

(英文)[認理歸真]6求得大道有什麼好處?01

## 6) The Advantage of Practising Tao

Man have creative power and the latent inconceivable possibilities to become a Buddha. The worthy cultivation of Tao is not placing of an unseen Almighty God over man who arbitrarily controls the destinies of mankind and making him subservient to a supreme power. Through the practises of Tao, one is taught that man can gain his deliverance and purification by his own exertion without depending on external or mediating priests. The gate to purification is open to all in every condition of life, high or low, saint or criminal who would care to turn a new leaf and aspire to perfection. We are all potential buddhas.

The difference between accepting or not accepting Tao is 108,000 miles apart. Man's spirit, as taught, is already 60,000 years old and he needs Tao to stop this cycle of death and rebirth. Below are the 3 advantages if one accept and cultivate diligently.

### a) Everlasting life

Life comes from a source and death is but a return to it. Thus beginning follows the end in a continual endless cycle.

When a man is born, it is but the embodiment of a spirit. When the spirit is embodied, there is life, and when the spirit disperses, there is death. What we love is the mystery of life. What we hate is corruption in death. But the corruptible in its turn becomes mysterious life, and this mysterious life once more becomes corruptible. For once coming into this material shape, it runs its course until it is exhausted. To be harassed by the wear and tear of life, and to be driven along without possibility of arresting one's career – is not this pitiful indeed? To labour without cease all life, and then ,without living to enjoy the fruit, worn-out with labour, to depart, one knows not whither – is not this a just cause for grief? The body decomposes and the mind goes with it. Is this not a great cause for sorrow?

Human life in this world is but as the form of a white pony flashing across a rock crevice. In a moment, it is gone. Suddenly waking up, all life is born; suddenly slipping off, all silently creep away. With: one change, one is born; with another change, one dies. Living creatures moan, and mankind weeps. Remove is bondage, slip off its skin – carcass and curling up where shall the soul of man go and the body go with it? Is it perhaps on the great journey home?

And how it behaved all of us who are mortal to think gravely of the future, since there are but heaven and hell for final resting – places for all souls until the bitter round of life begins again and the good have their reward and the evil theirs also.

The sufferings of mankind are so innumerable as to be unimaginable, changing from place to place and from time to time. They cannot be all listed, but let us roughly mention the major ones. That are readily apparent.

1) Seven sufferings from living: i) rebirth, ii) premature death, iii) physical debilities, iv) being a barbarian, v) living in frontier areas (on the fringe of civilization), vi) being a slave, and vii) being a woman.

2) Eight sufferings from natural calamities: i) famines resulting from floods or droughts, ii) plagues of locusts, iii) fire, iv) flood, v) volcanic eruptions (including earthquakes and landslides), vi) collapse of buildings, vii) shipwrecks (including collisions of cars), and viii) epidemics.

3) Five sufferings from conditions of life: i) being a widow or widower, ii) being an orphan or childless, iii) being ill without medical care, iv) being poor, and v) being humble in social station.

4) Eight sufferings from human feelings: i) stupidity, ii) hatred, iii) sexual love, iv) burden imposed by others, v) toil, vi) desires, vii) oppression, and viii) distinction.

5) Five sufferings from being objects of honour and esteem: i) a rich man, ii) a man of high station, iii) a man of longevity, iv) a king or emperor, and v) a god, a sage, an immortal, or a Buddha.

Gaining Tao acceptance also means fleeing from the birth-death cycle of six paths.

Whatever path one is channelled into depend on the deeds he has performed during his last life. Good deeds lead to good existence and evil deeds lead to a miserable existence. They are presented as follows:-

- a) Rich or high status people
- b) Ordinary people
- c) Life-bearer e.g. horse, dog and cat (but excluding human beings)
- d) Egg-bearer Birds and poultries
- e) Creatures living in water e.g. fish and oyster.
- f) Insects

The degree and form of punishment one received in hell and the subsequent channelling into one of the six forms is determined by one's own deeds in the last life. The average age of human life no matter rich or poor is only about some eighty years. The miserable lives of the other four forms are also short, with butterfly at the bottom of the list whose age is about a day to two. The cycle of change in the wheel of 6 paths shall goes on indefinitely, with the spirits being transfer from one realm to another depending on the order of merits done, unless the cycle is ceased and that is only by Tao acceptance.

Therefore, life-and-death is not a pleasant thing. The world is not a good place to live in King Xuan: "I do not wish to be born but suddenly! was born; I do not wish to die but suddenly I was dead". The world does not secure one with an eternal life. The world is like a "live hade" come again and live in a world of sufferings.

All living creatures in the world only aim at seeking happiness and avoiding suffering. They follow no other course. There are some who take a roundabout way, take an expedient way, or zig-zag in their course, going through painful experiences without getting tired. They too, only aim at seeking happiness. Although men differ in their nature, we can decidedly say that the way of mankind is never to seek sufferings and avoid happiness. To establish institutions and mangurate doctrines so as to enable man to have happiness but no suffering is the

highest of goodness.

Gautama Buddha was deeply disturbed and filled with compassion. He decided to go out into the world to look for the Truth. Buddha: "Having been born in an age of disorder, and seeing with my own eyes the path of suffering in the world; I wish to find a way to save it. I have thought deeply and believe the only way is to practice the way of Great Unity and Great Peace. Looking over all means in the world, I believe that aside from the Way of Great Unity there is no other method to save living men from their sufferings or to seek their great happiness. The way of Great Unity is perfect equality, perfect impartiality, and perfect humanity."

If we wish to cease the path of death, we must prevent the birth of life. In ail, we must first be lifted up from life-and-death. This, of course, is impossible without acquiring Tao.

b) It can make one repent and advert to goodness

Only through Tao can one find back his original self image. Thus, he will know that the hearts of man are of two types: the 'false' and the 'real'. One who does things and show concern for his flesh body is false. The thought of the commoners tend towards greediness and selfishness, and their acts are vicious and stumbling to others, more or less. These are not our real character (true heart). The real has been blinded by desires and pleasures. Hence, the real cannot reflect themselves. Man's nature is the concrete embodiment of the Way. The Way exists everywhere and we find it by simply returning t the self and discovering it within one's nature and function. In man, humanity, righteousness, propriety and wisdom are his nature. As they possess theses principles, many deeds are carried out, and man is enabled to have the feelings of commiseration, shame, defense and compliance, and right and wrong. But man use the 'false heart' of theirs to do things. This is the reason why we need to acquire Tao.