

老前人慈語

秉承恩師德澤教誨 力行一貫道化修辦

編者按：本文為二〇〇五年九月二十一日於台北國際會議中心，由中華民國一貫道總會主辦，一貫道所屬道場協辦，紀念 師尊成道五十五週年感恩大會，老前人於會中致詞全文。

各位長官、各位女士、各位先生、各位前輩、各位同修：


今天是吾們一貫道師尊張老師成道五十五週年之感恩大會，誠摯歡迎各位同修大德，共同前來參與這一追思感恩大會，首先讓吾人共同叩謝 天恩師德，以及諸天神祇之護持，世溺者援之以道，緬懷先師為度化吾輩苦難眾生而蓐不暇暖，櫛風沐雨而宵

衣肝食，耳提面命，而所為惟恐弟子們行有不逮焉，至今而仍銘之於心，正所謂焚膏繼晷，兀兀窮年。

英人史學家湯恩比說：「十九世紀是英國人的世紀，二十世紀是美國人的世紀，二十一世紀是中國人的世紀。」何以言之？是因中國儒家有講求親親而仁民，仁民而愛物，以及孔子倫理




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道德思想體系的博大精深，際此，世界最嚴重的問題，是人類道德危機，西方已把希望寄託於東方，西方國家理論哲學，自然物質，而我東方重價值哲學，人文精神，先儒形容人生哲學的形上根據就是「天人合一」思想。何謂「天」即大自然，「天人合一」即人與大自然的合一，所以孔子不談怪力亂神，而以「天」為最高之神祇。

謹按有關「一貫」這一之名詞，是出之於四書論語里仁章，子曰：「吾道一以貫之」，曾子

曰：「唯」，門人曰：「何謂也？」曾子曰：「夫子之道忠恕而已矣」，忠恕違道不遠。在此所謂之一，其意義，在佛叫做一即一切，一切即一；在道，老子曰：人能得一萬事畢，基督教則曰；悉令眾生祈合為一，回教則稱一切天地萬物在主，總之，五教聖人之所指稱者，名異而實同，其中所謂之一，指的都是大自然萬有之真宰，也便是萬物之生機總體，同時也是吾人賦性之母，雖然人類之種族、膚色、語言以及生活習慣不同，然而其本





性之出處則完全相同的，孔子說：四海之內皆兄弟也，便是根據這一大自然之先天之母而言的，殆無疑義，故曰吾道一以貫之。

明乎此，則知人與人之間的應如何相處之道，則謂之倫理思想，倫者次序也，理者重情義，尚施報，即此，便是一貫道修身之真實意義。

父義為慈 子義為孝
兄義為友 弟義為恭
夫義為和 妻義為順
君義為仁 臣義為忠

長義為惠 幼義為愛

除此以外，尚有社會倫理，如醫藥、救濟、安養、保險等等。又主顧倫理、師生倫理，所謂老師坐講，皇帝立聽，岳婿倫理等等，有人說天不生仲尼，世界如入長夜，今天吾人值茲 師尊成道五十五週年感恩懷念大會之際，凡吾同修，亟宜身體力行，以報師恩於萬一耳。

謹祝各位

身體健康 聖凡如意

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human beings. In addition, Confucian also profoundly focused on ethical values between society and family altogether. Meanwhile, moral degeneration has become the most astonishing issue in world. The philosophy developed in the western countries stressed more on physical material gains, while on the otherhand, the eastern society put more attention in the spiritual development of civilization, including norms and values.

The world has turned its cultural development to the East.

The ancient Chinese described the fundamental philosophy of human nature is based on "true self associated with the sky". The sky implies the great true nature. "The true self associated with the sky" indicated the spirit of human beings could truly be developed as the power of great nature. Thus, Confucius rarely discussed fortune telling and magic.

According to the term of "I-Kuan Tao" it is originated from the Analects of Confucius. Confucius said, "The Tao I follow is the one that unifies all." The disciple Tsang replied, "Yes,"



The Opening Speech for September 21,2002
Commemoration for the Great Master's 55th Nirvana
Anniversary at the Intern'l World Trade Center

Ladies and gentlemen:

Today is the Great Master of I-Kuan Tao Mr. Chang Tien-Jan's fifty-fifth enlightenment anniversary commemorative convention. We kindly welcome all faithful Tao members and visitors to join this commemorative acknowledgement meeting. First, let us give thanks to the mercy of God and merit of masters, as well as the caring of deities. I recalled that our Great Master overlooked his own personal health to persistently save living beings out of this turbu-

lent world. I am deeply touched by his caring and guidance to his members in searching universal truth. He has always fully committed to revitalize universal truth and the virtue of human beings."The 19th century is British century. The 20th century belongs to Americans. The 21th century is Chinese century,"said by the British historian Tom Pierce. How could this be?

The Confucian emphasized to have compassion first and then to extend our love to all




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Confucius once said, "You may find the brotherhood across the world." This implies everyone's true self is originally pure and immaculate. Thus the truth we follow is the one that unifies us.

As a result, human beings know how to strengthen relationship among each other by so-called ethical code. It is the balance between emotion and truth. It is a significant way for the cultivation for I-Kuan Tao members. The spirit of I-Kuan Tao is within all of us. We must awaken the spirit through acts of kindness. For example, we must accept our responsibility to care for our parents, brothers, sisters, wife or husband, elders and youngsters; to treat our masters and subordinates with kindness; to be faithful and patient with our fellow human

beings.

Besides family ethical code there are social norms and values, such as social welfare, medical treatment and insurance, far encompassing the ethical codes between masters and students. Some even think that without the teachings of great saints and sages in the world we will live in an abyss of darkness. On the occasion of fifty-fifth enlightenment anniversary commemorative convention of our Great Master, I urge all members and fellow human beings to strive our best to promote harmony throughout the universe. I wish you all have a healthy body in your family as well as in the temple. Thank you.



Confucius went out. The other disciples asked, "What do his words mean?" Tsang said, "The doctrine of our master is to be true to the principles of our nature and the benevolent practice to others." "Thus come One" in Buddhism refers to the Buddha's transformation-bodies come and go, but his dharma body does not. Let it go, it fills the whole universe. Lao-Tze said, "Therefore the sage holds in his embrace one thing of humility, and manifests it to all of world. He is free from self-display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting; and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority." (Tao To Ching 22:2). Jesus

said, "They all may be one, as you, Father. They also may be one in us. The world may believe that you had sent me. The glory which you gave me I have given them that they may be one, even as we are one." (John 7:21~22). In Islam it said, "By the Soul, and the proportion and order given to it, and its enlightenments as to its wrong and right. Truly he succeeds that purifies it. He fails that corrupts it." (Surah 91:7~10), In short, the saints and sages of five main religions in the world had mentioned about our true self although they used different terminologies or analogies. Besides the differences of colors, languages and ways of living amongst all races in the world the origin of our true self is identical.