

(英文)[認理歸真]3道與人的關係

3) The Relationship Between Tao And Man

Everyone of us has Tao, our original image but it is invisible, we do not realise it if it has not been explained. Tao is the root and its arks are only its branches. When separated, it is the pulling out of its root and the lost of one's original source of nature. When it happens, then our life will be in danger. Tao is the root and the source of all life. Cutting off from the origin means the upbraiding of its roots. Can the leaves be abundant when the roots have been pulled out? Will there be life then?

The Mean: all things cannot be separated from Tao. When it does, it cannot sustain for long. Tao is the Truth. It is the only road which must be tread on by each and every man. Those who follows accordingly with Tao will be like a train travelling on rails; ships on water; like a plane soaring in the air. If a train does not travel on rails, ships not moving on water, and the airplane not travelling in the air, then they shall encounter danger. Therefore, man must not have selfish aims but act on those conditions that are in accordance with Tao by following the natural rules, commandments and precepts so that his body would be in equilibrium and harmony with those of heaven. If there are many malicious men around, then the resultant disaster will befall onto them. Such man when 'passed-away' shall be drawn down to hell where they will be judged and punished accordingly. They are likely to be churned into the wheel cycle and reborn into different forms (of living things).

Although life appears to be limited and impermanent, it is from the viewpoint of the basic nature, perpetual. In the past, there was no starting point; in the future, there will be no end. Birth and death are no more than putting on clothes in the morning after getting up and taking off at night before going to bed. When you wake up the next morning, you put on clothes again, and at night, you again take them off. The colors and styles of the clothes that you wear day after day may be different, but the wearer is still the same beginning of another birth. It is immense sufferings indeed.

The foundation of Virtue(te) exists ever since the birth of man. Without Virtue, there was no survival. Tao and Te is not acquired through knowledge. They Way is not far from man, those who finds it seeks it. The highest knowledge of Moral Truth (Tao) comes to man from his constant practice of tranquil contemplation and inner reflection rather than from an investigation of the objective world. Self-culture is therefore the best way to develop completely one's original goodness, or regain it if it has been corrupted by desire and thus lost. Tao is the body of character whereas Te is for use. Tao is our original nature whereas Te is shown in action.

The nature with which Heaven has endowed man is perfectly good without spot or blemish. The returning to simplicity is an artless freedom from all purpose, as characteristics of the man of Tao, such as he was in the primeval time. According to Lao Tzu's formula of 'doing nothing and yet doing all things'. All efforts made with a purpose are sure to fall. The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do. The Great man abides by what is solid, and eschews what is flimsy; dwells with

the fruits and not with the flower. Thus he makes choice for the other.

Conduct is the foundation of Virtue (te). He who has learned how to venerate Virtue and to rejoice in the Truth (Tao) will then be perspicacious, pure, unsullied and upright. When the confused are enlightened and have their minds opened, they are not to be distinguished from the people of great intelligence. Therefore, we know that when not enlightened. Buddhas are no other than ordinary beings. When there is one enlightened thought, ordinary beings at once turn into buddhas. Therefore, we know that all multitudinous objects are every one of them in one's own reality. Why not, from within one's own reality, at once reveal the original essence of sainthood.

If a person does not ascend a high mountain, he will not know how high heaven is; if he does not descend into a deep ravine he will not know the depth of the earth. Without going outside his door; one understands (all that takes place) order the sky; without looking out from his window, one sees the Tao of Heaven. The farther one goes out (from himself), the less he knows.

Confucius: "If a man hears the Way in the morning, he may die in the evening without regret." The Way is the Truth, which is not easily heard. Once the truth is learned, however, a man can die peacefully without regret. This underlines the tremendous value of truth. A man should rather sacrifice his life for truth than vice versa.

In fact, so closely and important is Tao related to our bodies that without it, we will die and disintegrate. Because of ignorance, one tends to seek help and sympathy outside one's body which should in fact help himself by following diligently the principles of Tao cultivation and going against all obstacles and odds in order to achieve a high level of perfection. On these Shakyamuni Buddha said: "To depend on others for salvation is negative, but to depend on oneself is positive." Dependence on others means a surrender of one's effort.

The movement of pleasure and anger are a corruption of the Tao; trouble and grief are abortions of virtue; love and hatred are the failures of the heart; concupiscence and lust are the embarrassment of nature. Great anger destroys the negative force (Yin) of man's nature, and great joy disorders the positive (Yang). Great anger brings dumbness; great fear leads to madness; sorrow and grief passions and wrong desires obscure the eternal spirit of man and sensual pleasure and liquor would upset his body's equilibrium and harmony.

Tao creates and dominates all visible and audible objects. Man is not exception and he holds correspond to the universe. Man has a pair of eyes whereas Heaven has the sun and the moon. Heaven has the four seasons of summer, autumn, winter and spring. Whereas man has four limbs. Heaven has the five elements (metal, wood, water, fire and earth), the nine cardinal points and 366 days. These find a correspondence in the five main organs of the body (heart, lungs, kidney, liver and spleen), nine passages or orifices of the body and the 366 joints and branches. Heaven has wind, rain, cold, heat and man has the activities of giving and taking or reciprocity of feelings and emotions of joy and anger. The humours of the body are the wind and rain. Our eternal spirits bear the correspondence of the four elements of water, earth, fire and wind. The 'pass-way' of a person also means the break-up

of 'four constituents' which would then blend with the earth again. Thus man, heaven and earth are mutually intermixed and inter-related.