



The Supreme Master Ching Hai



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The Key of Immediate Enlightenment 2

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Let Peace Begin with Us

Spoken by The Supreme Master Ching Hai
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Ladies, gentlemen and all my friends, before beginning any lecture at any place, my heart is always deep in the thought of how to make a perfect speech in order to offer the best benefit to the listeners. So every time, before making a lecture, I always pray to God, to the Buddhas, that They may mercifully help me and speak through me. Then our friends in all directions, including the devas, the ghosts and whoever is present, will derive the best benefit from my two hour lecture.

So today I've been praying very hard. I have not gone to the temple to pray, I have not gone to the church to pray. But I've prayed in the "church" of my heart. I have used this precious body as a church, as a temple, to pray to God, to the Buddha, because I would like you to derive the best benefit, and have the most memorable time from listening to this lecture.

Each time I pray like this, there are blessings and there are benefits. This is the reason why everyone prays everyday. We go to the church to pray to God, to the mosque to pray to Allah, or to the temple to pray to the Buddha because we do feel the benefit. We do feel the blessing from the Buddhas, God, Allah or whatever name you might worship.

Because of our different backgrounds and different cultures, we call the Creator of all things by different names. We call the greatest Power, which loves us so much, by different names. Some call it God, some call it Buddha Nature, some call it Tao and some call it Allah, so we should not argue. It doesn't matter in what kind of religion we believe. No matter if you are Christian, Moslem, Buddhist or Taoist, everyone believes that his or her religion is the most beneficial, and so do I. Whatever is best for us is good for us.

But then, we sometimes have a desire to see the head of our religion. For example, if we are Buddhists, we would like to see, to have contact with the Buddha, with the Bodhisattva, with Shakyamuni Buddha or with Quan Yin Bodhisattva. If we are Christians we sometimes would like to get in touch with God, with Jesus, with Saint Mary or with the past Saints that we are praying to everyday. I do not know if you want to see Buddha or to see God that much, as much as I did; but I did want to see Buddha, I did want to see God. I wanted to talk directly to

God, directly to Buddha about all the anxieties, doubts and the suffering in my heart that came from my own experience, and from the experience of other suffering human beings.

Before becoming enlightened I always went to the church and to the temple to pray everyday. If I saw a church I would go in and pray. If I saw a temple, I would go in and worship and pray to the Buddha. I remember that I had only two prayers. When I went to the church, I said to God, "Dear God, if You really exist, please, let me see You; make it in any way, but let me see You one day. I just want to see You, and nothing else." That was my first prayer. And one day in the temple I prayed to the Buddha, "Dear Buddha, if You really exist, please show Yourself to me. Also, let other people see You. Please let us see You, let us know Your glory, so that we may believe more in Your compassion and power, and that we may feel secure in our heart." I'd pray like that many times but I did not see God or Buddha.

So one day I got a little bit fed up, and I cried. It was in the morning when I did the morning service to the Buddha. Do you know how the Buddhist do the morning service? Yes? You get a wooden fish and a bell, you knock it like this: (Master demonstrates) "ko, ko, ko, tung; ko, ko, ko, tung..." while you repeat the mantras, like the "Tabei Chow," "Namo hanadana-dorayeye namo ariye polojeti" etc. Then you repeat the name of Quan Yin Bodhisattva, "Namo Quan Shih Yin Pu'sa," or the name of Amitabha, "Namo Omi To Fwo," like that many, many times.

That day after I had done this and hadn't seen the Buddha, after praying so many times, I started to cry like a baby. You know, when you get nothing you stamp your feet and

say, "Why haven't I got it?" (Laughter) So, I was crying very hard and I said, "Buddha, it is not that we don't believe You, it is that we don't see You, and we feel so much longing in our hearts. How can You expect people to believe You when they don't see You?" (Applause)

I was crying and sobbing so hard that a neighbor came and knocked at my door saying, "Wha.. wha.. what's the matter with you? You won't do anything silly, will you?"

I said, "No, no. Why? Why would I do anything silly?"

"I heard you crying all morning!"

She thought that I was doing something stupid. I was only crying to the Buddha, and I cried so hard and so loud, that I woke up all the neighbors. I felt so ashamed. But since that day I realized that even if I prayed everyday and even if I did my morning and evening prostrations and recitations before the Buddha's image, I would not feel satisfied in my heart because I had not seen any sign of the Buddha. So I decided that day that I must go. I must go and do something else. Since this way didn't work I had to find another way. I couldn't just stay there and get nowhere.

Because I was longing so much to see the Buddha, I went everywhere, prayed in every temple, and worshipped in every place in the world that had temples, churches, monks and nuns. Whenever I heard of someone that had a little enlightenment or was famous, I would go there, bow and ask for some enlightenment.

So many, many years passed like this, but I didn't get much. I had some, yes, I had some of what you call "Gan Yin," which means some kind of intuitive response that you get when you pray to the Buddha or God. One day I kept star-

ing at the Amitabha Buddha – I was a devoted Buddhist, also a devoted Christian – and said, “Why don't You take me to the Western Paradise?” (Laughter) Then I added, “Give me some Gan Yin – some response.” And then He did.

I was so sincere and heartbroken, that He felt I deserved some response, so He lifted me up very high. Suddenly I felt nothing underneath. I was so scared; I said, “No, no, no. Put me down.” It's a feeling like you are flying. Do you know? No? You have had that experience, hah? (Laughter) If you pray very hard, your body will become light. You'll get some Gan Yin, some response from Buddha. Then sometimes you'll go into samadhi. That's what we call “Nien Fo San Mei,” (in Chinese) which means when you recite the name of the Buddha you become excited, you have ecstasy – “Ru Ding,” (in Chinese) samadhi. You sit there and you feel so absolutely beautiful, blissful, tranquil and haven't a worry in the world. That is what we call samadhi in Sanskrit, or “San Mei” in Chinese. Yes, in the West they also say samadhi, meaning you enter into a blissful, tranquil state of mind where you have no sorrow, no worry and no fear. That's what we call samadhi.

In the samadhi state we feel absolutely perfect. We feel that nothing in this world bothers us. Nothing happens at all and everything is perfect. Sometimes when we enter into this condition we feel the world is perfectly in order. Therefore when Lao Tzu entered into samadhi He exclaimed: “Tien hsia ben wu shih,” which means under the sky there is no problem; everything is in perfect control.

Now, that was one little experience that I had when I was sincerely praying to the Buddha and to God. But then that was all I had, nothing else. So I yearned for more and more, be-

cause the Buddha gave me a little bit and I did not get enough. You know what it is like when we have some good, tasty food. If people let you taste only a little bit, of course you'll feel frustrated and you want more. I wanted more. So I kept running here and there looking for some solution. Only after getting enlightenment, I mean the true, big enlightenment, not the small one, did I realize that everything already exists within ourselves, and we have no need to run so fast or anywhere to look for it. We only need to be quiet, be still, and discover.

Most of us think that it is the Buddha who gives us whatever we have prayed for. No, no, we already have it. It's just that we do not know we have it. When we pray very hard and sincerely then our ego, our mind, disappears. We do not feel separated from the greatest Power which we call God, the Creator, the Tao or the Buddha Nature. Because we are not separated from that Power, at that moment we suddenly become wiser, we suddenly see things more clearly, and then we see that we have already got these things. They do not come from the sky, they already exist in our store of merit.

Why have I said such things? Because I would like to remind you, that if in our life, the conditions are not so good, if everything we desire doesn't come to fulfillment, it is because we forget to look for what we want. For example, Buddhas exist, Jesus is still there, God exists, Allah exists, whomever you pray to exists. But we don't see Him because we forget to look for Him or we forget to look for Them. Not only does the Buddha, God, Jesus or whomever you believe in still exist, but everything, every single thing we want already exists in our store of merit. Otherwise we wouldn't want it. We wouldn't have any idea whatsoever of what to want.

For example, in Africa there are some very uncivilized tribes of people. They have never seen television before, not even in the past thirty or the past hundred years. So the idea to go and watch television never crosses their minds because in their memory television doesn't exist. So everything we wish for in this life, such as wealth, happiness, bliss, contact with God, Buddha, etc., already exists in our store for us. Our past memories from our past lives in this world have already registered these kinds of images; therefore, we want them now. Otherwise how could we want them? How could we ever know that such things exist? We want them because we know we had them.

So, when we are enlightened or we get the greatest wisdom, we will discover these things in our "storeroom." The Buddha doesn't give them to us. God will not grant them to us. They've already granted them to us. It's just that we have forgotten to use them. That is why we have a way to recognize God's love, to recognize Buddha's compassion, which is, to be still, to be quiet, and to listen to what God or Buddha tells us.

There are two parts to practice everyday: the first part is to pray for what we want, and the second part is to listen to what God or Buddha tells us – where to get what we want. If we are always asking and do not listen, do not receive, then we will not get it. Most of the time we are too busy praying for something and don't know what God wants to tell us. For example, if we go to a teacher to ask some questions on an English subject, we have to be still, be quiet, and listen to the answer. Is that not so? Yes?

So now, if we ask God or Buddha for something, and keep asking everyday in the morning, at noon time and in the evening, then it is always "we" who are talking. Of course we

will not know what God's answer is and what Buddha tells us to do. That's why our life doesn't improve much, even though God always mercifully wants to help us; even though the Buddhas in the ten directions always watch over us and want to give us many instructions, such as: how to handle our lives, how to solve our daily problems, and how to get the greatest intelligence in order to survive in this world, and to get through the different levels of worlds in the whole universe.

We must be still sometimes, and that's what we call "meditation." Now, if we sit there and we are still thinking in our heads, then that is not meditation but just "talking in silence." (Master laughs) Therefore we must know how to meditate, how to sit still, and that's what I want to offer to you. There is a way to do that properly and correctly so that we may receive the message from God, from Buddha, from Allah or from whomever you believe in the most. We have to be still sometimes to get the message through. Not that God doesn't listen to us; not that Amitabha doesn't listen to us; it is we who don't listen to Them.

That's why in my book I say that if you recite the names of the Buddha and God, it will not serve you much. I do not mean that God and Buddha won't listen to you; but that we are too noisy, we talk too much, and we do not listen. So there is a way to solve this problem. Everyday we still pray to the Buddha, we still pray to God, but then we must save some time to sit still and listen to the message that God wants to give us, that the Buddha wants to direct to us. Is that logical? Yes? Thank you.

So now we come to the second part: how to sit still. Most of us are not still; we get even worse when we sit. Is that not

true? Now, if you do not believe me, then tonight after you get home, try to sit still and put your mind blank for five minutes. If you can do that, you are my master. (Laughter) It's very, very difficult. You may put your body in a box, you might close yourself like this, but the mind is still running all over the place. That is not the way to meditate, and that is not the way to listen to God's or Buddha's message.

Now there is a better way to do that. We may pray to the Buddha, to our own Buddha Nature inside or to our own mercy and goodness, which also exists inside us, which the Chinese called "Hsin Ben Shan," meaning the human beings' original goodwill or goodness. Therefore if we believe in God, then we pray to God; if we believe in Buddha, we pray to the Buddha; if we believe in "Hsin Ben Shan" meaning the goodness inside us, we pray to the goodness inside us; but, pray to the highest Power, wherever that may be. Always pray to the highest Power, the highest God, the highest Buddha. Do not pray to the small gods, like we call in Chinese "Shern" (the spirits) or "Guei" (the ghosts), namely, the local gods because their power is "local." (Laughter) That's why we should not pray to a local one but to the highest, the top one, then what we get is the highest, the top Power. (Loud applause)

We pray for what we want, but it must be a good prayer. I do not mean that God will help you succeed when you pray to kill someone or to rob a bank. No, no, no, that would not be helpful. What I mean is, you pray within the limits of human compassion, logically, and for the peace of human life. You pray for compassion, peace or the highest guidance so that your life, the neighbor's life and the life of the nation may be prosperous, wise and peaceful. Then everyday God will guide us, Buddha

will guide us in how to do things. Suddenly things will change. Things will become better, smoother and you'll do things better than before. Your decisions will be wiser and quicker than before. That's when you know God is guiding you.

After doing that you will feel different. You will truly know there is a greater Power than our brain, which we call God, Buddha Nature or Tao. I don't care what you call it because we have the freedom to name things differently. That is how we listen to God or to Buddha. If we do not do this everyday, we will not get much of the message from Buddha and God; then, we do not know whether God really exists, whether Buddha exists, and whether They love us or not.

Now, if you do not get this benefit from the mediation you are now using, then I have another way to help you to recognize the love of God, of the Creator and of the Buddha. When you see different flowers, look at the heart of the flower, look at how beautiful they are and how nice they smell. That is the purpose of their existence. It is because God, Buddha, Tao or Allah loves us so much that They created these to please our senses, to make our life more beautiful, more bearable and more comfortable. And when you look at the eyes of your child, you'll see they are sparkling with intelligence, love, curiosity to learn and warmth, that he gives you everyday through family love. That is how God or Buddha expresses Their compassion and love for us. Otherwise, if we don't have these things, like the love of the children, the flowers, the beautiful sky, the stars, the moon or the sun, our life would be so miserable.

So, even before we know whether God, Buddha or Saints exist or not, we already can tell that there is an unconditional love that comes from we don't know where. There exists an

unconditional love for all the people and all things in this world. God doesn't only love human beings, but also animals; Buddha doesn't only take care of us, but also cares for everything. So you see even the grass is made for the cows, the female birds are made for the male, the honey is made for the bees and so on.

Therefore in the Christian Bible it is said, God made everything for every being accordingly. In the Buddhist sutra, Buddha explained that the Buddhas and the Bodhisattvas sometimes transformed themselves into animals, birds, flowers or water, in order to serve and help sentient beings. There are similar sayings in different languages and Scriptures.

So, in order to know God's or Buddha's love for us, we must appreciate all of the creation around us; we must look more carefully, more attentively and more gratefully at all things that come into our use. Otherwise it's easy to forget and easy to be ungrateful.

The Creator and the Buddha do not mind if we are ungrateful to Them. They do not seek our gratitude. It is just that if we forget to be grateful, then we lose our sense of grandeur. We forget that there is a greater Power which looks after everything. And in that case we will feel too lonely, too desperate and too much suffering.

Outside we should be grateful for all the things that we receive. Inside, we should sit still sometimes and know that the Buddha exists; we should listen to the Voice inside, the still Voice, the Voice of God, the Voice of Buddha. If we do that everyday we will see a great difference in our daily dealings with others, in our intelligence and in our viewpoints. That is what we call "meditation."

Now, it would be too easy if we just had to sit, meditate, listen to God's Voice and get so much. So there are some little conditions that we should pay attention to. They are printed in the books outside.

Now first let me talk a little bit about these books. My little books are not really my books but the books of my disciples. I've never written any books, nor can I write Chinese. It was all my disciples' work. I only talked and they recorded the talks, published them, and put my name on the cover. That is how I got famous and got into trouble. (Laughter)

I stayed in Formosa, off and on, for about five years and never had any trouble. Everywhere I went I was welcomed and loved, given some money, something to eat and some clothes to wear because I was a nun, a very un-famous nun. So I had no trouble. Then somewhere some Formosan caught me and asked me to talk about something and to teach them the Quan Yin Method, so I did. They recorded everything I said, even those things that I said to them personally, that were meant only for them, because people's levels are different. Sometimes you can say something to this person, but not to the other person. Is that not so? Then they just blindly put everything into print, (Master laughs) put it into the open, and I started to get into trouble. That's how you got to know and that's how I got into trouble. Almost everyone who had loved me before have now become my opponent, but never mind. It is only a small trouble in comparison to the benefit people get, so I do not mind getting into trouble for that.

My disciples have very good hearts and they desire to give others whatever benefit they get. I cannot stop them because they have a good motive. If I stopped them, then it

means I do not have as much compassion as they do. Therefore I let them do whatever they feel is beneficial for others.

In these books (*The Key of Immediate Enlightenment*), both in English and Chinese, I was actually speaking to my disciples at that time on how to advance on the path of knowledge. For example, it's not enough that everyday we do like this – sit straight and close our eyes, in a Buddha-like fashion, and then everyone knows you are a great practitioner. (Laughter) It's not enough. We must make meditation become a way of life. For example, when we meditate we will get in touch with God's and Buddha's Power. Then we have to let this Power manifest in our daily dealings with others by becoming more loving. That is the evidence of our advancement.

Now, if we want to prove that we are more loving, then we must do a little charity: we must help the poor, we must be more obedient to our parents, look after the old, the infants, the widows, and refrain from overindulging in enjoyments. We must see the suffering of other creatures as our own. Therefore we shouldn't rejoice at the killing of animals and in the eating them. That is the reason why we should be vegans.

If you do not want to follow a vegan diet because there are too many problems, such as because of business, because the wife refuses to cook, because..., because..., and because..., (Laughter) there is an alternative way. For example, when the Buddha first accepted some monks into His monk order, these monks, as well as other lay disciples, were used to eating meat because in their home country grass and vegetables couldn't grow. So the Buddha said: "All right, then you slowly change from eating meat to eating vegetables."

So, in accordance with the Buddha I also offer some al-

ternatives. For example, we should try to be vegans whenever it's convenient for us; and we should try, as much as possible, to make an excuse to be a vegan instead of making an excuse to eat meat. That's what I mean by leaning more and more toward compassion and extending love to all the creatures. All religions mention that we should extend our love to all beings; not only to human beings.

So, whether we believe in any religion or not, we can all believe in "Hsin Ben Shan," in the goodness and compassion of our own hearts. We should try to save as many lives as possible. It doesn't mean that if you eat one piece of meat less that many things will change; but it is the principle of training our hearts toward compassion. Let our compassion grow; do not kill it. The intention is important.

There are some groups of practitioners who do not eat vegan food because they think it's not convenient. Everyday they have to engage in entertainment, to exchange friendship or do business with others and they think it's not convenient to keep a vegan diet. So they decide to fast one or two days a week in order to cut down the meat intake, as a sign of leaning towards compassion to all creatures. Therefore we've heard that such and such a group has a 5-day fast, such and such a religion has a one month, once a year fast. These things are the leftovers from a very old but very efficient tradition.

In Buddhism we also have many kinds of vegetarians, like the whole-life vegetarian, 2-day-a-month vegetarian, 4-day-a-month vegetarian and 6-day-a-month vegetarian, etc., to let people become more used to the vegetarian diet. But this system is a little bit complicated for you. For example, we oriental Buddhists have a very strict lunar calendar, and eat veg-

etarian meals on the first day, the fifteenth and at the end of the month. If you are a busy working man, such as a businessman or a newspaperman, you cannot always check the “moon” calendar, or you might not even have a “moon” calendar but only the “sun” calendar, (Laughter) so it’s difficult to know which date is which. I suggest, as a supportive sign of compassion for all beings that we take a vegan diet whenever we remember, wherever it is convenient for our life, and that is already much, much better. Is that OK? Yes? Thank you.

In this way we are more relaxed in our mind and heart. Why? Because whenever we eat meat, it is unavoidable that some of the hatred, anger and frustration in the animal’s heart caused when it is departed, will be imprinted upon our subconsciousness; then we’ll feel uneasy inside. When we sleep at night we have nightmares. When animals see us they are frightened of us and run away. And when we are sick it’s difficult to heal because of the atmosphere of the hatred and anger, which hangs around the meat that we eat.

Therefore the more we eat vegan, the better our conscience. We will have fewer guilty feelings in our subconsciousness, and we will sleep better with fewer nightmares. So you should try. It’s better for our mind, for our heart, for our health and for everything.

Now, I don’t read newspapers as much as you would, except when I travel and sit in the airplane for 15, 20, 30 hours, I have nothing else to do and I cannot sleep that much or meditate so long. (Laughter) Then I grab a newspaper and have a look. Every time I looked at the newspaper there was nothing good there. (Laughter) No news is good news.

The last time, on the way here from Hong Kong, I read

the Newsweek and Time magazines. I saw all kinds of disasters and catastrophes such as: hurricanes, airplane crashes, murders and diseases. There are now some kinds of diseases that we never knew before in history. For example, one of the latest diseases is a kind of worm disease which is incurable. The worms will eat a hole from inside out and you will see the worms crawling out from inside of the hole. Can you imagine a whole body full of such worms? The physicians have no way to cure it. When I looked at this I felt, you know, nauseated; I wanted to vomit. Not because of the terrible sight but because of the unbearable feeling of pity for the patient.

Normally we have worms in the stomach, and that is already unbearable. Now, if you have worms all over inside the body and at any time they can eat a hole and crawl out to let you have a look; your brain, blood and flesh are all full of worms..... can you imagine what kind of life that would be?

So, I think that we, who have good health and financial status, should pray that God will never put us into this kind of situation. We should also prepare ourselves to be more clean and more receptive to God's protection, so that we would never fall into such a pitiful state. The best way is to try to avoid indirect killing, such as eating meat. If we don't eat meat, no one kills.

In Buddhism, the Law of Cause and Effect is absolute and exact. Whatever you do to others will be done to you in one way or another. Not only in Buddhism, but also in Christianity it is said: *As you sow, so shall you reap*. And if you look carefully at other religions, you will also see the Law of Karma – the Law of Cause and Effect – whatever you do will be done to you. Therefore Confucius said: *Do not do to others*

what you do not desire for yourself. He also knew the Law of Cause and Effect, meaning whatever you do, you will get the result, bad or good. If we do not want any bad results, we must start to do good things in order to get good results. I don't need to tell you about Heaven and hell, I am just talking practically, for your daily lives.

If we want a healthy mind, a healthy body, a good conscience and a good night's sleep, then we should have more compassion for other people and for animals. If we give others peace and security, then we will also get peace and security.

I have never killed anything ever since my childhood, not even an ant, a worm or a bird. And I do not like to see killing. So you see, even though in Au Lac where there were so many disasters, people being killed and problems, I have escaped. I did not have to go on a... like the "boat people," I did not have any trouble, because I left Au Lac before it was under the communists. Why was that so? It was because I had no hatred, no killing and no bad actions in my life; therefore received good treatment.

So, from my own experience I can tell you that whatever good you do to others, it will be done to yourself. It isn't because I became a nun or practiced the Quan Yin Method that I say so. No, before that I already saw the results of compassion. For example, in my country sometimes the children would go and get the birds out of the nests, eat them, and so on; but I never participated. I always hated this and told them not to do it. And whenever I saw a bird wounded I would take it home, care for it until it got well, and then set it free. I think it's because of that, that the animals are so friendly with me.

When I was in Germany, one day after reciting the Bud-

dha's name I went out and a bird came up to me. It flew to my feet and stood there. So I said, "What do you want?" (Master laughs) The bird chirped, chirped and chirped as if talking to me. It stayed there for quite a long time; we talked for about half an hour. I don't know if the bird understood me or not, but I did not understand it. (Laughter) Anyhow we kept talking, and it looked like a very lively conversation because we stayed very close, like this, and it never flew away. Many people saw us talking and came out to have a look at this phenomenon. When the bird saw so many people it flew away. It was frightened of them, but not of me.

When I was in India I lived in the Himalayas – not in a good room, but in a mud house. This mud house had only a few stones for a roof, which could crash in on me at any time because the structure was not good. The mud walls had thousands of holes in it. The wind could blow in, the stars could shine through, and all the animals could crawl in and be my friends.

Everyday when I woke up after meditation I would find at least five scorpions sitting there meditating with me. (Laughter) Do you know what scorpions are? Their tails are very pointed, and if they sting you once, then "good-bye." Everyday the scorpions and snakes all sat around and meditated. When I got up and saw so many friends, I thought that this was not a good place for them because if I walked around and was not careful enough, I would step on them. So everyday I had to take a big jar, put all of them in it, and take them for a walk. I put them on a big rock, and then they would disappear.

I think because I was so friendly with the animals, that the animals were also friendly with me. Can you imagine animals that are like that? If we are friendly to people, to every

person and to every being, then there wouldn't be any wars in this world. So today or tomorrow we begin our "peace program."

Everyone talks about peace. They make a lot of fuss, go to a big hotel, and sit at a big table to talk about peace; but these talks go nowhere. We must begin with actions; we must begin by withdrawing from our killing instinct; we must begin to protect all lives as much as we possibly can. Peace begins with us, with me and with you; then, peace will be with the whole world. We cannot sit here and wait for the president, the peace-makers or whomever to come and talk for us. No. We must decide it for ourselves.

Therefore, I think if we meditate and minimize our intake of meat, then we'll become more peaceful within ourselves; and because we are more peaceful, we will radiate a kind of invisible, peaceful atmosphere around us, which will affect everyone. Then we do not need to talk about peace, peace will be there; we don't have to advocate peace, peace will be there. Is that agreeable? Yes? Thank you. (Loud applause)

Yes, if we keep ourselves purified, then we can be closer to God, or to whatever Power that we believe in. If we believe in God, we will get closer to God; if we believe in Buddha and we purify ourselves, we will get closer to the Buddha. This is definite. I've tried it, so I can inform you about this. Actually it's not that I am informing you, you already know it. I am only reminding you so that you do not forget we have our own goodness inside us. Do not forget we have God dwelling within our bodies, and do not forget we have Buddha in our hearts.

Do not forget we have God inside us. We have the Bud-

dha Nature within us. Seek, find, and awaken that Power, to help you. You will get help and you will get blessings. May all blessings be with you.