

7. What are the 4 valuable attributes that enable us to receive Tao so easily?

These are: 1. having human form. 2. living at the end of the last of the Three-Eras. 3. affinity with ancient Chinese teaching. 4. encountering Tao propagation.

Lau Tzu said: "I dread my body, I love my body." There are 6 thieves in our body: our eyes, ears, nose, tongue, body, and mind: Our eyes are driven by appearance. Our ears are driven by sound. Our nose craves for smell. Our tongue is driven by taste. Our body desires the sense of touch. Our mind is full of desire and greed. Combining the external attraction to fortune and material satisfaction, with internal desire and greed, one cannot control one's self to stop committing bad deeds and to start purifying one's thoughts and actions. This is what causes endless suffering. That's why the body is the source of all dread. The human being is the most sophisticated of all living beings. The spirit relies on the body to exist in this physical world. The body relies on the spirit to sustain life. The spiritual self cannot be apart from the physical self. The physical self cannot be without the spiritual self. The transitory is intertwined with the eternal. Utilise the physical self to perfect the spiritual self. Without this physical body, how could the spiritual self become cultivated? That's why we love our physical body, and are grateful for having this human form.

Without Tao, humans could not recognise truth from falsehood, and would not understand the significance and implication of such a realisation. A life time would eventually be wasted. The end of the Three-Eras is full of calamities. At the same time it is also the starting point of a bright future. The bright future comes after the calamities. That is its natural progression through the Green, the Red, then the White Era. However Tao is only available at the right time, to the right person. For example, when a person is life threateningly ill, it's normal to seek medication. The medication is only required because of the illness. Tao is only available in response to the calamities. At the end of the Three-Eras, there are lots of disasters including the ones that are most destructive. Only Tao can respond to calamities of such magnitude. It is most fortunate to be in this physical world at the time when Tao is available. That's why it's said that its most fortunate to be at the end of this Third-Era.

China is located in Asia. The Chinese character for Asian “亞”, has as its middle the form of a cross. The middle of the cross is referred to as the “Middle Kingdom”, or the “Middle Earth”. “Middle” referring to the centre of the planet. As the centre of the planet, China has the longest history, across which there have been many well cultivated individuals. It's the starting point for Tao to be propagated all over the world. That's why its said that it is fortunate to be born Chinese.

By the end of the Three-Eras, all religions are well developed. There is only one Truth, and a multitude of non-truths. Buddha said: "Knowing the Truth means attaining buddhahood. Cultivation without knowing the Truth is simply a wasted effort". Unless the individual has deep affinity with Buddha, and is immersed in the good karma accumulated by their ancestors, the individual cannot receive Tao. That's why it is said that it is fortunate to have come across the propagation of Tao.

(七) 得道有四難怎講

1) 人身難得 2) 三期難遇 3) 中華難生 4) 真道難逢

老子云，吾患此身，吾愛此身，患此身者，色身有六賊，即眼耳鼻舌身意。眼之欲色，耳之欲聲，鼻之欲臭，舌之欲味，身之欲觸，意之欲貪妄。如財色誘於外，情識開於內，內外交感，為善之心不能自主，為惡之心不能自遏，造成無底地獄，此身實堪患矣！人為萬物之靈，性藉此身以存，身藉此性以生，真不離假，假不離真，真假打成一片。舍利子色不異空，空不異色，藉此身以超此性，苟無此身，此性何以超之，此即愛此身也，故人身難得也。

苟無至道，不明真假，不明利害，糊糊塗塗，草了一生而已矣，三期末劫者，亦為三陽開泰，劫泰並行之謂也，即青紅白三陽之轉運也，然道非時不降，非人不傳，譬如人之患病垂危，必延之于醫藥，藥應病而服，道應劫而降，屆此三期末劫，三災八難齊現，空前一大險象也，非真道不足以救拯，泰在真道降世，萬靈普救，故曰三期難遇。

中華位居亞洲，亞字為白十字也，天地之樞紐，曰中國，中華，中原中央，中也者天地之大本也，聖人脈脈而出，開化最早，古稱天朝，真道降始之地也。故曰中華難生。

三期萬教齊發，真者，法不二門，假者，貿貿皆是，佛云[摸着根的成佛祖，摸不着根的瞎修行。]真道非佛緣深厚，祖德蔭澤之人，實難遇之，故曰真道難逢。

9. Why are there criticism about Tao?

It is said: “The higher the note goes up the scale, the lesser there are people who can harmonise with it. Once Tao’s value is publicised, criticism will follow. The better a person is cultivated, the more criticism and attack that person will receive.”

Tao is too great for most of people to understand completely. Therefore it is only normal for people to be confused and have lots of questions about it. Some may even choose to attack it, or create misleading rumors. Confucius said: “To feel no discomposure when unappreciated by others means one is a man of compete virtue.” Without criticism and attack, Tao would not flourish. The Buddha said: “For every one lot of criticism, there is one less lot of bad karma.”

During his life time, Confucius had been condemned and insulted. Yet, now Confucius is well known and well respected not just by Chinese but by people all over the world. Confucius said: “Once one gets used to the criticism, it will have less affect than it once did.” Tao is real, so the criticism is to be expected.

(九) 為何真道有毀謗

語云：“曲高和寡，道高毀來，德修謗興”。然道大理微，俗學之士，何能窺測，難免疑惑叢生，出謗言流語。孔子云：“人不知而不愠，不亦君子乎”。道不謗不興，佛云：“經過一次謗，就了一分冤愆”。孔子當傳道時，人皆謗之，以後道成天上，名留人間，聖廟滿佈海內，中外無不欽仰。孔子云：“子路入門，逆言不入於耳”，真道即有真謗。

10. Why there are difficulties when cultivating one's self according to Tao

To cultivate according to Tao is to cultivate against one's desires and habits. To follow one's desires and habits turns one into a ghost. Cultivating one's self against that tendency is how one becomes a buddha. It's said: "Self cultivation is like climbing up a tall stick. It's easy to go down, but much more difficult to go up." Gi-Gong Buddha said: "A great Sutra has times when it is hidden and unknown, while at other times it shines and flourishes. To cultivate one's self according to the great Tao, there are real difficulties in validating the individual's determination and sincerity." It's also said: "Without being chiseled, jade cannot become a useful tool. Without being refined from ore, gold would be worthless." Taoism explains self cultivation as bringing the mind and body together through compassion and delicacy; while forceful discipline is required to be rid of anything that clutters the mind. Confucianism explains it with the metaphor of carving, buffing, chiseling, and sanding to turn jade into a precious jewel. Difficulties are simply there to test one's character and determination.

At the time when Confucius was blockaded on the border between the country Chen and the country Tai, Confucius said: "Having not climbed a mountain, one cannot understand the danger of falling. Having not gone near a deep river, one cannot appreciate the risk of drowning. Having not gone into the ocean, one would not know the threat from the wind and waves. Irises and orchids that grow in the depth of a forest do not stop flowering just because no one is there to appreciate them. An upstanding person during his journey of self cultivation does not retreat from his goal just because of the difficulties he suffers.

After being rescued, Confucius said to the students around him: "To have survived this, I am very fortunate. It is also a very fortunate experience for you as well."

It's important to know that difficulties instigate strenuous effort in self growth and improvement. This is the beginning of all success. Mencius said: "When Heaven is about to confer a great responsibility on a man, it first strengthens his mind through frustration, his body through toil, his personality through hunger and poverty. Even after all the struggling, he has nothing and achieves nothing."

These difficulties are how Heaven assists us in growing and perfecting ourselves. For example, when a government is looking for mayoral candidates, it specifies the required criteria.

Not just any one can put themselves forward. Confucius said: “Rotten wood cannot be carved. Nor can a wall of dung be decorous.” Only for people with a deep affinity would Heaven provide such an opportunity. Not just any one can take on such an opportunity for challenge.

(十) 為何真道尚且有考

真道逆行，順行成鬼，逆行成佛，古云：“修道如同上高杆，下來容易，上去難”。活佛云：“大法大隱有大顯，真道真考見真心”。語云：“玉不琢不成器，金不煉不值錢”。道家講文烹武煉，儒家講切磋琢磨，考者考驗其志而已，孔子厄於陳蔡曰：“不登高山，不知顛墮之患，不臨深泉，不知沉溺之患，不臨大海，不知風波之患，芝蘭生於幽林，不因無人而不芳，君子修道立德，不因困窮而敗節”。既解於厄，孔子顧二三子曰：“陳蔡之間丘之幸也，二三子皆幸也”。當知刺激乃發奮之始，成之者豈不在斯乎，孟子曰：“天將降大任於是人也，必先苦其心志，勞其筋骨，餓其體膚，空乏其身”。考者上天之成全也，比喻省府之甄別縣長，投考者限之以資格，不得任何人皆能投考，孔子曰：“朽木不可雕也，糞土之牆不可污也”。佛緣深厚之人，上天考之，苟非其人，豈皆能成天考耶。