

Some Understandings on the Outward Appearance and Inner Meaning of Clarifying the Truth and Saving People

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Recently, there have been many articles on the Web regarding the outward appearance and inner meaning of clarifying the truth and saving people. I would also like to share my understanding.

1. The basis for clarifying the truth should be offering salvation to all sentient beings, rather than upgrading one's own level.

The basis and purpose of clarifying the truth should be letting people really know the truth, instead of getting rid of attachments through clarifying the truth. Of these two understandings, the first is fundamentally done for Dafa, while the second is done for oneself. The first is without the sense of self or pursuit, naturally encompassing mighty virtue and wisdom. The second contains both the sense of self and pursuit. Assisting Teacher in Fa-rectification, clarifying the truth, and saving people is such a great, magnificent, and solemn matter; it is absolutely not limited to merely upgrading oneself.

If the focus is on how to let people know the truth, one will naturally gain wisdom through a state of selflessness, handling things differently according to the specific situation. Secondly, out of great compassion as well as responsibility for the Fa, fellow practitioners, and people, one should focus on effects rather than formality; focus on essence rather than superficiality, while refraining from competing, showing off, and being fond of success. In contrast, if the focus is on individual behavior, such as how I can do great or noteworthy deeds, how I can show the remarkableness of disciples, etc., all these things end up being intentional due to the presence of "self." One will thus emphasize the exterior formalities to show the essence, and from it will arise attachments of competition, showing off, and being fond of success. In addition, one will not care much whether people have gotten to know the truth. Teacher said, "Building temples and worshiping gods, truly busy, But not knowing intentional actions are only in vain." (the collection of Master's poems -- *Hongyin*) Some practitioners who once did many "important" things for Dafa and thus believed to have upgraded themselves later fell behind and even turned away from Dafa; this is a lesson for all of us. If the focus is to let go of attachments through clarifying the truth, one may become attached to upgrading oneself and lose rationality. The attachment of "fearing attachments" often interferes with them and, as a result, they may not know what to do when things come up and simply blindly follow others' experience or the crowd.

2. The same purpose may manifest in various forms; no rule can be forced on everyone due to their different individual characteristics.

In "Path," Teacher said,

"A cultivator has no role models. The path each person is to take is different, because each person's foundation is different, the sizes of their various attachments are different, the characteristics of their beings are different, their jobs among everyday people are different, their family environments are

different, and so on. These factors determine that each person's path of cultivation is different, that how they eliminate attachments is different, and that the sizes of their tests are different. Therefore, amidst the manifestations of things it's very hard to find a path that others have made, and it's even less possible for a person to get a ride down one. If there really were pre-made paths and effortless rides, that definitely would not be cultivation....The path a Dafa disciple takes is a glorious history, and this history has to be created by his own enlightening."

When doing things to clarify the truth and validate Dafa, it is best to just keep goals the same while leaving details flexible so that practitioners can freely make arrangements according to their own characteristics, understandings, and familiarity with each other. No rules, centralized control, or arrangements should be made and forced on practitioners. When pursuing upgrading and covering one's own attachments in doing things, it is very dangerous to make excuses using Teacher's words and even use them to criticize practitioners holding different opinions. We have had too many such lessons during the Fa-rectification.

Take a simple example: if a practitioner normally only prints and copies Dafa materials and has never distributed flyers before due to fear etc., it can be dangerous to force him to go out to the street and put up banners. On the other hand, for a practitioner who is good at distributing flyers and putting up banners, it can be hard for him to sit down and learn printing Dafa materials and editing on the computer. We can help him by staying within his own realm for improvement. If under such conditions, we force him to go forward and face tribulations that could be too much for him, it is being very irresponsible to both him and the Fa-rectification. We may not know that by doing so we are actually intensifying his selfish attachment for upgrading his own level. In fact, practitioners at different levels of cultivation, with different situations or characteristics, all have their own ways to clarify the truth, safeguard the Fa, and save people. It is more important for everyone, at his own level, to exert the most of his ability, wisdom and strengths to validate Dafa and clarify the truth.

3. Mighty virtue does not necessarily mean doing well-known deeds that appear to have a high impact.

Some fellow practitioners may consider mighty virtue as well-known deeds that appear to have a high impact. I do not agree with that. I dare not casually make comments on mighty virtue, but based upon my understandings on the relationship between *Yin* and *Yang*, I would like to share my understandings on assisting Teacher to rectify the Fa and establishing mighty virtue.

During Dafa disciples' efforts to rectify the Fa and clarify the truth, are those disciples who quietly do seemingly insignificant work not so great as those who do things seemingly of high impact? I think we cannot draw conclusions from the outward appearance. Instead, we should consider their *Xinxing* level since the exterior forms may simply come from different work they are doing and their own condition. Those who do things with high impact are like *Yang*. As an obvious manifestation, it is very easy to be noticed and praised. In contrast, those who quietly do seemingly insignificant work are like *Yin*. It is like the root of a plant, which is hardly noticed or praised, although such existence is also important and great. Although they are of different kinds, in terms of mighty virtue, they can never be lower than those who do things with high impact. (Of course, above is the relationship between *Yin* and *Yang* below a certain level; there are other manifestations above certain levels).

Above are personal understandings. Please kindly point out anything improper.

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