

美國全真通訊

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老點傳師賜導

修道者應修持的意義

楊碧珍

諸位前賢大德，對一貫道修持法門，更廣泛深入於修道程序，學道、修道、行道、了道等之順序與志向，共歸覺路，勤行度眾，積功累德，內外勤修、精勤向修心養性，不懈不怠，聖凡同圓，也就不負先聖啟迪，後人的苦心了。

我們須明白修道的步驟，首先需要堅定信心，按步研學修持的意義，真修實煉，學習感恩、回饋之心。以「天心為己心」、以「師志為己志」，做為修辦道的精神，禮師之心，效師之行。修道要步步踏實地持修，順性命之理，立人道之心、公道之心，始終如一，不變初發心，達到人生最高境界，「道成天上，名留人間」。

短暫人生，歲不滿百，今日幸逢大道應運，有緣來做道親，應共駕法船，上與諸佛菩薩同一體，下與道親眾生同一悲，共助老前人、前輩完成濟民重大責任，以期能替上天分憂解勞，而不會有蹉跎歲月，虛度此生之歎。

我們生活在人際關係的社會裡，常因心態的狹隘，引起利害衝突，產生種種煩心與煩惱，究其因，不外乎是「自我」為中心的出發點。因自我的個體而引發的「分別心」與「相對立」的侵他性，更因主觀的行為，否定對方，封閉心裡，造成了短視人生，而導致人類的紛爭，社會的紛擾。如果人人都能在修養上著手，持修良心，能知進知退，相信我們的「心」皆會趨向平衡，人際關係也會處於和諧狀態。對一個修道者來說，獲益尤深，是打穩了成就無上善德的基礎。

修道者品格的修持，是立身處世重要的課題，因為品性好、良心好，不離人道，代表人格高尚，人人必尊敬效法。尤其我們修道者，良心持修好，就是代表道的尊貴，眾生更加信服。但要如何才能使良心持修高尚？就是要謙恭和藹，低心下氣，觀察反省，揣摩學習。孝父母、友兄弟、信道親，各安其命，各素其位，不自尊自大，人道無缺，修持自然穩重，人格自然高尚。

修道者要有良好的修養，無疑地在修持上將踏上成功的一大步。有修持的德行一望即知，瞞不得人。是故，一個有善德的人，必受眾人欽敬，其修持工夫一定很令人讚歎，益發彰顯出他德行的慈悲。然而眾生根性千差萬別，所造染淨諸業也有不同，故所顯現的也是千奇百態，引起了社會上的困擾紛爭，表面上損人利己，實際上自己二利皆失，今舉些例子，就可分曉：

1.自尊自大一不論公利團體，彼此共事，最常見的自尊自大，或是自卑自小。前者以為我都對，天不怕，地不怕，以為這世界上只有他才成，除了他之外，別人誰都不成，這種人多半是自命清高，不是孤獨成性，就是被別人遠離。後者自卑自小的心理，乃是感覺處處不如人，傾向自暴自棄，不能高瞻遠矚，不能開闊心胸，是主要原因，以上二者都是以「自我想法」為出發點的兩個極端。

2.搞小圈圈，排擠他人一人與人之間應彼此尊重，是互相的關係，而不是對立的，只要他看不順眼的，就要排擠；不能同流合污的也要排擠；他比我能幹，更要排擠。這種心理就是抗性的、排他性的阿修羅心，魔的心，修道者千萬不可行。

感謝天恩師德，祖師鴻慈的蔭佑，老前輩的不畏勞苦，無畏的開荒精神，以及睿智領導下，大道播種世界每一個角落，這是我們共同努力實現的願望。不管在道場是扮演著何種角色，大眾一條心，如同佛、菩薩悲天憫人的胸懷一般，使每個人的臉上，流露喜悅、福慧雙修之容，讓人間到處充滿愛心溫暖，這也正是這一代天道弟子的最終目標。

美國全真道院重陽敬老活動

日期：二〇〇五年十月九日（星期日）

內容：10:30-10:45 重陽節的由來與敬老之意義——楊老點傳師

地點：全真道院講堂

10:45-10:55 才藝表演

10:55-11:40 老年人的健康問題與保健方法——張耀文醫師

11:40-11:50 才藝表演

11:50-12:15 趣味測驗——觀我之人生——辜添脩點傳師

12:15-12:30 結班賜導——陳正夫點傳師

12:30- 燒午香、午餐、十月份生日慶生——全體同修

歡迎道親踴躍回來參加

天緣佛堂

溫潔芳

杜梅瑞講師主講：行「功」立「德」。首先表明將用五個「W」來與大家研討此七月課題：

一、What什麼是功德？「功」是功能；「德」者，得也。「功」又「內」功「外」功之別，德行發揮所得的「德」是「功德」。「內」功者：即修養自性；「外」功者：即外施於人(眾生)的三施，法施、財施、無畏施。論及「功德」二字，其中值得大家討論的好例子：有菩薩皇帝之稱的漢武帝，前七星橋，其功德顯赫，達致其後又再轉世為一代君皇。其畢生修佛寺、濟僧侶、抄寫經典，塑造佛像，由於「著相」這布施，故而失去了達摩初祖度他的大好良機。藉此以說明：我們在布施時候，不應惦念布施之相，如此方算功德之數。恰似六祖所言，有為之心全無「功德」可言，屬於痴迷、無明的人也！其偈：「迷人修福不修道，只言修福便是道」……該識別一下：「福」德乃屬個人，「功」德則是大無為矣！

二、Where何處修功德？「見性」是「功」，見性即見「真理」。「德」在於我們的「自性」，理所當然，該是沒有你我、貴賤、高下的對待；有求「道」，才有機會「見性」。知道玄關、靈性來去的地方。是那麼自然的真誠地，「真」誠之致也！只以不「真」、不「誠」，不能動人。只要是真實的，一定是自然的。「功德」在於「自性」中去修，總以學佛榜樣、慈悲為懷的精神來處事應物；身心意不受塵緣，物質、氣稟的污染，一貫道禮節所注重是真心懺悔，迴光反照以明「理」復「性」，心性上要真誠才是「明理」，以「真」度人全，具體而微的落實。

三、Why為什麼要行「功」立「德」？無始劫以來的罪行，那六萬多年的宿業、冤愆、債欠所造的業障，堆積如山。大家必須認識這真明路，一切由良心作主，後天的因緩，藉今世修持，一切要「空」。修「道」幫助明理，有「道」就會有「德」，認清「自性」的尊貴，內聖去脾氣除毛病，外王勤行「三自施」。面對順、逆都甘願做，歡喜受，認真地放下「空」，提醒我們要學習地藏古佛的四大宏願，地獄不空，誓不成，眾生度盡，方證菩提。

四、When什麼時候行功立德？勸勉我們即時、即刻立功德度人度己。時間過得很快，轉瞬即逝，轉眼大家都會老。昨日是廢票，今天是現金，明日是期

票。老子有句說話：「為學日益，為道日損，損之又損，以至於無為」。它的意思是：為「學」者「道」分不私感愈高一。妄傷「欲」日益為目的，天下之所以生事多擾。為「道」為「欲」，它是通過妙智慧，體驗以領悟一切人情倫理「道」的體會。為「道」的化狀態為「道」。為「道」在指積累抱欲、空、然、當真、矛盾不、必間、好、「私欲」、「為」的「為」，沒有什麼事情是做不「為」。一產生機智、巧變，及自然的真樸。人生在呼吸之間，因緣及時地貢獻自己，趕著力量、兩相會地度人成全，救人一命，勝造七級寶塔啊！

五、Which以什麼行功立德？希望大家用三個步驟，引用老子的《玄德章》一、生而不有：長度養了萬物卻不據為已有，道場上，財產不自生，不以「道親」為私有，財物卻不人宰：二、為而不恃：興作萬物而不自視過人，不以老資格，恃老賣老自封資深，不以慢之態。三、能，勤行三施而不自長：長資深，將是至深的德，真正的行「功」立「德」了。

恭請郭點傳師賜導：「最大的敵人是自己」，人往往很容易原諒自己。強調「道」之學習，就在轉念、覺察是可以化「貪、嗔、痴」。

家鄉閩南諺音「德」與「竹」同，由此每家每戶的祖先牌位旁均採用「竹」作擺設可見「德」乃傳統重視要項。我們秉承著祖祖孫孫福運得先天大道。反問自家勤修、求得先天大道。誰來耕？鼓勵大家勤參予修、又由誰來耕？德蔭子孫，以修養來辦道之中，德蔭子孫，以修養來行「功」立「德」。清淨、超脫為重，只要運用潔清的本心，就可直接了悟成聖賢。再一次詮釋「自性」：即自己以自身為依據而不依存於他物。此指每一個人佛性皆存在自身之中。再之，更以袁前人墨寶贈天字畫「克己復禮」，期勉道親們必須時時覺醒，念念歸正，抑且頗有細膩的分析：「貨惡其棄於地，也不必藏於己，力不出於其身也，不必為己」來累積善因緣，尤以在無相布施當中要適時，以祈充份達到物資充份的功用，實在是發人深省。



金雞三唱・舉世歡慶・彌勒弟子訪道行

黃坤如

今年欣逢天運歲次乙酉雞年，適逢第二次世界大戰終戰六十週年，更逢台海兩岸和平已見曙光，老水還潮，是謂道之行也，天下為公的世界，再現於神州。天運，道運，因緣聚定。此時一貫道世界總會，擇於西元二〇〇五年，於台北市中正紀念堂，舉行「世界萬人讀經會考」，為紀念老祖師傳道一百週年。

一貫道推行研讀經典已有多年，各地都有許多讀經班。這是符合時代的潮流，應時應運，身處廿一世紀，科技發達，生活忙碌，精神生活匱乏。若能常讀聖賢書，熟記經典金句，不但能啟發我們的智慧，陶冶人格，且能珍惜宇宙萬物，重視人倫道德，如同道之宗旨所明示的，啟發良知良能之至善，挽世界為清平，化人心為良善，冀世界為大同。

洛杉磯全真道院與台灣同步進行，不但週日有經典講座，每週五，以及初一、十五都有定期開班。此次為了嚮應總會的讀經會考，很早就有人報名參加。我們在楊老點傳師及各位點傳師的帶領下，一共四十五人組團待發。我們一行人在八月廿日晚間抵達桃園中正機場，在桃園忠恕道院休息一晚，第二天一大早就前往台北市中正紀念堂參與盛會。當我們到達那裡時，大會已一切就緒。只見整個廣場人潮洶湧，萬頭鑽動。在廣場的從正中央有一個美輪美奐的司令台，隔了一個廣場，排列了五百多頂遮陽棚，這是供給世界各地的道親們休息和考試之用。在司令台的後方，有二百五十多個素食和紀念品的攤位，來賓們可在那裡選用午餐和晚餐。當我們找到自己的帳篷坐定之後，就有服務人員前來問候，並發給我們帽子、雨衣、瓶裝水，及行程表。上午是園遊會，許多返台的道親們聞訊前來探問，大家相聚一堂，家鄉遇故知，倍感親切。下午二時，開始讀經會考，除

了考官之外，還有監考和服務人員，一切循序進行。

考試一共有十一個科目，它們是：大學、中庸、論語、孟子、禮運大同篇、六祖壇經、心經、清靜經、道德經、彌勒救苦真經，以及道之宗旨。分成國語、英語、西班牙語、台語、粵語……等多種語言考試，參加會考的道親們來自世界七十多個國家，總數有六千多人。年齡從八十七歲到四歲。雖然語言、地域、年齡、性別各異，但考試的內容，和熱愛讀經的至誠是有志一同的。

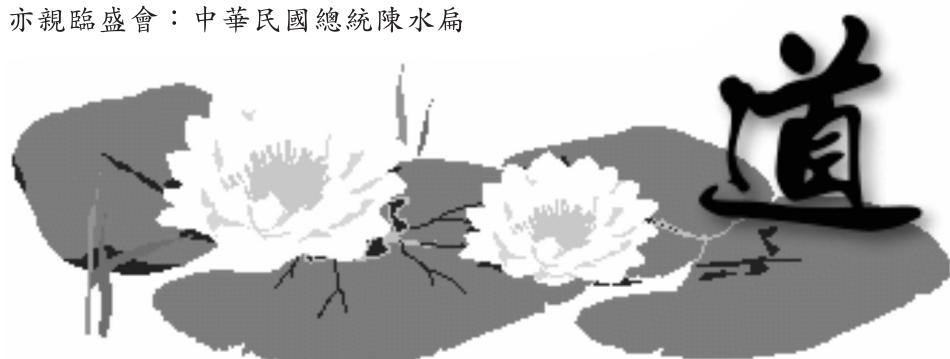
考試完畢，在等待放榜之際，大家藉此互相問候，媒體記者也不放過這千載難逢的機會，抓住重點，進行採訪。我們這個團有五位洋人道親，他們當然是大家注目的焦點，記者們輪番上陣，問他們類似的问题。像是為何求道？是什麼因緣讓他們千里來讀經……等等。還有陳淑敏講師的一雙小兒女，平時受母親的薰陶，雖然出生在美國，中文識字不多，但七歲的恩弘和四歲的心詒，背起經文來，如行雲流水，讓我們老一輩的人，都自嘆弗如。當然眼尖的記者決不會放過採訪他們的機會。

大會在熱烈的進行中，除了應考的考生之外，全世界及台北市近郊來訪的道親，總共有五萬人次，這是歷年來難得一見的盛會。觀古證今，誠如前人所言，始知今日三期白陽應運之殊勝，彌勒慈心再應，金公祖師承領天命百年，紀德普天下。除此之外，有些特別來賓亦親臨盛會：中華民國總統陳水扁

先生、副總統呂秀蓮女士、台北市長馬英九、立法院長王金平…等，都參與其盛，並發表演說。有一位最特別的來賓，他就是世界宗教和平組織的秘書長——巴瓦金先生，他的蒞臨指導，不但鼓舞了我們道親，也認同了我們一貫道是一個認定真理，有宗旨、有組織，熱愛和平的宗教組織。

放榜之後，大家懷著興奮的心情，試穿狀元服，並戴上狀元帽。全體狀元在司令台前集合，然後列隊通過司令台，並跨越狀元橋，就在此時雷雨大作，有些狀元不及走完全程，急急避雨，但很多狀元不畏風雨，堅持到底。這種精神，令人敬佩。不久雨過天晴，大會繼續熱烈進行。時近黃昏，我們拿著餐券，慢慢地瀏覽那些小食攤，因為攤位品類繁多，而食量有限，只能將剩餘的餐券換成紀念品，帶回來作為紀念。接著是晚會，節目非常精采，只可能為了顧及次日的行程，忍痛割愛，抱著依依不捨的心情離開會場。

接連四天的訪問，我們參觀了南、北各大道場，不但看到了建築雄偉的道院，還明瞭了一貫道的傳承，更領受了道親們的熱誠和無微不至的款待，使我們有如天涯遊子，回到老申懷抱。所有道真、理真、天命真，在這裡我看到具體的發揮。一貫道的蓬勃發展，和道親們同心協力的團隊精神，此時有感，天運、道運、國運昌，天和、地和、人太和，彌勒三期龍華會收圓，為期不遠矣。



道化人生

愛、生活與學習

陳彥宏

一、愛是什麼？

小時候，後學常常聽到有一首歌是這樣唱的：「愛是恆久忍耐又有恩賜，愛是……」。後學歌詞已經記不得了。只覺得愛是可以有很多種定義。相信各位前賢對愛的解釋也不同。後學在一本書「一步一脚印」裡找到一篇關於愛的定義，後學節錄一些供大家參考：

△愛是上帝賜給人類，最尊貴的禮物。

△愛是無遠弗屆的，上自千萬古，下自千萬代，人不分種族，也不分東西，是處處有愛，處處有情。

△愛是世界裡不知什麼叫做富貴貧賤。

△人類因為有了愛的力量，才發生了很多造福人類的行為和偉大的發明，也創造了永恆的歷史，和歷久瀰新的愛的故事。

△愛是人類至真至善至美的表現。

△愛是人類至情至性至誠的昇華。

△愛縮短了人與人之間的距離。

△愛化解了人與人之間的仇恨，也化開了冰凍的心。

△愛是無盡的包容、諒解和寬恕。

△愛是無微不至的關懷與永遠的惦念。

△愛是責任和保護。

二、愛的種類、對象：

愛的種類與對象有很多，例如：父母對子女無私的愛；兄弟姊妹之間的手足之愛，男女之間的情愛；朋友之間的友愛；朋友之間的關愛……等等。後學在一本書上看到一個故事是這樣的：在電視上有一個賣汽車的廣告，有一個小女孩坐在父親新買的車子上，十分高興的說：「爸爸開車好得意。」開車的父親，笑得更是得意。有一次幾位老同學聚會，看到廣告，大家議論紛紛。一位男士說：「我先花四十幾萬買了一輛小車，訂金都付了，帶三歲的女兒去看，她居然搖頭說

「不是爸爸開車好得意」，正巧旁邊是電視裡看到的，女兒二十多硬是要那輛，我只好多花二十萬，換成那輛。」其他人紛紛說：「二十多硬是要那輛，我只好多花二十萬，換成那輛。」這位男士接著說：「可不可以後得消是要身好得意？」你們猜，她怎麼說？她把電視廣告詞改了，她說：『爸爸上班好辛苦！』」說完，這個四十歲的男士，居然掩面哭了……。後學看完這個故事的愛，是都一直付出奉獻，不求回報。而子女對父母的愛呢？也是百分之百的關懷嗎？

後學看到有則故事是這樣：母親節快到了，小敏「照例」要送媽媽一張賀卡。小敏特別到店裡，挑了一張國外進口的卡片。表面是錦緞的花朵，四周燙著金邊，角上還繫了一個粉紅色的蝴蝶結，唯一可惜的是，裡面只印了英文。小敏又在下面簽上了自己的名字，把卡片放在桌上出門了。回來時，喜悅地說：「您媽媽喜歡我送的卡片嗎？很貴喔！」當拿著一個盒子走出來說：「當然喜歡啦！我把這張卡片跟你以前送的擺在一起。」媽媽打開盒子，把卡片一張張放在桌上。居然從小到大，小敏送的十幾張卡片，媽媽全像寶貝一樣藏著。媽媽說：「看，還不會寫字。幼稚園裡畫的，媽會寫，這是你在這一年級吧！這張寫的更好了，還會寫『媽媽我好愛您，您是我的太陽』，」媽媽又拿出一張說：「這是小學六年級，畫得精緻，字也漂亮，裡面的信更感人，看這張卡片，我流了好多眼淚，看了一遍又一遍，直到今天，還是好感動！」其他幾張，小敏在卡片上還有寫些感謝的話。至於去年送的卡片，

媽媽嘆口氣：「大概因為你功課忙，沒寫什麼字。也可能只是人家設計的文字已經很好，所以今年的信封，抽出那張華麗的錦緞卡，媽笑著翻過來，翻過去說：『怪意思，媽不懂英文，不知道上面的意思，你唸給媽媽聽吧！』小敏搶過換了一張。」小敏在房間畫著：「親愛的媽媽，看到以前我送您的卡片，才發覺自己長得愈大，

書讀得愈多，卻也愈跟您疏遠了。我以為可以用物質、金錢來表示我的愛，但是今天的是我，兒女像幼稚園、小學一樣，那麼真實，貼心，那麼愛……」看完這篇文章，後學心想，現在大部份的人都是著重在物質上，用錢去衡量親情，覺得這樣就叫孝順，殊不知父母最需要的是我們去關心他們。

三、道與生活：

每一個人都有權利選擇自己的生活方式與品質。有的人覺得，我非常辛苦的賺錢，當然不可以虧待自己，要穿名牌衣服，生活在時尚潮流之中。有的人認為衣服只要保暖就好，房子可以遮風避雨即可。

日常生活中處處有道，我們從



生活中去學道、修道、辦道可以從中了解生命本質(窮困是生活，富有的也是生活)。很多前賢對求道前後的生活改變，有很深的體悟，因為他們篤行內修自己以正心明性，外渡他人以成人成物的內聖外王功夫。

後學自己對生活的體驗只有一句話：「愈單純愈好」。如果能讓生命生活中充滿道的活力，積極的改變自己，隨時修正自己的念頭，那生活在簡單純淨的日子中，是多麼幸福的事。

四、學習用心：

有句話說：「活到老，學到老」。學什麼呢？學書本上的知識，學待人處世，學愛自己，學愛父母，學愛別人，學打球、彈琴、游泳、學修道、辦道、學謙虛……。要學的東西太多了，我們的一生從出生開始學爬、走、講話一直到歸空，隨時隨地都在學習。

學習和年紀沒有絕對的關係，只要肯用心。有位李伯伯，約50歲年紀，每天到成人學校學英文。剛開始學的時候，聽不太懂，看看老師及同班同學年齡都比自己小，就

不好意思發問。直到家人鼓勵他應該學習不恥下問，他才鼓起勇氣發問。他發現老師及同學都很有耐心教他，他也愈學愈快樂，到現在已經能講一些日常生活用語。

愛不是隨便講講就好，而是要真心誠意地付出行動。佛堂楊老點傳師及各位點傳師常常與各位前賢帶著供果去拜訪道親，這份愛眾生的心，是我們做後學的應該學習的地方。若各位前賢能在處理聖事與凡事中，以積極的心去學習，定能聖凡如意。



The Great Scholar Examination

by Carmen Cejudo

We arrived around midnight to a wonderfully warm reception at the lovely I-Kuan Tao Zhong Shu Temple near Taipei. We were all very tired from the long flight, but also very excited about the week ahead. Already we knew our itinerary would be full and tightly timed. Because of the late hour we were lead directly to the dormitory where the lucky few amongst us were able to catch up on a few hours of sleep before awaking at around 5 AM to prepare for the morning ritual.

About the ritual, I myself am still learning its cues, movements and overall significance. I know enough to understand that only through meditation and the practice of muscle control can I gain the full the benefits and insight of the ritual. I suppose that as honored guests we were allowed some leeway as we only did one hundred repetitions of the prayers in front of the beautiful Lao Mu shrine, as opposed to the usual thousand. My quads certainly didn't think we were let off easy. I can see why the Grand Masters and other Tao cultivators live to see so many years. Such devoted practice definitely strengthens the body, mind and soul.

After the morning ritual we had one of the first of many delicious vegetarian meals: breakfast prepared by the lovely and skilled Temple chefs. Now I in particular had been looking forward to the food in Taiwan more than anyone. Those who don't know me should understand that I have a passion for food. I believe it nourishes more than just our bodies, but also the soul as it provides an opportunity to create connections and community, not to mention passing down culture and traditions. I have been a vegetarian for going on 13 years so for me, the vegetarian aspect of the Tao was an integral part of why I became a cultivator. Throughout our visit we had so many wonderful meals, it would be hard to describe them all. Towards the end of our trip, one meal consisted of 12 wonderful and distinct courses (more Janice says, than they would prepare for a wedding), all planned two weeks in advance of our arrival. Thankfully Derek helped me take pictures. The food on our first morning was of course wonderful and helped to start us on our day.

Our first stop was a visit to the Chuan Zhen Temple. In a way it was somewhat of a homecoming for Master Chen as this was the Temple where he first became a master. As appropriate

for a journey where we were to come closer to the Tao, we received a lesson from the resident Grand Master before heading off for our exam. Before we could depart, we took the first of our many Group Photos. Towards the end of the trip we were able to gather into a pose and shoot several pictures in less than five minutes, impressive for a group as large as ours.

The second stop of the day was a brief visit to the National Palace Museum, equivalent to our Smithsonian, to learn about Taiwan's past and its many treasures. The main wing of the museum was under renovation, presumably for earthquake retrofitting. This was my first indication of the country's continued expansion and modernization. We learned that on September 21, 1999, Taiwan suffered through a 7.8 earthquake that killed thousands of people and caused a rethinking of the engineering and architecture of cities. Even under scaffolding, the palace was awesome and huge, and while we couldn't access much of the museum we did get to see the collection of Buddha and Bodhisattva sculptures and carvings. Surprisingly one of the most precious items in the collection is a white and green jade cabbage made in the Ch'ing dynasty. This cabbage is renowned for its exquisite attention to detail and aesthetic use of the stone's natural coloring. Sadly we did not have enough time in our itinerary to allow a greater exploration of all that the museum has to offer, even in its limited form.

We returned to the tour bus that was generously provided to us by the wonderful Tao cultivators at the Zhong Shu Temple and slowly made our way to the Chiang Kai-shek Memorial Hall where the Great Scholar Examination was to be held. This ceremony and gathering occurs only once every five years. This year, apart from being our first, held much significance as it was the 100th year anniversary of the Sixteenth Patriarch's Tao propagation.

As the bus circled the CKS Memorial Hall, I was struck by the vivid colors and intricate design of the National Concert Hall (or as we later termed it, the "Opera House"). And then I saw all the people in the square. It was like a great festival with balloon arches, circus colored tents and people in various coordinating outfits. There were 50,000 fellow Tao cultivators from across the globe in attendance. The commotion and palpable

excitement of the crowd re-energized us though we may have been tired. Taiwan, being an island in the Pacific, gets pretty hot and humid in late August, so as bus pulled up to the main gate to discharge us, the energy we gained was almost sucked away as we stepped into the Taiwanese mid-summer day. After signing in, we were split into groups and lead over to the tent that would serve as our staging ground, examination area and overall sanctuary for the day.

We were introduced to Allan, a member of the English study group there, who I at first took for another of the friendly proctors in yellow vests. Allan would prove to be extremely thoughtful and helpful to us, ensuring that we stayed hydrated, comfortable and on track. As I didn't fully understand what was going on around me most of the time, my Chinese being limited to a few simple phrases, I found myself going with the flow of our group and lost in my thoughts, mostly of how fortunate I was to experience this fantastic event. I also spent a great deal of time admiring the amazing architecture of the plaza. Eventually the cogs in my brain began to click again and I went back to studying. After all, we were here to participate in the Great Scholar Examination. I felt as though I was back in college, cramming hard before an exam. The texts we were tested on were: the first chapter of the Tao Te Ching, the Da Tong, or the Great Commonwealth (the Confucian vision of a utopian society), and the Doctrine of the Mean, Chapter 1.

When I could cram no more, I took the opportunity of a break in activities to explore the plaza. I saw the large bazaar set up behind the main stage where friendly merchants sold an amazing variety of vegetarian treats as well as toys, books, clothes, shoes, pottery and so much more we wouldn't have time to explore it all. I walked by the Opera House and the Arts Theater (National Theater Hall), though I could not enter either as they were cordoned off by military men and a thin rope. I also saw lovely youths in red shirts and white gloves lining up to perform their choreographed routine on the main stage. From afar, I saw the CKS Memorial building with its beautiful octagonal blue roof and 89 steps leading up to the grand entrance. But it was now time to return to our sanctuary tent and take the exam we had come so far for.

In ancient China, most agree around the third century, the practice of having citizens take exams for civil service began. As Derek mentions, it was one of the first expressions of democracy in the ancient world, the Greek Senate system being the other. Of course, like the Greeks, the Chinese were far from completely democratic. Women were not allowed to take the tests, nor were peasants or the non-elite of society. Those would be scholars that could eventually take the exams studied in specialized schools for many years, trying to memorize and (eventually) comprehend the esoteric and dense Confucian texts and Sutras that were the core of the exams. But oh how far we've come. Not only could women participate in the Great Scholar Examination, but we weren't even vying for government jobs! I was now part of a grand tradition passed down and transformed for generations.

Derek administered the exam for our group. He was incredibly generous with us and very lenient with me. I passed by a decent margin. To be honest, I felt upstaged by the young scholars in our tent, no more than 3 and 6 years old, who memorized far more than me, and probably understood more to boot. Of course the rest of the group passed with flying colors and some members (Derek, Bill) even got to participate in the graduation ceremony held at the main stage later that afternoon. The folks there were so nice, they even planned ahead and had Bill's graduation gown especially made to fit him.

When we were done with the examinations, we headed off to the main stage to hear the President Chen Shui-bian speak. Again, it was hard to tell what was going on because of the language barrier. Also the sheer number of people meant we couldn't really see the stage. Immediately following the President's speech, Tommy and Bill were mobbed by requests for interviews by newspapers and television crews. It was easy to see why. Bill was the member of our group who stood out the most. And Tommy's heartfelt hamminess gave the press plenty of fodder. Overall we noticed how curious people were to see us there, some even doing double takes as they passed by our tent.

"What are they doing here? How were they drawn to the Tao?" they probably wondered.

While they enjoyed their brief celebrity, a small group of us slinked off to explore the CKS Memorial building, which is similar to our Lincoln Memorial with a large statue of a seated Chiang Kai-shek himself. Luckily while we waited to watch the changing of the guards we escaped a torrential downpour that turned down the heat but left everything a soggy mess, including us. After the rain stopped, we proceeded to enjoy spending our meal coupons in the many food (and non-food) stands of the bazaar.

Heading home, back to the Zhong Shu Temple, we were exhausted from the day's activities. I couldn't really wrap my brain around the colossal event we had been blessed to be a part of. It was not until our parting day that Master Pan brought it together in a very concise way, for me at least. The rain of that day, in a sense was a baptism and a gift sent to cool us and bring in a new era of learning and self-realization. We had been part of an event rooted in thousands of years of tradition meant to bring order to society. And while it is true that ritual is what grounds us to our community and society, the Tao gives ritual a context and meaning that connects us to the greater universe and oneness. So in passing my exam and receiving a certificate, what did it mean? That I could memorize and spit back some lines? No, although in a sense yes that too. The most important lessons I took away from our participation in the Great Scholar Examination were the feelings of community, of a great multitude of people getting coming together, getting along. And even in uncomfortable conditions (the climate) we were able to learn from each one another. I learned of the seemingly unending hospitality and generosity of the people of Taiwan. I learned that kindness knows no barriers and language is just one means of communicating. And I also learned that humans are capable of almost anything, of building great monuments and organizing huge rituals, but in the end it is our karmic affinity that brings us together. As curious and intrigued as the interviewers and others were, it was because they understood that we saw something in the Tao that they sometimes easily overlooked because Tao culture surrounds them. We, our English speaking group, held a mirror up to our Taiwanese friends and they saw us as another aspect of themselves. We were thus able to bring a greater understanding to one another.

Obviously this was an experience I won't soon forget. Over the coming years I hope to become a better scholar, to learn the sutras and other teachings and know them in my heart. For it is when we let go of learning and begin to understand the meanings behind them that we truly become wise. I hope to return in five years for the next Great Scholar event more prepared and perhaps, like Bill, able to recite the first chapter of the Tao Te Ching in Chinese. After all, as Derek taught us, first we must dream... then can we see it come true.

全真道院週日班班程表

開班時間：每週日 10:30AM-12:30PM

日期	班長	道寄韻律	道化人生		經典及專題講座		點傳師賜導
10/02/05	溫潔芳	吳韓衛	養生與道	曾榮威	道德經	辜添脩	楊碧珍
重陽節敬老活動							
10/16/05	陳彥宏	吳韓衛	命運運命	黃明雲	秋季大典		
10/23/05	呂柏欣	溫潔芳	觀心之道	林達雄	一貫之道	林宏容	陳正夫
10/30/05	李寶莉	吳韓衛	真道真考	杜梅瑞	生命原點	黃東山	辜添脩

全真道院經典研究英文班 Tao Study Group 10:30AM-12:30PM

全真道院青年班班程表

日期	10:30-11:30		Instructor	11:30-12:00	Master's Conclusion
	Topic	Instructor		Class Discussion	
10/02/05	What is faith in religion? To venerate God is not superstitious	李勇志		All Class	陳正夫
10/16/05	To define "Great Tao" What is "I-Kuan Tao"?	辜添脩		All Class	辜添脩
10/23/05	How does Great Tao develop?	郭詩永		All Class	郭詩永
10/30/05	What are the successive changes of the sacred doctrines?	陳正夫		All Class	陳正夫

全真道院幼兒班班程表

內容
基礎ㄅㄆㄇ、看圖識字、中文故事、唱遊

全真道院兒童班班程表

內容
孝經、中文寫字、遊戲、音樂天地

全真道院辦道輪值表

日期	10/02/05	10/09/05	10/16/05	10/23/05	10/30/05
輪值點傳師	郭詩永	楊碧珍	陳正夫	辜添脩	溫國基

地方班班程表

10/29/05 天柱佛堂 (6:30pm-9:30pm)		10/29/05 全伶佛堂 (6:30pm-9:30pm)		10/29/05 天緣佛堂 (6:30pm-9:30pm)	
專題：見賢思齊的修道功夫 講師：林達雄 點傳師：溫國基 5951 Sultana Ave. Temple City, CA91780 Tel: 626-614-0669		專題：行功立德 講師：李英賢 點傳師：郭詩永 528 Tri Net Court Walnut, CA91789 Tel: 909-869-5579		專題：道劫並降 講師：羅煥瑜 點傳師：楊碧珍 8624 Ramona Blvd. Rosemead, CA91770 Tel: 626-572-3652	

天緣佛堂	10/03/05(初一)	心經：無無名	講師：楊碧珍老點傳師	語譯：溫潔芳	道歌教唱：張永美
	10/17/05(十五)	心經：得阿耨多羅三藐三菩提	講師：羅煥瑜	語譯：呂柏欣	道歌教唱：陳靜嫻

全脩佛堂	10/02/05(星期日)	六祖壇經：惠能後至曹溪……一眾駭然。	講師：辜添脩
	10/16/05(星期日)	六祖壇經：印宗延至上席……無二之性即是佛性。	講師：林宏容

全真道院週日天廚輪值表

日期	10/02, 21, 23	10/07, 09, 28, 30	10/14, 16
負責點傳師	郭詩永	溫國基	辜添脩
組長	黃明雲 林貞伶	溫潔芳 呂柏欣	郭海明 陳秀真

櫃檯輪值表

日期	負責人
10/02/05	李寶莉
10/09/05	吳鑽娟
10/16/05	溫詠鳳
10/23/05	李寶莉
10/30/05	溫詠鳳



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The Great Tao Foundation of America

11645 Lower Azusa Road., El Monte, CA 91732 U.S.A.

Tel: 626-279-1097 • Fax: 626-279-1098

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地 址：11645 Lower Azusa Rd., El Monte, CA 91732

電 話：(626) 279-1097 • 傳 真：(626) 279-1098

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