

三曹普渡

Bringing Salvation to the Three Worlds

一、何為三曹普渡？

大道普渡性靈之範圍極廣，上可渡河漢星斗，氣天諸仙，中可渡人間芸芸眾生，下可渡地府幽冥鬼魂，此之謂三曹普渡。

1. What is the meaning of bringing salvation to the Three Worlds ?

Dao can bring salvation to a great many worlds. Going up above, Dao can bring salvation to deities in the spiritual world. In this world, Dao can bring salvation to mankind. Going beneath, Dao can bring salvation to the deceased in the Underworld. This is the meaning of bringing salvation to the Three Worlds.

二、上渡河漢星斗，怎麼渡法？

此時正應三期末劫，三佛收圓，故有三曹普渡之事。

2. How is salvation brought to the deities in the spiritual world?

Now is the time for the Last Catastrophe of the Third Period to occur and for the Three Buddha's to bring all living beings back to their original natures, so is salvation made available to all the Three Worlds.

(The Three Buddha's – Maitreya Buddha, Ji-Gong Living Buddha, Yue-Hui Bodhisattva).

蓋以過去修行之客，煉氣之士，而未遇上天開恩渡回，超入理天者，以及忠臣孝子，烈女節婦，死後豈能湮沒，雖可昇為氣天之仙，或為鬼中之神，然如不得天道仍是難脫輪迴之苦，不能返本還原。

For those practitioners of Dao in the past who did not encounter the right time to be brought back to Li-Tian (Heaven of Truth) and those who were loyal to their countries, were filially devoted to their parents, women who adhered to widowhood, and women who died to defend their chastity, how could they perish without recognition? So they became deities in the spiritual world. Since they were unable to receive Dao, they were not exempted from the cycle of birth and death and can't restore their True Selves.

現逢三期末劫，天道普渡，故氣天諸仙，常有隨神佛到壇，或到處顯化，找尋前世有緣之人，擔任引保，求得天道，返回理天，永脫輪迴，故河漢星斗之渡法，較人為繁難也。

The Last Catastrophe of the Third Period is drawing near, and Dao is now available to all souls. Many deities are looking for Introducers and Guarantors of Dao by following Buddha's and Saints to God's Altars, or by revealing themselves in miracles to those whom they have encountered in prior lives and now have received Dao. Once these deities have found the Introducers and Guarantors, they can receive Dao and return to Li-Tian. So they can forever

transcend the cycle of birth and death. Thus, bringing salvation to the deities is more difficult than bringing salvation to humans.

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三、下渡幽冥鬼魂，怎麼渡法？

人生世上，孝悌為本。孝經云：「立身行道，揚名於後世，以顯父母，孝之終也」。吾人果欲孝道無虧，生前故應竭盡孝敬之誠，死後尤須實行超拔亡靈之功，俾得永脫輪迴之苦，而享受理天之清福。

3. How can one bring salvation to souls in the Underworld?

Living in this world, a person should consider filial devotion and fraternal love as one's basic moral principles. The Book of Xiaodao (Duty to parents and to honor them) states "The ultimate Xiaodao is to bring recognition to one parents by leaving an honorable name forever through establishing good virtues and practicing Dao." If we would like to achieve perfect Xiaodao, we should approach it in two ways. When our parents are alive, we must do our best not to offend them and respect them with sincerity. Once they pass away, we must bring salvation to them so that their souls can transcend the cycle of birth and death and go back to the Heavenly Home.

不過為子孫者，若欲超拔九玄七祖，幽冥鬼魂，究竟怎樣渡法，始可達到目的。必須修道有恆，有功有德，對道有表白者，方能超拔，此可謂「一子入道，九玄光榮，一子成道，七祖超升。」

How can we bring salvation to the souls of seven generations of ancestors and nine generations of descents in the Underworld? The answer is one must be tenacious in practicing Dao, establish good virtues, accumulate merits by doing good deeds, and keep the vows of adhering to Dao. That is why there is the saying "If a person receives Dao, nine generations of descents will be honored. If he/she achieves ultimate realization of Dao, seven generations of ancestors will transcend the cycle of birth and death from the Underworld."