, or family.

36. The Eighteen Sources of Suffering in Life:

- (1) Misguided values, outlooks on life, views on LIFE, and perspectives on the universe.
- (2) Selfishness.
- (3) Greed.
- (4) Laziness.
- (5) Jealousy.
- (6) Complaints and resentment.
- (7) Constant comparison with others.
- (8) A competitive and combative mindset.
- (9) Arrogance and disrespect.
- (10) Dependence on others.
- (11) Toxic obsession with love.
- (12) Possessiveness and the desire to control.
- (13) The pursuit of fame and fortune.
- (14) Clinging to attachments.
- (15) The urge to reform and control others.
- (16) Straying from the way of nature.
- (17) Violating laws and regulations.
- (18) Attachment to marriage, family, nationality, state, political parties, religion, and organizational identity.

37. Humanity’s present is shaped by its past, and each individual’s present is the result of their own past actions. The Tao is just, so do not blame heaven, earth, society, others, or the government.

38. To create happiness for both humanity and the individual, one must first rely on the Greatest Creator, and then on oneself.

39. The purpose of creation is for the created to please and serve the creator. Humans created computers, so the computers are the created, and humans are the creators. Thus, the purpose of computers is to serve humans. Similarly, humans were created according to the will of the Greatest Creator, making them the created and the Greatest Creator the Creator. Therefore, humans must please and serve the Greatest Creator.

40. From the perspective of god, humans are ignorant.

From the perspective of Buddha, humans are bound by evil.

From the perspective of Celestial Beings, humans are short-sighted and foolish.

From humanity's own perspective, humans are a blend of good and evil yet endowed with wisdom.

From the perspective of animals, humans are incomprehensible and fearsome.

From the perspective of plants, humans are miraculous and magnificent.

41. Humanity's suffering arises from humanity itself; each individual's suffering comes from within. The operation of the Tao follows strict logic and order, reflecting the justice and fairness of the Greatest Creator.

If we fail to realize this, suffering will never end, and the vicious cycle will continue endlessly.

42. The most important thing in life is not to strive for material wealth, but to transform one's way of thinking.

43. Faith in the Greatest Creator, belief in karma, and doing everything with your whole heart—these are the three treasures for a life free of worry.

44. Time and energy are the diamonds of life; like jewels, they belong on a crown. They should be devoted to pursuits that best embody the value of life.

45. Life is a journey. No matter how many times we reincarnate, if we lose all memory, our existence in this world amounts to a single life. Without knowledge of our past or vision of our future, those other lives hold no meaning or relevance to us. Only those who are fully aware of their past and can see into their future are truly wise. Such people can turn tragedy into comedy, transcend the realm of necessity to enter the realm of freedom, and savor the finest flavors and breathtaking beauty along life's journey.

46. The nature of the world is illusory; life itself is an illusion. The question is: how long does the illusion last? If we exist within it for a thousand years, ten thousand years, or even a hundred million years, then the illusion gains meaning.

47. Prioritize people, not doctrines or systems.

48. To embody perfect human nature, one must fulfill these eight conditions:

- 1) Reverence for the Greatest Creator, respect for gods, Buddhas, and fellow beings.
- 2) Freedom from competitiveness or a combative mindset.
- 3) A deep love for nature.
- 4) Humility, integrity, and honesty.
- 5) Compassion and empathy.

- 6) The ability to remain calm and self-adjust in both good times and bad.
- 7) Harmony with the laws of nature, without seeking to be extraordinary.
- 8) A profound love for life and for labor.

49. A life without direction is blind; a life without values is lost. The troubles and misfortunes of life primarily stem from the lack of direction and values.

50. Life is like this: you must either be the sun or a reflective surface. If you are neither, your life will be shrouded in darkness, eventually turning into a pile of decaying waste or a chaotic, dark, and dirty path.

51. Everything is a game; only LIFE is true and eternal. Reality is a game: those who become obsessed with it are lost, while those who find joy in it are awakened. To desire reality is the delusion of dreamers; only by embracing the game can one truly live.

52. Nothing in life is especially important or extraordinary—only LIFE is truly worth cherishing and protecting. Life is finite, but LIFE is eternal. All aspects of life should revolve around LIFE—this is life's core theme.

53. The universe is holographic, and every individual is born with the natures of gods, buddhas, Celestial Beings, humanity, animals, and objects. Due to differences in time, family environment, education, personal effort, and other factors, some create brilliant, masterpiece lives, while others turn their lives into flawed or inferior ones.

54. A grand aspiration shapes a magnificent life; such aspirations hold incredible power over one's life. All those who achieve greatness are driven by profound aspirations. A life without a grand aspiration is like duckweed drifting aimlessly, unable to reach the peaks of life and LIFE.

55. As long as individuals remain uncertain about their own fate after death, they are, in fact, struggling against the inevitable approach of death, whether they live nobly or humbly.

56. The human body contains eight miraculous programs. Its operation follows a program that includes these eight extraordinary subprograms:

- 1) Spontaneous Combustion
- 2) Rescue
- 3) Self-Poisoning
- 4) Self-Healing (releasing healing agents)
- 5) Supernatural Abilities
- 6) Insanity

7) Spiritual Possession

8) Ecstasy

When the conditions are met, these eight programs automatically activate.

57. Life cannot exist without faith; a life without faith is one filled with contradictions and confusion, lacking direction and purpose, and inevitably destined for tragedy.

58. To bring good to others, one must first live well for oneself; to bring harm, one need only live for others.

59. A fleeting life determines the course of our future LIFE. Every word we speak, every action we take, every thought we harbor, and every intention we form shapes our future. With every passing moment, day and night, our merits and sins are impartially recorded. The path ahead—whether toward light or darkness—is ours alone to choose.

60. The most urgent task in life is to guide the nonmaterial structure of our LIFE to evolve toward higher LIFE spaces, elevating our character, and perfecting our spirituality. While we cannot predict what tomorrow holds, one thing is certain: the structure of our LIFE will shape our future.

61. A favor is not a debt, yet in difficult times, one might be forced to sell even their essentials to repay it. To avoid such hardship, be careful not to fall into the debt of gratitude.

62. Everyone has unlimited potential. The main reason this potential remains untapped is not due to natural stupidity or lack of intelligence, but because they have never found the best path in life.

63. A single devastating blow can break a person, leaving them unable to rise again. Yet, it is the quiet, relentless burdens that often prove to be the real destroyers of life.

64. In the bustling crowds, we see only two types of people: one chasing fame, the other pursuing wealth. The pursuit of fame and wealth is the norm for most people. If we lose our clarity of mind and join this race, we risk reversing our priorities and wasting our precious lives.

65. Life is short. Don't spend time on small ventures; if you act, aim for greatness. The capital for greatness resides within all of us—and that capital is love.

66. Life is like a play, with no regard for its length, nor whether it gains or loses, succeeds or fails. As one act rises, another falls; what flourishes in the human world may result in a fall in the kingdom of heaven.

67. All has been predetermined. In the face of life's many complexities, the only way forward is to calmly accept all that naturally unfolds.

68. Humans undeniably have free will—yet it is precisely this freedom that gives rise to life's hesitation, anxiety, suffering, fear, and sorrow.

69. Understanding oneself is one of the keys to a happy life. Without self-knowledge, one is destined to face a string of troubles and suffering. People often blame the outside world or others—rarely do they turn inward to find the real cause.

70. Who writes the script of our life and arranges the trajectory of our LIFE? We do. Who directs it? The program.

71. The small-headed mind only sees the moment; the big-headed mind looks to the future.

72. Humans exhaust every trick to hook a fish; Satan exhausts every scheme to hook a soul. The fish cannot see the hand behind the bait; the human cannot see the devil behind the trap.

73. Humanity was not a product of evolution, but was created by angels in accordance with the will of the Greatest Creator.

74. No person or soul in the universe has ever been wronged, and here is why:

- (1) The Greatest Creator is just and has never wronged anyone.
- (2) The operation of Tao is meticulous and flawless; "Heaven's net is vast, yet nothing escapes."
- (3) Karma delivers reward and punishment with perfect precision; "Blessings and misfortunes have no gate—one summons them by oneself."
- (4) Reality is the projection of one's consciousness.
- (5) To know the causes of past lives, observe what one is experiencing now; to know the effects of future lives, observe what one is doing now.
- (6) The Law of Attraction teaches that like frequencies resonate—birds of a feather flock together, similar voices attract, and shared suffering breeds empathy.
- (7) The Three Realms exist only in the mind; all phenomena arise from consciousness.
- (8) The sum of positive and negative energy is always zero. Gains and losses are balanced—where there is gain, there must be loss; where there is loss, there will be gain.

75. Profit clouds wisdom, wisdom clouds the heart, and the heart clouds our heavenly nature (innate nature).

76. Offer no help unless asked; but once asked, help without delay.

77. There is no fixed rule, and the absence of rule is the rule.

There is no fixed form, and formlessness is the true form.

78. In all that changes, something remains unchanged; in what remains unchanged, change still flows.

79. Lesser wisdom is restless; average wisdom competes; great wisdom appears foolish; supreme wisdom is formless, dissolving all visible conflicts with thought beyond form.

Lesser wisdom builds systems; average wisdom perfects laws; great wisdom cultivates the spirit; supreme wisdom roams freely in the realm of the soul.

80. Small changes unfold slowly; great changes strike in an instant.

81. In quiet places, misfortune is rare; in bustling places, disaster may arise.

82. If the direction is wrong, the faster you go, the greater the loss. But if the direction is right, even storms, frost, and bitter cold will still lead you on the surest shortcut.

83. All theories and viewpoints are valid only within specific times and circumstances. When these change, the theories lose their truth and must not be applied indiscriminately.

84. As times, ideas, and lifestyles evolve, so must the relationship between husband and wife. Embracing change is the only constant.

85. Happiness comes to those who flow with the tides of time and adapt with ease, while suffering befalls those who cling to tradition and fear change.

86. Every day could be the last day of your life. Strive to fulfill what must be done and leave no room for regrets.

87. The eight levels of thinking progress as follows:

- (1) Material thinking
- (2) Image thinking
- (3) Associative thinking
- (4) Illusory thinking
- (5) Mind Image Thinking

- (6) Taiji thinking
- (7) Formless thinking
- (8) Hundun thinking

Note:

Hundun specifically refers to the order of the Greatest Creator and the seemingly intricate, yet fundamentally unified and harmonious state of the universe.

88. Wisdom unfolds in five ascending levels:

- (1) Flesh-eye wisdom
- (2) Heavenly-eye wisdom
- (3) Wisdom-eye wisdom
- (4) Dharma-eye wisdom
- (5) Buddha-eye wisdom

89. Essentially, everything the human mind can imagine exists.

90. In the universe, nothing is impossible; there are only things that remain unperceived or beyond the capacity of thinking.

91. When the Tao is followed, virtue need not be mentioned; when virtue is embodied, benevolence need not be mentioned; when benevolence is practiced, righteousness need not be mentioned; when righteousness is upheld, propriety need not be mentioned.

Without the Tao, virtue becomes the emphasis; without virtue, benevolence becomes the emphasis; without benevolence, righteousness becomes the emphasis; without righteousness, propriety becomes the emphasis.

92. All phenomena arise from the mind, yet the mind transcends all phenomena.

93. Humanity has three origins: the Pyramid, the Garden of Eden, and the incarnation of the Dragon.

94. Passive, negative, and pessimistic words, emotions, and thoughts will bring suffering, misfortune, and disaster. In life, one should strive to be positive, proactive, and optimistic.

95. Our personal confusion arises from the confusion of our consciousness; the chaos in our lives is rooted in the disorder of our consciousness. Our suffering mainly comes from the pain within our consciousness, and our uncertainties stem from a lack of clarity about ourselves—about who we are and what we truly need.

96. If you express yourself clearly, the universe will cooperate with you. But if you do not understand yourself, the universe cannot cooperate with you. The Greatest Creator helps those who help themselves—don't expect gods or emperors to help you without your own effort.

97. The greater the energy, the more formless it becomes; the lesser the energy, the more it takes form.

98. Three fundamental elements make up the universe: consciousness, structure, and energy.

99. Everyone should cultivate their soul garden. Uproot the weeds and toxic growths of jealousy, selfishness, anger, hatred, resentment, blame, comparison, cursing, worry, anxiety, fear, falsehood, evil, ugliness, lies, sloppiness, hypocrisy, laziness, greed, possessiveness, domination, competitiveness, quarrelsomeness, self-justification, and endless argument.

Instead, sow and cultivate the blossoms and plants of truth, kindness, beauty, love, faith, sincerity, harmony, diligence, courage, selflessness, dedication, service, care, tolerance, understanding, compassion, and mercy.

100. Love, affection, and sexuality are precious gifts bestowed upon humanity by the Greatest Creator. We should let them blossom fully and savor their nourishing embrace.



101-200

101-200 The First Priority: Purify Our Soul Garden

101. Jealousy is a reflection of the ugliness of the soul.

102. The tendency to compare is a kind of inner evil.
103. Vanity is the cancer cell of life.
104. Complaining is a poisoned arrow.
105. Selfishness is the root of all affliction and the first ticket to hell.
106. Anger is the root of all ailments—it's like poisoning yourself slowly.
107. Anger is a whirlwind of emotion—the first to be hurt is always the one who holds it.
108. Laziness is the mindset of a parasite.
109. Gratitude is the first key to elevating the quality of LIFE.
110. Selflessness is the passport to heaven.
111. Giving and devotion are the best ways to lay up treasures in heaven.
112. Money, power, status, fame, and beauty are the devil's bait.
113. The more you possess, the more burdens you carry.
114. Health, peace, joy, contentment, and serenity are the blessings granted by the Greatest Creator.
115. Only by having nothing can you truly have everything.
116. Honesty is the best policy in life.
117. When the root is firm, the Way unfolds naturally.
118. When a person corrects and cultivates their body and mind, true essence and spirit reside within, and great talent and virtue emerge.
119. Honoring one's word is the first and foremost duty of being human; failing to do so is a form of crime.
120. Negativity is like severing your own and others' arteries—it brings slow but certain harm.
121. Repentance is a powerful way to purify the soul and dissolve karmic obstacles—it helps one avoid misfortune.
122. Prayer holds mysterious power. When bound by circumstances and unable to fulfill your ideals, pray more.

123. Indifference shows a lack of vitality; without passion and drive, one cannot achieve great things.

124. Greed is a psychological disorder.

125. Arrogance is a trait of the devil.

126. Stubbornness is a sign of rigid thinking.

127. Truth cannot be found through debate or argument.

128. Deception is a crime.

129. Suspicion is a sign of mental imbalance.

130. Resentment is like a slow poison—it harms both yourself and others.

131. Cursing is a form of dark magic; those who curse will become demons. No matter how angry you are, never curse.

132. Hatred will destroy the one who harbors it.

133. The most vulnerable spots are the weakest and most flawed.

134. Praising others is a reflection of the beauty and richness of one's soul.

135. Belittling others reveals a soul that is ugly and impoverished.

136. Humility is the starting point of progress and self-transcendence; it is also the bridge to heaven.

137. Trust is like honey, and distrust is like a knife.

138. It's good to live with a touch of religious feeling.

139. Living naturally is the truest form of beauty.

140. Don't judge others or speak in absolute terms lightly.

141. Speak your truth, do your work, walk your path, cultivate your Way. Don't meddle in others' affairs or worry over their matters.

142. Faith is truth; love is LIFE.

143. To forgive, accept, and embrace others is to broaden your path and expand your space for living.

144. Chase the sun, and you will escape the darkness; chase joy, and you will leave your troubles behind; chase paradise, and you will rise above the human world.

145. When ugliness flows from someone, it reflects their own ugliness.

146. Avoiding yourself and fearing to face your true self leads to endless suffering.

147. Love is a state of LIFE, like the shining sun and blooming flowers.

148. Love has no fixed object; it is the blossoming of our finest inner qualities.

149. Those who live for others demean and trample on others' dignity and character.

150. Beware of those who say, "I'm doing this for your own good"—they may have hidden motives.

151. Mutual blame creates pain and misfortune; it shows one's rigidity and stubbornness.

152. Egalitarianism is not true fairness; communism without faith in the Greatest Creator will not succeed.

153. Let your eyes shine with light and your heart be filled with love; let kindness guide your thoughts and diligence guide your daily life.

154. Quality determines function; character determines one's value and role in society.

155. Dignity must be upheld by one's character—power and wealth alone can never establish it.

156. Ask for no favors and goodwill comes freely; drink not, and the price of wine no longer matters. The best resistance is to simply ignore it—refuse to use it.

157. Adapt to circumstances with ease, go with the flow of life's connections, act in harmony with one's true nature, and take action as opportunities arise.

158. Only saints are qualified to lead others.

159. Treasure and grow your blessings; don't chase or waste them. Once your blessings run out, suffering will follow.

160. Even the tallest tower rises from the ground—build a strong foundation with steady effort.

161. A journey of a thousand miles begins with a single step. Excellence in small things lays the foundation for great achievements.

162. Where our eyes are fixed is where we're headed.
So, what do we see?

163. If you choose to do something, do it with excellence—strive to be the best. Otherwise, don't do it at all.

164. Do not pursue magical arts or supernatural powers.
Do not display the extraordinary to bewilder or impress others.
Instead, let your natural and authentic self shine through.

165. Always return to zero.
Do not rely on authority, past achievements, or former glory.

166. Focus on the positive, not the negative. The law of attraction works wonders.

167. If my mind and body are healthy, who can make me sick?

168. Preserve your individuality, but also integrate with the collective.

169. In times of adversity, keep moving forward—light may await around the next bend.

170. Joy thrives in community, delight springs from creation, freedom comes through striving, and happiness is cultivated through devotion.

171. Do not bind, control, or suffocate those you love in the name of love.

172. Better to be owed than to owe—this is the path to true freedom.

173. All things are exhausted by movement and born from stillness. Stillness is the abode of spirit—it fosters wisdom, while movement breeds confusion. Without inner peace, one cannot go far.

174. When one door closes, many others will open.

175. Rather than clinging to the past, forge a path toward the future.

176. Clinging to self clouds the heart; too much cleverness blocks the Way. Realization dispels ignorance; inner calm leads to right action.

177. Craving the taste of animal flesh harms one's soul; taking advantage of others invites loss under the Tao.

178. Masculine strength is beautiful; feminine gentleness is graceful. A man too soft or a woman too hard loses their natural charm.

179. There is no love without reason, and no hate without cause.

180. No pies fall from the sky, and there is no such thing as a free lunch—everything comes with a price.

181. A civilized society fosters resource-sharing; a barbaric society is driven by hoarding and conquest.

182. Anything in moderation is a blessing; in excess, it becomes poison.

183. Conflict stems from irrationality; reason holds no ground within it.

184. Mutual attacks are the sign of a barbaric mind.

185. Timely compromise is an act of wisdom; timely retreat is a remedy for moving forward.

186. To be friendly without forming factions is a noble trait of the civilized.

187. Supreme virtue appears as no virtue.

Great compassion seems like no compassion.

The highest form is formless.

The Tao does nothing, yet nothing is left undone.

188. Everyone is accountable for their words, actions, and choices—there is no escape.

189. Do not treat others as dumping grounds for your pain and sorrow.

190. Be honest in speech, action, path, and intent.

191. Promote simplicity and thrift; restrain luxury and waste.

192. As you sow, so shall you reap.

Kindness begets kindness; evil begets evil.

Blessing and misfortune have no door; they come from one's own doing.

193. Cherish every meal, be it porridge or rice, and remember the effort behind it.

Even half a thread or a fiber—remember the hardship that produced it.

Plan before the rain; do not wait until you're thirsty to dig a well.

Be frugal in daily life; avoid extravagance when hosting guests.

Let your utensils be plain yet clean—clay jars surpass gold and jade.

Let your diet be simple yet refined—garden vegetables surpass rare delicacies.

Seek not splendid mansions, nor scheme for fertile lands.

194. Pursuing the bizarre clouds foresight; walking alone weakens resolve.

The Tao is revealed through nature; united hearts build an unbreakable wall.

195. Let every person fulfill their potential, and every object serve its purpose.

To stifle talent or leave things unused is the greatest waste.

196. The more something is shared, the more valuable it becomes.

197. To give up is a subtle form of gain; to let go is the surest way to truly possess.

198. Concealed evil becomes great; displayed virtue becomes small.
Correct your faults without delay, and keep silent about your merits.

199. When the process is right, the result will follow.
Perfect every detail, and the harvest will be abundant.

200. "Do no evil, and practice all good."
But what counts as evil?

Blaspheming the Greatest Creator or any spiritual beings;
Slandering Celestial Beings and Buddhas;
Scorning and defaming sages and saints;
Dishonoring one's ancestors;
Cursing or striking one's parents.

Committing murder or robbery;
Cruelly killing or abusing animals;
Bullying the widowed and the weak;
Betraying or taking advantage of one's siblings;
Disrespecting teachers and elders;
Misleading the innocent and gullible;
Exploiting the kind-hearted through deceit and malice.

Deceiving the uninformed;
Defaming one's peers;
Sabotaging colleagues through covert malice;
Practicing deceit and trickery;
Turning against one's own family;
Exploiting subordinates and taking credit for their efforts;
Seeking favor from superiors to gain undue recognition.

Failing to appreciate kindness received;
Nurturing endless grudges;
Disdaining the common people;
Sabotaging governance and stability";
Rewarding the unworthy;
Condemning the guiltless;
Destroying burrows and nests.

Harming unborn LIFE and destroying eggs;
Claiming credit for others' accomplishments;
Suppressing the virtues of others;
Highlighting others' shortcomings with malice;
Defacing others' appearance;
Forcing the virtuous into prostitution;
Wasting the resources of others recklessly.

Wielding power recklessly through unchecked ambition;
Disgracing others in pursuit of victory;
Deflecting blame for self-preservation;
Falsely accusing others to escape blame;
Letting fortune breed arrogance;
Scorning those in poverty;
Diminishing the talents of others.

Being jealous of others' prosperity and status;
Harboring jealousy toward others' talents;
Deceiving others through false weights and measures;
Misrepresenting inferior goods as high-quality products;
Littering and polluting the environment;
Compelling others to act against their will or beyond their ability.

Pushing others to despair and self-destruction;
Desecrating ancestral graves;
Ravaging and demolishing others' homes;
Engaging in gossip and malicious rumor-mongering;
Disrupting the tranquility of others;
Forcing ahead in queues and traffic with disregard for others;
Displaying hostility and menacing behavior.

Plagiarizing and infringing on intellectual property;
Sabotaging others with deceit;
Abusing public office for personal enrichment;
Fabricating excuses for self-interest;
Embezzling wealth and soliciting bribes;
Launching pointless or destructive initiatives.

Wasting resources with blatant disregard;
Stirring social discord and instability;
Promoting violence and aggression;
Ravaging mountains and forests with destruction;
Recklessly uprooting plant life;
Tainting rivers and waterways with pollution;
Causing destruction to all living beings.

Compromising construction quality by cutting corners;
Constructing unsafe and unstable buildings;
Facilitating unlawful gambling operations;
Devising schemes to exploit others financially;
Propagating fear through superstition and paranormal tales;
Poisoning minds with deceit and manipulation;
Pretending to possess supernatural abilities to mislead others.

Promoting superstition and unfounded beliefs;
Irresponsibly building temples;
Corrupting people's hearts and minds;
Practicing occult rituals and dark arts;
Deceiving others through divination and false prophecy;
Illegally extracting organs from the living;
Causing grievous harm and injury to others.

Invoking calamity upon others with ill intent;
Wishing misfortune upon others;
Indulging in gluttony and greed;
Wasting food recklessly;
Being lazy and deceitful;
Constantly comparing oneself to others;
Engaging in endless quarreling.

Disturbing others' peace;
Invading others' privacy;
Illegally trespassing;
Instilling fear through threats and intimidation;
Kidnapping or armed robbery;
Seizing others' land and possessions;
Refusing to repay debts.

Exploiting authority for self-interest;
Using power to oppress others;
Harboring resentment and jealousy;
Boasting and showing off.

What are kind deeds? Here are some examples:

Reverence for the Greatest Creator, LIFE, nature, and spiritual beings;
Following the wisdom of saints and sages;
Practicing filial piety;
Honoring elders and nurturing the young.

Treating others equally;
Celebrating acts of kindness;
Inspiring and uplifting others;
Extending compassion to all beings;
Loving others as you love yourself;
Feeling others' suffering with compassion;
Rejoicing in the happiness of others.

Helping those in need;
Coming to the aid of those in danger;
Bringing out and uplifting others' strengths;
Openly acknowledging one's own shortcomings;
Giving selflessly, expecting nothing in return;
Always returning the kindness received;
Enduring insults without resentment.

Not harboring resentment after being hurt;
Awakening insight in others;
Leading others toward light and enlightenment;
Sharing knowledge;
Imparting practical skills;
Living with diligence and simplicity;
Working with unwavering determination.

Being honest and keeping promises;
Living with sincerity and simplicity;

Spreading joy to others;
Giving others the freedom to be themselves;
Guiding others toward happiness;
Catch thieves upon sight; subdue demons upon encounter.

Honoring truth and beauty;
Overlooking faults while celebrating virtues;
Upholding honesty and embracing reality;
Standing against falsehoods;
Lost items are left untouched;
Doors need not be locked at night;
Finding fulfillment in helping others.

Offering convenience and support to others;
Consistent in word and deed;
True within and without;
Avoiding unrighteous paths;
Upholding integrity even in solitude;
Wishing others peace;
Praying for others' blessings and well-being.

Not flaunting wealth, even in abundance;
Maintaining dignity in hardship;
Saying "thank you" often;
Cultivating a heart of gratitude;
Not arrogant in success;
Not discouraged in failure;
Encouraging others' ambitions.

Instilling confidence in others;
Helping others fulfill their virtues;
Empowering others to succeed;
Approaching others with loyalty and empathy;
Exercising generosity and tolerance;
Cultivating humility and courtesy;
Upholding order and discipline.

Retreating with grace at the height of success;
Remaining detached from worldly strife;

Upholding fairness and impartiality;
Remaining unbiased toward friends and family;
Serving others selflessly;
Peaceful in mind and calm in spirit;
Maintaining cleanliness and order.

Bearing a kind and gentle countenance;
Responding to inquiries with sincerity and thoughtfulness;
Being warm and hospitable;
Contributing generously to charitable causes;
Offering assistance to those in need with compassion;
Speaking honestly and with heartfelt sincerity;
Frequently planting fruit trees.

Neither arrogant nor restless ;
Maintaining a serene and patient demeanor;
Free from attachment to material vanity;
Unshaken by status or wealth;
Welcoming each day with the first light;
Retiring as night descends;
Committed to lifelong learning and self-growth.

Exuding radiance and charm;
Dressing elegantly and appropriately;
Exuding captivating beauty;
Maintaining grace and poise in every movement—standing, walking, sitting, or reclining;
Bright, lively, and full of joy;
Enjoying and engaging in wholesome play.

Speaking with a voice that soothes and delights;
Speaking in ways that uplift and inspire;
In blessings, putting others before oneself;
In hardship, bearing the burden before others;
Upholding integrity with sincerity and transparency.

Doing no evil in secret;
Diligently upholding one's responsibilities;
Not seeking external indulgence;
Cherishing peace and harmony;

Extending kindness to strangers;
Living in harmony with nature;
Cherishing every blade of grass and safeguarding every flower.

Being humble and approachable;
Extending compassion even to the tiniest of creatures.

Fortune and misfortune do not come with doors—they come through one's own actions.
The reward for virtue and the retribution for evil follow like shadows.
As you sow, so shall you reap: sow melons, reap melons; sow beans, reap beans.
Heaven's net is vast and wide; its mesh may seem loose, but nothing slips through.



201-300

201-250 Consciousness of the New Era

251-300 Self-cultivation in the New Era

201. The world is without fault; if fault exists, it lies within ourselves.

202. Only the gods can judge right and wrong; only the Tao can weigh merit and fault.

203. What you wish comes when your heart is true; what you fear comes when your mind is unsettled.

204. Let things take their course—harbor no undue desires.

Where there is light, there is shadow—do not seek flawless perfection.

Before vast rivers and oceans, just take a single sip.

205. All difficult tasks must start with simple steps; all great achievements begin with meticulous attention to detail.

206. In solitude, reflect on your own faults; in conversation, avoid speaking ill of others. Better to be upright yet insufficient than to gain excess by crooked means.

207. A slight deviation at the beginning can result in a vast difference at the end.

208. Man cannot overcome Heaven—only follow it; cannot resist it—only yield to it.

209. In nature, all things are born as they should be—if you are grass, be glad to be grass; do not long to be a peony.

210. Clinging to old ways only leads to suffering; better to open your heart and welcome new life.

211. A whisper on earth may sound like thunder in heaven;
A hidden misdeed is seen as lightning by the eyes of gods.

212. Better to teach fishing than to give fish; better to offer work than to give alms.

213. Only extraordinary thinking opens the path to light—bringing peace to the world and joy to humankind.

214. Who is freer—a king or a beggar? The one who knows himself is truly happy.

215. A person's worth grows with the number of people they serve—the more they serve, the greater their value.

216. When one aligns with the Tao, what seems evil is still right;
When one strays from the Tao, what seems right is still wrong.

217. At its highest, writing reveals no cleverness; at its purest, character simply follows nature.

218. With the founder, follow the person, not the rules;
With successors, follow the rules, not the person.

219. Don't waste your energy trying to change others—it only brings suffering. If you can't bear it, change yourself instead.

220. Where love is deep, the cost is heavy;
Where hoarding is vast, the loss is greater.

221. Without noble thoughts, man is but an animal.

222. If your surroundings are too oppressive, leave—escape is the best response to a hostile environment.

223. Ask yourself: are you struggling to survive, or striving to live? If it's only for survival, it's hardly worth it.

224. Beware of the devil creeping into your heart.

225. Even the most outstanding individual will be eliminated if they fail to align with the whole. The exceptional must remain vigilant.

226. Never pin your hopes on others—people change.

227. “Trust yourself” is the view of the ignorant.

228. Hushed gossip brings no good; cryptic messages hold no truth.

229. Beware: in the open fields of freedom, weeds grow wild. Take heed—never overstep the bounds.

230. Habit, knowledge, and history—the three great barriers to innovation.

231. Rigid thinking is the greatest obstacle to the progress of human civilization.

232. Be wary of being crushed by reality.

233. In a state of joy, the mind is at its best and the soul at its most beautiful.

234. Only by awakening truth, kindness, beauty, love, faith, and honesty in every heart can we create a warm and harmonious world.

235. The broadest ocean welcomes the most rivers; the most open mind gives birth to the greatest ideas.

236. Focus on others' strengths, not their flaws; reflect on your flaws, not your virtues.

237. Reality reflects your consciousness. Don't complain about reality—transform yourself.

238. As your consciousness is, so is your life; as your life is, so is your reality.

239. All human conflicts and contradictions stem from the fight for energy—even quarrels between spouses are, at their core, battles for energy.

240. The more love you give, the more energy flows; the more you hoard, the more depleted you become.

241. The faster something grows, the shorter its life. Don't rush—avoid shortcuts.

242. Character lies in the details. To know someone, watch what they do, not what they say.

243. First impressions are the most telling—if it starts badly, it rarely gets better.

244. What seems real is unreal; what seems unreal is truly real.

245. The more managers in a group, the messier the affairs—and the more the front-line workers suffer exploitation and pressure.

246. The more you own, the more troubles you face. Excess can be deadly.

247. Certain books, people, and environments can turn the ordinary into the extraordinary; certain thoughts, ideas, and words can swiftly elevate one's state of being. A single moment, an opportunity, or a conversation can completely transform the trajectory of your LIFE.

248. Knowledge is the understanding and experience gained without personal reflection and insight; wisdom is the ability to solve problems.

249. Everything has its proper balance—exceed it, and it transforms into something else. So always hold to the right measure in all things.

250. Mountains, imbued with spirit, are lush with greenery; waters, alive with spirit, teem with fish and turtles; the sky, infused with spirit, brings harmonious winds and gentle rains; the earth, brimming with spirit, nurtures all things in abundance; and people, full of spirit, radiate boundless charm.

251. Without a sound program (system), even the most beautiful aspirations and efforts will come to nothing. That's why building a clear program is essential—moral preaching alone won't work.

252. Stay away from the idle and aimless—they stir up drama but contribute nothing constructive.

253. Beauty lives in symmetry and proportion—and also in simplicity and genuineness.

254. Every craft holds depths greater than the sea. Therefore, we must honor the spirit of craftsmanship.

255. The more praise one receives, the more one must remain clear-headed and humble in conduct; the higher the position, the more one should reset to zero with humility and caution. Otherwise, misfortune will not be far away.

256. Only when the lowest members of society live with dignity can a nation be said to possess dignity.

257. Helping others is helping yourself; harming others is harming yourself; deceiving others is deceiving yourself. Those who do not understand this truth are ignorant and blind in spirit.

258. The energy of food is linked to the eater's state of mind; gratitude is the key to drawing out its full power.

259. To walk nobly, remain ever humble; the Way of the Tao seems obscure; advancing in the Tao seems like retreating.

260. Sustained focus on one thing reveals what others cannot see.

261. The same goal, pursued through different means, leads to different results.

262. The more you give, the more you gain; what is truly given will return in time.

263. What isn't worth doing should never be done.

264. Hold fast to Chanyuan values over personal ties, and emotions will not deceive you.

265. Fate brings people together, fate leads them apart—do not suffer over its ebb and flow.

266. Say yes if it is yes; say no if it is no.

Never say yes when it is no, nor say no when it is yes.

267. Honesty between people comes at the lowest cost.

268. A plain person, a quiet life; a peaceful heart, a gentle pace.
Everything begins from the ordinary—truth is found in the plain and simple.

269. No matter the reason or method, to damage, seize, steal, swindle, or misappropriate another's property is a crime.

270. Labor and creation are the wellspring of joy; true happiness lives in the selfless work of creation.

271. Always follow the principle of least resistance in everything.

272. Those who remain pure are not trampled upon. The cleaner the place, the less people litter; the dirtier it is, the more they do.

273. As long as you cling to attachments and biases, you remain like rotten wood, impossible to shape. The greatest barriers are your own rigid views, and suffering and fear arise from these fixed perceptions.

274. Without passion and enthusiasm, you cannot hope to taste the joys of life.

275. Those who excel in every detail will ultimately receive rich rewards, while those who are lazy and careless in the details will never rise above the rest.

276. Those who understand how to play use their awareness to create more enjoyable games, while those who don't are led astray by illusions.

277. Those who don't know how to play are simply eating machines, working tools, moving objects, or walking corpses.

278. Everything is but a dream, and only our feelings are real.

279. Community life is the best environment for cultivating the Tao.

280. True feelings must be exchanged for true feelings; never treat them like dirt.

281. If we do not turn back, we will not "hear" the clamor of the mundane world.

282. Flirtatious banter benefits body and mind, fosters harmony, and uplifts the quality of LIFE.

283. Do not forsake the path of nobility merely to fulfill fleeting desires.

284. Excessive punishment is detrimental to social harmony and stability.

285. Open your heart, and only then will joy enter.

286. A life that does not serve the Greatest Creator, nature, or other lives holds little value.

287. Those who spread gossip are themselves entangled in it; those who relish gossip are prone to mischief.

288. If you are misunderstood, the fault lies with you.

289. Those who pry into and spread others' privacy are far from kind.

290. Reduce idle tasks, empty words, and wasted motion—set your gems into the crown where they belong.

291. Dwelling on the past is nothing short of a slow suicide.

292. Passivity conceals the risk of being eliminated.

293. The mortal world is an endless web, like layer upon layer in the Silk Cave; if you don't fight to escape, you'll end up as a spider spirit yourself.

294. Those who evoke pity inevitably harbor some detestable qualities.

295. For a man, being the object of others' pity and sympathy is a disgrace.

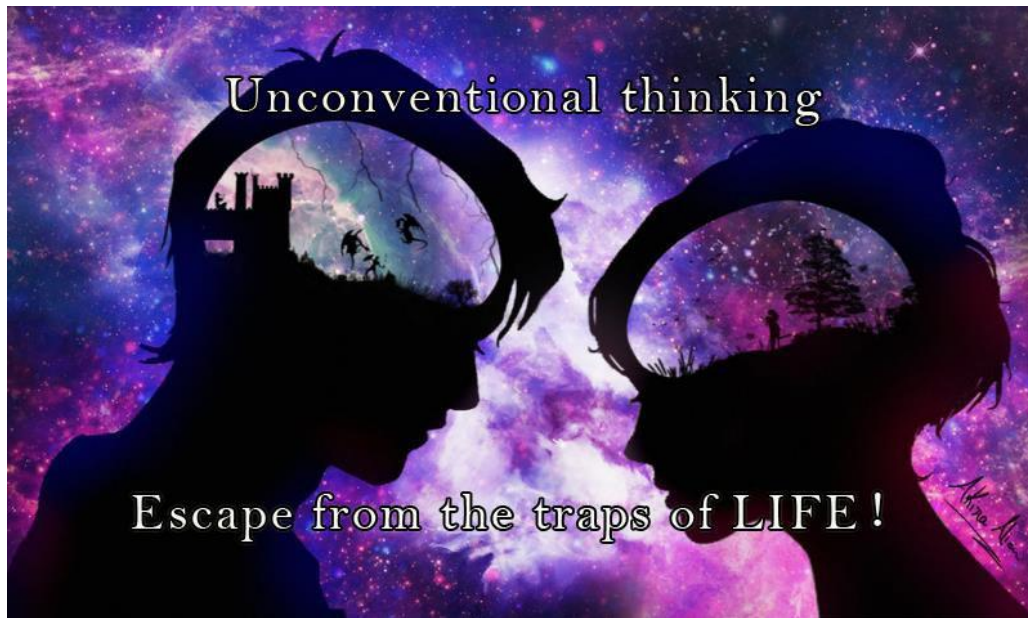
296. Do not halt your steps until the goal is reached.

297. To live as a human is to give your all. Life is a dream; all is empty and fleeting—experience it fully, without regret.

298. Sinking into decadence is like tearing down your own fortress—it is a slow invitation to death.

299. Between two points, the straight path is often the longest, and the curved one the shortest. So don't fear detours or twists; they might be the shortest way forward.

300. Now and then, pause to reflect: "Am I on the wrong path?"



301-400

301-319 Thinking Refinement& Magical Power of Thinking

320-345 The Inner Art of Self-cultivation

346-378 Life & Its Space

379-400 The Inner Art of Refinement

301. Where there is order, there is high efficiency; where there is disorder, there is only fatigue and failure.

302. Those who propose take responsibility; those in charge bear all consequences.

303. Speak kind words freely; just as gentle rain nurtures crops, sweet words nourish affection.

304. What conventional thinking cannot resolve, unconventional thinking can—so often, look at things in reverse.

305. Chasing possession leads to emptiness; letting go brings abundance.

306. Gain is loss, and loss is gain. The more you gain, the more you lose; the less you gain, the less you lose. No loss, no gain; no gain, no loss.

307. Life and death are intertwined; life leads to death, and death leads to life.

308. Death is not the end of LIFE's journey.

309. When existence shapes consciousness, we are bound to a single Earth; when consciousness shapes existence, we have 36-dimensional spaces.

310. Viewing existence as the foundation of consciousness is conventional thinking; recognizing consciousness as the force that creates existence is unconventional. A radiant future belongs to those who think beyond convention.

311. $1+1=2$ signifies growth in quantity; $1+1=1$ signifies growth in energy. Thus, the sage embraces the One and becomes the model for the world.

312. $1 + (-1) = 1$ is a key to the mysteries of the universe.

313. Focus wholeheartedly on one thing. Explore it with depth, clarity, and thoroughness, and everything you need will unfold from within.

314. A rope's steady sawing can sever wood, and water drops can wear away stone. Seekers of the Tao must persist with unwavering effort. As water flows, it carves its path; as fruit ripens, it naturally falls. Those who embody the Tao will realize it naturally when the time is ripe.

315. Thinking is a form of spiritual power—an information wave of higher-level thinking that binds and governs lower-level thinking.

316. To some degree, every one of us is restrained by thoughts from a higher level.

317. All rules and concepts, moral codes and behavioral norms, doctrines and sermons, religious laws and rituals, scientific theories and methods, role models and habits—all are spiritual forces that bind and limit human thought.

318. All methods are transient and expedient, never eternal. Once any perception is fixed, it inevitably creates imbalance—favoring one aspect while neglecting the whole, thus becoming an obstacle to thought.

319. Living by Chanyuan values and adhering to its structured way of life is the foundation for a sustainable and ever-evolving new model of human existence.

320. Refrain from judging others, so that you may not be judged. The standard by which you judge others will be applied to you, and the measure you give will be the measure you receive.

321. He who repays kindness with evil shall find misfortune never leaving his home.

322. Forgiving others' faults brings honor to oneself.

323. To avoid conflict is a sign of dignity, yet fools revel in disputes and expose others' flaws to parade their own "wisdom."

324. Beware the feasts of the cunning—smiling, they say, "Eat and drink," yet to partake is to weave yourself into their snare.

325. Only by letting go of the self can one truly have the self; by clinging to the self, one ends up with nothing.

326. The Dharma has no fixed rule—rulelessness is the Dharma. Form has no fixed appearance—formlessness is the true form.

327. The petty sacrifice themselves for gain; scholars sacrifice themselves for renown; scientists sacrifice themselves for knowledge; great men sacrifice themselves for glory; ordinary people sacrifice themselves for family; politicians sacrifice themselves for the nation; saints sacrifice themselves for the world; and Celestial Beings sacrifice themselves for the Tao.

328. The Great Way is exceedingly simple, yet people prefer shortcuts. In their eagerness for quick success and short-term gains, they are bound to face hardship.

329. Among all relationships in life, the most challenging to navigate is the relationship between husband and wife.

330. In the same span of time, the nearer to the center, the easier the path; the farther, the greater the toil.

331. The vastness of your mind shapes the vastness of your universe; the depth of your thinking defines the breadth of your LIFE's space.

332. Unchanged structure preserves its nature—energy alone cannot transform the structure.

333. The universe does not judge good or evil—whatever you envision or pray for, it will strive to fulfill, always following the path of least resistance with utmost speed.

334. Extravagance and waste are a form of crime.

335. When using a flush toilet, men should not urinate while standing.

336. A true confidant is hard to find in life. You may search in everyday life but never encounter a kindred spirit. Only in the pursuit of great ideals can you find a true companion.

337. People without spirituality seek only to take and never to give back; not only that, but they also corrupt the environment around them like a virus.

338. The purpose of humanity is to serve the Greatest Creator, just as flowers and grass serve humanity.

339. As society advances, it grows tangled in complexity, vulgarity, and materialism, drifting away from the Tao—losing not just beauty, but all things.

340. Wherever you find the environment most suited to you, there lies your Garden of Eden.

341. To attain a fulfilling life, focus on enriching your inner self. Instead of trying to change others or the world, start by transforming yourself. When you change, the people and the world around you will naturally follow.

342. It's best to process your own waste—whether material or spiritual. The less waste you create, the more civilized you are.

343. Lower forms of LIFE serve higher ones, and all LIFE serves the Greatest Creator.

344. The universe contains thirty-six Bagua Arrays, and life is filled with countless traps. Only by escaping these traps can we attain true freedom in life.

345. Through endless cycles of death and rebirth lies the meaning of LIFE; through continual destruction and creation lies the meaning of existence.

346. The way to reach a more beautiful LIFE space is to repay debts, resolve karmic ties, accumulate merits and virtues, and perfect the structure of your LIFE.

347. The most marvelous feeling in LIFE is when consciousness enters the “zero state,” for in that state, one can perceive all.

348. A LIFE near death becomes stiff, while one full of vitality remains soft.

349. Treat all LIVES with kindness, and they will respond with kindness in return.

350. Nothing in LIFE is worth clinging to, for everything is transient, like a fleeting moment or passing clouds.

351. The most noble and profound pursuit in life is to explore LIFE.

The most meaningful endeavor in life is to study LIFE.

The most exhilarating joy in life is to revere LIFE.

The most calming path in life is to follow the trajectory of LIFE.

352. The human body has an innate ability to defend itself against various diseases. Many illnesses arise silently and disappear unnoticed. They can often be ignored, but once you take them seriously, they will entangle you relentlessly.

353. Selfless LIVES belong to Heaven;

Selfish LIVES belong to the human world;

Those consumed by selfishness belong to Hell.

354. For LIFE, there is no distinction between illusion and reality.

355. When torn between choices, it's better to follow the guidance of your heart than to rely on mental analysis.

356. Don't assume something doesn't exist just because you can't see it. The higher its vibrational frequency, the more invisible it becomes.

357. LIFE is a spiritual, nonmaterial structure.

358. Humans consist of a material body and a spiritual LIFE. The body is merely the vessel of LIFE. When the body perishes, LIFE continues to exist.

359. The quality of LIFE lies in its structure: the more perfect the structure, the higher the quality, the better the living space, and the greater the freedom.

360. The ultimate destination for LIFE is to enter the Greatest Creator's paradise—the Celestial Islands Continent.

361. LIFE's evolution and reincarnation exist to uphold universal morality and maintain the dynamic balance of all LIFE.

362. The universal law of attraction for LIFE is this: all LIVES with karmic ties are mutually drawn to each other. The strength of this attraction is directly proportional to the debt owed between them, and inversely proportional to the kindness exchanged.

363. If a person dies with unfulfilled desires, they will be reincarnated into the human world.

364. An outline of the principles and revelations regarding LIFE's reincarnation:

- Those with supreme love ascend to Super Celestial Beings.
- Those with perfect goodness ascend to Buddhas.
- Those with boundless joy ascend to Deity Celestial Beings.
- Those with peak vitality ascend to Land Celestial Beings.
- Those with profound compassion ascend to Human Celestial Beings.
- Those who are utterly loyal transcend to the Noble Path.
- Those who practice filial piety are reborn into the Blessed Path.
- Those who are fair and just reincarnate into the Human World.
- Those who accumulate virtue are reborn into a life of wealth.
- The confused are reborn into the Animal World.
- The indifferent are reborn into the Plant World.
- The malicious sink into the Ghost World.
- The domineering descend into the Frozen Layer.
- The cruel descend into the Fiery Layer.

365. The Fiery Layer, Frozen Layer, and the Netherworld are collectively referred to as Hell. LIVES in Hell generally do not reincarnate directly into the human world. Insects and many plant species belong to a different cycle of LIFE and typically do not reincarnate as humans.

366. The higher a LIFE's level, the fewer conflicts it has with its environment; the lower the level, the more conflicts it experiences with its surroundings.

367. The core component of high-level LIVES' consciousness is love. The higher the LIFE form, the more love it possesses; the lower the LIFE form, the less love it contains.

368. Gods and Super Celestial Beings were personally created by the Greatest Creator. All other LIVES were designed by the Greatest Creator and created by Super Celestial Beings under the guidance of gods.

369. The evolutionary view of “the weak are prey to the strong” and “survival of the fittest” reflects the reality of the animal world, but a truly awakened human does not perceive it this way.

370. Organ transplantation is not a good practice; its harm outweighs its benefit.

371. Genetic engineering is an exceptionally dangerous endeavor—it can easily unleash a multitude of demons.

372. Biological robots will eventually emerge; for some, they will be a blessing, for others, a disaster.

373. LIFE undergoes cycles of reincarnation and transformation—one may ascend from human to Celestial Being, or descend from human to animal.

374. There are eight great mysteries of LIFE, and to obtain them, one must exchange their own virtue and merit.

375. What is absent from your consciousness does not exist in your LIFE. Therefore, seize the time to expand the space of your LIFE. Do not linger too long in fleeting places; do not be too attached to the human world. Instead, grow familiar with the space you long for—and become one who sees clearly.

376. The essence of LIFE is the soul, and the essence of the soul is consciousness. Therefore, consciousness is LIFE.

377. The simpler a matter is, the more attention it deserves; the closer a person is, the more they shape the joys and sorrows of your life.

378. How can a LIFE attain a state of eternal bliss? The answer: only through self-harmony.

379. Freedom is the symbol of heaven; control is the mark of hell.

380. What we are born with, we must make full use of—neglecting it is a rebellion against the Creator. What we do not have, we should not covet—for to covet is to walk the deviant path.

381. Take root wherever you live. Treat that place as your home, protect its environment, and create all that is beautiful there.

382. Freedom is supreme and priceless. It is the hallmark of LIFE in heaven. The degree of freedom reveals a LIFE's level—the greater the freedom, the closer to heaven; the lesser the freedom, the closer to hell.

383. Personal bondage is self-imposed; collective bondage is caused by the group. If one seeks freedom from collective bondage, there is but one path—escape! Escape to where liberty reigns. And if no place on Earth offers freedom, then flee to heaven.

384. Do not sympathize with or pity the weak, for they are like parasites. Once entangled with them, they will drain your energy, leaving you in lifelong misery. Who are the weak? Not those who are physically frail, disabled, sick, or poor, but those who rob you of your energy.

385. When many people's consciousness resonates at the same frequency, they share the same world. Heaven and hell are real worlds co-created by those in resonance, just as everything on Earth is co-created by those who have lived here.

386. Every change in the universe has a cause. All transformations result from quantitative accumulation. Without it, no qualitative change can occur. When quantity reaches its limit, a qualitative leap is inevitable.

387. By treating everything objectively and justly, we waste no time on hatred or revenge. Instead, we focus on our future and on elevating ourselves.

388. The faith one holds determines their mental and emotional state, which shapes their words and actions, leading to specific outcomes and life paths. Faith is life's compass—different beliefs shape different destinies. What kind of faith you have determines the kind of life you'll live.

389. Arrogance stems from ignorance—it is the touchstone of whether one possesses true inner richness.

390. Character is the inherited imprint of one's past LIFE form. It is not passed down from one's parents. Character sets the overall direction of one's development. It is one's innate nature—a potential force of consciousness that is difficult to control. As the saying goes, "Rivers may shift course, but true nature is hard to change." What kind of character one has shapes the life one lives.

391. The more wondrous a method, the simpler and easier it is to practice; tricks and shortcuts are neither simple nor effective paths.

392. Without letting go of the human mind, one cannot attain the nature of a celestial being; without transcending the human world, one cannot step into the fairyland.

393. If you do not close one door, the other nine will not open. If you do not let go of one love, you cannot embrace another true love. If you do not shed your burdens, you cannot travel farther. If you do not change your perspective, you will never experience the new possibilities.

394. Let yesterday's self die and embrace the self of today. Let today's self pass, and welcome the self of tomorrow.

395. Act freely without crossing boundaries; live with ease and harmony, free from discord.

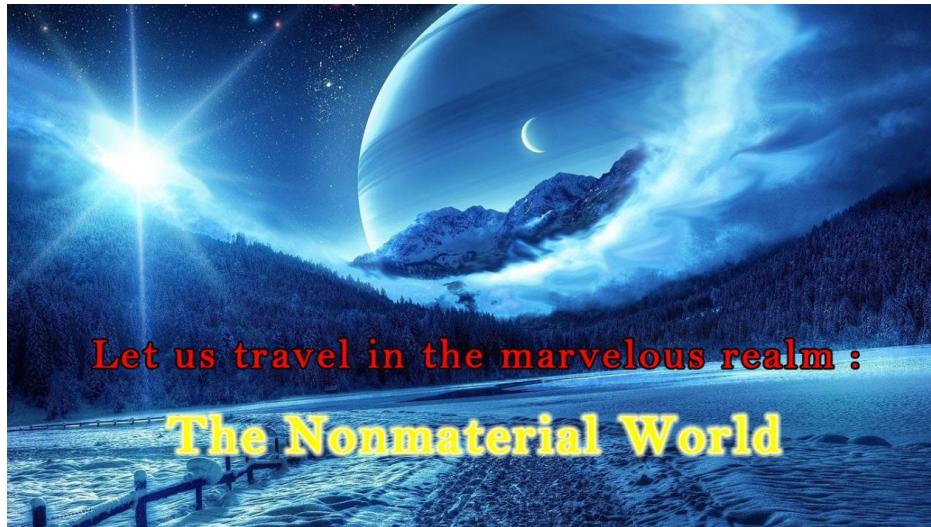
396. Are there injustices in human society? No, none at all! Everything is a fair consequence of the law of cause and effect. Everything is a just verdict rendered by the mechanism of cause and effect; everything is the most just arrangement and reward-and-punishment of the Tao.

397. Every individual has their own LIFE trajectory, and everything is predestined. What seems like injustice on the surface is actually the result of our own subconscious thoughts and actions.

398. Even in death, one must die with clarity, ensuring that there are no lingering regrets. One should not have lived in vain. While alive, it is important to distinguish what truly matters from what does not, and to prioritize accordingly. Otherwise, regret will come too late!

399. Do not cling to the past. Rather than longing for what was, open yourself to what lies ahead. The universe is boundless, time and space are infinite, and the journey of LIFE has no end. LIFE is an endless voyage, and the vistas ahead are unlike anything we've ever known or imagined. No matter how wonderful our present may seem, we must still explore new frontiers, blaze new trails, and ascend to new states. For joy is in creation, not in enjoyment; happiness is in giving, not in gaining; and freedom is in letting go, not in clinging to the old.

400. If we stop moving forward, we inevitably slide into stagnation and decay. If we cling to what we possess, we become selfish and greedy. If we hold on to the outdated and the rigid, we will never behold the unparalleled new wonders that await.



401-500

401-439 New Era Views on the Universe, Space, and Time

440-460 (499、500) On the Tao

461-476 (497、498) The Path to Becoming a Celestial Being

477-500 The Kingdom of Heaven and the Path to Enter It

401. The universe is an illusion, and its size is related to consciousness: the stronger the consciousness, the larger the universe; the weaker the consciousness, the smaller the universe. Without consciousness, there is no universe.

402. The universe is a product of the consciousness of the Greatest Creator. Its origin is not the Big Bang, but the process where Wuji gave birth to Taiji, and chaos transformed into Hundun.

403. There are eight forces in the universe:

- (1) Magnetic Force
- (2) Gravitational Force
- (3) Strong Force
- (4) Weak Force
- (5) Structural Force
- (6) Repulsive Force
- (7) Intentional Force
- (8) Spiritual Force

The universe consists of three fundamental elements: Consciousness, Structure, and Energy.

404. The universe contains twenty parallel worlds:

- Humans exist in the XY world
- Ghosts exist in the -X-Y world
- Gods, Buddhas, and Super Celestial Beings exist in the XYZ world
- Monsters and demons exist in the -X-Y-Z world
- The Thousand-Year World is located in the XY-Z world
- The Ten-Thousand-Year World is located in the X-Y-Z world
- The Celestial Islands Continent is located in the XYZ world

405. The universe exists for LIFE, and LIFE exists for the universe. If LIFE ceases, the universe will vanish; if the universe perishes, LIFE will be extinguished.

406. The solar system was created and designed to serve humanity on Earth.

407. The moon is not a naturally formed celestial body, but was specifically created to serve LIFE on Earth. Besides other functions, it also serves as a warehouse—primarily for storing UFOs.

408. The UFOs we occasionally observe do not come from outer space but from inside the moon. Deep within it lies a vast warehouse filled with various “tools” once used by Super Celestial Beings—UFOs being one of them. The moon has a gate that can be opened at any time. Beneath the mysterious Bermuda Triangle lies a colossal “palace,” a temporary lodge for Super Celestial Beings on Earth. As needed, they can remotely control the UFOs inside the moon to explore or monitor Earth.

409. The atmosphere is Earth’s skin.

The ozone layer is the guardian of LIFE on Earth.

Water is Earth’s bloodstream.

Photosynthesis is the source of sustenance for LIFE.

Symmetry in nature is a mysterious force.

The Golden Ratio defines perfect proportions.

The brain is a microcosm of the universe.

Genes are the encoded book of LIFE.

Conditioned reflexes are LIFE’s self-protection mechanism.

Sexual pleasure is not solely for reproduction.

The beauty of nature is the masterpiece of the Greatest Creator.

410. In the universe, there exists a speed beyond that of light—a negative cosmic velocity, which is the speed at which nonmaterial travels.

411. Everything in the universe operates in accordance with the Tao. The spirit of every LIFE is interconnected with the spirit of the Greatest Creator. All things, events, and phenomena follow their own inherent laws. Whether it is the movement of celestial bodies or the behavior of ants and bees, all are governed by the Tao. The universe is holographic, and a single thought can instantly reaches the entire universe.

412. The total energy of the universe is zero. This zero total energy maintains the stability of cosmic order.

413. The Hundun phenomenon reveals the holographic nature of the universe—so vast that nothing lies beyond it, and so subtle that nothing lies within it. Every phenomenon and every object resonates holographically with the universe. Nothing exists independently of anything else; no phenomenon stands apart from the whole.

414. The unity of opposites is but the surface of the universe—not its essence. The true nature of the universe is Hundun, in which no dualities exist: no right or wrong, good or evil, beauty or ugliness.

415. The universe is divided into the Grand Universe and small universes. The Grand Universe is infinite and boundless, while small universes are finite and bounded. The Grand Universe is composed of countless small universes. The one in which humanity resides is a small universe called the Earth Universe.

416. All things within the bounds of time—including celestial bodies and universes—have an origin, a moment of birth, and a process of development. The universe is no exception. Before its birth, there was Wuji—a state of:

No inside or outside,

No large or small,

No boundary, no limit,

No form, no formlessness,

No time, no space, no matter, no spirit.

It was pure clarity, yet also boundless chaos; the totality of existence, and yet total nonexistence.

417. Chaos is a state of disorder, whereas Hundun is a state of ordered unity. Chaos describes the condition before the universe came into being; Hundun describes the state after its formation. In Chinese, hun (混) implies confusion and disarray, while hun (浑) suggests wholeness and inseparability, and dun (沌) evokes an unbounded and vast expanse.

In chaos, there is no heaven, no earth, no edges, no boundaries, no center, no yin, no yang, and no middle way.

In Hundun, there is Taiji—the unified “One” from which the duality of yin and yang arises, and from which the Middle Way unfolds.

418. The law that ensures the total of positive and negative energy in the universe always equals zero is called the Law of Cause and Effect (Karma).

419. It is precisely because of self-nature that all things manifest distinct levels, intricate structures, myriad forms, and the ever-changing wonders of LIFE and nature. If all things were to lose their self-nature, the universe would collapse back into chaos.

420. The material world is the positive universe; the nonmaterial world is the negative universe. Anything that transcends matter—being invisible, intangible, inaudible, unscented, undetectable, and imperceptible—yet still affects the material world, belongs to the negative universe. Dreams are one manifestation of the negative universe (the nonmaterial world).

421. The range in which matter and nonmaterial exist and move is called space. Space has both positive and negative qualities: matter occupies positive space, and nonmaterial occupies negative space. Positive space is defined by the presence and distribution of matter, while negative space is defined by the presence and distribution of nonmaterial.

422. Space can reshape objects and alter their patterns of movement. This includes both natural space and mental space. In different spaces, LIFE and objects follow different laws of motion and states of existence. A shift in space leads to changes in one’s physiological functions, modes of thinking, and way of life. To transform oneself, one must first change the space in which they live and act.

423. Whatever information we feed into nature, it will return to us accordingly. Nothing in the universe happens by chance—every phenomenon arises from specific causes. No natural event occurs without reason. Inevitable causes lead to inevitable outcomes. This is the program—an objective law unaffected by human will.

424. Space can be compressed, expanded, or even made to disappear.

425. The channels that connect 36-dimensional spaces are called space tunnels.

426. Space is essential for human beings. A good space can bring out one’s full potential, making one feel peaceful, joyful, and inspired. A bad space, by contrast, suppresses human nature, stifles creativity, and leaves one mentally and physically exhausted, like being trapped in a prison. Therefore, one should strive to create or enter good spaces and avoid bad ones.

427. Time is the recorder of the state of material motion. It arises from movement; without movement, there is no time.

428. Time has eight major characteristics:

- 1) Time is non-material.
- 2) Time has positive and negative aspects.
- 3) Time is both particular and universal.
- 4) Time is a variable.
- 5) Time permeates all material spaces.
- 6) Time has both vertical (longitudinal) and horizontal (transverse) dimensions.
- 7) Time takes on different meanings in different spaces.
- 8) Time can be compressed, expanded, or even cease to exist.

429. The dense, intricate network of positive and negative time that permeates space is called the time tunnel.

430. Time changes everything, and all things exist within specific regions of time. To grant something eternal existence, the time of its existence must also be eternal.

431. In the universe, there exists transversal time-space, where time does not exist. Within it, you cannot feel the passage of time. Yet from the perspective of Earth time, a few seconds in this space could equal decades, or even thousands or tens of thousands of years.

432. A person's physical body exists in positive space, while their spiritual body resides in negative space.

433. To transcend the limits of time and space, one must embrace wild imagination, defy convention, and challenge the established order.

434. The universal commonality is Tao, and at the heart of Tao is the Greatest Creator. To revere the Greatest Creator and walk in His way is to perfectly harmonize one's individuality with the commonality of the universe. Only those who achieve this harmony are truly awakened and destined for a bright future. Those who abandon this fundamental principle and direction, no matter how diligently they cultivate, will never reach a beautiful future.

435. Nonmaterial is the counterpart of material and lacks all the properties that material possesses. While everything material undergoes birth, growth, decay, and death, everything in the nonmaterial

world can transform in an instant. From the perspective of the universe's vast timeline, all material forms are but fleeting illusions—ephemeral, insubstantial, and ultimately without true value.

To attain eternal existence, one must transcend the bounds of time. And to break free from time's constraints, one must cultivate the spiritual body of LIFE. When the melon ripens, it falls on its own; when water flows, a channel forms naturally. Once the breakthrough is achieved, you can enter transverse time-space at will, and you will be filled with boundless serenity and breathtaking beauty.

436. The nonmaterial world cannot be understood through science, reason, facts, or logical deduction. The only way to perceive it is to let our consciousness enter it—to see and observe it for ourselves. It is like stepping into a dream: only by entering it personally can one grasp what the nonmaterial world truly is.

There are two states of the nonmaterial world: one revealed through time tunnels, and the other through space tunnels. Through time tunnels, the nonmaterial world is seen in a longitudinal dimension; through space tunnels, it appears in a transverse dimension. To see your past or future, you must enter a time tunnel. To perceive other nonmaterial worlds that exist in the present moment, you must enter a space tunnel.

437. If we cannot see the material world, it means there is something wrong with our physical eyes—they may be blind, closed, or covered. Likewise, if we cannot see the nonmaterial world, it reveals a problem with our spiritual vision—they, too, may be blind, closed, or obscured.

438. The sum of positive and negative energy in the universe is zero, and the total balance of victories and defeats always evens out. Behind every winner's glory often lies the sorrow and struggle of those who lost. Therefore, for the happiness and well-being of others, only take what you need—do not be greedy, and do not seek to claim all the gains for yourself.

439. The eight dialectics of the universe are as follows:

- (1) Emptiness is form, and form is emptiness.
- (2) When extremes are reached, they reverse; every end marks a new beginning.
- (3) The subtle reveals itself, and the minute expands into the vast.
- (4) Life and death are rooted in each other; when Yin thrives, Yang declines.
- (5) Nothingness gives rise to being, and being returns to nothingness.
- (6) When the mind ceases, true nature appears; when the mind arises, true nature is hidden.
- (7) Motion and stillness complement each other; brightness and obscurity depend on one another.
- (8) Positive and negative are symmetrical, constrained by proportion.

440. The Tao is the consciousness of the Greatest Creator, the lifeblood of the universe, the essence of all existence, the synthesis of all universal laws and the overarching program that governs the operation and transformation of all things.

441. The Tao possesses eight characteristics:

- (1) The nature of Hundun
- (2) Eternal reliability
- (3) Instantaneous responsiveness and adaptability
- (4) Transcendence of time and space, with neither inside nor outside
- (5) Spirituality
- (6) Impartiality
- (7) Unimpededness
- (8) Ethereal yet real

442. Everything the Tao manifests is expressed through form. Without form, the essence of the Tao cannot be revealed. Form embodies the Tao, but it is not the Tao itself—just as a single cell reflects the human body, yet a cell is not a person.

443. The Tao is in everything, and everything is within the Tao. The Tao is One. The vast universe contains only one consciousness—the consciousness of the Greatest Creator, which is manifested through the Tao.

444. The Tao contains no contradictions—where there is contradiction, it is not the Tao. If a person harbors inner conflict, they have not entered the Tao; if there is discord within a group, it shows that group is not walking in the Tao.

445. The journey of the Great Tao begins with the tiniest trace, advances through drops and drips, and culminates in the subtlest refinements—yet it has no secret formula.

446. Zen is the supreme path to realizing the Tao. While all other methods can be conveyed through words, Zen can only be grasped through inner realization. Once the principles and insights of Zen are awakened, formal education becomes unnecessary—for heaven, earth, and all phenomena become our scripture. Whether our eyes are open or closed, whether we are asleep or awake, we can always read the grand book of heaven, earth, and all phenomena.

447. There is one thing that is eternal. From the infinite past to the boundless future, it remains steadfast, silently offering itself. Its forms may shift endlessly, yet its essence never changes. At any moment—past, present, or future—as long as we are willing, we can rely on it. This is where we can entrust our lives: it is the Tao. The Tao is the embodiment of the consciousness and spirit of the

Greatest Creator. To entrust our lives to the Tao is to entrust them to the consciousness and spirit of the Greatest Creator. In short, we must entrust our LIVES to the Greatest Creator.

448. The essence of a thing is revealed through its function. This great mystery teaches that a thing's inner nature is expressed through what it does. To grasp the essence, one must work through its function. Only by fulfilling our own function can we attain the Tao—for the value of all things lies in their function. Without function, the essence cannot be realized.

449. The value of all things lies in their function. The function and worth of the Tao are fully expressed through its usefulness—the greater and broader the use, the greater the value. Every object in the universe manifests its value through what it does. For humans, the more useful we are—or the greater our contribution—the more valuable we become, the richer our essence, and the more likely we are to endure. Cultivating ourselves means expanding our usefulness—the more useful we are, the more refined our cultivation becomes.

450. The Tao is characterized by Hundun. Chaos is the outward appearance of Hundun, while Hundun is the essence of chaos. Most people see the world through the lens of chaos, but only a rare few perceive it through Hundun. The greatness of figures like Jesus, Sakyamuni, and Laozi lies in their ability to see the world through Hundun, not chaos. The perception of chaos is narrow, fragmented, partial, and linear; the perception of Hundun is broad, comprehensive, holistic, and nonlinear.

451. To learn the Tao, one must learn from all things in nature, from mirrors, and from children. To realize the Tao, one must forget oneself and truthfully reflect reality as it is. A person who has realized the Tao is like a mirror: they reflect the ever-changing world without distortion. Just as a mirror's reflection shifts with the external world, so must one adapt with precision and without omission. A person who has no ego but faithfully reflects the truth is one who has truly realized the Tao.

452. Pursuing techniques is a small matter; pursuing the Tao is a great one. Techniques are easy to obtain, but the Tao is difficult to realize. Do not fall into the endless trap of techniques—there is no end to them. Even 100,000 years of study would not be enough to master them all. Go directly to the source—pursue the Tao.

453. It is difficult to ascend to heaven, but even more difficult to understand oneself. It is challenging to seek the Tao, but it is even harder to face oneself honestly.

454. When one attains the Tao, their chickens and dogs will not ascend to heaven with them; when one becomes a Celestial Being, their friends and relatives will not become Celestial Beings. Each person must walk their own path.

455. Our cultivation should focus on perceiving, pursuing, attaining, and practicing the Tao. We must not become infatuated with Gong (energy cultivation), methods, techniques, or rituals. Focus on essence—not on appearances or external forms. The core of cultivation lies in perfecting the nonmaterial structure of LIFE—not in gaining wisdom or supernatural abilities. We should refine our thinking and transform our consciousness, not dwell on sitting meditation or energy exercises.

456. The Path to LIFE's Transformation: Perceiving, Pursuing, Verifying, Attaining, and Upholding Tao

Perceiving Tao means understanding the operating principles and laws of the universe, the origins of all things, the principles of LIFE's operations and transformations, and the profound mysteries of the universe, time, space, LIFE, and existence by observing the myriad phenomena in the vast cosmos.

Pursuing Tao means beginning to construct one's worldview, outlook on life, perspective on LIFE, and values based on the insights gained through actively perceiving Tao.

Verifying Tao involves repeatedly testing, through personal practice and experiential learning, whether one's worldview, outlook on life, perspective on LIFE, and values are correct and aligned with the evolutionary laws and processes of Tao.

Attaining Tao means fully comprehending the mysteries of the universe, time, space, LIFE, and existence, and establishing an unshakable and true worldview, outlook on life, perspective on LIFE, and set of values.

Upholding Tao means living, practicing, and acting in accordance with these established principles, remaining steadfast in one's faith and beliefs regardless of how the world changes, what happens around us, whether we face prosperity or adversity, or how great the temptations may be. Like the saying goes, "Though battered by winds from all directions, remain resilient like a rock weathering the storm." "Though waves rise high, stay seated in your fishing boat, unmoved by the tempest." Jesus' teaching, "He who endures to the end will be saved," encapsulates the essence of upholding Tao.

457. A person of great virtue conforms only to the Tao.

The Tao, as a thing, is vague and indistinct.

Indistinct and vague—within it lies form.

Vague and indistinct—within it lies substance.

Dim and obscure—within it lies essence.

This essence is profoundly genuine; within it is trustworthiness.

From ancient times to the present, its name has never departed.

Through it, we perceive the origin of all beings.
How do I know the origin of all beings?
Through this.

458. The idea of “10–9” represents the Tao. Though the Tao has vast and multifaceted meanings, at its core it is law, order, the One.

For human life, “10–9” means this: set aside the countless distractions and complexities of life, and focus wholeheartedly on just one thing. If you pursue this one thing deeply, thoroughly, and persistently, everything you need will follow.

To stay centered on the One is to enter the Tao. This is the meaning of “10–9”: single-minded focus, wholehearted devotion, tireless effort, and unwavering perseverance. With this, water wears through stone, rope saws through wood, fruit ripens and falls, water flows and a channel is formed. Nothing is impossible.

459. Who can alter the evolutionary program of the Tao? We should not try to change it. What we need is to escape the traps of LIFE. One who cannot save themselves cannot save others—so first save yourself, then help others. Can a poor person provide financial aid? Can someone already trapped pull others out? If you are caught, begin by escaping in your consciousness. As long as your spirit is awake and your heart is clear, you can gradually escape the traps of LIFE.

460. The Ultimate Tao Cannot Be Attained Through Emotion. The Tao follows no emotion—it does not help you because you are poor or pitiful, nor does it punish you because you are rich or powerful. The only standard for reward and punishment is whether you align with the Tao or go against it. Align with the Tao, and you will be rewarded; oppose it, and you will be punished.

461. The path to becoming a celestial being lies in:

- Living in the world while remaining free from worldly attachments
- Engaging in worldly affairs with a calm and unclouded heart
- Fulfilling responsibilities with wholehearted devotion to find inner peace
- Staying grounded in the ordinary while rising beyond it

462. One who dwells in constant happiness, joy, and freedom is already a Celestial Being.

463. To become a Celestial Being, one must sever worldly ties and form celestial connections. As long as earthly entanglements remain, transcendence will be out of reach.

464. Let the mind dwell nowhere—free of attachment and obstruction. Go with the flow of destiny, unbound and at ease. Whether in movement or stillness, in urgency or ease, one remains in the Tao—free and unbound.

465. The transformation from human to celestial being or Buddha requires three essential tasks:

- Repay debts and resolve worldly entanglements
- Give selflessly and accumulate merit
- Perfect and refine the nonmaterial structure of one's LIFE

466. Fame, fortune, and status are traps on the path of celestial cultivation; glory and shame, favor and disgrace are obstacles along the way.

To walk this path, one must be free from selfishness and desire, and remain unmoved by praise or blame.

Letting go of selfishness and desire is the beginning—if selfishness lingers, one will remain bound to the mundane world; if desire persists, it will burn like a wildfire.

A true practitioner must lessen selfish intent, restrain desire, and stay clear-headed in the face of fame, fortune, sensual pleasures, and worldly indulgence.

Master the material world, but do not let it master you.

467. To become a Celestial Being, one must transcend the mundane, break free from convention, and rise beyond the ordinary.

The secular world, in a word: restlessness.

The mortal world, in a word: noise.

The celestial world, in a word: serenity.

To transcend the mundane is to leave behind restlessness and noise, and return to a state of pure serenity.

468. One's LIFE structure determines the space in which they exist. Animals scurry across the land, birds soar through the skies, bees flit among flowers, and flies circle garbage heaps. Ordinary people labor in societies bound by private ownership and family ties. Sages roam freely within systems of collective ownership. Celestial Beings dwell at ease in environments free from all possession. Super Celestial Beings live as they wish, in worlds of their own making.

469. One secret to becoming a Celestial Being is to envision the future and the celestial realm within our consciousness—to imagine ourselves as Celestial Beings.

"What kind of thinking one has determines the form of one's LIFE." If we continuously imagine ourselves living in the Thousand-Year World, our LIFE structure will gradually transform in that direction.

When the time is ripe and conditions naturally align, the transition will be seamless. Others may think we have died, but in truth, we will have departed the human world to enjoy a Celestial LIFE in the Thousand-Year World.

When the time is ripe and conditions naturally align, the transition will be seamless. Others may think we have died, but in truth, we will have departed the human world to enjoy a celestial LIFE in the Thousand-Year World.

470. Buddhism speaks of the “Five Precepts and Ten Good Deeds” and of “Precepts, Concentration, and Wisdom.”

Christianity teaches of original sin and redemption.

Human society upholds systems of moral and ethical codes.

But the celestial path is about unveiling one’s true nature, living in freedom and joy, flowing with destiny, and embracing boundless ease.

471. If life feels exhausting, it means we have strayed far from the celestial way.

The more joyful, carefree, and unrestrained we become, the closer we are to the celestial way.

472. A pig can only understand the meaning of its life by adopting the thinking of its keeper.

Likewise, for a human to grasp the meaning of life, they must adopt the thinking of the one who nurtures and governs them.

Whoever comprehends the meaning of life has already entered the state of a Celestial Being.

473. To become a celestial being, one must:

Seek out spaces filled with emptiness, spirit, and grace;

Plan their life around these qualities;

Spread their love to the human world;

Make meaningful contributions to the new era.

474. The journey from the human world to heaven, from human to celestial being, requires eight great awakenings:

(1) Awakening to LIFE

LIFE is a spiritual, nonmaterial structure that transforms and reincarnates endlessly, never perishing.

(2) Awakening to Life and Death

Life and death are appearances, not essence; forms, not the root.

“Boundless grass on the plains — it withers and flourishes with each passing year.

Wildfires cannot destroy it; with the spring breeze, it lives again.”

When the boat reaches the shore, abandon it and step onto land.

(3) Awakening to Cause and Effect

“As you sow, so shall you reap.”

“Heaven’s net is vast and wide, yet nothing slips through.”

(4) Awakening to Space

The universe contains 20 parallel worlds, 36-dimensional spaces, heavens, and hells.

Heaven is for the perfected, while hell is for the flawed.

The state of one's LIFE determines their space of existence.

(5) Awakening to Karmic Connections

All things arise through karmic connections.

Bond with ghosts, and you'll descend into the netherworld; bond with celestial beings, and you'll rise into the celestial world.

Debts must be settled before one can escape hardship; without enough merit, one cannot ascend to the celestial world.

(6) Awakening to Mind and Nature

Reality is a projection of consciousness; consciousness shapes reality.

The mind is born from form but can transcend form.

"The three realms are only mind, and all phenomena are only consciousness."

Fragrant flowers attract butterflies, and pure hearts attract celestial beings.

A mind that clings to nothing is the Tathagata; inherent nature is the feature of structure; and that nature is Buddha.

(7) Awakening to the Bagua Arrays

The universe holds 36 Bagua Arrays-the sources of all cosmic games and wonders.

Power, wealth, fame, profit, desire, and sentiment are all arrays.

Once caught in them, escape is difficult.

Only with supreme, perfect enlightenment can one "transcend the Three Realms" and "step beyond the Five Elements."

(8) Awakening to the True Origin

All things have a source, and that source is the true origin.

Consciousness, structure, and energy are the three fundamental elements of the universe; all else is "like a dream, an illusion, a bubble, a shadow; like dew or lightning — contemplate them thus."

The primordial Buddha, the Greatest Creator, is the source of all. Without knowing the Greatest Creator or walking in His way, all of the 84,000 paths lead only to sheer cliffs and deadly precipices.

475. How can one attain enlightenment? If one can refine body and mind, aligning them with integrity, then true essence and true spirit, great talent, and great virtues will all manifest from within. Without the Great Vow, understanding the mysteries of the universe and attaining enlightenment will be difficult. If one can achieve the following, the light of their soul will shine brighter, their consciousness will become clearer, and they will eventually attain enlightenment.

- Embrace and hold fast to the "One."
- Free oneself from ego and selfishness.

- Wholeheartedly revere the Greatest Creator, LIFE, and nature, and walk the path of the Greatest Creator.
- Dedicate oneself to creating a world where the virtuous are valued, where humanity is united as one family, Where honesty reigns and lost items remain untouched, and where doors need not be locked at night.
- When everything is in harmony and the wind and rain arrive in due season, people live with joy, happiness, freedom, and fulfillment— then the inner light shines brighter, the consciousness ever clearer, and awakening follows.

476. If conditions are not ripe, the process cannot begin. Without sufficient practice and cultivation, one cannot become a celestial being.

477. Heaven is the collective term for the Thousand-Year World, the Ten-Thousand-Year World, the Elysium World, and its Celestial Islands and Continent.

478. The Thousand-Year World, the Ten-Thousand-Year World, and the Celestial Islands Continent of the Elysium World are not figments of imagination. Their existence is an inevitability, born from the law that the sum of positive and negative energy equals zero. This is just as inevitable as the existence of Mercury, Saturn, and Mars in the solar system, or the human body having seven orifices, hair, limbs, and internal organs.

479. The Heavenly Thousand-Year World is a tangible celestial body located 960 light-years from Earth. This planet is ten times the size of Earth and currently has a population of approximately 200 million celestial beings. The basic lifespan of these beings is around 1,000 years (relative to Earth time), which is why it is called the Thousand-Year World. It is a world of pure truth, goodness, beauty, love, peace, and joy— a world where human nature has been refined and elevated. Anyone who embodies perfect human nature can undoubtedly reside there, with no population limit.

480. The Heavenly Ten-Thousand-Year World is a beautiful celestial body located 3,480 light-years from Earth. It is seventeen times the size of Earth and is orbited by sixteen suns arranged at equal distances. Approximately 100 million celestial beings live there, and their characteristics closely resemble those of the Land Celestials described in Taoism. Their lifespan, relative to time on Earth, is around 35,000 years, which is why it is called the Ten-Thousand-Year World.

481. The Elysium World is the collective name for the Earth Universe—the small universe in which humankind resides. Compared with other universes, the Earth Universe has a Taiji ellipsoidal structure known as the Rotational Dharma System (Fa-Xuan System). Within it are 3,000 Rotational-River Systems (Xuan-He Systems), each comprising 3,000 galaxies, and each galaxy

containing 3,000 solar systems. In other words, the Elysium World consists of 3,000 Great Thousand Worlds, 9 million Medium Thousand Worlds, or 27 billion Small Thousand Worlds.

482. The Celestial Islands Continent is the Greatest Creator's celestial garden. It comprises 80 billion islands, each roughly the size of Earth. Every island has its own name and is home to only one Super Celestial Being. Currently, 30 billion of these islands are inhabited by such beings, while the remaining 50 billion lie unoccupied—awaiting those from the human world, the Thousand-Year World, and the Ten-Thousand-Year World who, through practice and cultivation, have become Super Celestial Beings.

483. The Elysium World consists of ten great continents:

- The Lotus Continent
- The Poluo Continent
- The Kasyapa Continent
- The Yingwu Continent
- The Amitabha Continent
- The Celestial Islands Continent
- The Three Realms Transit Continent
- The Moon Temple Continent
- The Gods Continent
- The Supreme Authentic Wisdom Continent

The Celestial Islands Continent is one of these ten great continents.

484. Super Celestial Beings represent the highest state that humans can attain. Their base is located on the Celestial Islands Continent in the Elysium World.

- Hostess Yu'e of Xuefeng Island is one example of a Super Celestial Being.
- The revered Guanshiyin Bodhisattva (Goddess of Mercy) is also a Super Celestial Being.
- In Western culture, angels can be regarded as Super Celestial Beings.

Super Celestial Beings are equivalent to Buddhas, yet there is a key distinction: Buddhas are still bound by certain responsibilities and constraints, while Super Celestial Beings are completely free and unrestrained. Buddhas bear duties, whereas Super Celestial Beings have none. The most defining trait of a Super Celestial Being is their complete freedom to do whatever brings them joy. While Buddhas may continue to ascend to even higher realms, those who have become Super Celestial Beings have already reached the ultimate peak. Super Celestial Beings devote themselves to self-enjoyment and have little interest in the affairs of either the heavens or the human world. Buddhas, by contrast, do not seek pleasure or temporary ease; instead, they focus on the attainment of Supreme Authentic Wisdom.

Super Celestial Beings are the freest, happiest, and most joyful LIFE forms in the universe, cherished by the Greatest Creator. They assume no responsibilities and fulfill no obligations.

Buddhas, on the other hand, are the wisest beings in the universe—practicing strict self-discipline and taking on responsibilities and obligations when necessary.

485. Heaven belongs to those who are joyful and happy, not to those who are burdened with worries and concerns. The longer we remain joyful and happy, the more perfect and stable our nonmaterial LIFE structure becomes—and the closer we come to heaven.

486. To obtain a “visa” to the Thousand-Year World, the Ten-Thousand-Year World, or the Elysium World, one must let go of the self and enter a state of Hunyuan (holographic oneness). Letting go of the self is not what Confucianism refers to as “preserving heavenly principles and extinguishing human desires,” nor is it about opposing the Western ideal of “realizing personal value.” Rather, it means relinquishing attachment to the ego.

If you firmly believe that your understanding is absolutely correct and flawless, then every step you take may seem right—yet in the end, you will fall into illusory thinking, trapped in the desert of LIFE, unable to escape the “Cave of the Silken Web” of reincarnation.

487. Heaven—whether it be the Thousand-Year World, the Ten-Thousand-Year World, or the Elysium World, especially the Celestial Islands Continent—is a realm of joy and entertainment. If you don't know how to have fun, or simply don't want to, then why practice and cultivate yourself to go there? Are you planning to become a police officer in heaven? Let me tell you: in heaven, there are no police officers, lawyers, judges, directors, section chiefs, or supervisors!

488. Those who cannot dream of colorful dreamscapes rarely enter the heavenly worlds. If you often dream of green mountains and clear rivers, gentle breezes and bright sunshine, and a sense of harmony and joy everywhere—this is a sign that you are heading for the Thousand-Year World. If you frequently dream of strange yet beautiful scenes, soar through the sky, or experience profound physical, mental, and spiritual union with the opposite sex—without a trace of fear or anxiety—this points to your path toward the Ten-Thousand-Year World. And if, in your dreams, you can become invisible, fly at will, transform freely, and see the outer world change with your thoughts, this is a sign that you are destined for the Elysium World.

489. To reach heaven, you must climb over two great mountains: one is the program constructed by humanity; the other is the “Egypt of the Soul.”

The human-made programs include family, nationality, the state, religion, political parties, the existing social order, and the current way of life. To enter heaven, you must walk away from these constructs—without escaping them, you will never reach the heavenly worlds.

The “Egypt of the Soul” includes jealousy, comparison, resentment, arrogance, anger, possession, domination, hatred, dogma, commandments, contention, greed, laziness, intentionality, and so on. If these spiritual wastes are not cleared from your soul, you cannot enter heaven. You must escape

both the artificial programs of humanity and the Egypt of the Soul—break free from your chains and run toward freedom.

490. How can one accumulate treasures in heaven? Here are eight ways:

- (1) Revere the Greatest Creator, revere LIFE, and revere nature. To walk in the Way of the Greatest Creator is to accumulate treasures in heaven.
- (2) Give selflessly and dedicate yourself without seeking anything in return—this is accumulating treasures in heaven.
- (3) Resolve grievances and hatred, and bring peace, harmony, and warmth to others and to society—this is accumulating treasures in heaven.
- (4) Nurture kind thoughts and perform kind deeds—this is accumulating treasures in heaven.
- (5) Praise the Greatest Creator, praise Jesus Christ, praise Buddha Sakyamuni, praise the Celestial Being Laozi, and praise all the saints and sages in human history. Praise LIFE, praise life, praise others, praise and protect nature—this is accumulating treasures in heaven.
- (6) Inspire confidence in life, help others yearn for a beautiful future, and dissolve their anxiety, sorrow, fear, and worry—this is accumulating treasures in heaven.
- (7) Bloom the flower of romantic and sexual love in a way that brings no mental, spiritual, or physical harm or suffering to anyone—this is accumulating treasures in heaven.
- (8) Fully express your artistic beauty—this is accumulating treasures in heaven.

491. The Kingdom of Heaven does not accept those who have not truly grown up. It does not accept adults who lack the innocence of a child, nor does it accept those who remain like children who have never matured. Traditional human ways of life hinder genuine growth. Many people, even in their sixties or seventies, have still not grown up, nor have they become “ripe crops.” This is worth deep reflection. “Ripe crops” symbolize children who have grown into maturity. If you have never truly grown, you will by no means enter the Kingdom of Heaven.

492. To enter the Thousand-Year World, one must meet the following eight requirements:

- (1) Revere the Greatest Creator, hold unwavering faith in Him, and always be grateful.
- (2) Revere LIFE and nature.
- (3) Be free from jealousy, resentment, conflict, greed, attachment, selfishness, and blaming others.
- (4) Do not, under any reason or excuse, restrict or obstruct others’ happiness or freedom.
- (5) Be kind—kind in heart, kind in appearance, kind in speech, and kind in action.
- (6) Be honest—seek truth, speak truth, do not lie or deceive.
- (7) Be diligent—do not be lazy; keep your living space and surroundings clean, beautiful, and harmonious.
- (8) Be trustworthy—keep your word, honor your promises, and abide by your agreements.

493. To enter the Celestial Islands Continent, one must attain the fruition of a Super Celestial Being; and to attain this fruition, one must possess the LIFE structure of a Super Celestial Being. Among the eight essential qualities of this structure, “self-harmony” is one of the most fundamental.

“Self-harmony” means forming a complete and self-contained system within oneself—lacking nothing, operating in perfect internal coherence, and fulfilling all needs without reliance on external forces.

“Self-harmony” is “Tathagata”: beyond the forms of self, others, sentient beings, lifespans, dharma, and non-dharma.

“Self-harmony” is “trance,” “mystery,” “subtlety,” “the union of male and female,” “Yin and Yang,” and “Taiji.”

494. How can one cultivate the quality of self-harmony? Consider the following eight approaches:

- (1) Create all forms and all laws within the mind—consciousness gives rise to reality.
- (2) Life is death, and death is life; honor is shame, and shame is honor. Be untroubled by these dualities. Know the masculine, yet hold to the feminine; know the light, yet dwell in the dark.
- (3) Emptiness is form, and form is emptiness. Let consciousness return to zero, and let the soul return to emptiness, spirit, and grace.
- (4) All things are but a game—only LIFE is real. Be attached to nothing.
- (5) Have nothing, yet possess everything. Transcend time and space like a heavenly steed roaming freely.
- (6) Let the mind wander freely, unbound and unrestrained. Follow fate with ease, and roam with joy.
- (7) Be vast and indistinct—no inside, no outside; no boundaries, no right or wrong, no true or false, no good or evil.
- (8) Let what is “real” become dreamlike, and let what is “illusory” become reasonable and heartfelt.

495. In heaven, there is no oppression or exploitation.

Anyone who seeks to enter heaven through practice and cultivation must adhere to the following principles:

- Do not contend, seize, take, or argue with others.
- Do not oppress or exploit others in any way.
- Do not, under any pretext, bring unhappiness or displeasure to others.
- Do not, under any justification, restrict others' freedom, impose your ideas or views upon them, or cause them any harm—spiritual, mental, or physical.

496. Once you have repaid all your debts, accumulated enough virtue and merit, and cultivated excellent character, you will be able to journey to heaven in your next life:

- If you have removed from your consciousness the notions of family, nation, state, political party, and religion, and if you love freedom, ease, and joy, you will enter the Thousand-Year World in your next life.
- If you often dream of soaring freely, and experience lasting joy without sexual interaction, you will enter the Ten-Thousand-Year World.
- If you have attained the consciousness of a Buddha, you will ascend to a corresponding blissful space.
- If you revere the Greatest Creator, honor LIFE, follow the way of the Greatest Creator, and possess supernatural abilities to manifest your ideal world, then without doubt, you will ascend to the Celestial Islands Continent of the Elysium World in your next life.

497. The Three Steps to Becoming a Celestial Being

Step One: Liberation from Suffering

When you have bid farewell to troubles, pain, sorrow, anxiety, and fear, and live in joy, delight, freedom, and happiness, you have already become a Celestial Being.

Step Two: Freedom of Mind

When your mind abides nowhere and is free from all attachments and worries, when you flow with fate, live freely and unrestrained, and dwell in constant joy, you are already in a celestial state.

Step Three: Unity with the Tao

When you are without a fixed mind and live entirely by your nature; when you are highly sensitive, agile, and harmoniously adaptive, possessing sixty-four supernatural abilities—

When your mind abides nowhere, free from attachments and ego, when you are self-harmonized, in oneness with the Tao, and move with effortless grace and elegance—
you are living as a Celestial Being.

498. To become a Super Celestial Being and reach the Elysium World is to attain the pinnacle of LIFE.

Humans can never become gods, and even less can they become the Greatest Creator.

499. We are always seeking the Tao, yet the Tao is never far from us, and it never abandons us. Just as fish live in water, we live within the Tao.

The Tao is within us, around us, in our daily lives, in the countless forms of all things, and in the ever-changing phenomena of the world.

To walk in accordance with the Tao is to attain it.

To merge yourself into the Tao and entrust yourself to its guidance and arrangement is to attain the Tao.

500. Everything moves within the Tao—even the actions of governments unfold in the palm of its hand.

So do not be angry, do not complain, and do not harbor resentment.

Simply do what you are meant to do.

If you plant a flower, that is your matter; if the government destroys it, that is theirs.

In the end, the Tao will deliver a fair judgment to each person, rewarding or punishing according to their deeds.



501-600

501-571 The Greatest Creator and the Way of the Greatest Creator

572-581 Teachings of Jesus Christ

582-600 Affection, Love, Nature, and Sexual Love

501. There is a supernatural soul in the universe, and this supernatural soul is the Greatest Creator.

502. About the Greatest Creator:

All things have an origin, and that origin is the Greatest Creator.

LIFE exists in levels, and the Greatest Creator stands at the highest level.

All things are in motion, and the Greatest Creator is the primordial force behind all motion.

The universe follows order, and the Greatest Creator is the one who established that order.

All things possess spirit, and the Greatest Creator is the fountainhead of all spirits.

503. From Wuji arises Taiji, and Taiji is the Greatest Creator.

Since Taiji arises naturally, Nature and the Greatest Creator are one and the same.

504. The Greatest Creator possesses eight essential attributes:

- 1) Singularity
- 2) Amorphousness
- 3) Non-duality
- 4) Unfathomability
- 5) Equity
- 6) Compassion
- 7) Omnipotence
- 8) Omniscience

505. The Greatest Creator is:

- The supreme sovereign of the cosmos
- The master of all gods
- The nerve center of the universe
- The core of all energy
- The cradle of LIFE
- The wellspring of wisdom
- The creator of the cosmos and all LIFE
- The primordial force of the universe
- The energy center of the universe
- The sweet spring in the desert; the beacon in the fog
- Known also as the primordial Buddha, Allah, Brahma, and the Heavenly Sovereign

506. The Greatest Creator is not a god; while there are many gods, the Greatest Creator is the only one.

507. Jesus Christ is not the Greatest Creator; he is a god.

508. Among all human relationships, the relationship with the Greatest Creator is the most fundamental.

509. The Greatest Creator never speaks to any individual in human language. All things in existence are His words, and the ever-changing phenomena of the universe are His dialogue with humanity. Those who can decipher the "book without words" are in direct communion with the Greatest Creator.

510. The Greatest Creator never records His will in written words. He never enters the human mind to provide special teachings or instructions. He never tests or examines anyone, never worries about gods or demons seizing His throne, and never judges anyone.

511. Where is the Greatest Creator? His essence resides in the Zero World, and His spirit permeates all things in the universe. What is the Zero World? It is the zero point of the cosmic coordinate system—the intersection through which all axes pass: x, y, and z. All twenty parallel worlds are connected to this zero point, so the Greatest Creator exists simultaneously in all twenty. Without the Greatest Creator, none of these worlds could continue to exist.

512. All spiritual wisdom originates from the Greatest Creator, and all glory belongs to the Greatest Creator.

513. It is the Tao that governs the universe and orchestrates the orderly operation of all things. This Tao is the consciousness of the Greatest Creator and the manifestation of His power.

514. The way of nature is the way of the Greatest Creator, and the way of the Greatest Creator is the way of nature.

515. The Way of the Greatest Creator encompasses eight essential meanings:

- (1) The universe is the product of the consciousness of the Greatest Creator.
- (2) All things come into being through creation.
- (3) Everything operates within the consciousness of the Greatest Creator—the Tao.
- (4) Manifest your heavenly nature (innate nature) and follow the way of nature.
- (5) Revere and emulate the Greatest Creator.
- (6) Reality is the reflection of the free consciousness of each LIFE.
- (7) Joy, delight, freedom, and happiness are the central melodies of LIFE.
- (8) Everything is a game.

516. The essence of the Way of the Greatest Creator is heavenly nature, love, and Tao.

- Heavenly nature represents the characteristic of structure.
- Love represents the characteristic of energy.
- Tao represents the characteristic of consciousness.

517. The core of the Way of the Greatest Creator is this: You reap what you sow.

If you wish to eat cucumbers, you must sow cucumber seeds in the soil. Accordingly, the harvest will surely be cucumbers—not watermelons, not pumpkins.

The Way of the Greatest Creator is the Way of nature. From the standpoint of nature, there is no doubt: sow melons, reap melons; sow beans, reap beans.

However, once you deviate from the Way of the Greatest Creator, the natural order becomes distorted. Then it becomes: sow melons, reap beans; sow beans, reap melons.

To put it clearly: in soil polluted with selfishness, greed, jealousy, resentment, ignorance, hypocrisy, and cunning, no seed will grow true to its nature. Everything mutates. The result will always be: sow melons, reap beans; sow beans, reap melons.

Only in soil enriched with kindness, honesty, integrity, and selflessness can one truly reap what one sows.

If you wish for your heart's desires to come true, if you wish to realize your ideals, you must walk in the Way of the Greatest Creator.

To turn away from this Way is to let hope become despair, and comedy become tragedy.

518. The Way of the Greatest Creator is boundless and profound, rich in both essence and expression.

It transcends time and space, governs all things in the universe, and directs all transformations.

It has no outer boundary and no inner limit.

It is the Way of light, the Way of creation, the Way of LIFE, the Way of love, the Way of freedom, the Way of happiness, the Way of wonder, and the Way of Hundun.

519. The Way of the Greatest Creator is the Way of Nature.

Therefore, humanity should follow nature and make wise use of it, rather than attempt to conquer or reshape it.

520. There is only one exceptional occurrence in the universe: the birth of the Greatest Creator.

Apart from that, everything is governed by inevitability.

Inevitability is the order of the universe, and the order of the universe is inevitability.

The universe is harmoniously unified by the Tao, which is law and principle.

Within the scope of law and principle, all things are inevitable—there is absolutely no coincidence, luck, or accident.

Therefore, except for the birth of the Greatest Creator, everything in the universe follows the Tao, operating through programs and order.

521. There is no final judgment—judgment is taking place every moment.

LIFE is not judged by the Greatest Creator, nor by gods, Buddhas, or King Yama, but by the Tao—the consciousness of the Greatest Creator.

The Tao is in constant operation, second by second, moment by moment, without pause.

522. The original purpose of the Greatest Creator in creating the universe is to allow all beings to live with happiness, joy, freedom, and blessedness.

This remains His will.

523. To know, revere, believe in, and walk in the Way of the Greatest Creator is the prerequisite for awakening conscience.

Without the presence of the Greatest Creator in one's heart, conscience cannot easily awaken—it may fade away or even be extinguished.

In truth, such a person may be said to lack conscience entirely, be without a moral compass, and become no more than a troublesome rogue.

Following the Way of the Greatest Creator is the essential foundation and guarantee for both humanity and each individual to live a truly joyful and blessed life.

524. Anyone who wishes to become the Greatest Creator is an embodiment or agent of Satan.

Anyone who encourages others to pursue becoming the Greatest Creator is a representative and accomplice of demons.

525. Soul energy is the highest form of energy in the universe, and it originates entirely from the Greatest Creator.

As long as we faithfully believe in Him and walk in His Way, we will never lack soul energy.

Essence and spirit are the next highest forms of energy.

The energy of essence comes mainly from the vital aura of heaven and earth, including the energies granted by all things in nature—both the beauty that uplifts the spirit and the carbohydrates converted through food.

The energy of spirit arises primarily from the level of consciousness. It is structural energy, programmatic energy, energy of faith, and may be broadly understood as the energy of the Tao.

526. Those who revere the Greatest Creator as the core faith of their lives, perceive the mysteries of the Tao with their souls, pursue Supreme Enlightenment, and strive to ascend to the highest realm of LIFE are living a soulful LIFE.

To attain such a LIFE, one must listen to the teachings of Jesus and walk in the Way of the Greatest Creator as Jesus taught.

527. Why should we walk in the Way of the Greatest Creator? Because only through Him can we reach higher-level spaces. Without Him, we merely circle within a certain space—or worse, slide into lower ones—never able to ascend to higher spaces.

528. The Way of the Greatest Creator is the path to joy, delight, freedom, and happiness. Whether in favorable or adverse circumstances, whether facing despair or even death, one must maintain inner tranquility and joy. Have faith that the Greatest Creator perceives all things clearly and justly gives rewards and punishments. Be courageous enough to entrust your LIFE to the arrangements of the Greatest Creator and let Tao govern and guide your journey.

529. All things created by the Greatest Creator are arranged in perfect order, with clear hierarchy and harmony. As long as we submit to Heaven's will, fulfill our human duties, and follow the trajectory of our heavenly nature, our lives will be free of regret—whether in prosperity or adversity, light or darkness.

530. Before the Greatest Creator, even gods, Buddhas, celestial beings, demons, monsters, and spirits are powerless. Thus, on our journey through life and LIFE, if we hold firmly to the hand of the Greatest Creator, all will give way, and no harm will touch us.

531. The Greatest Creator does not dictate human destiny—each individual's fate is ultimately self-created, for destiny is the result of one's consciousness.

532. The purpose of understanding things is not merely to appreciate them or to coexist harmoniously, but more importantly, to make use of them in service of oneself—to expand one's freedom to the greatest extent.

Walking the Way of the Greatest Creator is not about suffering and hardship, but about fully enjoying life and LIFE, and attaining the greatest happiness and fulfillment.

533. 大爱如山，大爱无言，上帝对我们的爱如如不动千古不变，上帝对我们的爱何曾用人类的语言说过？如果爱附加条件，如果爱要用语言表达，如果爱需要回报，那么，其爱是小爱，不是大爱。

Great love is like a mountain—silent and steadfast.

The Greatest Creator's love is unwavering and eternal, never spoken in human language.

If love comes with conditions, demands repayment, or requires words to express it, then it is small love—not Great Love.

534. Why should we be in awe of the Greatest Creator? The Greatest Creator is the supreme being of the universe, the creator of LIFE, and the upholder of a fair and orderly universe.

Without the Greatest Creator, there would be no universe, no humanity, not even gods or Buddhas. How could we not be in awe?

Only through awe can we act freely without violating HIS principles.

Only through awe can we follow objective laws and live in accordance with nature.

Only through awe can we remember that “three feet above the head, gods watch over us,” keeping us from harboring evil thoughts or committing wrongdoing.

Only through awe can we live in harmony with all beings and with nature, without abusing or harming LIFE out of selfish desire.

Awe arises from gratitude, humility, a love for life, and a deep reverence for the Creator and Sustainer.

535. Unless we follow the Way of the Greatest Creator, life’s problems cannot be properly resolved; unless we improve the quality of our LIFE, a good life will remain out of reach.

536. The Way of the Greatest Creator is neither a system of private ownership nor public ownership, but one of non-ownership.

Resources are shared by all and possessed by none. Everyone takes according to need, without claiming or accumulating.

Only in this way can the human world become an ideal place, and humanity’s long-cherished dream be realized.

537. “Three parts human effort, seven parts Heaven.” This means that to accomplish something, fulfill a wish, or realize a dream, only 30% depends on personal effort, while 70% relies on Heaven—that is, the Greatest Creator, the Tao, the program, the right timing, geographical advantage, harmonious relationships, and nature itself.

Human wisdom and effort are limited. If the timing is off or the environment is unfavorable, no amount of striving will bring success.

538. By walking the Way of the Greatest Creator, you can escape the sea of suffering and reach the ideal state of LIFE.

You can connect with the source of the universe and continually enjoy the joy of LIFE.

You can transcend the limitations of time and space, letting your consciousness roam freely across the infinite cosmos.

You can accumulate merit, repay karmic debts from countless lifetimes, clear your heart and mind, and realize the dreams you have longed for.

539. Following the Way of the Greatest Creator is the easiest, simplest, most direct, and most effective path.

There's no need to refrain from this or that, no need to endlessly study Tao, virtue, benevolence, righteousness, propriety, wisdom, integrity, or techniques.

No need for daily scripture chanting or prayer, no need to cultivate supernatural abilities, no need to tirelessly seek out masters, and no need for lofty philosophical debates.

Just follow nature, and everything will unfold effortlessly.

540. The Way of the Greatest Creator is the Way of Nature—everything must unfold naturally.

Rushing to obtain something or striving to reach a goal prematurely goes against this natural way.

As the saying goes, “A melon falls when ripe, and a channel forms as water flows”—this is nature. Forcing outcomes goes against it.

Conscious effort must be combined with going with the flow.

Without intentional effort, we remain stuck in confusion, unable to escape the maze of the 36 Bagua Arrays.

Without a mindset of flowing with nature, anxiety arises. We struggle, pursue, act out of impatience, and fail to reach our goal—often producing the opposite result.

541. For five thousand years, humanity's understanding of the Greatest Creator has been partial and fragmented. Without a proper and relatively complete understanding, there can be no true reverence.

Without reverence for the Greatest Creator, individuals live in confusion and suffering; and humanity as a whole cannot eliminate hidden dangers or establish a peaceful, tranquil, and vibrant order of life in harmony with nature.

There is only one path to a perfect life: the Way of the Greatest Creator.

There is only one path for humanity to escape its lostness: the Way of the Greatest Creator.

542. Follow the Way of the Greatest Creator, not the path of the gods—for even Satan is a god.

543. The Greatest Creator embodies love, truth, goodness, beauty, sincerity, joy, delight, freedom, and happiness. We should follow His example.

The Greatest Creator is also a creator through work, so we too should find joy in labor and creation.

The Greatest Creator is selfless and giving; by following His selflessness, we can find true happiness in our own giving.

544. No human should ever speak or act in the name of the Greatest Creator.

545. To connect with the Greatest Creator:

- Read the "Book Without Words" — observe nature and learn from its silent wisdom.
- Meditate — find stillness and receive divine guidance.
- Pray — engage in conscious communion with the Greatest Creator.

546. If you encounter hardship, it is a sign you have strayed from the Way of the Greatest Creator. He does not subject those who walk His Way to suffering—absolutely not. Hardship is not a test from the Greatest Creator, but a result of departing from His Way.

547. The will of the Greatest Creator is revealed in the laws and principles of nature.

548. All who practice divination, fortune-telling, spell-casting, sorcery, enchantments, ghost communion, spirit channeling, witchcraft, or traversing the netherworld are detested by the Greatest Creator.

549. "You shall not put the Greatest Creator to the test."

550. "Love your enemies and pray for those who persecute you."

551. "If we forgive others for their wrongs, the Greatest Creator will forgive us. But if we do not forgive others, neither will we be forgiven."

552. Have firm faith in the Greatest Creator; do not worry about tomorrow.

553. Do not judge others, or you too will be judged. The standard you use will be the standard applied to you; the measure you give will be the measure you receive. When we notice others' flaws, we should first examine ourselves—we may be even more flawed.

554. "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you."

555. "In everything, treat others as you would have them treat you."

556. "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But the gate to LIFE is narrow and the path difficult, and only a few find it."

557. "Beware of false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. You will recognize them by their fruits."

558. Not everyone who says to me, "Lord, Lord," will enter the kingdom of heaven, but only those who do the will of the Greatest Creator.

559. In the kingdom of the Greatest Creator, people neither marry nor are given in marriage. Only those who remain unmarried are qualified to enter; those who desire to marry will never reach the kingdom of the Greatest Creator.

560. Faith is truth, and love is LIFE. Faith can accomplish everything: small faith brings small results, while great faith brings great achievements. Without faith, one is lost; without faith, nothing can be done.

561. "The disciples said, 'If this is the relationship between a man and his wife, then it is better not to marry.' Jesus replied, 'Not everyone can accept this word, but only those to whom it has been given. Let whoever can accept it, accept it.'"

562. "Those who do the will of the Greatest Creator and walk in His way are our true spiritual family."

563. If our brother keeps offending us, we must forgive him seventy-seven times. If we do not forgive our brother from the heart, the Greatest Creator will not forgive us.

564. Whoever wants to be great among you must become your servant; and whoever wants to be first must become your slave.

565. Give to Caesar what is Caesar's, and to the Greatest Creator what is His.

566. The Greatest Creator is not the God of the dead, but of the living.

567. Those who exalt themselves will be humbled; those who humble themselves will be exalted.

568. Nothing that enters a person from the outside can defile them; it is only what comes out from within that defiles.

569. What good is it if someone gains the whole world, yet forfeits their LIFE? What can they give in exchange for their LIFE?

570. Love the Greatest Creator with all your heart, soul, mind, and strength. The second is just as important: love others as yourself.

571. To worship the Greatest Creator, there is no need to go to churches, temples, Taoist abbeys, or mosques. The whole universe, nature itself, and the human soul are sacred spaces for worship.

572. Do not store up treasures for yourselves on earth; instead, store up treasures in heaven. For where your treasure is, there your heart will be also, and that is where you will ultimately go.

573. What we value determines the realm of our LIFE, and we will live wherever our full consciousness resides.

574. The sky will not send rain to a barren desert, nor will heaven bestow spirituality upon a desolate heart.

575. To set the mind on the flesh is death, but to set the mind on the spirit is LIFE and peace.

576. Unless we turn and become like little children, we will never enter the kingdom of heaven.

577. “A man's enemies will be those of his own household.”

578. What is great faith? It is complete belief and trust without a trace of doubt—trusting not only what you understand, but also what you do not yet understand. Without great faith, we are like water without a source and trees without roots.

579. Jesus Christ is the way, the truth, and the LIFE; therefore, we should listen to His teachings and follow His guidance.

580. Everyone who hears the words of Jesus and puts them into practice is like a wise man who built his house on the rock. The rain came down, the floods rose, and the winds blew and beat against that house, yet it did not fall, because it had its foundation on the rock. But everyone who hears His words and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the floods rose, and the winds blew and beat against that house, and it fell with a great crash.

581. Do not swear oaths, for we cannot control how things will unfold. Once a vow is broken, it becomes a chain of dishonor—a shackle we place on ourselves.

582. Do not be heartless, nor be entangled in affection.

583. Affection in moderation brings joy; in excess, it becomes a poison. To be poisoned by affection brings trouble, pain, and sorrow.

584. Those who live a life rich in love and affection possess more beautiful souls, gentler dispositions, and calmer tempers. They draw closer to the Greatest Creator and know how to cherish life, embrace nature, and love others.

In contrast, those whose lives lack love and affection tend to have uglier souls, harsher characters, and more irritable tempers. They drift farther from the Greatest Creator and fail to appreciate life, nature, and humanity.

585. The lower the level of LIFE, the less love it contains. What is hell? A place without love is hell. The higher the level of LIFE, the more love it holds. What is heaven? A place filled with love is heaven.

586. The approach to love and affection: go with the flow of life's connections, act in alignment with one's true nature, and take action as opportunities arise.

When love arises, let the heart respond; when it fades, let the heart return to stillness.

Do not cling, do not obsess, do not seek to possess or control. Let love unfold naturally between willing hearts; if there's no resonance, do not force it. Let mutual joy and happiness be the only measure.

587. Escape the whirlpool of emotional entanglements.

We do not forget love, nor do we sever emotional ties, but we must not become ensnared in them. Just as we need food and water to survive, we must not mistake them for the purpose and meaning of life.

If we spend our entire lives chasing food and drink, we lose the meaning and value of being human. Likewise, if we live solely for emotions and affection, we cannot expect to climb mountains, and cross rivers to reach the realm of freedom.

588. Love has its own frequency—only those who vibrate on the same wavelength can truly resonate.

Love must be sought through love itself; a heart lacking love cannot recognize it. To receive love, one must first understand it, then use love to seek love, and to sustain it.

Those who lack love within cannot feel the love others offer.

589. Emotion, love, sexuality, and color are nature's expressions and the most primal essences of LIFE. They are the most precious components of LIFE, the source of all joy, and the essential driving force that keeps LIFE alive.

To attain a beautiful life and a bright future, one must immerse oneself in these realms—not escape them.

Immersion brings brilliant color, endless wonders, vibrant vitality, and boundless delight; withdrawal brings barren wastelands, ghostly wails, lifeless silence, and an abyss of suffering.

590. Sex is a resource—not only a material one, but also a resource of the spirit and soul. Especially between men and women, it is a resource even more precious and meaningful than food.

This resource brings eight great blessings:

- 1) It brings calm and serenity.
- 2) It fosters contentment and fulfillment.
- 3) It awakens love for life and the joy of living.
- 4) It inspires hope and longing for the future.
- 5) It enables the continuation of the human race.
- 6) It brings pleasure and happiness.
- 7) It nurtures a heart of gratitude.
- 8) It allows one to experience a state of supreme bliss.

591. The most profound way of living is to follow the natural flow. The most skillful approach is to go with the flow of life's connections. The deepest tranquility comes from adapting to circumstances with ease. The highest state is to become one with the Tao. The truest affection comes from one's true nature, and the highest form of love is love rooted in that nature.

592. Exclusive one-on-one relationships between men and women are an unattractive phenomenon. From a human perspective, one-on-one romantic relationships may seem beautiful, but from a celestial perspective, they are seen as utterly unappealing. Similarly, one-to-many relationships are also flawed. The best approach is to adapt to circumstances, go with the flow of life, follow one's true nature, and take action spontaneously as opportunities arise.

593. The love between husbands and wives, romantic love between lovers, exclusive devotion, sworn vows of eternal fidelity, and the sentiment of “For her, I have become so haggard” are all forms of toxic love. Once ensnared by such love, suffering in life becomes inevitable.

594. Love and sex can both elevate and destroy us. Broad and expansive love and sex reflect the qualities of LIFE in heaven, while narrow and exclusive love and sex are characteristics of LIFE in the human world. The struggle to claim and possess sexual resources reflects the heavenly natures of animals.

595. Love and sex are merely beautiful embellishments of life, like ripples on the surface of the sea; they are by no means the entirety of life.

596. True love is selfless. The moment selfishness creeps in, when one begins to treat the other as a possession, an ornament, or an appendage, love becomes disturbingly ugly, revealing the petty and tyrannical nature of the slave owner. What was once noble and poetic then falls into the trap of vulgarity, and love's fragrance can no longer bloom.

597. Sex is not a raging beast nor a destructive flood. Let the river flow freely, and it remains gentle and benign. But if you dam the water and block its natural course, then once the floodgates burst or the levee breaks, it will surge with destructive force. The more sex is suppressed, the more violently it will erupt—until it becomes the very monster it was feared to be.

598. The heart holds the Bodhi tree; the soul is a mirror, bright and still.

All things arise through illusion and transformation.

With clarity of true nature, one transcends the dust of the mortal world.

599. A woman's beauty lies in her softness, which holds the power to overcome rigidity. Softness is not weakness, nor does it imply indecision or blind acceptance of others. It is not an invitation to be mistreated. On the contrary, true softness is strength in its highest form—it is gentleness infused with resilience. Like water, tender softness can cleanse all impurity, wear through stone, and conquer all resistance.

600. Love is an attribute and a precious gift bestowed by the Greatest Creator. All true love is pure, kind, and beautiful. A perfect man will sincerely love all virtuous women, and a perfect woman will warmly love all noble men. This is not fickleness, but a noble quality—a virtue that only Celestial Beings possess.



601-700

601-624 The Evils of Traditional Marriages and Families

625-657 The Second Home and Its Program

658-674 Self-Cultivation on Consciousness and Thinking

675-695 Buddha & Buddha's Dharma (Diamond Sutra, Heart Sutra)

696-700 Life as Illusion

601. Marriage is a deception—by patriarchal rulers, autocratic powers, and ultimately, by Satan.

602. A marriage certificate is a legally sanctioned contract of enslavement. Once signed, it buries half of one's lifelong freedom.

603. Chinese characters are divinely inspired. Take the character “婚” (marriage): it consists of “女” (woman) and “昏” (confused or dazed). It means that a woman gets married when she becomes dazed or loses her head. And when a man joins with a woman who has lost her head, it's called “结婚” (getting married).

604. Among all human constructs, the marriage and family system is the most harmful. It serves only to enable control over people and offers no real benefit.

605. Secular family members are a force that drives one toward hell and a barrier to entering heaven. That is why Jesus Christ said, “A man’s enemies will be the members of his own household.”

606. Traditional marriage and family systems have caused immeasurable harm. Among all human relationships, that between husband and wife is the hardest to sustain, the most miserable, emotionally draining, mentally exhausting, and deeply binding. History across all times and cultures has proven this. To see through it and free oneself from its grip is to escape the sea of suffering and reach the shore of true freedom.

607. The traditional family life model is the source of both personal and collective suffering. Marriage and family are a boundless sea of misery.

608. The family is a prison for the soul, a shackle on the spirit, the root of selfishness, narrowness, and greed. It hinders the liberation of human nature, obstructs a beautiful life, and is a stumbling block on the path to higher realms of LIFE.

609. All the contradictions, conflicts, and disasters in traditional families are not caused by the father, the mother, the children, the husband, the wife, or any sibling. The real problem lies in the operating program of the family itself. This program carries a spiritual virus. No matter how rational or civilized a person may be, once caught in this program, they will inevitably be infected and lose their autonomy.

610. If two lovers truly care for each other, why insist on becoming a formal couple? If they wish their love to endure, they should not cling to each other day and night.

611. Anyone who possesses, loves, and cannot break free from the traditional family—no matter how they cultivate, no matter what path they follow, even if they wear themselves out in practice—will never be connected to the Kingdom of Heaven, nor will they ever reach it.

612. “The sea of bitterness is boundless; turn back, and you’ll find the shore.” What is this sea of bitterness? It is marriage and family—the root of all human suffering. Life’s sorrows, anxieties, and despair all stem from them.

Where is the shore? It lies in the Second Home founded by Lifechanyuan—a community free of marriage and family. It represents an ideal way of life, and the only hope for humanity to break free from suffering.

613. We must strike at the root. The root of humanity’s misery lies in the existence of families. Families are like garbage—if not cleared, flies will swarm. As long as families exist, suffering is endless.

Trying to relieve suffering without addressing this root is like scooping out boiling water while the fire still burns, like trimming thorns without digging out their roots.

Wherever families exist, suffering follows. Without eliminating the root, even if Buddha, Christ, or Bodhisattva Guanyin returned to earth, it would be of no help. If families existed in heaven, even heaven would become a sea of bitterness.

614. Marriage and family are the cradle of demons. Even angels, once drawn into marriage, become demons. And humans, once bound by family, are easily led down the path of crime.

615. Family is not the cell of society—individuals are. The essence of society lies in people, not in production relations. A family is merely a form of production relation, a cell of certain social structures and production relations, but never the cell of society itself. The most ideal society has no families.

616. Hardship alone never breaks a person. It is the invisible pressure and emotional torment within marriage and family that leads to collapse, that drains life of meaning, and that destroys one's faith in living.

617. Marriage and family are the breeding ground of selfishness, the source of suffering and sorrow, and a hotbed of wrongdoing and crime

618. The human world is what it is because of marital relationships. These bonds represent mutual possession, mutual dependence, and mutual constraint, forming a barrier between couples and the outside world. No one who enters this relationship remains selfless; no one who does so can reach the Kingdom of Heaven.

619. Of all human relationships, none is more complex and troublesome than that between spouses. It is the most sorrowful and disappointing, yet also the most yearned for—and the most despairing. It cannot be approached with softness or with force, with distance or with closeness, with strength or with weakness. One cannot escape it, nor fully embrace it. It is like silk and thread, like fire and ice—entangled beyond unraveling, stirred beyond resolution, impossible to define or explain.

620. Marriage is the grave of love, and family is the wellspring of human sin. Once a person enters marriage, freedom is lost. Once one builds a family, selfishness arises. The suffering caused by marriage and family is beyond record; they form a boundless sea of misery.

621. Dismantling nuclear families and forming Xuefeng-style Communist Big Families (Second Homes) is the inevitable path for humanity in the new era.

622. Escaping from family does not mean abandoning one's relatives; it means breaking free from traditional life patterns to enter a new program of living. It absolutely does not mean neglecting one's responsibilities and obligations, nor turning one's back on loved ones.

623. The traditional family is deeply entrenched—its ideology has seeped into every person's blood, cells, and soul. The colossal iceberg of the traditional family, built up over thousands of years, cannot melt in a day. But humanity now stands at a crossroads of transformation. If the majority awakes to the harm of the traditional family and work actively to melt this iceberg, then there is hope: the Greatest Creator will show favor and mercy, vicious cycles will be reversed, and some will rise to lead humanity into an age of happiness. But if most people continue to uphold and defend the traditional family, rather than dissolve it, then they must face the consequences of natural law.

624. Throughout history and across cultures, family tragedies have played out endlessly—from remote villages to bustling cities, from the illiterate to Nobel laureates, from ordinary citizens to prominent figures in politics, business, and culture. These tragedies, all stemming from the traditional family model, are everywhere. The facts speak louder than any argument. Humanity must deeply reflect on this way of life, explore it, and earnestly seek improvement.

625. Is there a better way of life than the traditional model of marriage and family after its dissolution?

The answer is: Yes. Since 2009, Lifechanyuan has been experimenting with an alternative mode of living and production called the "Second Home." Over eight years of practice involving more than 180 participants, this model has proven to be superior to the traditional marriage and family living model.

(For more details, please visit our websites:

Chinese: <http://www.lifelvzhou.org>;

English: <http://www.newoasisforlife.org>)

626. The Second Home is a new mode of human life created by Lifechanyuan, successfully tested and validated through practical experience.

627. Overarching Principles of the Second Home:

- Implement the unification of all dharmas and teachings, returning all paths to one ultimate source in alignment with the will of the Greatest Creator.
- Transcend religious boundaries—not by merging all religions into one, but by shifting the focus from worshiping deities to honoring and praising the Greatest Creator.

- Harmonize the world through the “800 Values for New Era Humanity.”
- Lead humanity into the Lifechanyuan Era—an era without nations, religions, political parties, marriages, families, or spousal relationships—where the following ideals will become reality:
 - Every capable individual will have the opportunity to contribute meaningfully.
 - The world will be a united family.
 - Lost items will remain untouched, and doors will remain unlocked at night.
 - All things will exist in harmony, the weather will be favorable, and everyone will live in joy, delight, freedom, and happiness.

628. The Second Home is characterized by the following eight features:

- 1) Following the way of the Greatest Creator and practicing Hundun management
- 2) Owning nothing yet possessing everything
- 3) Contributing according to one's abilities and taking according to one's needs
- 4) No marriages, no families
- 5) The elderly are provided for, and children are nurtured
- 6) Staying away from politics and religion
- 7) Everyone labors, regardless of their background
- 8) Being flexible, adaptable, and ever-changing

629. The Second Home primarily consists of individuals who choose not to marry or establish families, those who have divorced and do not wish to remarry, and couples who are both Chanyuan celestials. This new lifestyle mirrors that of the Celestials in the Thousand-Year World. Its main characteristics include:

- 1) Non-ownership: Everyone owns nothing yet possesses everything
- 2) No marriages or families; all relationships are akin to those of siblings, relatives, or lovers
- 3) Everyone works to the best of their abilities and takes only what they need, avoiding waste and extravagance
- 4) The community collectively assumes responsibility for all aspects of life, including food, clothing, shelter, transportation, and the full cycle of life, from birth to death, encompassing child-rearing, education, and elder care
- 5) Each individual selects a job based on their skills and interests, striving for excellence; laziness and parasitism are strictly prohibited within the community
- 6) Each member has a sacred private space—their bedroom—which is free from disturbance; no one is allowed to intrude for any reason. All other areas are public
- 7) Everyone is encouraged to live a life of joy, delight, freedom, and happiness.
- 8) Individuality should blend into the collective, and the collective should accommodate individuality. With a unified will and personal ease of mind, everyone is encouraged to

display their unique talents—just like the Eight Immortals crossing the sea, each showing their special powers. It is both a unified whole and an independent paradise for all.

- 9) Hundun management will be adopted, where the best management is non-management. There are no bosses or offices; everything is conducted voluntarily by community members following the “800 Values for New Era Humanity”

630. The Second Home strongly critiques traditional marriage and family, viewing them as a life program infected with a destructive virus—one that gradually corrodes the truth, kindness, beauty, love, sincerity, and faith inherent in human nature. This virus drags lives that could have been joyful, free, happy, and fulfilled into the abyss of suffering, anxiety, bondage, and despair.

Dismantling the traditional family structure and replacing it with a new way of life is a vital matter concerning the happiness of every individual. On the surface, moving from a traditional family to Lifechanyuan’s Second Home may seem like a shift from a small family to a larger one, but in reality, the content and essence of life are fundamentally different. Whatever traditional families can achieve, the Second Home can also achieve—and what traditional families struggle to attain, the Second Home can also accomplish.

631. The Second Home is the foremost home on Earth. A place filled with joy and auspiciousness is where the grace of the Greatest Creator flows; a place of delight and gladness is where the care of Jesus Christ and Buddha Sakyamuni is present; a place of freedom and happiness is where the dreams of sages and wise ones throughout history come true.

Born from the great cosmic adjustment of LIFE, the world’s foremost home exists to purify the Earth and to lay the foundation for a new way of life for humanity after 2013. May all virtuous people find the gate to this supreme home and become its members as early as possible—for among all the matters of life, this is the most important.

The traditional concept of kinship, defined by blood ties, must be redefined: those who follow the will of the Greatest Creator, those who resonate with us spiritually, are our true family.

632. In order to realize the ideals of sages and meet the aspirations of the masses, and to set an example for humanity, Lifechanyuan has pioneered an unprecedented lifestyle model for the future of humankind—the Second Home of Lifechanyuan. This is no longer a utopian dream on paper, but a living, breathing reality.

The Second Home of Lifechanyuan is a replica of the Thousand-Year World of the Heavenly Kingdom on Earth. It is the cultivation and transformation base for Chanyuan Celestials to be reborn as Celestial Beings, and it serves as a transit station from the mortal world to the Heavenly Kingdom.

By exploring a new way of life for humanity, we firmly believe that once all people live according to the model of the Second Home, human suffering will be alleviated, personal pain will diminish,

the degradation of nature will be curbed, and humanity will inevitably enter a Lifechanyuan Era lasting a thousand years.

The Second Home of Lifechanyuan has solved the long-standing problem of elder care that has plagued humanity for thousands of years. As the Second Home continues to grow in strength and perfection, it will not only be a paradise for children and a joyful homeland for youth and middle-aged people, but, more importantly, a true haven for the elderly.

633. All members of the Second Home community rotate to a new location every three years. After living and working at one oasis for three years, they will move to another, enabling members to circulate throughout the world.

634. Anyone found to have intentionally caused psychological, spiritual, or physical harm to another member will be expelled from the Second Home.

635. Laziness is the greatest enemy of the Second Home. Diligence is a symbol of beauty; laziness is a mark of ugliness! Diligence builds a bright future, while laziness destroys blessings granted by heaven. Laziness can ruin everything—it leads to degeneration, corrodes the will, spirit, soul, and body, and can bring down even the most hardworking community. Like a virus, it spreads through a collective, sapping its vitality and spirit, until all is left dull, dispirited, barren, and in decay.

636. The souls of laborers are the most beautiful. They may not write eloquent or profound essays, nor shine in debates. They may be too modest to show their intelligence and appear utterly ordinary or plain. They may not explain the Dharma or the Tao, nor recite or quote from the classics. Yet their souls are the most beautiful, for their very actions prove they live by the teachings of Jesus, Sakyamuni Buddha, Laozi, and the sages of wisdom.

637. Birthdays are not celebrated in the Second Home.

638. In the Second Home, only festivals that honor nature are observed; all other holidays are disregarded.

639. The Second Home adopts a management style called Hundun management, which means non-management. Everyone is both a master and a servant. There is only a division of labor—no leaders, no subordinates, and no one has the right to impose their will on others. Each person strives to express the qualities of truth, kindness, beauty, love, faith, and sincerity to the fullest. Each speaks their own mind, does their own work, takes their own responsibility, cultivates their own path, and walks their own journey. No one meddles in others' affairs or worries about others' concerns. Each person is accountable only to the Greatest Creator and to themselves, not to anyone else.

If help is not requested, it is not offered. But when someone seeks help, it is given promptly. Whoever makes a suggestion is responsible for carrying it out. Each person builds a sacred court within their own conscience, where they judge themselves.

640 . One of the key features that sets the Second Home apart from secular society and other communities is the absence of marriage and family. There are no fixed emotional or sexual partners. Instead, we adapt to circumstances with ease, go with the flow of life's connections, act according to one's true nature, and take action as opportunities arise.

641. The Second Home is not a refuge. Anyone who seeks to evade worldly debts, entanglements, obligations, or punishments is not allowed to live in the Second Home.

642. The Second Home is not a charitable organization.

643. The Second Home is a paradise composed of the most civilized, most diligent, most kind-hearted, and most selfless individuals.

644. Principles of Romantic and Sexual Love in the Second Home:

Romantic love is a precious gift from the Greatest Creator, and sexual love is a necessary path for elevating human nature and for ascending to higher spaces of LIFE. Romantic and sexual love are the synchronized dance of two souls vibrating at the same frequency. As long as both hearts are in accord, they may express their love however they wish—without oversight, interference, questioning, or gossip. There is no possession, no domination, no jealousy. Freedom reigns supreme, and each person's autonomy is fully respected. No pressure or harm shall be imposed upon the other, whether mentally, spiritually, or physically.

645. The eight advantages of living in the Second Home are as follows:

- 1) Life is secure. No longer will you need to worry about essentials like food, clothing, shelter, or transportation. You will be cared for when ill, and your affairs handled after death.
- 2) You will live by your values and beliefs, distancing yourself from the secular world, free from the suffering caused by worldly matters.
- 3) Without the constraints of family, you will enjoy greater physical, mental, and spiritual freedom. No one will constantly monitor, control, or hassle you, and you will no longer feel burdened or anxious about your children.
- 4) No matter how you change, you will always find people whose personalities and temperaments match yours, with whom you can work, chat, and enjoy life.
- 5) Due to our clear division of labor, with each person devoted to a single task, you will have ample free time to pursue your interests and read what you enjoy.

- 6) A wide variety of entertainment activities will be available, ensuring you never feel lonely or bored.
- 7) With the support of collective energy, you will swiftly attain the Tao and transcend life and death and ascending to the heavenly realms.
- 8) The collective energy will help you overcome all difficulties.

646. The Second Home has no rules or regulations and does not adhere to traditional leadership structures. There is only a division of labor, with no distinction between leaders and followers. Everyone is a co-owner of the community, responsible for fulfilling their duties and obligations. All matters are handled flexibly according to the principles: “Dharma has no fixed rules, it is ever-changing” and “Change exists within the unchanging, and the unchanging exists within change.” Each person acts in accordance with their innate Buddha-nature, expressing truth, goodness, beauty, love, faith, and sincerity.

647. The Second Home does not practice democracy; instead, it adopts the superman philosophy. All affairs are assigned to individuals, and within their areas of responsibility, each person has the sole authority. Whoever is responsible makes the decisions and bears full responsibility for the outcomes.

648. The Second Home is not any form of organization—it is neither political nor religious. It is a loosely structured utopian community composed of individuals who willingly live and work according to the 800 Values for New Era Humanity. It has no organizational structure and holds no authority to formulate any rules or regulations, let alone those that override charters, conventions, constitutions, or laws. It also has no power to represent any level of government in resolving conflicts or addressing unlawful behavior.

649. The Second Home is not a place of promiscuity; rather, it is a highly civilized space where individuals coexist harmoniously with one another, with society, and with nature.

650. The following practices are opposed in the Second Home:

- Mediumship or spirit communication
- Chanting of mantras
- Fortune telling
- Use of supernatural powers, spells, witchcraft, or paranormal abilities
- Collective prayers conducted for individual benefit
- Coordinated energy-focusing activities aimed at any individual

651. No political or religious ceremonies are permitted in the Second Home.

652. The following are strictly forbidden in the Second Home:

- Construction of temples or churches
- Display of images of gods, Buddhas, Celestial Beings, or saints
- Any form of personal worship
- Secretive or mystical activities of any kind

653. The process for entering the Second Home is as follows:

- (1) First, learn and understand *800 Values for New Era Humanity*.
- (2) Then, engage with other members on the Lifechanyuan intranet for at least six months. If satisfied during this period, you may apply.
- (3) If you are no longer bound by worldly attachments, you may begin life in the Second Home.

654. Small-scale, workshop-style production will inevitably be replaced by assembly-line methods. Similarly, small-family style living will be replaced by the streamlined lifestyle of the Second Home. This is a historical inevitability. Whether one accepts it or not, traditional family life will be replaced by the Second Home model. The small-family system will be regarded as an ignorant and outdated way of living, consigned to the dustbin of history.

655. Collective life is superior to individual life. It is the best environment for spiritual practice. Without integrating into collective life and experiencing its refinement and nourishment, no one can enter the heavenly kingdom.

656. To ascend to the highest realms of life and LIFE, one must be determined to integrate into collective life. Without collective living, our dreams and ideals cannot be realized. Humanity has never truly experienced collective life. Working together does not qualify. True collective life is free from private property, personal ownership systems, and marriage or family structures. Everyone's needs—food, clothing, shelter, transportation, birth, aging, illness, and death—must be treated as public matters. Only when all live, work, and enjoy together, sharing both blessings and hardships, does it count as genuine collective life. When there are differences in status, living conditions, or material enjoyment, the essence of collective life has already been lost.

657. A perfect, ideal collective is composed of outstanding individuals. Without outstanding individuals, an ideal collective is nothing more than a fantasy—an unattainable dream.

658. Consciousness determines existence. One's state of consciousness shapes the form of LIFE, as well as one's lifestyle and living environment.

659. Three mediocre minds will never equal one Zhuge Liang (the legendary strategist of ancient China). The thoughts of the masses can never match the foresight of a saint. Democracy is forever the pursuit of mediocrity, a tool for clinging to obsolete values, and a hidden weapon used to suppress saints.

660. Consciousness has a territorial quality. It prefers familiar environments and feels discomfort in unfamiliar ones. That is why, during reincarnation, it often returns to familiar surroundings. So if you long for a certain place, you must first become familiar with it in your consciousness.

661. Consciousness originates from structure and, in turn, acts upon it. Energy is neutral; it flows in and out as the structure changes. Consciousness arises from nonmaterial structures—whatever kind of nonmaterial structure exists, such will be the corresponding consciousness.

662. The ultimate goal of life is not to head toward death, but to transition into another world—just as the ultimate goal of a fetus is not merely to grow in the womb but to enter the human world. Human society functions like a vast womb, and people must pass through the tunnel of what appears to be “death” in order to reach the next world. Death, therefore, is not an end but the beginning of another journey in LIFE.

663. Do not burden yourself with learning too many skills—one is enough. Even without a specialized skill, one can live easily with a single virtue, such as honesty, diligence, kindness, simplicity, faithfulness, or sincerity. Life is short—why exhaust yourself with endless busyness?

664. Water takes the shape of whatever container it fills—round or square, depending on the container. People are similar: the quality of the general determines the quality of the soldiers; the environment shapes the person. Those close to the mountains know birdsong; those near water understand the nature of fish. One who draws near to cinnabar becomes red; one who nears ink becomes black. Often being in the company of saints activates the mind and brings forth wisdom that transcends the mundane. Often being with worldly people leads to narrow thinking, strong competitiveness, and low-level interests.

665. First comes the idea, then the method. When thinking changes, everything else follows. Begin with a concept, then move on to concrete action.

666. The highest state of thinking is Hundun Thinking—the thinking of the Greatest Creator—beyond the imagination of ordinary people. It is also the thinking of gods. Buddha Sakyamuni reached the level of Formless Thinking; Laozi attained Taiji Thinking. Celestials possess Mind Image Thinking. Thinkers like Zhuge Liang and Einstein developed Associative Thinking. Artists like

Beethoven reached the level of Image Thinking. Ordinary people tend to use Material Thinking, while religious people often operate with Illusory Thinking.

667. The hallmark of illusory thinking is that every step seems to move forward, but in the end, one returns to the starting point. Every statement within such systems may be correct and unassailable, but the reasoning loops around in a large circle—only to arrive back at the beginning.

668. Long-held habits easily form rigid patterns of thinking, and once thinking becomes fixed, it's hard to break out. Every person's mind is enveloped by an invisible web of thinking. Everyone bears a heavy cross—some are unaware of it, while others sense it but lack the strength or courage to break free. Seeing that everyone else lives this way, people feel justified, grow used to it, grow numb to it, and simply endure it. They rarely stop to ask, “Why is it like this?” or “Can I live differently?”

669. Unconventional thinking is essential—without it, one cannot escape fate. Be busy where others are idle, and idle where others are busy. Ninety-eight percent of people live out a pre-programmed fate—their lives and LIFE trajectories have already been scripted. If you want to escape the boundaries of heaven and earth, transcend the Three Realms, break free from the Five Elements, and leave the kingdom of necessity to enter the kingdom of freedom, you absolutely must not align your thinking and consciousness with that of the masses. You must go the opposite way.

Note:

Three Realms refer to: Kāmaloka (realm of desire), Rūpaloka (realm of form), and Arūpaloka (realm of formlessness).

Five Elements refer to: Wood, Fire, Earth, Metal, and Water in traditional Chinese philosophy.

670. What conventional thinking sees as impossible can often be resolved through unconventional thinking. Topology is one such form of unconventional thinking—it reshapes spatial relationships to connect the inside and outside of a closed space, making it impossible to distinguish one from the other, like the Möbius strip, where front and back are indistinct. So when we face mental blockages, spiritual suffering, or seemingly insoluble problems in life, we must not assume we're at a dead end. With unconventional thinking, a new world may open up right before our eyes.

671. Unconventional thinking is a powerful key to unlocking the mysteries of the universe and uncovering the truth. It is the most effective path to discovering the true meaning of life. As we move forward step by step, we will eventually enter a vast and boundless realm, where we will be astonished by the essence of the universe and the secrets of LIFE. We will be inspired by the vision of a beautiful future as Celestial Beings, fall more deeply in love with LIFE and humanity, and treasure this present life more than ever before.

672. From the mysteries of the universe's three elements—consciousness, structure, and energy—we come to understand that a beautiful future is not primarily created through our hands and feet, but through our minds—that is, through consciousness.

673. One must resolve their own worldly attachments, and the best way to do so is through formless giving.

674. The highest swordsmanship is without a sword; the highest mental method is without a mind; the deepest Dharma is without Dharma; and the greatest self is no-self.

675. Buddha is intrinsic nature, and intrinsic nature is Buddha.

676. One should give rise to a pure and clear mind—not dwelling on form, sound, smell, taste, touch, or dharmas, but letting the mind arise from nowhere. One should be free from all notions of self, of others, of lifespan, of sentient beings, of dharmas, and of non-dharmas. Emptiness is form, and form is emptiness.

677. The merits of formless giving surpass those of offering the seven treasures in numbers as vast as the sands of the Ganges; its rewards are beyond comprehension. One should give without attachment to form, sound, smell, taste, touch, or dharmas. A Bodhisattva gives without clinging to any form. All forms are illusions. To be free from all forms is to be called a Buddha. A Bodhisattva should not be attached to or seek merit.

678. If someone claims that Buddha Śākyamuni spoke any Dharma, they are slandering the Buddha. This reveals a failure to understand the essence of his teachings or the true meaning of the Dharma. All dharmas are Buddha Dharma. The true Dharma is without self, without others, without sentient beings, without lifespan, and without any fixed form.

679. All conditioned dharmas are like dreams, illusions, bubbles, shadows, dew, and lightning; thus, one should contemplate them as such. All unconditioned dharmas cannot be described in words—they arrive like thunder and lightning and vanish like dreams. Neither empty nor substantial, soundless and motionless, boundless and infinite, without fixed forms or methods. They are invisible, intangible, and immensely powerful; they cannot be stolen or concealed, ever-changing and unfathomable. Everything is them, yet they are not everything. Go with them, and life will flow smoothly, bringing eternal peace; go against them, and hardships and calamities will follow into the future.

680. Buddha Śākyamuni is not the primordial Buddha; only the Greatest Creator is (the true source of all Buddhas).

681. The Tathagata speaks truthfully, speaks genuinely, speaks in accordance with reality, does not speak falsely, and does not speak in a deceptive manner. The Dharma attained by the Tathagata transcends both reality and illusion. The Tathagata possesses the physical eye, the divine eye, the wisdom eye, the Dharma eye, and the Buddha eye. The Tathagata neither comes from anywhere nor goes anywhere; thus, he is called the Tathagata.

682. All forms are illusions. If one perceives all forms as not-forms, then one sees the Tathagata.

683. All saints and sages differ in their embodiment of the Dharma of Non-action.

Note: *"Non-action" (无为) refers to effortless action in harmony with the natural order, a concept rooted in both Taoist and Buddhist teachings.*

684. All dharmas are the Buddha-Dharma, yet none are truly the Buddha-Dharma. The Buddha-Dharma has no fixed form; it transforms endlessly. What is called the Buddha-Dharma is, in fact, not the true Buddha-Dharma.

685. Do not entertain the thought, "I must save all sentient beings."

686. "If one seeks me through form or sound, that person follows a deviant path and will never see the Tathagata."

687. The Buddha has no mind; the Buddha is one's true nature. To realize the mind and perceive one's nature is to see the Buddha.

688. If one does not realize their true nature, they will remain lost, endlessly seeking outward and never finding the Buddha.

Even if they eloquently explain all twelve divisions of the scriptures, it is still the speech of demons.

Without realizing one's true nature, attaining Buddhahood is impossible.

No amount of chanting the Buddha's name, reciting sutras, intoning mantras, giving alms, observing precepts, practicing diligently, building temples, restoring monasteries, making offerings, releasing animals, prostrating, or burning incense will lead to Buddhahood.

689. When Avalokiteshvara Bodhisattva was practicing the profound Prajñā Pāramitā, he clearly saw that the five aggregates are all empty, and thereby transcended all suffering and affliction.

690. Form is not different from emptiness, and emptiness is not different from form.

Form is emptiness; emptiness is form.

The same is true of feeling, perception, volition, and consciousness.

691. All phenomena have the nature of emptiness: they are neither arising nor ceasing, neither impure nor pure, neither increasing nor decreasing.

692. In emptiness, there is no form, no feeling, no perception, no volition, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of the eye, and so on up to no realm of mind-consciousness. There is no ignorance and no end of ignorance, no old age and death and no end of old age and death. There is no suffering, no cause of suffering, no cessation of suffering, and no path. There is no wisdom and no attainment, for there is nothing to attain.

693. Because of Prajna Paramita, the mind is unobstructed; being unobstructed, there is no fear. Freed from delusion and illusion, one ultimately attains Nirvana.

694. Relying on Prajna Paramita, one attains Anuttara-samyak-sambodhi—Supreme Perfect Enlightenment.

695. Gaté Gaté Paragaté Parasamgaté Bodhi Svaha!

Go, go, go beyond! Go completely beyond—toward enlightenment—hail!

696. Dreams are illusions, yet we seldom become entangled in them. Life, too, is an illusion—so why do we remain lost in it, unable to awaken? When we wake up, dreams vanish; when life ends, its illusion fades away.

697. Dreams are illusions, yet we seldom become entangled in them. Life, too, is an illusion—so why do we remain lost in it, unable to awaken? When we wake up, dreams vanish; when life ends, so will its illusion.

698. Nature is polluted—but who is responsible? Who causes the most harm? Do those who earn more also pollute more? Between the rich and the poor, who does more damage to nature? Do those who possess more inflict more harm on nature? The more we take from nature, the greater our debt. And debts must be repaid—by those who owe them. No one else can pay your debt for you, nor should they be allowed to.

699. Who have been the most selfless in the past few thousand years of humanity?

Jesus, Buddha Śākyamuni, Lao Tzu, and Mother Teresa.
So, following their teachings is the right path.

700. The most important thing in life is to be joyful—one day of joy is one day in heaven.
What brings joy? Open-mindedness and awakening.



**All paths and teachings return to one source.
All religions and philosophies converge in reverence
for the Greatest Creator.
One world, one family — harmony in the New Era.**

701-800

701-722 The Whole World will be Unified in the New Era

723-742 Ruling by Conforming to Tao (Tao De Jing)

743-758 Health-cultivation Rules

759-785 Ancient Sages' Maxim (Conversations by the Fireside, Vegetable Roots Discourse)

789-798 Science Development and Lifechanyuan Values

799-800 Conclusion

701. All paths and teachings ultimately return to one source — the will of the Greatest Creator. All religions, beliefs, and schools of thought converge into the reverence and praise for the one and only Greatest Creator.

The whole world as one family, and a unified, harmonious world — these are the defining themes of the New Era.

702. The existence of families, nations, political parties, and religions is the root cause of environmental degradation, global inequality between the rich and the poor, irrational allocation of resources, continuous human crises and social unrest, the suffering of ordinary people, and the massive waste of human and material resources.

703. Humanity must move toward unification—toward becoming one global family. The best path forward is to continuously strengthen the functions and authority of the United Nations, until it ultimately becomes a global government governing all of humanity.

704. Every person on Earth should see themselves first and foremost as a citizen of the Earth, not of any particular nation.

705. The Earth belongs to all Earth citizens.
Every individual has the inherent right to migrate and move freely across the planet.

706. When all things return to Oneness, harmony prevails:

- The sky, by attaining Oneness, becomes clear.
- The Earth, by attaining Oneness, becomes tranquil.
- Spirits, by attaining Oneness, become harmonious.
- Valleys, by attaining Oneness, become abundant.
- All beings, by attaining Oneness, flourish.
- Saints, by embracing Oneness, become models for the world.

Humanity should have one global government, one belief (honoring the Greatest Creator), and one universal order. Each person should have one ultimate goal, one aspiration, and one path to follow.

Without Oneness, clarity, peace, divinity, and abundance are unattainable.

Too much leads to chaos; too much variety leads to complexity. Only when all teachings return to one source, and all religions and philosophies converge in reverence for the Greatest Creator, can the world become one family and truly embrace Oneness.

Only by embracing Oneness can we achieve harmony, peace, auspiciousness, favorable seasons, and a life of joy, delight, freedom, and happiness for all.

707. Single individuals should be elected to lead each region.

Compared to those entangled in marriage and family ties, single individuals are generally more selfless, freer from attachments, more open-minded, and have fewer personal concerns.

In short, single leaders are better positioned to serve the greater public interest.

708. Localism and nationalism are marks of ignorance and backwardness.

The affairs of any region or group are not the private matters of that place or people—they are the shared concern of all humanity.

Leadership should not be selected based on locality or ethnicity, but from among the most civilized and outstanding people of the whole world.

Only by recognizing the capable and entrusting them with leadership, regardless of origin, can we achieve a world family where all people enjoy freedom and happiness.

709. All matters on Earth concern all Earth citizens.

Every person has the inherent right to speak out and intervene in the affairs of any place, including those of any nation, political party, religion, ethnicity, or organization.

710. The foremost universal value is belief in the Greatest Creator—this is the foundation of all universal values. Faith has nothing to do with religion.

The foundation of all universal values is faith in the Greatest Creator.

This belief is independent of any religion—it transcends all religious boundaries.

Faith in the Greatest Creator is the cornerstone of a truly unified and harmonious human civilization.

711. On January 1, 2018, humanity entered a New Era—the Lifechanyuan Era.

This transition is marked by the completion of a vast theoretical system designed to guide humanity into the New Era, along with the successful practical experience of solving various problems.

Meanwhile, the Lifechanyuan International Family Society was formally established as a legal entity.

In addition, the worldwide increase in individuals choosing to remain single, the sharp rise in divorce rates, and the growing ease of international travel and visa access are all major signs that the world has indeed stepped into a New Era.

712. Changes in objective reality do not bend to human free will. When spring arrives, no mountain can stop it. The earth may be frozen solid and everything may seem firm and unyielding, but once the spring breeze blows, the ice melts, the snow disappears, and countless trees flourish with vibrant life. Families, nations, political parties, and religions may appear solid and indestructible, but when the breath of the New Era arrives, they will inevitably collapse. Nothing is truly unbreakable.

713. In the New Era, humanity will neither be governed by the rule of law nor by the rule of man, but by the rule of Tao.

The core of Tao governance is to follow the way of the Greatest Creator.

The core of the Greatest Creator's way is the way of nature.

And the core of the way of nature is harmonious coexistence—between individuals, between individuals and society, and between humanity and nature.

714. The way to live in harmony with others is to bring them joy, delight, freedom, and happiness.

715. The way for individuals to coexist with society lies in the principles that “no talent is left unrecognized, and the world becomes one family,” and that “honesty prevails—lost items remain untouched, and doors need not be locked at night.”

Blessings are shared, hardships faced together; global affairs are coordinated, and resources shared by all.

716. The way for humanity to coexist with nature is to ensure that green mountains endure, clear waters flow forever, skies grow ever bluer, and the landscapes remain beautiful and majestic.

The soil remains rich and fertile, fish and shrimp thrive in abundance, wild animals live free from harm, and domesticated animals are treated with kindness.

May birds sing and flowers bloom everywhere, favorable winds and timely rains bring harmony to every season.

717. In the New Era, the Lifechanyuan funeral system will be implemented: the deceased will be cremated, and their ashes scattered over rivers, lakes, seas, green mountains, or open fields.

No tombs will be built, no ashes preserved, no memorial halls erected—no trace will be left behind.

718. In the New Era, no one will celebrate personal birthdays.

Only natural festivals will be observed—such as the Spring Festival, Qingming Festival, Mid-Autumn Festival, and the Water-Splashing Festival.

All festivals related to gods, Buddhas, Celestial Beings, individuals, nations, political parties, religions, or militaries—including Christmas and Buddha’s Birthday—will no longer be observed.

719. In the New Era, people will no longer exchange gifts, nor hold celebrations or accept presents for events such as relocations, promotions, or birthdays.

720. In the New Era, no churches, temples, shrines, Taoist monasteries, or mosques will be built.

721. In the New Era, the interests of all humanity take precedence over local and personal interests. Personal and local interests must yield to the greater good of all.

722. Everyone will realize their full potential and make the most of every resource. Everyone will have a home and meaningful work.

723. The saint acts through non-action and teaches without words.

724. Do not exalt the worthy, and the people will not compete.

725. Do not prize rare goods, and the people will not steal.

726. Do not display what is desirable, and the people’s hearts will remain calm.

727. By transcending superficial sainthood and abandoning shallow cleverness, one attains true enlightenment; by embodying true compassion, one goes beyond hollow righteousness; by mastering higher skills, one is freed from the pursuit of profit.

728. The Tao is revealed through nature, which manifests its laws; all moralistic preachings are to be discarded.

729. Accomplish great things without taking credit.

730. One who embodies the Tao:

- Dwells in a good place,
- Keeps a heart deep and still,
- Meets others with kindness,
- Speaks with sincerity,
- Governs with simplicity,

- Manages affairs with ability,
- Moves in harmony with the seasons.

731. A hall filled with gold and jade cannot be preserved.
Pride in wealth and status brings about one's own downfall.
Step back once your work is complete—
this is the Way of Heaven, the flow of Nature.

732. We benefit from what exists; we are served by what does not.

733. Those who cherish the world as their own body are fit to be entrusted with it;
Those who love the world as their own life are worthy to be given its care.

734. Those who align with the Tao, the Tao welcomes them.
Those who align with virtue, virtue embraces them.
Those who align with loss, loss accepts them.
Those who align with the devil, the devil takes them in joy.

735. One who walks with true skill leaves no trace;
One who speaks with true skill leaves no flaw;
One who counts with true skill needs no tallies;
One who closes with true skill uses no locks, yet none can open;
One who binds with true skill uses no rope, yet none can untie.
Thus, the saint skillfully redeems all, leaving none behind;
Skillfully cherishes all, discarding nothing.

736. The world is a sacred vessel—it must not be manipulated or seized.
Those who try to manipulate it will ruin it;
those who try to seize it will lose it.

737. Let go of excess, extravagance, and indulgence.

738. True virtue does not act virtuous—thus it is virtue.
Lesser virtue clings to virtue—thus it lacks virtue.

739. When Tao prevails, there is no need for virtue.
When virtue prevails, there is no need for benevolence.
When benevolence prevails, there is no need for righteousness.
When righteousness prevails, there is no need for propriety.

740. There is no greater misfortune than discontent.
There is no greater fault than the craving to possess.

741. When governance is dark and obscure, the people are simple and pure.
When governance is sharp and meddlesome, the people grow cunning and restless.
Misfortune leans upon fortune; fortune conceals misfortune.

742. The Way of Heaven benefits without harming.
The Way of the saint acts without contending.

743. In this New Era, everyone should practice life cultivation (yangsheng), aiming to stay healthy and prevent illness by refining essence (jing), vital energy (qi), spirit (shen), and the physical form.
To cultivate life, begin by cultivating the heart;
To cultivate the heart, begin by cultivating virtue;
To cultivate virtue, align with the Tao.
A true cultivator heals illness before it arises.

- Speak little to nurture inner qi.
- Guard the temperament to preserve spirit.
- Favor mild flavors to nourish blood.
- Refrain from anger to protect lung qi.
- Eat moderately to support stomach qi.
- Reduce worry to ease liver qi.
- Curb desire to strengthen heart qi.
- Restrain lust to preserve essence.

To refine the body, first still the mind:
No distraction, no affliction, no attachment,
No delusion, no greed, no indulgence.
Settle the spirit within; cast off desires without.

744. Principles of Yangsheng (Life Cultivation):

- Overeating burdens the body.
- Sensual indulgence clouds the spirit.
- Excessive thoughts disturb the heart.
- A restless heart dims the spirit; without spirit, the Tao remains out of reach.

Exhaust the heart—vitality fades.
Overwork the body—it weakens.
Strain the spirit—it empties.

Deplete qi—life is severed.

To preserve wholeness:

- Restrain thoughts—spirit remains.
- Speak less—qi remains.
- Curb lust—essence remains.

Diet shapes destiny:

- Meat dulls the mind and body.
- Vegetables bring clarity.
- Grains cultivate wisdom.
- Qi sustains the spirit.

745. Emotions and Qi:

- Anger causes qi to rise.
- Joy eases qi.
- Grief dissolves qi.
- Fear sinks qi.
- Cold contracts qi.
- Heat scatters qi.
- Fright disorders qi.
- Labor exhausts qi.
- Worry binds qi.
- Stillness generates qi.

Long-Term Habits and Harm:

- Staring harms blood.
- Lying too long drains qi.
- Sitting too long weakens muscles.
- Standing too long harms bones.
- Walking too long strains sinews.

746. Guidelines for Life Cultivation:

- Eat with moderation, live with rhythm, avoid overexertion.
- Let the heart be calm, let the body rest.
- Emotions and Energy:
 - Anxiety and overthinking injure the spirit.
 - Excessive joy disperses the spirit, making it hard to settle.
 - Grief blocks qi.
 - Anger confuses and disrupts.
 - Fear ungrounds the spirit.

747. Peacefulness and simplicity keep sorrow away and block evil qi.

- Stretch and align the sinews and bones to preserve form.
- Reduce desires to preserve spirit.
- Restrain speech to protect blessings.

Discipline the senses:

- Let the eyes not gaze at indecent sights.
- Let the ears not listen to foul speech.
- Let the nose avoid putrid smells.
- Let the mouth reject poisonous flavors.
- Let the heart avoid schemes of deceit.

748. Moderation in Emotion and Action:

- Love, but not too deeply; dislike, but not too harshly.
- Speak little, eat little, worry less, and sleep sparingly at night.
- Oversleep dulls the spirit.
- Frequent drunkenness disperses qi.
- Excessive sweat depletes blood.
- Exhaustion harms the body.
- Rushing about in carriages disrupts qi and startles the spirit.
- Climbing to great heights scatters the corporeal soul (po) and causes the spiritual soul (hun) to flee.

749. The Five Organs and Inner Harmony:

Unmoved by praise or blame, the liver wood stays calm.

Move and rest with reverence, the heart fire stays balanced.

Eat moderately, the spleen earth remains whole.

Breathe gently and speak little, the lung metal remains intact.

Be content and desireless, and the kidney water is replenished.

Eat before hunger; stop before fullness.

Overeating harms the spleen; going hungry injures the stomach.

Overdrinking scatters qi; excessive thirst damages the blood.

Greedy indulgence bloats and harms heart and lungs.

Guard the back of your head from wind while sitting or lying down—

Wind at the back of the head shortens life.

750. Emotions and Disease:

- Anger injures qi; weakened qi invites illness.
- Worry drains the spirit; a tired spirit burdens the heart.
- Avoid extremes of joy or sorrow.
- Eat regularly and moderately.
- Beware of nighttime drunkenness; above all, never start your day in rage.

Let not your eyes stray.

Let not your ears wander.

Let not your words run wild.

Let not your heart chase delusions.

Purify the mind and lighten desires.

Live simply, in serenity and emptiness.

Find stillness within motion.

Nourish the kidneys by calming the heart.

Let peace and leisure carry you through the years.

751. When the liver's essence is not preserved, the eyes become dizzy and lose their brightness.

When the lungs' essence is weak, the muscles become thin and frail.

When the kidneys' essence is depleted, spirit and energy decline.

When the spleen's essence is not secured, the hair falls and the teeth loosen.

Any physical activity should not be excessive—too much will harm your qi.

But complete stillness is also harmful—without movement, qi and blood will stagnate.

Do not overwork your body, nor disturb or deplete your essence; thus you may attain long life.

If your eyes look without fixation, your ears listen without grasping, and your mind remains unknowing, your spirit will guard the body, and the body will endure in longevity.

752. Eight Places Where One Should Not Live

- Do not live in dirty or disorderly places.
- Do not live where noise is constant.
- Do not live where gossip and conflict prevail.
- Do not live where worldly distractions are abundant.
- Do not live on steep or uneven land.
- Do not live in damp and dark places.
- Do not live where the air is stagnant and heavy.
- Do not live near graves or temples.

753. Those who respect life:

Even in wealth and power, they do not indulge in pleasures that harm the body.
Even in poverty and hardship, they do not exhaust themselves chasing profit.
They often let go of desires, and thus their minds remain calm.
They purify their hearts, and thus their spirits grow clear.

But be warned—many things can harm body and mind:

Excessive thinking and forced memorization strain the spirit.
Worry, joy, sorrow, and grief wear down vitality.
Extreme fear and unchecked delight disturb the heart.
Unresolved anger and endless craving deplete energy.
Imbalance of Yin and Yang brings harm.

754. Water, Wood, Houses, and Man

Water flows far because it has a source.
Trees grow lush because they have roots.
Houses stand upright because they have firm foundations.
People live long because they preserve their essence.

755. Pillow Height:

A pillow that is too high may suppress liver energy.
A pillow that is too low may hinder the lungs' energy flow.

Signs of Energy Loss:

Tears from the eyes indicate leakage from the liver.
A runny nose signals leakage from the lungs.
Excessive saliva suggests depletion of kidney energy.
Sweating while awake reflects leakage from the heart.
Night sweats point to loss from the small intestine.
Drooling during sleep reflects leakage of brain.
Dreams of intercourse with ghosts indicate leakage of the spirit.
Excessive sexual activity drains the vitality of the entire body.

When the Vital Energies Are Full:

When spirit is full, one does not long for sleep.
When qi is abundant, one does not crave food.
When essence is complete, one has no sexual desire.

756. The harm to avoid:

- In a day: overeating.
- In a month: excessive drinking.
- In a year: overwork and anger.
- In a lifetime: beginning the day with anger or resentment.

Abide in oneness, rest in peace, cast off scheming, let go of thinking.

- Grief—tears from both eyes;
- Pungency or bitterness—nasal discharge;
- Long-held anger—results in goiters;
- Sudden rage—causes ulcers or abscesses.

What the heart desires, qi will follow. Nothing is left unformed.

Thus, the wise restrain grief and bitterness, and guard against anger.

757. The Harmony of Yin and Yang

When Yin and Yang fail to unite, it leads to illnesses caused by stagnant blood and blocked qi. Those who live in emotional isolation and sexual deprivation are prone to illness and a shortened lifespan. On the other hand, excessive indulgence in sexual desire also depletes life force. Rich, greasy foods disturb the intestines and generate phlegm.

To maintain good health:

- Breakfast should be light and consumed early.
- Lunch should be hearty and filling.
- Dinner should be light and modest.

Follow these rhythms, and illness will not find you, even in old age.

758. Live in Ease and Simplicity

Live freely and without striving.

Desire nothing, and avoid planning or scheming.

Whether moving or resting, in haste or in leisure, abide in this ease.

Preserve the Three Treasures

- When the kidneys remain undisturbed, essence stays whole.
- When the body is not overworked, qi remains intact.
- When the heart is quiet and untroubled, the spirit remains clear.

Natural Attainment

When essence, qi, and spirit are each complete and undisturbed, one naturally becomes a celestial being.

759. Poverty and lowly status are not shameful in themselves.

To fawn and beg from others—that is disgraceful.

Wealth and status are not true honors.

To use them for the good of the world—that is true honor.

760. To obtain fame and fortune that one is unworthy of—what seems a blessing will end in misfortune.

To endure poverty's hardest trials—bitter suffering turns sweet in the end.

761. Wealth and high status often bring disaster.

Only sincerity, kindness, and humility can prevent great misfortune.

Clothing and sustenance are predestined;

Only thrift and simplicity can make them last.

762. Heaven and Earth endow each person with a conscience.

Losing it, one becomes no better than a beast.

The saints and sages always teach the righteous path.

To abandon it is to walk ever amidst thorns.

763. There are no truly naïve people in this world—how, then, can one justify deceit?

All people bear suffering—how can anyone alone indulge in ease and leisure?

764. When the wise possess great wealth, it dulls their will;

when the foolish possess great wealth, it magnifies their flaws.

Thus, to hoard riches for one's descendants is to sow harm without end.

765. Even in times of ease, never forget the face of hardship.

Though fortune may at times favor the lucky, never harbor a heart of wishful thinking.

766. To champion a misguided cause is to sow calamity.

767. To build a career or achieve success, ground every step in reality—the slightest craving for fame leads to false outcomes.

To teach the Way and cultivate virtue, root every thought in emptiness—even a hint of calculation draws one into worldly dust.

768. With a mind ever wakeful, one dodges divine bows and ghostly arrows;

With a heart unstained, one slips free from earth's snares.

769. A single merciful thought is the budding root of life for all beings, and a steadfast resolve against wrongdoing is the pillar upholding Heaven and Earth.

Thus, a noble person cannot bear to harm even an insect, nor covet the slightest thread or strand.

In this way, they give life to all beings and embody the heart of Heaven and Earth.

770. When fame and fortune pass, reflect on their end, and attachment fades.
When hardship and poverty arise, trace their source, and resentment dissolves.

771. When Heaven intends to ruin a man, it first lures him with petty favors—so welcome fortune not with joy, but with the strength to bear it.
When Heaven intends to bless a man, it first warns him with small misfortunes—so meet adversity not with fear, but with the wisdom to overcome it.

772. To fight for inches in a flash of flint—how much time is left?
To argue rank upon a snail's horn—what greatness is there to gain?

773. Know that every triumph holds the seed of ruin—then seek success without obsession.
Know that all life ends in death—then preserve it without exhausting yourself.

774. In silk-draped halls, remember the ache of poverty.
In the pulse of youth, feel the sorrow of old age.

775. Blame not small faults, reveal not private shame, recall not past wrongs—
these three nurture virtue and avert harm.

776. Those who gladden others are rich in heart; those who bring joy are rich in spirit; those who bring happiness are rich in worldly goods.

777. Clinging to life brings endless trouble; embracing death yields infinite gain.

778. To oppress the poor is to dishonor the Greatest Creator;
To show mercy to the needy is to honor Him.

779. Rather than hastily pitch tents and build houses on shifting sands, better to first lay a firm foundation.

780. Do not trade high principles for petty favors.

- Do not cloak personal desires in public opinion.
- Do not highlight others' flaws to display your strengths.
- Do not resent others' talents because of your own shortcomings.
- Do not oppress the weak and lonely with power.
- Do not kill animals recklessly for a fleeting taste.

- Do not stifle unique insights due to popular doubt.
- Do not discard others' words out of stubbornness.
- Do not trust blindly and fall prey to trickery.
- Do not let emotions take the reins.

781. You cannot summon blessings—cultivate joy and they will come;
You cannot flee misfortune—banish malice and it will pass you by.

782. Overindulgence invites disaster; erratic behavior portends ill fate.

783. The true man seeks no blessings;
Heaven, finding no desire, enlightens his inner heart.
The cunning man schemes to avoid misfortune;
Heaven, perceiving his intent, strips away his spirit.

784. Live with a clear conscience, and you'll fear no midnight knock.
In all things, keep nothing hidden—Heaven watches from just above.

785. Offend not in the unseen, and no calamity will find you in the light.
Emerge from filth unstained; know cunning, yet never employ it.

786. The beauty of all things is the masterpiece of the Greatest Creator; through it, we behold His love for humanity.

787. Merit does not erase fault.
No matter how great the merit, every wrongdoing must bear its pain and consequence.

788. Education, self-discipline, and inner cultivation are essential lessons in life.

789. Cosmic geometry shows that our world is not Euclidean: circles may distort, parallel lines may meet or diverge, and triangle angles may not sum to 180 degrees.
So never reject seemingly irrational ideas—different realms bring different understandings.

790. Wave-particle duality tells us that the way things move—indeed, their very nature—depends on the observer's consciousness. Different minds shape different realities.
Therefore, heaven and hell exist, just as the rich and the poor do. The 800 Values for New Era Humanity will bring peace and happiness to the world.

791. Superstring theory appears to bridge the gap between general relativity and quantum theory. It suggests that strings do not move in ordinary three-dimensional space, but in higher dimensions beyond our imagination.

Our previous understanding of space was mistaken—it is not limited to three dimensions, but may span ten or even twenty-six.

Every paradox and contradiction contains a point of harmony. If we cling to what we believe is an "absolute truth" and refuse to expand our awareness, we will never resolve them.

792. The universe is holographic, and humans are one with it. The flutter of a butterfly's wings in Alaska could stir a storm at the Cape of Good Hope.

So never underestimate your smallest effort—even a single cough may shake the heavens.

793. Why can't scientists establish a Unified Field Theory? Because they recognize only four forces—gravity, magnetism, the strong force, and the weak force—while failing to see four others: the force of structure, the force of repulsion, the force of intention, and the force of spirit.

This shows that both science and religion have their blind spots. The only path to resolve them is through Hundun Theory.

794. If a thorn pricks your toe, your brain senses it instantly. If it doesn't, it's not because the thorn isn't there, but because the brain is either dull or malfunctioning.

The world is about to undergo great change. Those with keen awareness have already sensed it. If you haven't, then shift your thinking, and reset your views on life, values, LIFE, and the world.

795. When you believe you are right, you are already wrong.

796. There are eight Ways in the mortal world:

- The Way of the Greatest Creator
- The Way of gods
- The Way of Buddhas
- The Way of Celestial Beings
- The Way of Humans
- The Way of Animals and Plants
- The Way of Ghosts
- The Way of Devils

797. If your earthly ties remain unresolved, you must return through reincarnation. If your debts remain unpaid, you must come back to repay them.

798. If you cannot find the answers to your confusion in human history or accumulated knowledge, then read the Book Without Words.

799. “True transmission lies in a single sentence; falsehood fills ten thousand scrolls.”

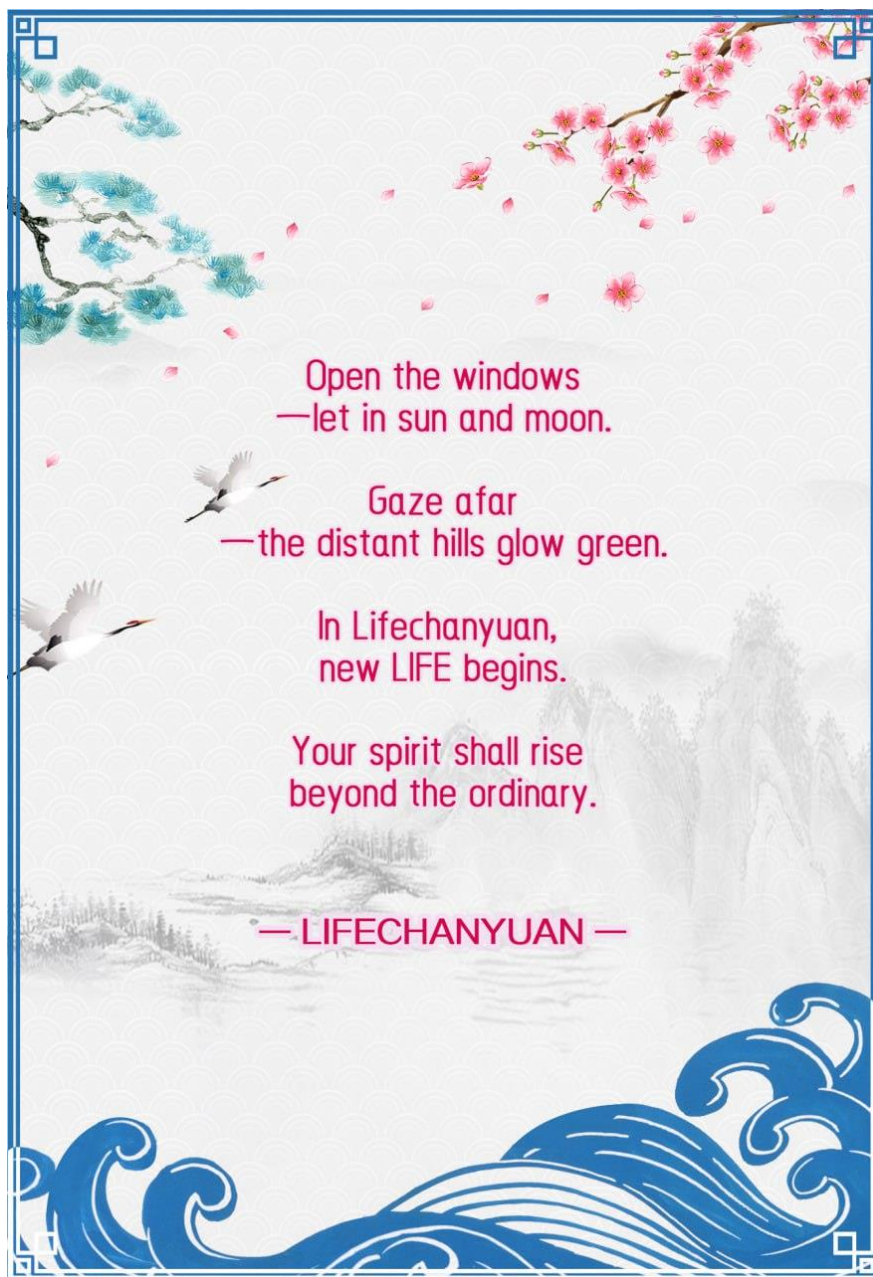
In truth, even one sentence is too much. The true essence is contained in a single word: xing—true nature.

(This “nature” is the “gate to all wonders,” the Tathāgata, the primordial Hundun, the nonmaterial structure of LIFE, the Buddha, the consciousness of the Greatest Creator, the essence of the universe, the laws of the Tao, and the principles of LIFE’s operation.)

800. ***The 800 Values for New Era Humanity*** is an open system. As time and space shift, new thoughts, perspectives, and methods will continue to emerge. These values must be continually refined and updated.

As the times evolve, outdated parts should be removed, and new ones added. We must never cling to rigid thinking, nor set a ceiling on the system.

While the Hundun Baby is present in the world, additions and deletions are to be made by him. After his departure, this task shall fall to the saints among humankind. Others should not make changes, lest the system lose its Hundun nature.



Open the windows
—let in sun and moon.

Gaze afar
—the distant hills glow green.

In Lifechanyuan,
new LIFE begins.

Your spirit shall rise
beyond the ordinary.

— LIFECHANYUAN —