

13. How to perfect ones virtue after receiving Tao

Upholding Tao is to align one's self to Tao. Acting according to Tao means putting Tao's principles in all interactions with others. A person who knows Tao but doesn't put Tao into practice will be challenged. Confucius said: "Without perfecting one's virtue, Tao cannot become reality through that person."

Virtue is perfected through giving selflessly. Self cultivation is achieved through perfecting ones virtue. Do things to benefit people and society. Have an attitude to relieve the suffering in the world. Follow saints teachings. Dedicate one's self to put all these into practice.

Actions, such as distributing books about the saints' teachings, establishing shrines, propagating Tao, propagating Tao's principles, helping others in obtaining enlightenment; represent enormous virtue. Perfecting virtue through interacting with others leads to perfection in self cultivation.

On a smaller scale, one can put resources together privately, to help people in urgent need or to assist disaster affected areas. For needs on a greater scale, one can put resources together with others to contribute collectively. The approach needs to reflect the location, the affected people, the time and the event, considering multiple aspects to ensure its effectiveness.

When talking to parents, discuss parental love. When talking to children, discuss filial piety. When talking to people with younger siblings, discuss the guidance and support of the younger ones. When talking to people with older siblings, discuss respect towards those senior. When talking to a married couple, discuss harmony in partnership. When talking to friends, discuss trust and honesty. When talking to people with governing positions discuss loyalty and justice.

The real virtue is in transforming the bad to become good, and those in denial to adopt these values. When interacting with others, there are no considerations for self gain, and no harsh tones or judgmental expressions. If there were any thoughts for self gain, it is no longer a good deed. If there were any anger or judgmental thoughts when interacting with others, this person then has failed to be a cultivator.

十三 求道後如何行功

以道存心，謂之德性，行於倫常，謂之綱常，有道無德，必定出魔。子曰：「苟無至德，至道不凝焉」。德者，得也，行功即立德也。要行濟人利物之事，要有拯災救世之心，要遵三教聖人之訓，竭力躬行實踐。凡抄善書，立佛堂，廣勸化，多開荒，宣揚道義，啟發人智，化一人成道，功德實非淺鮮，外功圓滿，內功隨之而圓。至於凡情上，濟急救難，賑災匡危，小則出資獨辦，大則集資共舉，要隨地隨人隨時隨事，多方而利導之。與父言慈，與子言孝，與兄言友，與弟言恭，與夫 婦言和睦，與朋友言信實，與官吏言忠正，化惡為善，化愚為賢，則為真功，不存沽名釣譽之心理，與無惡言厲色之表現，若沽名釣譽，無所謂功矣，若性躁氣憤而勸人，則非修道之人矣。

20. What is the base for self improvement after receiving Tao?

With the intention to improve, one should first have strong faith. It is because faith is the reason one would want to cultivate. Faith is also the origin of all virtue. Without faith, one would not be able to communicate with spirits, let alone be able to cultivate one's self.

It is important to realise that every individual's buddha nature is perfect, just like Buddhas. The only difference between Buddhas and humans is that the latter do not know Tao. Our body symbolises the universe: our breathing symbolises Yin and Yang; our eyes are the Sun and the

Moon; our five organs are the five elements of the universe; our emotions are like the weather (wind, thunder, cloud, rain); our four virtues (Benevolence, Justice, Etiquette, Wisdom) are the same four virtues of the universe. New born babies contain only the virtue of the universe and are pure and unspoiled. All saints and well cultivated individuals in the past were no different from normal people.

People who follow the principles of the universe becomes Buddhas. People who go against the principles of the universe becomes ghosts. Cultivating one's self according to the principle of the universe is cultivating Tao. This is a truth that does not change.

二十 入道後要想前進以何為先

若欲前進，應該先將信心立穩方可，因為信為修道之母，功德之源，人若無信，占課也不靈，何況修道乎，要知人人具足天性，仙佛同體，只因迷悟不一，故有差別，頭圓足方，以象天地，一呼一吸，以象陰陽，二目同日月，五臟即五行，喜怒哀樂，即風雷雲雨，仁義禮智，本元亨利貞，降生赤子，天地同體，堯舜孔孟，不異常人，明理者為 仙佛，悖禮者為鬼魂，率而修之曰道，此乃一定不移之理也。

23. How to explain the ceremony to “promote” spirits of the past?

An old Buddhism rule said: “One child obtains Buddhahood, nine generations of his ancestors rise.” When Tao propagation started, God set the rule to only propagate Tao to living souls and not those who had passed on. Later on, Three Governors and Ksitigarbha begged for God's mercy. The rule was then modified to allow both living and spirits to receive Tao.

“Tien Faur Yuen” was then established as a place for spirits waiting to be “promoted”. Spirits who had received Tao when alive also wait there for acknowledgment: The ones who have accumulated merits and also cultivated themselves well were classified with a high level. Ones without sufficient merit or who had cultivated insufficiently come back to the physical world to cultivate further, or to enjoy the result of the good karma.

There are different levels of filial piety. The most understood is to support parents with respect while parents are alive, provide respectful burial when parents pass away, and pay respect to deceased parents through an appropriate memorial ceremony regularly. This demonstrates children's respect. However, this cannot resolve any wrongdoings on behalf of the parents, or free parents from the birth and death cycle; stopping parents going through reincarnation. So this is the lower level of filial piety.

Children, who want to repay parents for their birth, love and support by promoting their deceased parents, will have to cultivate themselves. Because of the allowance to “accumulate merits”: every sixty four individuals introduced to receive Tao equals one merit unit and enables the promotion of one generation of parents. One can continue going upwards to promote nine generations of ancestors. Promoting descendants can only be done by individuals with great virtue.

In 1924, the rule was modified to allow cultivating families to promote deceased parents. To promote deceased grandparents would still follow the previous rule of requiring two merit units, and the same rule applies to the remaining seven generations of ancestors.

廿三 道中有超拔亡魂之事不知怎樣說

古者佛規，一子成道，九祖超升，當初開普渡時，

無極 定例，渡生不渡死，後來蒙三官大帝，地藏古佛，懇乞鴻恩，纔准陰陽齊渡，因而立下佛院，以候超拔，得道歸空者，後期定位，功德兼修者，取入超等，功德不及者，轉生再修，或降福地，享以洪福，夫孝有凡聖之分別，世俗之孝，生事以禮，死葬以禮，祭祀以禮，不過將為子者之心盡到，就算完了，然而不能消解父母之罪愆，脫出輪迴，得以不在張門為子，李門為婦，所以這種孝是小孝，如有真心孝子，追想 劬勞難報，欲超拔父母者，非修道不可，在道中有加果位一事，六十四功加一果，拔一層父母，共計九層，係拔上九代，若下拔子孫者，為恩拔，非有大功大德不可，甲子年時，規矩又改，凡齊家者，即可拔父母，若拔祖父母者，依前例二層之果位，方為合格，其外類推。