



道脈傳承永續

~祝賀美國一貫道總會舉辦紀念金公祖師一百六十歲誕辰
暨天然古佛成道六十五週年感恩大會及
發揚中華道統文化暨孝親感恩活動

中華民國一貫道總會 李玉柱 理事長

1853年，我們尊敬的路中一祖師（1853—1925），農曆4月24日誕生在山東濟寧，1925年農曆2月2日成道，上天敕封為「金公祖師」。今年農曆4月24日，適逢一百六十歲誕辰。

1947年，我們尊敬的張天然師尊（1889—1947），成道於四川成都，上天敕封為「天然古佛」。今年農曆8月15日，適逢成道六十五週年。

1853年之前，中國大陸（清朝）已開始受到巨大的內憂外患，如第一次鴉片戰爭（1839—1842）被英國擊敗，與英國簽訂第一個不平等條約南京條約（1842），接著虎門條約（1843與英國），望廈條約（1844與美國），黃埔條約（1844與法國）等等，加上1848年至1850年發生嚴重的水災和饑荒，也醞釀出一連串的變亂，如太平天國之亂（1850—1864），北方的捻亂（1853—1868）等等。根據統計資料顯示，中國大陸在1820年時的人均國內生產毛額（GDP）約600美元，1850年仍約600美元，1870年約530美元，1890年約540美元，至中華民國成立時1912年也不過550美元，甚至1950年中華人民共和國成立時更降至不到450美元。足見在十九世紀中後期到二十世紀初中期，中國大陸長期遭受外國的侵襲，戰火的蹂躪，人民長期籠罩在災難的陰霾裡，整個國家長處動盪不安的狀態，安穩發展成為奢望。

可貴的是，中華文化根深柢固，雖然國家政府與社會長期遭受困厄，古聖先賢所傳承下來的中華傳統道德文化，仍然蘊涵在人心中，因為人們深信天理不可常昧，良心不可常泯。也因為這樣的信念，即使是在元朝及清朝，號稱由異族統治中國大陸，中華文化仍將蒙古族及滿族融攝為一體。亦如前一、二世紀雖遭受列強侵襲，甚至自相侵凌，直至於今，仍須回到中華文化的大根大本，才能真實建構和諧社會。這也是眾多古文明能垂傳至今永續不絕者，只有中華文化傳承。

誠如英國湯恩比的《歷史研究》所說：「人類要想解決二十一世紀的問題，必須要到中國的孔子思想和大乘佛法中汲取智慧。」「19世紀是英國人的世紀；20世紀是美國人的世紀；而21世紀就是中國人的世紀。」所謂



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中國人的世紀，其可能的特色當是但憑文化，不憑武力。不再有前一、二世紀的侵襲戰火蹂躪。這也是孔子所倡導的恕道，將心比心，不可再將自己的繁榮發展，建立在別人的痛苦之上。這是中華文化傳揚世界最重要的核心價值，倡導人類共生共好共榮。而且是為仁由己，豈由人乎。從自己努力帶動起，不論別人信不信。

歷來聖賢如是示範，現代修行者也如是行持。有如張天然師尊孫慧明師母在辦道時呈奏的《龍天表》所慈示：「道統既墜，至今三千餘年。」的自覺承擔使命感。從湯武鴻恩周公以後，道降師儒，甚至當今白陽道運庶民，惟有人人的覺醒，才是究竟的覺醒，而這是生生不已覺醒人心的神聖工程，即使已歷三千年，也不算長，何況白陽應運道運庶民長達一萬八百年，足見「挽世界為清平，化人心為良善，冀世界為大同。」這個人人脫胎換骨的變化氣質的神聖工程，前三千年來的道統既墜，只是道脈普被的啟動序幕，白陽應運道運庶民一萬八百年才是普渡收圓的主旋律。因此，一貫道白陽時期的道務，就由路中一祖師及張天然師尊與孫慧明師母在中國大陸啟動，雖歷經艱難險阻，仍然堅毅向前。

1853年農曆4月24日，路中一祖師誕生在山東濟寧，根據道統所說是係彌勒古佛化身。幼小入私塾，善書法，年長務農。1880年入軍伍。1895年受天啟辭軍職到青州投拜劉清虛祖師為師，1900年領受天職為代表師，在青州一帶闡道渡眾。1919年劉清虛祖師成道，路中一祖師繼任第十七代祖，直至1925年農曆2月2日成道。路中一祖師當時道務傳至山東、山西、河南、陝西等四省，門下有十三大領袖，內含張天然師尊、孫慧明師母。

六十五年前，張天然師尊成道，上天敕封為「天然古佛」。張天然師尊1889年農曆7月19日誕生於山東濟寧，根據道統所說是係濟公活佛化身，1916年為超拔慈父而發心求道，1920年領受天職為代表師，其後又晉升為領長，成為路中一祖師門下十三大領袖之一，1925年路中一祖師成道後，繼續追隨路中節姑奶奶（路中一祖師的妹妹，根據道統所說是係南海古佛化身，這可能也是張天然師尊親定暫訂佛規中獻香參辭駕禮節裡在彌勒祖師之後須禮敬南海古佛的原因，因禮敬天命傳承故），1930年農曆6月15日奉天命為十八代祖師，與孫慧明師母共同辦理普渡收圓大事，首先開道濟南、次化天津、青島、北平等地，繼而道開全中國大陸，直至1947年中秋節成道於四川成都，一貫道已傳遍中國大陸及鄰近五個國家地區。

我們回顧近百多年來一貫道在中國大陸、在臺灣、在全世界的發展傳承。我們很清楚看到，路中一祖師及張天然師尊與孫慧明師母在中國大陸的時期，是處在一個革故鼎新的時代。道運庶民的一貫道白陽道脈，也在這個動盪不安的時代啟動。誠如張天然師尊孫慧明師母在辦道時呈奏的《龍天



表》所慈示：「皇天開恩，正宗鍾毓於東土；祖師鴻慈，正派再振於圮郡。」幾千年來古聖先賢在中國大陸的寶地上聚積無量道氣，開展出生生不息慧命傳承的中華文化。可惜衆生迷昧仍深，自生障礙，自造災殃，甚至釀成可能自我毀滅的災劫，寶地成圮郡，人間成煉獄。感恩上天鴻恩，彌勒祖師奉命倒裝為路中一祖師，濟公活佛奉命倒裝為張天然師尊，月慧菩薩奉命倒裝為孫慧明師母，均示現為庶民之身，與庶民同甘苦、共禍福，先後持掌白陽道盤慧命，帶動人人良心自覺。而如是一貫道白陽時期正宗道脈一脈相承，先後擔當，在荒廢的大地上開出璀璨亮麗的永恆慧命。從中國大陸到台灣，從台灣到全世界，祖師的典範如是，一貫道弟子的修辦精神亦復如是，一以貫之，傳承永續。

我們試觀，路中一祖師、張天然師尊孫慧明師母在大陸時期的處境，以及孫慧明師母在台灣處境，無一不是如同置身在圮郡中，客觀環境的困厄艱難，衆生心靈的乾涸荒蕪，惟待祖師鴻慈，再振正宗道風，開演性理真傳，直指良心善性，如是先知覺後知，先覺覺後覺的良性循環帶動，如風行草偃般的天命流行人難阻。在大陸時期，路中一祖師、張天然師尊孫慧明師母都親身見證到了，老前輩們也都見證到了，天命真的不可思議，人人的良心自覺亦不可思議。在台灣時期、在全世界時期，孫慧明師母親身見證到了，老前輩們也都見證到了，前賢後學們也都見證到了，天命仍是真的不可思議，人人的良心自覺仍亦不可思議。

路中一祖師以庶民之身，承繼道統慧命，緒為一貫道東方後第十七代祖，亦稱為白陽初祖，廣開普渡收圓一大事。雖為時不長，但為白陽歲月栽培了承先啟後的一代明師張天然師尊孫慧明師母，直至於今，歷經百多年的深耕，已開出了道傳全球五大洲八十餘國的一貫道道務，且持續在弘展中。這可說是華人宗教史上的一大奇蹟，一貫道不只已成為世界華人重要的宗教信仰，甚至已跨越種族國籍，可說是已成為準世界性的宗教信仰。在這裡，我們不只見證到道真理真天命真的不可思議，人人的良心自覺的不可思議，我們更見證了道脈傳承普被，道脈傳承永續的不可思議。

今天，美國一貫道總會為了紀念感恩金公祖師一百六十歲誕辰暨天然古佛成道六十五週年，特別選在洛杉磯僑教中心舉辦感恩大會及孝親感恩活動，敬謹表達一貫道弟子永續傳承道脈的決心與願力。在這裡我們以最誠敬之心祝禱金公祖師、天然古佛、中華聖母，慈光普照，天命永昌。我們特以「道脈傳承永續」感恩大會來感念祖師大德師恩母德永流芳，並期聖聖圓音道脈傳承永續，普收九六原子同證無極。



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The Heritage of Tao Continues Forever

--Saluting I-Kuan Tao USA for Convening the Commemoration of the 160th Anniversary of Patriarch Jin-Gong's Birth and the 65th Anniversary of Buddha Tianran's Return to Heaven and the Advancement of Traditional Chinese Culture and 4 Parent Appreciation Activity

**Congratulatory Speech by Master Yu-Chu Lee,
President of The Republic of China I-Kuan Tao Association**

In 1853, our revered Patriarch Lu, Zhongyi (1853-1925) was born in Jining, Shandong, on the 24th day of the fourth month of the lunar calendar. He returned to Heaven in 1925 on the second day of the second month of the lunar calendar. Heaven bestowed upon him the title of “Patriarch Jin-Gong.” The 24th day of the fourth month of the lunar calendar this year marks the 160th anniversary of his birth.

In 1947, our revered Holy Teacher Zhang, Tianran (1889-1947) passed away in Chengdu, Sichuan. Heaven bestowed upon him the title of “Buddha Tianran.” The 15th day of the eighth month of the lunar calendar this year marks the 65th anniversary of his return to Heaven.

Prior to 1853, Mainland China (the Qing Dynasty) was experiencing great stress both from foreign pressure and from domestic problems. Examples are the defeat by Great Britain in the First Opium War (1839-1842), the signing of the first unequal treaty—the Treaty of Nanking (1842)—and then the signings of the Treaty of the Bogue (with Great Britain in 1843), the Treaty of Wang Hiya (with the United States in 1844), the Treaty of Whampoa (with France in 1844), etc. In addition, there were serious floods and famine from 1848 to 1850, which galvanized a series of rebellions like



the Taiping Rebellion (1850-1864) and the Nien Rebellion in the North (1853-1868). Based on statistical information, the Gross Domestic Product (GDP) of Mainland China in 1820 was approximately \$600 U.S. per capita. The GDP remained to be approximately \$600 U.S. per capita in 1850. Then the GDP was approximately \$530 U.S. per capita in 1870, \$540 U.S. per capita in 1890, merely \$550 U.S. per capita in 1912 when the Republic of China was established, and even reduced to under \$450 U.S. per capita in 1950 when the People's Republic of China was first established. Suffice it to say that from the latter part of the 19th Century to the beginning of the 20th Century, Mainland China experienced, for an extended period of time, attacks from foreign countries and devastation from wars, and the people were living under the dark clouds of disaster for a long time. The entire country was in an unstable condition, and peaceful development was an implausible dream.

Fortunately, Chinese culture is deep-rooted. Although the government and the society of the country were experiencing difficulties constantly, the traditional virtues of Chinese culture passed down from the ancient sages remained in the hearts of the people. Thus, people believed deeply that the principles of Heaven cannot be violated, and the conscience cannot be obliterated. Because of this belief, even during the Yuan Dynasty and the Qing Dynasty when so-called foreigners ruled Mainland China, Chinese culture still merged with those of the Mongolians and the Manchurians as one. Further, though in the past centuries China was invaded by foreign powers, and was even torn by self-destruction, today, China still should return to the great basis and the great foundation of Chinese culture, and then a harmonious society can be truly achieved. As such, out of the numerous ancient civilizations, only Chinese culture continues to thrive.

As the British historian Toynbee stated in his *A Study of History*, if human beings want to resolve the problems of the 21st Century, we must



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acquire wisdom from the philosophies of China's Confucius and Mahayana Buddhism. The 19th Century was the century of the British people; the 20th Century was the century of the American people; while the 21st Century is the century of the Chinese people. The probable characteristics of the century of the Chinese people are defined by culture, not by force. Then there will not be the torments of war and invasions of the past two centuries. This is because of the teaching of reciprocity advocated by Confucius—thinking for others, and people will not base their own development and welfare on the pain of others. This is the most important core value for the advancement of Chinese culture around the world, advocating the mutual benefit of all human beings. Further, practicing benevolence is by oneself, how can it be depending on others? These efforts start with oneself, and it does not matter whether others believe in these efforts.

The sages of the past demonstrate virtues in that way, and the cultivators of this time period practice in the same manner as well. As the “Long Tian Biao” (Heavenly Document), presented by Patriarch Zhang, Tianran and Matriarch Sun, Huiming when administering Tao, instructs, “The Lineage of Tao has been hidden, and it has been three thousand years to this time.” This is a self-awareness of shouldering a mission. After the great virtues of King Tang, the King Wu of Zhou, and the Duke of Zhou, Tao was with the Teachers, and even now as Tao is transitioning to be with the people, only the awakening of every person is the ultimate awakening. This continuous sacred project of awakening the hearts of the people, even though has proceeded for three thousand years, it is actually not a long time when compared to the ten thousand eight hundred years of the White Sun Era when Tao is with the people. It is thus apparent that the holy project of “to help bring forth peace and order on Earth; to convert our hearts to goodness; to strive for the Great Harmony of the world”, which will help people transform completely



and elevate spiritually, this hidden Lineage of Tao of the past three thousand years was only the beginning of the wide transmission of Tao. The ten thousand eight hundred years of the White Sun Era, when Tao is with the people, is actually the primary melody. Therefore, the propagation of Tao during the White Sun Era of I-Kuan Tao was started by Grand Patriarch Lu, Zhongyi, Patriarch Zhang, Tianran, and Matriarch Sun, Huiming in Mainland China. Although this mission went through difficulties and obstacles, it still progressed steadily.

On the 24th day of the fourth month of the lunar calendar in 1853, Grand Patriarch Lu, Zhongyi was born in Jining, Shandong. Pursuant to the records of the Lineage of Tao, he was the incarnation of Maitreya Buddha. When he was young, he studied in school and was well-versed in calligraphy. He then became a farmer when he reached adulthood. In 1880, he entered the military. In 1895, he was inspired by Heaven and resigned from his military post. He then went to Qingzhou and became the disciple of Patriarch Liu, Qingxu. In 1900, he attained the Heavenly position of the Representative Master, and he introduced Tao to many people around the Qingzhou area. In 1919, Patriarch Liu Qingxu passed away, and Patriarch Lu, Zhongyi succeeded him and became the Seventeenth Patriarch, until he passed away on the second day of the second month of the lunar calendar in 1925. Tao was propagated under Patriarch Lu, Zhongyi to four provinces: Shandong, Shanxi, Henan, and Shaanxi. There were thirteen major leaders under Patriarch Lu, including Holy Teachers Zhang, Tianran and Sun, Huiming.

Sixty-five years ago, Patriarch Zhang, Tianran returned to Heaven. Heaven conferred on him the title of “Buddha Tianran.” Patriarch Zhang, Tianran was born on the 19th day of the seventh month of the lunar calendar in 1889 in Jining, Shandong. Pursuant to the records of the Lineage of Tao, he was the incarnation of Jigong Living Buddha. In 1916, he received Tao



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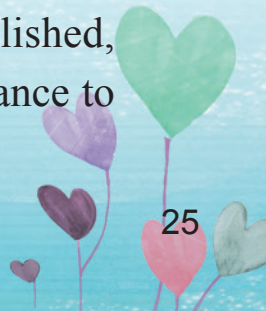
because he wanted to help his father's spirit to transcend life and death. In 1920, he attained the heavenly position of the Representative Master, and then he was elevated to be a Leading Master, and thus becoming one of the thirteen major leaders under Patriarch Lu, Zhongyi. After Patriarch Lu, Zhongyi passed away in 1925, Patriarch Zhang continued to follow the Venerable Lu, Zhongjie (the younger sister of Patriarch Lu, Zhongyi; pursuant to the records of the Lineage of Tao, she was the incarnation of Buddha Nanhai; as such, perhaps this is the reason why when Patriarch Zhang Tianran authored the Provisional Regulations, for both the Arrival and Departure Ritual and the Daily Ritual, one needs to pay respect to Nanhai Buddha after Maitreya Buddha, as a sign of respect to the order of the Heavenly Decree). On the 15th day of the sixth month of the lunar calendar in 1930, Patriarch Zhang obeyed the Heavenly Decree and became the Eighteenth Patriarch, and was appointed to shoulder the responsibility of the wide propagation and the completion of Tao transmission, along with Matriarch Sun, Huiming. Tao was first propagated to Jinan, and then to Tianjin, Qingdao, and Beijing. Tao was then spread all over Mainland China. When Patriarch Zhang passed away on Moon Festival of 1947 in Chengdu, Sichuan, I-Kuan Tao had been spread to the entire Mainland China and to five neighboring countries.

Looking back at the development of I-Kuan Tao in Mainland China, in Taiwan, and in the world for the past hundred years or so, we can clearly see that the time period when Patriarch Lu, Zhongyi; Patriarch Zhang Tianran; and Matriarch Sun, Huiming were in Mainland China, was a period of reforming the old and establishing the new. The heritage of Tao, in this White Sun Era when Tao is with the people, began in this chaotic time period. As the Heavenly Document, which is presented by Patriarch Zhang, Tianran and Matriarch Sun, Huiming when administering Tao, instructs: "By the Grace of Heaven, the True Transmission was engendered in the Land of the



East. By the mercy of the Patriarch, the Righteous School was re-established in the County of Ba.” The ancient sages have accumulated the infinite Tao energy on the precious land of Mainland China for thousands of years, manifesting into the everlasting and continuous Chinese culture. The living beings unfortunately are still deluded, thus creating obstacles for themselves and inviting disasters by themselves. They even generated potentially self-destructing calamities, causing the precious land to be decrepit, turning the world into a purgatory. Thanks to the Grace of Heaven, Maitreya Buddha was mandated to incarnate as Patriarch Lu, Zhongyi, Jigong Living Buddha was mandated to incarnate as Patriarch Zhang, Tianran, and Yuehui Bodhisattva was mandated to incarnate as Matriarch Sun, Huiming. They all manifested as common people, being in comfort and in pain, and living with the good and the bad, all with the people. They took the responsibility of the Post of Tao Transmission in sequence, and they motivated everyone to recognize his or her conscience. Thus, the heritage of the true transmission of I-Kuan Tao continued in this White Sun Era, and by shouldering the responsibilities in sequence, the brilliant wisdom of eternity bloomed in the deserted land. From Mainland China to Taiwan, from Taiwan to the entire world, the exemplar of the Patriarchs was in this manner, the spirit of cultivation of the disciples of I-Kuan Tao was also in this manner, thus pervading from oneness and continuing for all eternity.

When we look at the condition of Mainland China in the times of Patriarch Lu, Zhongyi, Patriarch Zhang, Tianran and Matriarch Sun, Huiming, and the condition of Taiwan when Matriarch Sun, Huiming lived there, they all lived in midst of danger. The objective environment was difficult; the spirit of the living beings was barren. It was only because of the mercy of the Patriarch, the righteous school of Tao was re-established, the true transmission of Nature and Principle was taught, and the guidance to





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the Conscience and the Goodness of the Heart was provided. Thus, the ones who are enlightened earlier help those who are enlightened later, beginning a positive cycle that created an unstoppable force of the wide manifestation of the Heavenly Decree. When they were in Mainland China, Patriarch Lu, Zhongyi; Patriarch Zhang, Tianran; and Matriarch Sun, Huiming personally witnessed the truly unfathomable Heavenly Decree and the awakening of people's conscience, and so did the elders. In Taiwan and around the world, Matriarch Sun, Huiming personally witnessed again the truly unfathomable Heavenly Decree and the awakening of people's conscience, and so did the elders, the Tao seniors and the Tao juniors.

Patriarch Lu, Zhongyi, as a common person, inherited the decree of the Lineage of Tao, and became the Seventeenth Patriarch of the Latter Eastern Generations of Patriarchs of I-Kuan Tao. He is also regarded as the First Patriarch of the White Sun Era, and he began the great task of wide propagation and completion of salvation. Though it was not for a long time, he fostered the continuing Enlightening Masters in Patriarch Zhang, Tianran and Matriarch Sun, Huiming for the White Sun Era. Today, the profound cultivation for more than one hundred years has precipitated the propagation of I-Kuan Tao to some 80 countries in the five continents around the world, and it continues to expand. This phenomenon can be regarded as a great miracle in Chinese religious history. I-Kuan Tao has not only become an important faith for Chinese around the world, it has crossed races and nationalities to become what can be regarded as a quasi-global faith. Here, we are not only experiencing the inconceivability of the trueness of Tao, the trueness of the principles, and the trueness of the Heavenly Decree and the inconceivability of the self-awakening of the conscience of people, we are further experiencing the inconceivability of extensive blessing of the continuation of the heritage of Tao and the eternal existence of the



continuation of the heritage of Tao.

Today, I-Kuan Tao USA, in commemoration of the 160th anniversary of Patriarch Jin-Gong's birth and the 65th anniversary of Buddha Tianran's Return to Heaven, is convening this ceremony as a tribute in their honor, and is holding this activity at the Culture Center of TECO in Los Angeles to show appreciation to parents, as a sincere expression of the determination and the vow of the disciples of I-Kuan Tao to continue eternally the heritage of Tao. With our most sincere and respectful hearts, we pray that the benevolent light of Patriarch Jin-Gong, Buddha Tianran, and Holy Mother Zhonghua shines on all, and that their Heavenly Decree continues forever. We pay thanks for the virtues of the Patriarch and the blessings of the Holy Teachers with this ceremony in recognition that "The Heritage of Tao Continues Forever." We also hope that the sound of perfection carried from sage to sage will lead to the eternal continuation of the heritage of Tao, and the final salvation of all living beings will be realized in Wuji.

Translated by: Arnold Wang

