

一貫道簡介

一貫道信奉 上帝，是孔孟真傳，同五教聖人闡釋之真理，是東方道統後期第十七代祖所開啟（也就是我們的金公老祖師路中一）。到了 1930 年，上帝有命，由路祖中一之弟子張光璧、孫慧明（也就是我們的師尊、師母）二人共同接續道統，大開普渡，且定下『道之宗旨』：

A brief introduction to Yi-Guan Dao (*I-Kuan Tao*)

Yi-Guan Dao (*I-Kuan Tao*) is the belief in and worship of God (*Lord of all souls*). It is the Truth inherited from the teachings of Confucius, which is the same Truth taught by the founders of the five world religions*. Yi-Guan Dao (*I-Kuan Tao*) was established by Patriarch Lu Zhong-Yi (*our Great Patriarch Jin-Gong*), 17th Patriarch of the later stage of the East Dao (*Tao*) Orthodoxy. In 1930, God ordered Zhang Guang-Bi and Sun Hui-Ming (*our venerable holy teachers -- the 18th Patriarchs*), who were both disciples of Lu Zhong-Yi, to carry on the Dao (*Tao*) Orthodoxy and preach the Great Dao (*Tao*) to reveal Enlightenment to humanity and all creatures and to save all souls. In addition, they established the instructions for The Purpose of Dao (*Tao*)*.

『敬天地，禮神明，愛國忠事，敦品崇禮，孝父母，重師尊，信朋友，和鄉鄰，改惡向善，講明五倫八德，闡發五教聖人之奧旨，恪遵四維綱常之古禮，洗心滌慮，借假修真，恢復本性之自然，啟發良知良能之至善。己立立人，己達達人，挽世界為清平，化人心為良善，冀世界為大同。』

The Purpose of Dao (*Tao*)*¹ is:

1. *To venerate the Heavens and the Earth.*
2. *To worship God*² and revere the Zhu-Tian-Shen-Sheng*³.*
3. *To be patriotic, loyal, and responsible.*
4. *To be of virtuous character and uphold the Rules of Propriety.*
5. *To carry out the filial duties to one's parents*⁴.*
6. *To honor and respect one's teachers and elders.*
7. *To be faithful to friends.*
8. *To live harmoniously with neighbors.*
9. *To rid oneself of bad habits and evil, and to pursue good thoughts and deeds.*
10. *To expound upon the Five Bonds of Human Relationships*⁵ and the Eight Cardinal Virtues*⁶.*

11. To preach the main principles of the founders of the five world religions.
12. To obey and respectfully practice the Four Ethical Principles^{*7}, the Three Mainstays of Social Order^{*8}, and the Five Constant Virtues^{*9}.
13. To cleanse the mind, purify the soul and eliminate unclean thoughts.
14. To cultivate one's true-self^{*10} by utilizing untruths^{*11}.
15. To recover one's original Buddha-nature^{*12}.
16. To continually develop one's innate wisdom and natural abilities until perfection is achieved.
17. To establish and reach one's own goals and to help others do so.
18. To transform the world into a peaceful, honest, and orderly society.
19. To enlighten the minds of people and enable them to return to a state of benevolence.
20. By pursuing this path, to bring the world into a state of equality, fraternity, harmony, welfare, and justice - the World of Da-Tong (Dah-Torng)^{*13}.

Note:

- * 1. **Dao (Tao) 道:** means God, Truth, path, way.
- * 2. **God 明明上帝:** means Lord of all souls, Dao (Tao), Truth.
- * 3. **Zhu-Tian-Shen-Sheng 諸天神聖:** means Buddhas, Sages, Immortals, Saints, angels, and deities in cosmos.
- * 4. **To carry out the filial duties to one's parents. 孝父母、孝行**
Filial Piety – To joyfully love, honor, respect, support, be obedient to one's parents, and also to let them live worry-free lives.
- * 5. **The Five Bonds of Human Relationships 五倫 - 君臣、父子、夫婦、兄弟、朋友**
between sovereign and minister, parents and children, husband and wife, between brothers/sisters, and between friends.
- * 6. **The Eight Cardinal Virtues 八德 - 孝、悌、忠、信、禮、義、廉、恥**
filial piety, brotherly love, loyalty/honesty, truthfulness/trustfulness, propriety, righteousness, integrity/purity, and shamefulness.
- * 7. **The Four Ethical Principles 四維 - 禮、義、廉、恥**
propriety, righteousness, integrity/purity, and shamefulness.
- * 8. **The Three Mainstays of Social Order 三綱 - 君臣、父子、夫婦**
between sovereign and minister, parents and children, husband and wife.
- * 9. **The Five Constant Virtues 五常 - 仁、義、禮、智、信**
benevolence, righteousness, propriety, wisdom, and truthfulness/trustfulness.
- * 10. **True-self 真**
The true, the real; Buddha-nature, thus always, eternally so; unchanging or immutable.
- * 11. **Untruths 假**
Unreal, false, fallacious. In Yi-Guan Daoism, Taoism, and Buddhism, it (假) means nothing is real and permanent; all is temporal, phenomenal, empirical, fallacious, and unreal.
- * 12. **Buddha-nature 佛性、菩提自性、真如、常住**
Bodhi-nature, true-self, real-self; the absolute as eternal existence.
- * 13. **The World of Da-Tong (Dah-Torng) 大同世界**
is similar in concept to a Commonwealth State; i.e., a Perfect World.

這個大同世界，在 禮記 之《禮運大同篇》有記載：
『大道之行也，天下為公；選賢與能，講信修睦；故人不獨親其親，不獨子其子；使老有所終，壯有所用，幼有所長；鰥寡孤獨廢疾者，皆有所養；男有分，女有歸；貨惡其棄於地也，不必藏於己；力惡其不出於身也，不必為己；是故謀閉而不興，盜竊亂賊而不作，故外戶而不閉，是謂大同。』

This “World of Da-Tong”, described in the “Li-Yun-Da-Tong Section”, the Record of Rites, Book 9, by Confucius, (B.C. 551), is explained below:

The World of Da-Tong (Dah-Torng)

Confucius’ Ideal of a Commonwealth State* - a Great Utopia

When the Great Dao (Tao, perfect order) prevails, the world is like a Commonwealth State shared by all, not a dictatorship.

Virtuous, worthy, wise and capable people are chosen as leaders.

Honesty and trust are promoted, and good neighborliness cultivated.

All people respect and love their own parents and children, as well as the parents and children of others.

The aged are cared for until death; adults are employed in jobs that make full use of their abilities; and children are nourished, educated, and fostered.

Widows and widowers, orphans and the old without children, the disabled and the diseased are all well taken care of.

Every man and woman has an appropriate role to play in society and in the family.

They hate to see resources lying idle or cast away, yet they do not necessarily keep them for themselves.

They hate not to make use of their abilities, yet they do not necessarily work for their own self-interest.

Thus intrigues and conspiracies do not arise, and thievery and robbery do not occur; therefore doors need never be locked.

This is the ideal world – a perfect world of equality, fraternity, harmony, welfare, and justice. This is the world called “Da-Tong (Dah-Torng)”.

* This is the state “of the people, by the people, and for the people”

我們一貫道之信徒，都是恪遵這『道之宗旨』，行儒家內聖外王之道；親親而后仁民、仁民而后愛物；老吾老以及人之老、幼吾幼以及人之幼；化天下為一家的禮運大同理想，如此之後，大同世界將會實現。

We, as disciples and members of the Yi-Guan Dao (*I-Kuan Tao*), respectfully practice the principles of "The Purpose of Dao (*Tao*)."
We behave in accordance with the Great Dao (*Tao*) as taught by Confucius; this is a way of transforming ourselves internally to become people of wisdom, virtue, like a sage and externally to be an exemplary leader, like a great ruler (*do it to pursue our objectives in both theory and practice*). We encourage filial piety towards our parents, affection towards our relatives, a loving disposition towards all people, and kindness towards all creatures. We revere our own elders and extend a similar reverence towards the elders of other families; we treat our own young with kindness and extend a similar kindness to the young of other families. When all people adopt these principles and conduct themselves accordingly, the world will be transformed; everyone will live as one family. Thereafter, the World of Da-Tong (*Dah-Torng*)* -- the ideal world of Confucius -- will be achieved.

*For details, please refer to the Manual of Yi -Guan Dao (*I-Kuan Tao*).

Translation Compiled By: Shih-Ming Hwang 黃世明 Translation Consultants: Thomas Maher J.D. Lawyer / Professor ; Kathleen Maher, Ph.D. Psychology ; Joe Kovar, Editorial Writer ; Dean Drouin, Consultant ; Michael Block, Management ; Stuart Hamby, Writer ; James Schwab, Director / Consultant ; James Hwang, Engineer ; Lawrence Hwang, Management ; Bill Verret, Banker / Realtor ; Jennifer Yu, Engineer ; Billy Cheung, Engineer ; Alexander Aaron, Consultant ; Dennis Tai, Engineer
Asst. Researcher: Violet Wu ; Daniel Liu ; Alice Ou ; Wendy Han ; April Lin ; Jay Yen ; Cathy Schwab ; Frances Lai ; Vincent Lee ; Suh Hwang

一貫道 發一崇德 洛杉磯道場 贊化佛院 Tsan-Huah Temple (THT) Association for Dao Enlightenment (ADE)
16842 Millikan Ave., Irvine, CA 92606 Tel/Fax: 949-857-0811 e-m: smhade@yahoo.com Attn: S.M. Hwang 黃世明