

美國全真通訊

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老點傳師賜導

樂在義工的工作

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張老前人慈語：修道之路是漫無止境的，但卻是最真、最善、最美的抉擇。一貫道弟子有幸得受真傳，共沐天恩，同助天盤，於修辦無不拳拳服膺，無怨無悔的將道務奉為一生之職志。

人辦天助，開荒播種於異鄉，此地親們皆以堅定的意志與願，在張老前人的慈悲領導下，同修們大家一步一腳印的往前邁進，為完成此一殊勝因緣之大事，以彌勒祖師的化身，廣結善緣，渡化有緣佛子，同登覺路。

一貫道弟子的神聖「義工」無非是渡眾救人的事了。在二十一世紀的時代裡，能擔任這份救渡九六原靈佛子的艱鉅任務，著實令後學戰戰兢兢。各位同修們可記得，求道的瞬間，那一句驚動三曹的話——「天榜掛號，地府抽丁」、「生來死去見當前」，當下求道者即可名登理域，玄祖同沾啊！想一想，渡人、了愿義工的工作，就是最具體的救人行為，這份義工的工作是何等殊勝，何等重大。

那麼，如何讓這份殊勝義工的工作，樂在其中呢？以點傳師的天職而言，不但身繫眾生超生了死之重責大任，還要領導所有的後進，遵循著正確的修道方向，一點偏差都不行，從求道、修道、行道，直至最後成道歸天，這份義工的工作不求回饋，沒有怨言，不能停歇。

張老前人過去常提醒：天下眾生皆手足啊！看他們從業力的牽纏中覺醒，到發心辦道，法喜充滿，在艱苦的人生中掙脫，看他們重生，看他們上岸，心中的喜悅真是無法言喻，想到這裡彷彿聽到老師在耳邊語：「徒兒！徒兒辛苦了！吃得苦中苦，才能做上等的賢人。」此時，心中的燭火在燃燒，頓時已忘卻身上的煩心，只感覺心生喜樂，所有的辛苦、煩惱疲憊全消失，天下至樂莫過於能做義工，真是感謝祖上有德、更感謝天恩師德。

為何有道卻半途而退？因為他們不知如何樂於道務的義工中，當遇困難、掙扎無法突破，就停頓下來，此時就必須轉念，轉動自己身上的法輪，因為「怕困難」、「怕痛苦」、「怕義工」之所以住心不去，都是自身加注太多心念煩雜，要讓心不要更加擴張，要把自己從「迷失」中救出，超越它，戰勝自我，因為人就是看不清自己才可惱，就如愚人自怨自憐。一貫道弟子啊！我們都很高興有道可修，有道務可做，這是累世修來的福報，怎麼可再怨天尤人呢？為什麼還有不滿心、怨言心及貪嗔的心，那是因為我們還不懂的付出，讓我們體悟「義工、捨得」的精神快樂，因為付出的不是有形的一切，而是在自身精神上的了愿喜悅之處。

每位在社會中工作的人，都可能對他的職業產生倦怠，更何況修道是無形無象的萬年基業，所以堅定信念很重要，這樣才能愈修愈起勁。所以《道德經》云：「動而愈出。」這股力量是上天付予每位有誠心的眾生。

後學在人生中最大的心願，就是鞠躬盡瘁，堅定信念，完成這一生中的使命。而這個使命就在一貫道的弟子身上，要學會苦中尋樂的功夫，所謂天將降大任於斯人也，是君子當承繼聖賢之志業。

在後學一生走過的「道」路上，時時反觀自性，反省懺悔改正，做過的「善」事，勿執著於心，當忘於懷。唯有如此，我們才能時時樂於義工的工作中。

張老前人的賜導：要做為一貫道的弟子，必須要修身立德，應具何種精神呢？下面幾點是同修應具備的精神。

- 一、要有虔誠的精神。
- 二、要有恆久的精神。
- 三、要有堅定的精神。
- 四、要有能曲能伸的精神。
- 五、要有活潑的精神。
- 六、要有忍勞忍怨的精神。

溫國基點傳師於二〇〇六年五月十六日歸空，五月二十七日
於洛杉磯阿罕布拉市世界中華殯儀館舉行告別式。

溫國基點傳師追悼詩

林達雄

忽忽凡間走一回
功果圓滿隨師歸
有緣相聚幾寒暑
修道典範後人隨

彌勒慈航的領航師

黃明雲

五月十六日正午，接獲溫國基點傳師已奉 老中昭歸的訊息，剎那間，如晴天霹靂，悲痛萬分，立即陪同楊老點傳師及郭點傳師趕往USC醫院。

記得在溫點傳師進嘉惠爾醫院前一天，還和後學暢談等病情好轉了，要回越南辦道，救渡那裡的苦難眾生，天緣佛堂要後學多費心擔代。美國總會成立前，溫點傳師還吩咐溫嫂，總會成立當天要多準備些便當給道親們用，因為當天會有很多道親回來，怕便當不夠，讓他們餓著了。您時時心繫眾生，關心道務，即使在自己受病痛折磨之際，仍惦記著全真道院的電器設備有沒有修護，樹木有沒有修剪，時時克盡職守，是一貫道道中的好典範。

記得後學初來到美國洛杉磯，人生地又不熟，一切都還摸不著邊際，您很熱心的指導後學在美國有哪些事情必須注意。車輛在美國是最主要的代步工具，沒有車輛像沒腳行走不得。由於美國人工費用

高，請修車場換一個小零件或車油都索價很高，您時常利用休假之際，為道親修護車輛，為他們節省了很多費用，您了解新移民來到這個新大陸，多數人經濟上沒有那麼寬裕，您觀察入微關心黎民疾苦，不辭辛勞的幫助每位需要幫助的人，也因此渡化了很多東南亞及越南的新移民。每月初一、十五天緣佛堂回來了許多越南道親，道親回到這裡，好像回到家鄉，有親切熟悉的溝通語言：越語和粵語，也有道地的越南風味素食，又有慈祥的溫媽媽。道親們長期在他鄉異地飽受工作壓力，及生活壓力緊繃與的精神壓力下，一貫道猶如沙漠中的甘泉，讓漂泊在滾滾紅塵沙暴中的過旅，得以歇獲取心靈與物質的補充，再繼續航向人生旅程。

在天恩師德的加被下，不僅是在精神上獲得了疏解，得以應付明日的新挑戰；在道理、事理、心理、物質上都獲得滿足外，更深入一層得到明師指引獲得新機，註冊成為彌勒眷屬，也因此天緣佛堂每

逢開班總是高朋滿座。更因為如此，後學們深信上天一定會聽到眾生叩首泣求的心聲，撥轉乾坤，會有奇蹟出現。

美國總會成立時廖永康老點傳師蒞臨洛杉磯指導，也前往醫院探視溫點傳師，在開示時針對溫點傳師的病情，他說上天一定會聽到我們的祈求，無論上蒼怎麼安排，這個安排一定是最好的安排。

是的，在寬闊宇宙無極無邊境的領域中，還有更多使命需要您的愛心滋潤，去完成彌勒重現世間的弘愿。因此，活佛師尊不得不捨下後學們的哭泣、哀求，攜您歸根覆命。雖然，後學們好捨不得，相信您也是捨不得棄後學們而去；然而，天命難違，在醫院看見您安祥的遺容，身軟如綿，手抱合同，印證了天道的殊勝。

您未完成的遺愿，您的子女、您的姊妹、天緣佛堂的道親們會為您完成的。溫點傳師，您安然的隨老師駕返理天，成道歸根去吧！

道成天上——溫國基點傳師

陳佩芳

五月十七日傍晚六時，接到一宗後學難以置信的噩耗，頓時瞪大眼睛呆住了，滿腔悲痛與哀傷，皆因得知溫點傳師逝世的訊息，於是後學對於「人生無常」這四個熟悉但深奧的字眼有著無限的感慨。「生命」真是萬分的無奈又脆弱，世上沒有任何人可以掌握生命的長短，當生命要宣告結束的時候，它根本就沒有去體諒到我們是否還有未了的心願，或是還有放不下的牽掛，結果我們也只能無奈地向它低頭服從！

當後學抵達天緣佛堂的那一刻，凝視著溫點傳師靈堂前的那一張滿懷笑容的照片，「死亡」的字眼更加地忽隱忽現地帶來了那麼悽愴。然而，溫點傳師已告別人世，但看看他照片中的笑顏是那麼的和藹可親的慈祥，無可否認地溫點傳師確實是一位頂天立地的大丈夫，他無愧地完成了生平做兒子、丈夫及父親的責

任之外，更為「道」立下宏願，一心一意為「道」宣揚福音，設立佛堂，渡人成全，引證「道」的寶貴……盡心盡力的完成，做好點傳師付予的使命。

自從後學得到溫點傳師成全求「道」後，後學領略了無窮人生的真諦，從沮喪中發掘了生命的價值，從失敗中再次立定自己的目標及方向，也從絕望中尋找到一線曙光，照亮了後學日後人生之路，無形中給了後學一股強大的力量，促使後學無懼於人生千變萬化，毅然接受考驗，勇敢地去面對眼前的挫折及磨煉，豁達地容納所有人世間一切的不如意及苦難。溫點傳賜給了後學一個光明的「道」，照耀著後學，走正確的方向。

溫點傳請您安息吧！後學會盡己所能，把自己的本份做好，向「道」的心，永遠精進不懈！

REMEMBRANCE

by Kelle & Jeremy Husk, Heidi
& Song Saenam, John Ly

The cruelty of logic is the knowledge that one day most children will have to say farewell to their parents. We know it, yet we don't like to think about it. Who would want to think about the day that they must say farewell to their father? When we looked at him lying in the hospital bed those last few days, we did not see a man who has suffered so much over the last few months. We didn't see a man who battled so bravely with his illness. What we saw was the man who laughed with us when we told him stories, even ones that wouldn't be funny to anyone else, except a father. We remember him as a man who could always find a way to get things done, no matter how difficult a project might seem. We remember him as a man who taught us to treat others with respect, how we would want to be treated. We saw the face of our father not as it looks today but how it is embedded in our hearts.

Many of you here today knew our father as a friend, a co-worker, an uncle, a brother, a grandfather, a Master of I-Kuan Tao or any of a dozen other things, but we were his children. We knew him as "Papa". We like to think that helped forge a unique bond, one of love, trust, and understanding. And of course, these developed as we grew older. We're sure that as children, our collective effect on Papa was to regularly drive him to distraction and make him wonder why he ever had children in the first place. Some of our fondest memories are of our father coming home after a very long working day (waking up at 3am), still having made time at the end of the day to spend with us, sometimes having stopped by on the way home to pick up a big three foot long rectangular pizza. Much has changed since then, and in these last few months, our family has been drawn closer together as our father battled against the illness that would eventually take his life.

Our father was a man who was very familiar with the concept of sacrifice. Back in Vietnam, our father came from

a very privileged family, and gave up that extravagant lifestyle so that his children could have greater opportunities here in the U.S. This wasn't the last time he gave up something for his family, either. Our father knew about his illness many years ago, back when we were much younger, and at that time our father made a decision. Once again, he put the needs of his family before his own well-being and continued to work endless hours to support us, his wife and his mother. He really gave our family the ultimate gift that anyone could offer, and for that we will be both eternally grateful and saddened. For many years, the disease remained dormant and he was able to continue living his life like nothing was wrong. Eventually, though, it caught up to him and took him much sooner than any of us would have expected.

Our father did not know failure. He was a man who was very determined to solve problems, wherever those problems might arise. His determined, strong-willed nature always was the pillar at the center of our family. In many ways, he was defined by his hopes for the future and his faith-and not only his faith in I-Kuan Tao, but his faith in hard work, his faith in being a righteous man, and his faith in the good nature of the human spirit.

Losing anybody in this life is devastating. We all know that well. But we must admit, there is something different about losing our father. The world has lost a good man, but through it, we have come to recognize friends we did not even realize we had. Life moves on; we all will. And we all will mourn and be sad. But when we find the sadness creeping up, remember this philosophy: Whenever something wonderful comes to an end, don't be sad for the ending... Rather be happy that it happened at all. That is how dad would want us to feel. We will not be saying goodbye to him today, because we truly know he is with us always.

道化人生

解脫之道

鄭末子

自從降落紅塵不知不覺中被外在的環境所薰染，物慾所矇蔽，被世俗的七情六慾所困擾，使原本清純的本性良心漸漸偏離方向，行為遠離範疇，在生活中失去了安全感，精神恍惚，無所適從，尤其在科技資訊發達的今天，人們的生活型態與結構也隨著潮流不斷的在改變中。物質文明極度發達，資訊設備完善，可謂秀才不出門能知天下事，電腦普及，一開機只要輸入幾個所需字母，食指輕輕一按，所需資料一一呈現在眼前，應有盡有，要什麼什麼，輕易可得。生活水準也高了，教育也普及了，可是人們的心思確愈複雜，慾望愈多，因此自性也愈迷昧。

e世代的新新人類思想前衛，主意特多，行為也特怪，有一次在高速公路上行駛，前面的一部車是Honda，車後保險槓印有顏色鮮明的中文字：「只要我喜歡有什麼不可以」。在這講求自由的社會裡，這些e世代的寵兒心境開朗，頭腦清晰，精力充沛，儘量發揮各自的想像力，只要喜歡是不去思考後果如何，古人的「三思而後行」在他們的生活字典裡是找不到的。緊湊的生活腳步及五花八門的花樣百出，有如萬花筒的社會環境裡，人們非常輕易的會被沾染不良的習氣，有樣學樣，依樣畫葫蘆，久而久之就變成理所當然了。

世風日下，人心險惡，物慾橫流，處處都是陷阱，人本俱有的仁、義、禮、智、信等的觀念也日漸式微，與人之間的相處容易產生磨擦，於是就會有衝突，不平等之心及分別心油然而生，致使心不平氣不和，就容易生氣，發脾氣，失去謙卑之心，患得患失，得失心重，學會斤斤計較，如此日復一日，身心俱疲，生活失去重心。

功利社會的一般現象是：好逸惡勞，重功利，找工作要錢多事少離家近，官大權重責任少....不管任何事都以自我為中心，其妄念之心不離四相：

- 1.我相：執著，自私自利，自愛其身，爭名奪利。
- 2.人相：分別心重，見不得人好，嫉人之有，喜攀緣。
- 3.眾生相：凡色、受、想、行、貪、嗔、痴、愛。
- 4.壽者相：求福田，希望長生不老。

現在的人妄想多，慾望也多，所以災難也增多。只因人有貪念，有不知足的心，沒有的想要擁有，已經有了想要更多，無止境的追求。尤其是今天的社會，人互相勾心鬥角，互相欺騙，誰的手段高明誰就佔便宜，誰的手段差一等就吃虧。人人生活在貪慾、煩惱、妄想的表現中不斷在消耗自己的精、氣、神，而渾然不知，身疲力盡，等到最後一刻到來時，才恍然大悟什麼也帶不走，只有業隨身。大嘆：早知如此，何必當初，後悔莫及矣！

過去的人類一切物質的追求以需要為主，故生活簡單，自然心中慾望少，民風也純樸，守望相助，和睦相處，生活過得踏實自在，精神愉快。能知足者常樂，知足者天不能貧，忍耐者天不能禍，不知足時時苦海，能知足處處逍遙。濟公活佛慈訓：要超越心靈的空虛，唯有把慾望減到最低，除去心靈污垢，捨棄感官的享受，心清意靜則掛礙除。張老前人慈語：用喜悅的心情來洗去煩惱塵埃，用空靈的觀念去超越生活，用光明的念頭去照耀生命。

中庸云：「天命之謂性，率性之謂道。」人的一點真如本性是與生俱來的，父母生我身，上天就已賦予靈性而為人，這是人性的本源。來得早，不如說來得巧。天道非時不降，非人不傳，此時正逢應天時應運，大道普傳，有緣眾生皆可先得後修，藉著明師的指點，尋回失落的本性，糾正偏離的腳步，明師適時的點燃一盞明燈，在黑暗中綻放出一道曙光，照亮我們的生命，得知生命的源頭，了解生命的尊貴。「道」是心法傳授，當點傳師拿著點道香從中燈引來一條金線作點道動作時，即種下了佛因，當下點開生死門戶的竅門，告訴我們人人皆有佛性，並囑咐「好好的修，做個活菩薩」，依法修持可證佛果。今時道降火宅，在凡塵中修道更要誠心，多用一點心，多用一點感覺去體悟人生，使生命更具意義，使人生更加輝煌圓滿。

一貫道雖然沒有經典或著書立說可依循，不過前輩們告訴我們，師尊師母傳下來的三寶心法，就是我們修持的依循，它是道統真傳，天命真傳，心法真傳。道真、理真、天命真，今生修持今生即得解脫，不墜四生六道輪迴。我們要了解塵世無常，體會享樂只是暫時性的感官享受。孔子不接隔日帖，世事無常，今日不知明日事。

有位住在舊金山的老先生，幾十年前逃難來美國時就認為這裡不是他的家，儘管後來在美國娶妻生子，成家立業，但卻一直懷念故鄉的水有多甜，梨有多大，人有多好....一直到大陸開放，有機會回到老家時，才發現一切已物換星移，並非想像中那麼美，經歷這些過程後再回到舊金山，終於心裡安定下來。俗語說：英雄不提當年勇，不要老是緬懷過去。人法地，地法天，天法道，道法自然，很多事情都無法強求的，應以謙卑的態度去面對現實，學習用現在的更客觀的立場，去檢視過去所發生的事情，有些事情是不得已的。不要設一個框框，把自己門在裡面。經云：「掃三心——過去心不思，未來心不想，現在心不存。」要活在當下，沒有對待心，就沒有得失，也就無取捨，就無是非。

人生的真諦就是要自覺的作正確的價值判斷，我們體悟生命的珍貴，在現實的生命中找到一個立足點，使身心得以平衡，展現生命的原貌，進而建立偉大的理想，把有限的人生變成無限的生命價值。

世間的境遇就如同下棋一樣，棋盤上的變化莫測不

容許分心，一旦下錯棋將全盤皆輸，修道亦如是。在繁雜的社會，生活的每一刻都值得我們去把握，每個時刻都是自己的警惕，每一天都是做人的開始，每一天都值得我們去懷念與感恩。

在浩瀚的宇宙裡，人類顯得多麼的渺小，只不過像一粒砂而已。科技發達只能改善人類的生活環境，對天然的災害，到目前連科學家都束手無策，無法控制，無法防止。如幾年前的北嶺大地震，在幾分鐘之內，橋斷路裂，房屋倒塌，造成災害不輕；又如去年東南亞海嘯，死傷無數；還有紐奧爾良卡翠納颱風肆虐，一場暴風雨使整個大地頓成澤國，一夜之間使整个人生改變了，有人還因此家人分散。被波及的有路易斯安那州、密西比比州以及阿拉巴馬州，範圍波廣，災情慘重，損失不輕，居於安全理由居民被迫遷離，經過整頓，部份居民獲許搬回自己的家，高興之餘還來不及把家安頓好，又一個新的颱風叫Rita，來勢兇兇的來湊熱鬧，這次也波及德州，居於前車之鑑，政府緊急又勸撤離，電視畫面上看他們呆滯的表情真叫人心酸，有些人耐不住還哭了，有家歸不得的無奈，叫人情何以堪。天意不可違，人不一定勝天，老天不做美，一點辦法都沒有，想想我們是多麼幸運的一群，有溫馨幽雅的場所可修道，不怕風吹雨打，感謝天恩師德，上天給我們的都是最好的，要知足，要感恩。

每次的奧斯卡金像獎頒獎典禮，總會看到五光十色服飾亮麗耀眼的男男女女，在鎂光燈下穿梭著，每個人都笑容滿面，狀似快樂逍遙，光環四射，享受被捧的滋味。據了解內幕的人說：有些影星外表雖光鮮，然而內心的世界確是孤寂的，心靈是空虛的，日子過的雖然忙碌，但卻失去了自我，每天所追求的只是侷限而短暫的享樂，人生只活在掌聲中，那是痛苦的。只求剎那間的成就是沒有保障的，因為人生沒有目標，靈性沒有寄託，生命了無意義，俗云：花無百日香，人無千日好。短暫的耀眼成就，如夢幻泡影，所有榮華富貴，如露如電，如過眼雲煙，瞬間即逝，不是長久之道。人生短暫，我們應該多留一點時間與空間給自己，多去想想心中潛在的良知良能，讓我們更了解生命的意義與價值並培養正確的人生觀，光陰荏苒，時不我與，不要讓生命留白。

「道」在學習接受，自我充實，多學習別人的好處，每個人都是我們的鏡子，都是我們學習的對象，反觀自照，檢討自己的過錯與毛病，有錯要虛心接受改進，好的要感恩接受。充實自己，如閱讀、工作、信仰等都可以擴展生活空間，是提升精神領域的管道，活到老學到老。人生過程中碰到挫折在所難免，把它當作是自我成長的助緣，凡事能忍則忍，忍可化氣，能忍自安，忍以養福，設法營造一片開闊瀟灑的胸懷，做個快樂的修道人。人生是過路客，短短數十寒暑，一晃即過。凡事不必太計較，萬事隨順因緣，無慾無求，品自高。

以前有三個人一起去看戲，其中一個是老花眼，一個是耳重聽，另一個是歪頭。看完戲之後三個人在討論、批評所看的戲，老花眼說：「今天的戲唱的很好，可惜行頭不好。」耳重聽的說：「行頭很好，不過唱的

聲音太小。」歪頭的說：「聲音很大，什麼都好，但是戲台搭歪了。」因為每個人所站的角度不同，看事物的標準也各有異，結論當然也就不同了。三個人在那裡堅持己見，爭得面紅耳赤各不相讓。

其實不管任何人爭贏了又如何？爭來的是假的，只是一時的得意而已，養來的才是真的。我們應以謙卑的態度去面對事物，則退一步自然幽雅，讓三分又何等清閒，忍幾句無憂自在，耐一時快樂神仙。一個人如以自己執著的價值觀與標準，去衡量外在的環境，則容易起好惡之心，這種分別心就煩惱的根源。

六祖：「菩提自性，本來清靜，但用此心，直了成佛。不識本心，學法無益。」

明白自心而修心，心為身之主，意為心之用，心念一起，意則遷，意遷六賊亂心田，心田亂即神無主。一個人的行為全憑心意而行，心意向善則有善行，心意向惡則有惡行，因此心能造天堂，也能造地獄。達摩傳：「達摩西來一字無，全憑心意用功夫。」心靜則明，水止能照物，一切唯心造，萬法自心生。濟公老師慈語：「心田不長無明草，性地常開智慧花。」

身心要輕鬆，要求的是一一恬、淡、虛、無。老子曰：「見素抱樸，少思寡慾。」人之心胸，多慾則窄，寡慾則寬。為學日益，為道日損，損之又損，克制思境生心，把生活簡單化，唯有簡單才能自在。「大」不見得就是好，「多」也不見得就是富有。知足日子才好過，簡單無牽掛的生活，才是真正的享受人生。濟公老師常說的一句話：一不積錢，二不積怨，睡也安然，走也方便。

佛家說人生的貪、嗔、癡、愛、生、老、病、死等都會帶來煩惱與痛苦，唯有自悟自解才能脫離苦海！師父引進門，修道在個人。凡事要靠自己，求人不如求己。不經一番寒澈骨，焉得梅花撲鼻香。師母慈語：「賢者，不在能言，而在能行。」聽道理旨在「明理」，知還要去行，才可達到目的。

一個正常人能行動自由，有思想，有智慧，是因為有性命存在。性是命的主宰，性是體，命是用，體用兼備，有性無命則不立，有命無性則不存。本性來自於上天，而肉體是四大假合，要藉大地來養育我們，我們要飲水思源，常存感恩之心。前人種樹，後人乘涼。就像師尊、師母把道脈傳承下來，老前人及前輩們的辛勤傳播，把道苗灑遍世界各個角落，使得有緣眾生有道可修。我們除了要感懷默默耕耘者的偉大精神，同時更要感恩大道無為無所不為的恩澤。在燒香叩禮的同時當以謙卑之心，效法天無私覆，地無私載，日月無私照的無為精神。

楊老點傳師及各位點傳師在賜導時，常常鼓勵我們多多參班，共修的力量有不可思議的攝心效果。食物養身，道氣養慧命，多接近佛堂，接受仙佛的慈悲加被，福慧增長。在佛堂，點傳師及一些老菩薩都是我們學習的對象，每一刻都在學習自我提升，培養氣質，佛堂是我們最佳的修行場所，也是我們海外遊子的精神堡壘。

道是絕對的真理，道本一體，理無二致，一本散萬殊，萬殊歸一本。把道落實在日常生活中，認識真實的生命，參透人生的意義，道使人生究竟圓滿。

GUARDIAN ANGEL

by Derek Lin

"Derek," Professor Swanson asked, "what is the official Tao perspective on reincarnation?"

We were sitting in his office and sipping tea. The professor taught a class on world religions and wanted me to give his class a presentation on the Tao. We just got done discussing the class schedule when he asked the question.

"It's a bit different in the Tao I follow," I replied. "There aren't necessarily 'official' positions on reincarnation or other potentially controversial issues. Tao cultivators have to think for themselves, make up their own minds, and not fall back on some sort of moral authority that tells them what to believe. They may seek guidance, but ultimately each Tao cultivator is his or her own authority."

"Quit dodging," the professor smiled. "You must believe in something."

"Sure, and I would be glad to talk about it, but it would be my personal belief only. I can't talk about the 'official' position of the Tao because no such thing exists. One can cultivate the Tao quite well without believing in reincarnation."

"So that's your position? You don't believe in reincarnation?"

"I do. Personally, I believe we have lived many times before and will live many times again. Or, to be more precise, I believe an immortal soul like yours or mine engages in physical manifestations in the material world many times over the span of human history."

"That's where you and I differ," the professor said. "As a Christian, I believe this existence, this life as we know it, is the only chance we have. After this it's either Heaven or Hell. That's why we have to make this one chance count."

"Oh, we're not so different," I countered. "At least we both believe in the existence of the immortal soul."

"Granted, but as far as reincarnation goes, we are polar opposites."

"Professor, I'm curious," I said. "Suppose you are right that when this existence is over we — hopefully — go to Heaven. What happens after that? Life everlasting, forever and ever amen?"

"Something like that."

"Is it possible that, while enjoying this heavenly existence, you or I or someone else will want to check on loved ones who are still living in the mortal realm from time to time? Perhaps the surviving spouse? Children? Grandchildren? A favorite niece or nephew? A close friend?"

"Sure," he shrugged. "Why not?"

"What will happen if you see such loved ones in danger, or in trouble? Will you not wish to help them in some way?"

"Maybe," the professor was no fool and became wary. "Where exactly are you going with this?"

"I'm thinking about guardian angels," I said. "You know, heavenly spirits taking on physical form, working for good, helping or protecting loved ones. If it is possible for some people to have been helped by angels in the past, then it is also possible that you will render assistance to others as an angel at some point in the future."

"Okay, I can see that," he said. "So what's the point you're trying to make?"

"Well, if it's possible to do it once, then it's also possible to do it more than once. It doesn't have to be for helping people either. For instance, if I were in Heaven, I would want to visit this world from time to time, just to see how things are moving along."

"Why would you want to, when Heaven by definition offers everything you can possibly want?"

"If indeed it offers everything I want, then it would certainly offer freedom as well — the freedom to visit this world whenever I wish — otherwise it would be a prison and not Heaven, right?"

"Fine, fine." He didn't know why, but he didn't like the direction this was headed. "I don't see what any of this has to do with reincarnation."

"Well, I just find it interesting that we are using nothing but familiar Christian concepts and yet we find ourselves talking about, hmm, immortal souls engaging in physical manifestations in the material world many times over the span of..."

"Wait a minute," he raised his voice. "That's hardly the same thing as reincarnation!"

"Perhaps not," I said. "But it does look as if we went from polar opposites to next door neighbors... in only a few minutes."

The reason I want to highlight this exchange is to point out that "oneness" isn't just an empty rhetoric or a spiritual slogan. It is something that Tao cultivators take literally.

"Tao" is the label we use to represent the divine essence that inspires religions, so despite the stylistic disparities between different belief systems, the underlying essence remains one and the same. As humanity continues to evolve, our understanding of the divine essence will gradually converge.

A bodhisattva is an enlightened being who, out of compassion, re-enters into the material world in order to save others. See the remarkable similarity between this and the concept of guardian angels? We may not have connected the dots before, but once it is pointed out to us, it seems plain as day: "bodhisattva" and "angel" are but different labels pointing to the same compassionate heart.

It may be easy for many to assume that because things look different on the surface, they must be fundamentally, intractably different through and through. This leads to the mindset of separation, which may in turn lead to intolerance and conflict. If two things are irreconcilably different then one of them must be superior and the other inferior; since it is my way versus your way, obviously mine must be the one that is correct and righteous; therefore, you must be converted to see the light, for your own good; and so on.

I hope I have demonstrated with my example that this is illusory. A most powerful and persistent illusion is that we have to form separate groups to clash over our differences; the infinitely more powerful truths' is that we are one heart and one spirit.

**For more articles on the Tao, please visit
www.TrueTao.org!**

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
6/04/06	溫潔芳	吳韓衛	有始有終	溫詠鳳	一貫道義	陳正夫	郭詩永
6/11/06	張永美	吳韓衛	修道修心	呂柏欣	道 德 經	辜添脩	陳正夫
6/18/06	呂柏欣	溫潔芳	辦道盡心	陳彥宏	大 學	郭詩永	辜添脩
6/25/06	李寶莉	吳韓衛	聯 合 開 班				

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		11:30-12:00	12:00-12:30
	Topic	Instructor	Class Discussion	Master's Conclusion
6/04/06	The way for the performance of the external task?	林達雄	All Class	辜添脩
6/11/06	The principles of reformation.	郭詩永	All Class	郭詩永
6/18/06	What principles of reformation are we proclaiming?	李志勇	All Class	陳正夫
6/25/06	All Class Downstairs			

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	6/04/06	6/11/06	6/18/06	6/25/06
輪值點傳師	辜添脩	郭詩永	陳正夫	辜添脩

天緣佛堂	6/26/06(初一)	金剛經：第十分	講師：羅煥瑜	語譯：賴秀枝	道歌教唱：呂柏欣
全脩佛堂	6/10/06(星期六)	六祖壇經：般若品（六）	參班學員		

全真道院週日天廚輪值表

日期	6/02, 04, 23, 25/06	6/09, 11, 30/06	6/16, 18/06
負責點傳師	郭詩永	陳正夫	辜添脩
組長	林貞伶 黃明雲	溫潔芳 呂柏欣	郭海明 陳秀真

櫃檯輪值表

日 期	負責人
6/04/06	鄭未子
6/11/06	李寶莉
6/18/06	鄭未子
6/25/06	溫詠鳳



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