

隆

師公廟

雪

SOO KONG BEOW TEMPLE KL & SELANGOR

薩菩音世觀眼千手千悲大慈大摩南

太上老君



鴻鈞老祖

公師雷五大天都





太上老君



千手千眼觀世音菩薩



鴻鈞老祖

雪消門外千里緣
隆冬臘梅凌寒開
師尊降駕解疑惑
公從何處得紙本
廟裡修來悟乾坤



勿忘初心，飲水思源

" ALWAYS BE MINDFUL & REMEMBER YOUR ROOTS & ORIGINS. WHERE YOU COME FROM, BEFORE YOU ARE TODAY! "

已故師公廟天神派發起人 - 林金成

The Late Founder of Soo Kong Beow Tian Shen Fa - Master Joe

師公廟三大黃金原則

SKB THREE GOLDEN RULES

在指導別人時，請謹記三項黃金原則：

1. 請考慮清楚是否有必要告訴對方或執行任務的原因。
2. 如果執行或說明了是否會造成傷害或難過。
3. 如果執行或說明了是否會為雙方帶來難堪或尷尬。

若符合上述任何一項，請別執行

BEFORE YOU SAY, DO OR INSTRUCT OTHERS, YOU MUST FIRST ADHERE TO THE FOLLOWING 3 RULES :

- 1) Should you do it or say it?
- 2) If you do or say it, will it cause any harm or sadness to others or cause others to endure pain
- 3) If you do or say it, will it bring embarrassment or cause indignity to you and others.

YOU SHOULD STRENUOUSLY STRIVE TO COMPLY WITH THE 3 RULES.

雪隆師公廟創辦人

The Founder of Soo Kong Beow KL & Selangor



Master P H Tan

陳保樺



Master L C Yeong

楊理萊



聖殿靈修，傳法濟世。





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什麼是天神派 / 何謂天神法

雪隆師公廟是一個合法注册的社团，是一個供廟友修煉的地方，供各界善信者問事的場所。雪隆師公廟的廟友所修煉的是什麼呢？是請天神，所以我們稱之為“天神派”。那麼天神派所煉之法與其他派別有什麼不同呢？比喻“跳乩派”，他們辦事時必須經過催咒，敲鑼打鼓，穿神袍及耍槍舞劍等等用具。另外還有其他法派，必須許愿發誓，而許愿發誓的一切后果是不一定的，有的是絕後，穿破衣等等。同時他們還有種種禁忌，如殮房，產房，穿孝服者都不能接近。天神派的煉法都沒有上述種種禁忌。

天神派的煉法又是怎樣的呢？

首先有心要來請師父煉天神法者，必須點九枝清香向東方膜拜恭請萬歲爺作主，然後念出姓名，今年幾歲，家住何方，今天來請師父目的是什麼？（用心默禱即可）稟告完畢後，將清香插入萬歲爺爐中。師公廟的理事員就會憑師父的指示，請一位師父給他，師父是誰，不是我們自己選的，而是上天所安排的。師父都是來自九重天，九重天代表上天的最高境界，不限於佛界與道教，天神派將之稱為“佛道一家”。其中以東方玉皇萬歲爺，西方佛界如來為最高境界。修行者需戒食牛肉。

請了師父后如何修煉呢？

起初飲清水一杯，坐于椅子上，雙手合十，閉目（因為開始修煉時，心神不能集中，怕周圍事物影響，故此暫時閉目）心中默念師父名字【如徒弟恭請某某某師父來教徒弟清修，一次即可】過後一切順其自然。修煉者必須謹記不可操之過急，時間最好是在每天30分鐘之內。如果不按部就班的話，想要一步登天，就會發生不必要的麻煩，如胡言亂語，但這情形在暫停修煉一至兩個星期後就會恢復原狀。修煉者可向廟裏的理事諮詢。

天神法修煉可分爲四個步驟

第一合掌時，身體各個部分會搖動。（因人而異）

第二開手時，手勢會做出種種神明慣用的動作。

第三開口時，會有一種好像哨子的聲音從口中吹出來。不過這種聲音不是吹口哨，而是一種由丹田直透口中吹的；稱之為（佛語/天樂）或有法力的聲音，同時也會從口中直接念出經文來。（這些佛語或經文是不用記住的，是無字可看可讀的，而是自然念出的。）

第四個步驟就是通靈，也就是說師父與徒弟已能溝通。徒弟所問的事，師父能回答；同時師父所吩咐的事，徒兒也能明白。

那麼煉天神法的人什麼時候能夠通靈呢？

這就要看修煉者的緣份了，任何人也不能使你快點通靈，也不能使你慢點通靈，這全是你與你師父之間的緣，其他人無法插手。修煉者要注意的事項是：在修煉時看到的師父或其他廟友的師父或其他神明，切記，先要請示師父，可不可以說出來。因為這可能是天機，我們稱呼能夠看到上述事件者為“天眼”，而不稱“陰陽眼”。修煉者，每天修煉一次即可，為時半個小時。在他們修煉時，是一百巴仙清醒的。要修煉到通靈可就不容易了，有些修煉者請師父已有好多年還是無法通靈，這並不是表示修煉者不誠心，而是他本身的緣份未到。

我們請師父有什麼好處呢？

請師父者有師父在暗中庇佑，能保佑出入平安，逢凶化吉。我們身體如果有病，師父下降時就能為徒弟醫病。我們有了師父保護，任何邪物，降頭等等就不能近身。同時我們煉成時，就可與諸天神明溝通，又能給善信者查事，解邪等，更可以為神明金身開光點睛等。

要注意因果

修煉者要特別注意“因果”兩字。天理循環，人有三世因果劫數必然在進行中。所以有師父者，因果報應還是在進行中。不過有師父者，師父可為我們將大劫化小劫，小劫化無劫，這也要看我們的修為。天神作為你的師父，守護神及老師為的是要我們如何修身，修心，不迷信，不懷疑，不執著，修智慧，減輕業障和相信因果。

雪隆師公廟的宗旨

天神派雪隆師公廟是由都天大五雷師公，太上老君，鴻鈞老祖及南摩大慈大悲千手千眼觀世音菩薩為主。五位都天大五雷師公是：一雷正大帝，雷沈大帝，雷進大帝，雷勝大帝及雷真大帝。

修煉天神法千萬不可有任何邪念，樣樣事情皆是以正道以行善為主。

雪隆師公廟的發起人憑著濟世為懷的宗旨，出錢出力，短短的幾年為無數的善信者解除了各種各樣的病和邪，使到師公廟日日旺鼎，到來參與請師父者已數千多人。但師公廟所進行的一切活動，全是義務的，不收分文，不過廟中一切開銷卻是不輕，如香油，蠟燭，電費，水費等只靠會員負擔，唯恐有入不敷出之慮。師公廟希望來請師父者都能夠慷慨樂捐。我們規定請師父者，收費是由RM30至RM90。不過如經濟能力差者和六十歲以上樂齡者可免繳付收費。

What is Tian Shen / Guide to Tian Shen

Soo Kong Beow KL & SEL Temple is a legally registered association with the Registrar of Society. Here in the Temple, we provide spiritual consultation and the devotees can practice Tian Shen Fa (the way of Tian Shen). The term Tian Shen is derived from the Chinese character 天神 meaning Heavenly or Celestial Deity.

What is the way of Tian Shen Fa and how is it practised in Soo Kong Beow KL & Selangor temple?

Tian Shen is actually a training method/ spiritual meditation. All devotees start by requesting to be accepted as a disciple by a heavenly deity followed by a series of procedures to be carried out before the initiation ceremony is complete.

For better understanding and avoidance of confusion, the heavenly deity will be referred to as Heavenly Master or Celestial Master.

The initiation process to be accepted as a disciple by a Celestial Master will be further explained below.

What are the differences between the spiritual teachings and practices of Tian Shen Fa and those practised in other temples?

The customs and practices in other temples may involve devotees wearing ceremonial robes that are attributed to a certain deity. There may be beatings of gongs cymbals and drums and wielding of spears and swords involving or using various types of paraphernalia and in some cases, self-mutilation or infliction of wounds.

In addition, there are cases in which devotees are obligated to make severe and frightening vows which they have to strictly obey or carry out. They will be threatened with dire consequences should they break their vows which may even invite terrible misfortunes, disasters, ill health, or punishments.

Most temples will prohibit carrying out spiritual services at places such as mortuaries, funeral parlors, and maternity wards or generally in places that are deemed to be spiritually "unclean".

In contrast, there are none of the abovementioned taboos or prohibitions in Tian Shen Fa.

What is practised in Tian Shen Fa?

Every devotee who intends to practise Tian Shen Fa is required to go through the following initiation steps. First, one should have a sincere intention to be accepted as a disciple by a Heavenly Master. A devotee who has attained a level 4 (or higher) in their practice and has been ordained "Master" will conduct a preliminary check. (further details on the levels of practice and ordainment of master among Tian Shen practitioners are explained below).

The devotee is next required to offer 9 joss sticks to the Jade Emperor while facing the Eastern direction (where the Jade Emperor sits). He or She has to introduce themselves by stating their name, age, address, and purpose or intention of wanting to be initiated with a Heavenly Master. The 9 joss sticks are then placed in what is referred to as the Jade Emperor Heavenly Urn.

One of the ordained masters from SKB Temple will then carry out the initiation ceremony to invite a deity to accept the devotee as a disciple.

The deity who will become the devotee's Heavenly Master is not chosen by any members or masters from the temple but will be decided by a deity or the Heavenly/Celestial Master.

How to practise and cultivate Tian Shen Fa?

Before starting the practice, one is encouraged to drink a glass of warm water. One should sit on a sturdy stool with a suitable height and not sit on the floor. The palms are placed together in prayer and the eyes are closed (to prevent distraction).

The disciple will start by calling upon his/her Heavenly Master, humbly requesting teaching and guidance in the training or practice. Each session should ideally not be longer than 30 minutes. It is important to adhere to this instruction and not exceed the time recommended for practice.

Those who regularly exceeded the recommended time of 30 minutes or practiced for more than one session a day have experienced hallucinations and uncontrolled thoughts. Should this happen, one should stop practising immediately and take a break from practice for at least 2 weeks and seek advice from temple officers.

Spiritual cultivation should not be rushed. As the Chinese idiom goes, one cannot expect to reach heaven in one step (一步登天).

Disciples are encouraged to practise once a day for 30 minutes. During the training, practitioners are fully conscious and not in any form of trance.

4 stages of spiritual development in the training

- Stage 1 : One may experience a slight movement of hand and body (Varies from person to person).
- Stage 2 : Different forms of hand movements, depending on the Heavenly Master.
- Stage 3 : There will be a whistling sound or hissing sound emanating from the abdomen, through the throat and out through the mouth [it is the 'Chi' flowing from the abdomen (dantian 丹田)]. The loudness of this sound can be controlled when performing services or during training. Some may chant or recite unintelligible verses during this stage of training.
- Stage 4 : The disciple will attain the ability to communicate with the Heavenly Master. The Chinese word is 通靈 which loosely means "opening of the channel of communication with the Heavenly Master". For ease of understanding, we will refer to this ability as an "opened channel". This should not be confused with psychic or clairvoyant ability.

Having acquired the opened channel, the disciple is able to communicate with other deities, spirits and even souls. The disciple will be able ask their Heavenly Master questions and receive the answers and accordingly acquire the ability to receive and understand instructions from the Heavenly Masters.

When will a disciple be able to attain the ability to communicate with the Heavenly Master

This depends on the fate and destiny of the disciple. It cannot be bestowed by anyone, nor can one delay or withhold the process. We believe it is a predestined relationship between the disciple and their Heavenly Master and no one can intervene or control this process.

Some disciples will also acquire what is known as the "third eye" which enables them to see supernatural beings or an ability to look into the spiritual world. These disciples are prohibited from abusing this visual ability thus they cannot reveal what they have seen without the prior approval from their Heavenly Masters.

Acquiring an open channel of communication is not a right but a privilege. Some Practitioners have to train and practice for many years before attaining the 4th stage or level.

Not being able to open this channel of communication does not mean that the Practitioner is not sincere or unqualified. It just means that his /her destiny to acquire this ability has not matured or materialized.

After attaining the 4th level/stage, the disciple will have the ability to attend to inquiries related to medical conditions or ailments, conduct spiritual cases, and initiate or "energize" idols of deities and various kinds of spiritual talismans. For spiritual cases, the disciples are able to exorcise spirits/souls, clear or extinguish black magic, remove spiritual disturbances, or cleansing of haunted places ("the Services").

What are the benefits of initiation and receiving a Heavenly Master?

The disciples may be able to obtain blessings or protection from the Heavenly Master when faced with difficulty, obstacles, or life-threatening situations. When one falls ill, it is possible to ask for blessings and healing from their Heavenly Master.

Cause and Effect (Karma)

It should be understood that we may ask our Heavenly Master to be our guardian and teacher, to guide us to cultivate our actions and mind and to grant us wisdom. One should not be trapped or indulge in superstition, suspicion, and obsession. One must believe in the existence of karma.

It is imperative to understand that the law of cause and effect takes precedence irrespective of whether one has gone through the initiation of receiving a Heavenly Master or whether one has attained the 4th level/stage or has been ordained as a master.

One cannot escape the law of cause and effect or Karma. You reap what you sow. All disciples must continue to cultivate the habit of doing good deeds and saying good words. This is essential and cannot be avoided.

By understanding and following this principle of having good karma, one may then expect to lessen the pain and suffering that every living being has to endure.

The Role of Soo Kong Beow KL & SEL Temple

The celestial deities of The Soo Kong Beow KL & SEL Temple are the Five Supreme Thunder Gods, Tai Shang Lao Jun, Hong Jun Lao Zu and The Great Merciful Thousand Hands Guan Yin Pu Sa.

The Five Supreme Thunder Gods are Lei Zheng Da Di, Lei Shen Da Di, Lei Jin Da Di, Lei Sheng Da Di and Lei Zhen Da Di.

One must not harbor any evil thoughts while carrying out the duties or rendering Services for the temple.

The Temple provides the public with a place of worship, free of charge within the temple premises. Whenever required, the ordained masters of the temple will perform the Services of the temple for those encountering spiritual problems or disturbances. These services may be carried out outdoors or in-house free of charge.

More than a thousand disciples to date have come to initiate and receive a Heavenly Master. Disciples render their services to the temple on a voluntary basis. The Soo Kong Beow KL & Selangor Temple is committed to provide the services for free.

The expenses to maintain the temple and provide the Services are by no means small. Temple expenses go towards lighting of oil lamps, incense, prayer candles, payment of utility services, etc. These expenses are largely borne by members of the society through the monthly member's subscription of RM10.00 besides donations from devotees and well-wishers, which is hardly enough to maintain the temple activities.

In order to supplement the income, a small token fee is collected as an initiation fee for the initiation of the Heavenly Master by a disciple. The sum ranges between RM30 to RM90. Nevertheless there is a policy to exempt payment of the initiation fee for the financially disadvantaged and the elderly over the age of 60.



Second row left to right - Alex Tan, Cherry Seng, Sunny Tan, Kua Kim Hooi, Peggy Yap, Leong Soon Hing, Khoo Wai Tuck
First row left to right - How Chuan Hock, Joyce Wong, LC Yeong, Soo Teck Lee, PH Tan, Dato Michael Chew, Titus Wong, Jason Song, Patrick Tan

雪隆師公廟理事會成員(2025-2027)

Committee Members of the KL & Selangor Soo Kong Beow Temple (2025-2027)

主席 President	: 陳保樺 PH Tan	理事 Committee	: 陳俊梁 Alex Tan
副主席 Vice President	: 王鉅龍 Titus Wong	理事 Committee	: 梁順興 Leong Soon Hing
財政 Treasurer	: 楊理萊 LC Yeong	理事 Committee	: 葉旆佚 Peggy Yap
秘書 Secretary	: 宋鎔伸 Jason Song	會務顧問 Secretariat Adviser	: 陳松林 Patrick Tan
副秘書 Vice Secretary	: 王彩菱 Joyce Wong	顧問 Adviser	: 周漢盛 Dato Michael Chew
理事 Committee	: 陳奕璇 Sunny Tan	顧問 Adviser	: 蘇德利 Soo Teck Lee
理事 Committee	: 柯又滙 Kua Kim Hooi	信託人 Trustee	: 顧惟迪 Khoo Wai Tuck
理事 Committee	: 成偉儀 Cherry Seng	信託人 Trustee	: 劉淦福 How Chuan Hock



Second row, left to right : Khoo Wai Tuck, Casey Tan, Steven Yeong, Sunny Tan, How Chuan Hock
Front row, left to right : Joyce Wong, LC Yeong, PH Tan, Patrick Tan, Alex Tan

雪隆師公廟理事會成員 (2022 - 2024)

Commitee Members of the KL & Selangor Soo Kong Beow Temple (2022 - 2024)

主席 President	: 陳保樺 PH Tan
副主席 Vice President	: 陳松林 Patrick Tan
財政 Treasurer	: 楊理萊 LC Yeong
秘書 Secretary	: 陳俊梁 Alex Tan
副秘書 Vice Secretary	: 王彩菱 Joyce Wong
理事 Commitee	: 陳奐諺 Sunny Tan
理事 Commitee	: 陳紋慶 Casey Tan
理事 Commitee	: 楊顯鈺 Steven Yeong
信託人 Trustee	: 顧惟迪 Khoo Wai Tuck
信託人 Trustee	: 劉淦福 How Chuan Hock

吾乃賜此法
正法，是法，非法，
似法，無法。
匪夷所思之法
此乃天法

二零二三 三月

萬歲爺詞

廟規

TEMPLE RULES

1. 尊師重道，所有廟友須尊敬師尊，聽從師尊教誨，不得無理謾罵。
All the temple members must respect and obey the teachings of the Heavenly Masters. Temple members should not be rude and abusive towards others.
2. 不得有不尊敬的行為，不得在廟內講粗口。
There should not be disrespectful behavior. No foul or obscene words can be spoken in the temple.
3. 不得以一己之私，一己之念，一己之慾而挾師尊名義誤導廟友。
No one should, in the name of the Heavenly Masters, advance their selfish intentions, personal thoughts and desires to mislead temple members.
4. 在外以維護廟譽為本份，不得侮辱或因個人不當行為而使廟受辱。
There is responsibility to preserve the sanctity and reputation of the temple to the public at large. Temple members must not cause the temple to suffer disrepute due to personal misconduct.
5. 廟友應和睦團結，有緣相聚，凡事一起切磋研究，互相信任，團結一致。
Temple members should be harmonious and united. Fate has brought us together therefore we should use the opportunity to learn together through discussions and trust in each other while preserving unity.
6. 不得搬弄是非，毀謗他人名譽，捕風捉影，擾亂人心，破壞團結。
Avoid all forms of gossip or slandering the reputation of others or any action or words that will destroy unity.
7. 廟內絕不允許分門結黨，引起糾紛，不得惡言相向，傷害感情，清修之人應平心靜氣，和顏悅色。
There should not be any practice of forming individual groups or camps which will cause disputes and disharmony. Use of words that can hurt the feelings of others should be avoided at all cost. Remain calm and cheerful.
8. 不得驕傲自大，強詞奪理，廟友和信徒應同心同德當有所作為乃本廟之福。
Do not be arrogant and egoistic. Neither should one be headstrong without regard for the feelings of others. Everyone should be of one heart and mind. It is through these virtuous conducts that will form the foundation of the temple's good fortune.

