

性理釋疑(一) 2.5.6.

## **2. What is the relationship between Tao and mankind?**

Doctrine of the Mean: “That which is called the ‘Way’ cannot be separated from for an instant. What can be separated from is not the ‘Way’.”

The Way, is the Truth, the Path one must follow as trains travel on the rail, vessels travel on water, planes fly in sky. It is life threateningly dangerous, when a train derails, a vessel runs aground, or a plane falls from the sky.

A person who leaves the Path during life would be judged by the law in their society. On death, he would be punished in the spiritual realm before reincarnating into another type of sentient being. This cycle is endless and the suffering is boundless.

Confucius said: “A righteous person will uphold morality and ethics until he dies”. “A righteous person is anxious that he may not understand the Tao, and is not at all worried if poverty should come upon him.” “To a righteous person, happiness comes from understanding and following Tao.” Yan-Hwei (顏回) recognised the full worth of Tao and followed it diligently without stray from it. Zen-Sin (曾參) critically evaluated his own thoughts and actions three times a day to ensure he complied with Tao.

These examples provide an insight into how intrinsic Tao is to mankind. It is a great shame that people do not understand such importance and ignore this completely. No wonder Confucius sighed “Who would exit a house by any other means but its door? So how come people do not follow the Path?”

### 二 道與人有何關係

中庸云：道也者，不可須臾離也，可離非道也。道者理也，人必由之路也，人依乎道德，如火車在軌，如輪船在水，如飛機在氣，若是火車離軌，輪船離水，飛機離氣，則險象環生。人若離道，在社會受法律之裁判，在陰司受閻羅之制裁，則墜入輪迴，四生六道，轉變不息，苦海無邊。孔子曰：君子死守善道，君子憂道不憂貧，君子樂道，顏子得之，拳拳服膺，終生無失，曾子得之，戰戰兢兢，一日三省己身。以此觀之，道與人有密切之關係，惜乎世人度外置之，孔子嘆曰：誰能出不由戶，何莫由斯道也。

## **5. Does reincarnation exist?**

The sky rotates. The earth rotates. The interaction between these two rotations creates the four seasons, and the weather patterns. This is the 'big cycle'. The Sun rotates. The Moon rotates. Their continuous rotation enables the cycle of day and night. This is the 'small cycle'.

Based on the cycle of the sky, the earth, the Sun and the Moon, Yin grows, declines and is replaced by Yang; Yang grows declines, and is replaced by Yin, resulting in the polar extremes. For 36 degrees around the south pole, the Sun cannot be seen during the northern summer, thus the Yin pole. At the same time, for 36 degrees around the north pole the Sun is received constantly, thus the Yang pole.

Every thing that is beneath the sky, supported by the earth, under the Sun, and the Moon, is influenced by these rotations. Because of such energy between the sky and earth, man is born, and grows up through absorbing the essence of the Sun and the Moon. Mankind lives and breathes this Yin and Yang, supported by this earth, sheltered by this sky, lighted by the Sun and the Moon. How could mankind not be influenced by such cycles of rotation?

Mankind responds to Yin with Yin, and responds to Yang with Yang. The Sun is Yang. The Moon is Yin. The Moon dominates the night, thus the night is Yin and with the attribute of quietness. Mankind reacts accordingly so rests at night. The day time is dominated by the Sun, which is Yang, with the attribute of activeness. Mankind responds to this by working during the day. All creatures follow these influences.

When Yang is completely replaced by Yin, one becomes a ghost in the spiritual realm. When Yin is completely replaced by Yang, the ghost comes to this physical world and takes on a physical form. This is the interaction of Yin and Yang. The cycle of the sky, the earth, the Sun and the Moon is the truth.

There are 6 channels available to a soul each time it reincarnates. There are 4 ways to take on a physical form: born from eggs, from the womb, from moisture, or by transformation. There are 2 outcomes when taking on the human form: rich and poor.

If once, one has been rich to the extreme, one becomes poor. After being extremely poor, one becomes rich. If one has been superior, one then becomes inferior. Having been inferior, one then becomes superior.

One extreme is the starting point to its opposite state. Having been through the human channel, one takes on the form of other animals. Having been through all other

various physical forms, one comes back to take the human form. Having been through the physical forms born from the womb and the egg, there are then the forms born from moisture and by transformation. After the forms born from moisture and by transformation, there are the forms born from the womb and the egg. Birth after death. Death after birth; big cycle, small cycle, good cycle, bad cycle, cycle of the human form, cycle of the animal form, Gods realm, ghost realm.

Examine the numerous wheels in a clock. One enmeshes with another. Just as in the clock this complex interweaving cannot be escaped, no matter how noble or heroic a being may be. It's said: "Despite reading through the entire Diamond Sutra, and studying the entire Great Compassion Mantra, sowing melon seeds will get melons, sowing bean seeds will receive beans. Without receiving Tao, one is destined to suffer forever through reincarnation."

## 五 輪迴有麼

輪者車輪也，迴者去而復來也，天一輪也，地一輪也，天地相磨，寒暑迭運，風雨推旋，是天地一大輪迴也，日一輪也，月一輪也，日月代明，運行不息，晝夜循環，是日月一小輪迴也，天地日月輪迴樞紐，陰極陰消陽長，陽極陽消陰長，故有南北二極，南極入度三十六，常隱而不現，為陰極，即陰儀也，北極出度三十六，常現而不隱，為陽極，即陽儀也，南北二極，輪迴天地，凡天地之間，日月之下，莫不受其輪迴矣，人得天地正道之氣而生，受日月精華之氣而長。負陰抱陽，無一時不在天地覆載之中，無一時不在日月照臨之下，能免其輪迴乎，故人隨陰則陰，隨陽則陽，日為陽，月為陰，夜則月出屬陰主靜，人隨之而靜則息，晝則日升屬陽主動，人隨之而動則工作，萬物隨天地流行之旨，或陽極陰生，輪到陰間作鬼，陰極陽生，輪到陽間而生人，此陰陽消長之機，天地日月輪迴之理，輪迴之道有六，胎卵濕化四生，人有富貴貧賤二道，富極而生貧，貧極而生富，貴極而生賤，賤極而生貴，物極則反，人極則輪到物，物極則輪到人，胎卵輪到濕化，濕化輪到胎卵，生生死死，死死生生，大輪小輪，惡輪善輪，人輪物輪，神輪鬼輪，試看鐘錶之輪無數，輪來輪去，即是迷魂陣，任爾英雄好漢，難以跳出此牢籠，經云，念破金剛經，讀徹大悲咒，種瓜還得瓜，種豆還得豆，不受明師點，永在輪迴受。

## **6. Can we avoid the Birth-Death cycle?**

The Emperor Shunzhi's poem said: "Before I was born, what was I? After I am born, who am I? Once grown up and just starting to get to know myself, its time to leave this world and what would I then become. Arriving in this world with no understanding, and leaving this world with confusion, is simply a wasted journey in this world. I might as well never arrive and therefore never need to leave. Thus there shall be no worries and sadness." This tells us that ghosts are scared of being born. However, it doesn't stop them from being born. People are scared of death. Again, this does not stop them from dying.

Zhuangzi said: "I didn't want to be born, yet suddenly I was born. I didn't want to die, suddenly death comes." Death after birth. Birth after death. It's difficult to tell what's real and what's not. Traveling between birth and death and suffering without end. Wanting to resolve death, one must first resolve birth. To resolve birth, one must be freed from birth.

When encountered a Holy Teacher propagating Tao, one's name is removed from the spiritual realm and registered in Heaven. Thus one is freed from the spiritual realm and not influenced by the Birth-Death cycle. It is only by virtue of being at the end of the last Era of the Three-Eras, that Tao can be propagated at all. The Birth and Death cycle would otherwise be near impossible to break away from. The expression, "A journey that would wear through even the strongest boots could not take one to that place, to which we can now go easily", is very appropriate here.

### **六 何謂超生了死**

順治皇帝出家詩云，「未曾生我誰是我，生我之後我是誰，長大成人方知我，合眼朦朧又是誰，來時糊塗去時迷，空在人間走一回，不如不來亦不去，亦無煩惱亦無悲」。足見鬼怕生，能不生乎，人怕死，能不死乎，莊周曰「我本不願生，忽然生在世，我本不願死，忽然死 期至」，死死生生，真假莫辨，流浪生死，苦海無邊，欲求了死，先求了生，欲求了生，必先超生，若遇明師直指大道，地府抽名，天堂掛號，則脫 閻 君，不落無常之手，若不屆三期末劫，真道不降，欲超生了死，誠難矣，經云，踏破鐵鞋無覓處，得來全不費工夫，誠哉斯言也。