

26. Once having received Tao, do I also need to be a vegetarian?

Once we have received Tao, our diet is most crucial. It is because our spiritual self was originally pure and clean. It cannot be mixed with any impure energy. Once contaminated, it loses its purity and capability. That's why cultivators must retain purity and remove all contamination. This is how one can return one's spirit to its original state.

The intake of the "harmful" vegetables (Allium genus: scallion, leek, shallot, chive, onion, garlic) and Creatures of the Water, Land and Air need to be avoided as much as possible. Vegetables of the Allium genus pollute the energy of our five key organs. Creatures of the Water, Land, and Air are all negative energy. Once consumed, it replaces the positive energy in our body. Cultivation is about cultivating positive energy. That's why it is even more important to avoid the negative and retain the positive. Also God is merciful. Cultivators need to appreciate God's mercy and therefore not harm lives to satisfy desire for taste. Otherwise, this creates bad karma.

Even though one cannot stop consuming these food sources straightaway, one can start gradually, such as starting with certain days of the month, then certain months of the year. Once acclimatized to it, then one can extend it to become more permanent. Also do a lot of good deeds to pay back the lives consumed would help. These are the principles. The adoption of these principles can be flexible. Overall, cultivators need to be merciful.

廿六 進了道也吃素麼

吾人求道之後，齋戒最為切要，蓋以先天之性，原本至清，決不容濁氣相混合，遇有濁氣攙雜其間，自必亂失本真，故修道之人，必須留清去濁，始能復明本性，凡屬五葷三厭，皆當盡量戒除，五葷氣味兇險，食之則五臟之元氣，易被沖散，三厭為禽獸水族之類，俱屬陰濁，食之易傷人純陽之體，吾道既以修煉純陽為旨，更須避陰保陽為妙，況且上天以好生為德，修道之人，應體上天之意，不可貪圖口腹，任意殺生，至造孽愆，對於葷腥食物，雖不能一時戒盡，亦可漸而行之，先持花齋月齋，久之漸成習慣，然後再持常齋，多行功德，能替六畜消冤，亦無不可，是以規矩雖立，辦法是活的，總之修道人，要以慈悲為主。

30. What to do with people who have received Tao but don't get rid of bad habits?

Guide people with Tao's principles, to transform bad to good. After receiving Tao, we want to get rid of every bad habit and inappropriate preference that we have. To help others, we explain the implications and encourage positive changes. Through positive endorsement, direct guidance, lessons learned, or indirect assistance, we adjust our approach to cater for the situation and the individual. The aim is to enable the person to truly appreciate the need to change and to act the changes for his betterment.

卅 求了道惡習不改怎麼勸化呢

吾道原是以理教人，以善化惡，求道以後，舉凡一切不良習慣，及不正當嗜好，皆當屏去淨盡，喻以利害，循循善誘，因勢利導，諄諄告誡，因人設教，或從正面直接勸化，或從反面間接勸化，總以達到悔改為止境。

33. As long as I am a good person, why do I need to receive Tao?

A kind soul will eagerly want to receive Tao, cultivate himself, and propagate Tao as soon as he has heard it. Kind people are worried about this world and all lives every second of the day. At the moment, the world is troubled, and full of greed and deceit. All these

negative energies bring on all kinds of disasters. Caring souls are worried and dedicate themselves to find ways to ease the suffering. The fact that Tao now can be received by all, of course, will be celebrated by these people.

The most important reason for wanting to receive Tao is to break out of the birth and death cycle, and to return our spirit to its pure original state, never again being controlled by the physical world, and suffering through reincarnation.

If you said you have a good heart, it only makes you one good person in this troubled world. It may simply mean enjoying good karma through reincarnation. However, even good karma ends. When it ends, no one knows what will happen next. Comparing that with being freed from reincarnation through the receiving of Tao and thereafter enjoying endless joy. That is a huge difference.

People! Carefully consider the type of people Confucius referred to as being “fake”, then reflect on the saying “On having realised Tao in the morning, even if one died in the evening, one would have no regrets.” You will then understand the difference between being a good person and the need to receive Tao.

卅三 心好而已何必求道呢

常人果屬善良原子，一聞此道，定必踴躍求修，盡力提倡，蓋以善人君子，無時不以世道人心為懷，當今之時，世道澆漓，人心奸險，惡氣沖天，召來種種惡劫，憂道君子，朝夕設法，救濟不暇，今則天道出而普渡，有不欣然樂為者乎，且入道最大目的是在超生了死，達本還原，不再受閻君之患，輪迴之苦，若徒言心好，亦不過為一濁世之善人，轉世受福報耳，況福祿亦有盡期，到了盡時，又不知如何結局，較之入道者受師指點，永脫輪迴之苦，安享無窮之福，則不可同日而語也，吾人但細玩味孔聖之惡鄉原，說是「德之賊」一語，再悟一悟「朝聞道夕死可矣」一語，即可知心好原與入道的不同了。