

# 美國全真通訊

The Great Tao Foundation of America

Monthly Review  
May 2007

老點傳師賜導

## 第三代祖 僧璨尊者

楊碧珍

僧璨鑑智禪師俗姓孫，別號南泉，河南開封人。幼年愛好佛學，曾多次遊河北、江南、西北等處，自幼志氣不群，博讀詩書，尤精玄理，後覽佛書超然自得，出家前曾得風疾，後雖治癒，然頭髮脫落殆盡，未能復元。故舒州人稱其為「赤頭璨」。

慧可大師繼闡玄風，博求法嗣，至天保二（五六三）年，有一居士，年踰四十不言名氏，聿來設禮而問師曰：「弟子僧璨身纏風恙，請和尚懺罪。」師曰：「將罪來，與汝懺。」居士良久曰：「覓罪不可得。」師曰：「我與汝懺罪竟，宣依佛法僧住。」曰：「今見和尚已知是僧，未審何名佛法？」師曰：「是心即佛，是心即法，法佛無二，僧寶亦然。」曰：「今日始知罪性不在內亦不在外，不在中間，如其心然，佛法無二也。」大師知深器之，傳道法衣。

神光二祖得到達摩祖師的心法後，遂傳「道」於金陵宏法開示度眾，常暗啟示：佛性本自有，若不遇明師指點，終難明了，不因師悟者，萬中希有，迷則千里難尋，悟者即在眼前。天地雖大，不得此道不能成；人物雖靈，不得此道不得生。由此可知，道貫萬物，理通宇宙，道即理，理即性，這個性乃吾人之天根。常大開法門，說至善之道，人天百萬聽講，但都不明祖師的真禪玄機，是時眾徒皆默然，唯僧璨語下徹悟，來求見尚祖師說：「大道體寬，無易無難。小見狐疑，轉急轉遲。」「道」源本就是寬坦遼闊，只要逢明師即有緣，深信不疑，成佛即有份。

神光二祖傳道以僧璨：「正法眼藏，大而無外，小而無內，無所不貫，放之則彌六合，卷之退藏於密，彌綸天地，明其奧妙之心法。」即頂禮謝恩，再拜恩師慈悲傳道恩。僧璨曰：「求師願聞，指明『性命』二字根源！」

神光祖師曰：「性命者，陰陽也。在天為日月，在地為水火，在虛空為風雲，在方為南北，在時為子午，在卦為坎離，在人身為性命。天無日月，不能懸星掛斗。地無水火，不能養活生靈，虛空無風雲，人民不得清泰。方無南北，四方怎能安寧。卦無坎離，水火怎能升降。時無子午，晝夜怎能分明。人無性命，週身無有主持。離了陰陽，萬物從何而生？」

僧璨又請問：「道之沿流？」

神光祖師曰：「道之沿流，溯自鴻濛，天地混沌，日月不分，陰陽未判，唯曰無極，強名曰道，未有天地道之而常存，虛虛無無，混元一炁，然則虛無

淨空，而生妙有，是謂玄妙之門。故有生育天人物之機，機出於妙理，人物受之生存有命，受天之明德，行乎自然真常之道，履乎天之明命，為明本之性，復初之源也。」

僧璨又請示：「何謂覺也？」

神光祖師曰：「覺也，就是清醒，明本性不昧，視透世間法，心無煩惱，圓融通達，無念住相，照明一切心物，心田不生無明草，不為物慾所細，內外通徹，不會朝三暮四，率性而行，能超凡入聖，謂之覺。」

神光祖師曰：「過去達摩初祖把正法眼藏，性理心法輾轉給我（神光），現今我將正法和衣鉢傳給你，代代相傳的法信，僧璨你要善自護持。」又將從印度帶來的《楞伽經》一部共有四卷，交給僧璨你執掌，繼續道統。

僧璨大師嗣法神光祖師，繼禪宗之道統，得授心印口訣，為禪宗東土第三祖師，宏道當中，著《信心銘》一卷，每日常傳化有緣人，使後人認定宗源，懷抱天機繼祖燈，以好返本還源。

至隋開皇十二年壬子歲，有沙彌道信，年始十四，來禮祖曰：「願和尚慈悲，乞與解脫法門。」

祖曰：「誰縛汝？」

曰：「無人縛。」

祖曰：「何更求解脫乎？」信於言下大悟。服勞九載，後於告州受戒，侍奉尤謹。

祖屢試以玄微，知其緣熟，乃付衣法。

偈曰：「草種雖因地，從地種草生。若無人下種，草地盡無生。」

祖又曰：「昔可大師付吾法，後往鄴都行化，三十年方終。今吾得汝，何滯此乎？」

即至羅浮山優遊二載，卻旋舊址逾日，師於四眾廣定心要記，於法會樹下合掌立終。即隋煬帝大業二（六〇六）年也。唐玄宗謚鑑智禪師，覺寂之塔。

同修們記得求道當時，彌勒祖師曾藉點傳師之手，在我們身上點燃了一盞不滅的心燈，這盞心燈引領返理天的導航燈，要誠心抱守，把這盞心燈，使其大放光明。不被外來物慾遮蔽，現在科技發達，生活緊張，終日處在心亂如麻的狀況中，久而久之，不是神經衰弱，或是精神異常，面對這種情況下，應如何把精神收回來，常默念無字真經，使心無妄想，心中默念真經，自然意念收回玄關收攝心性，精神順暢，平安喜悅。







惜，留之無用」的矛盾心態。這個時候就要有勇氣當機立斷，否則煩惱也是修行的一種障礙。

在這科技資訊發達的今天，物質的享受可謂窮靡一時，人們因境生心，心隨境轉，促成了種種污染，環境使人懈怠，對事因循苟且，受慾牽引無法自拔，所謂：「人之所欲莫不有辭」人如如果想得到什麼，總會找各理由當做藉口，莊子：「人心險於山川，難於知天。」為了達到目的，使出口密腹劍招數，尤其在這五花八門有如大染缸的社會，處處是陷阱，若是沒有木人石心的能力，往往會受貪妄之心的驅使，而作出違背良心的事。

人之貪慾本是一種習性，就

連那懵懂無知的小孩也不例外，儒家之「食色性也」，佛家之「財色名食睡（五欲）」均屬人的慾望。慾望愈多，失望愈大。世上有很多東西是求不到的，所以必須將慾望減到最低，那麼失望和難過自然遠離，也就不會有求不到的遺憾了。人的心思就像海浪動盪不定，人的意念如同枝葉搖晃不止，慾望就像是一個無底洞，唯有知足知止才能洗盡物慾之心。

人人俱有善良的本性，但是會隨著環境而改變，如果我們能夠順著本性做事，不被名利所誘惑，我們的品德才有增長的可能，否則變成唯利是圖毫無德性的庸俗之人。

向古聖先賢學習不只是為了獲得知識，更重要的是能夠從聖賢留下的經典學到待人處世之道，學習是為了能明白事理，明辨是非、善惡，來端正自我，同時也更認識自己明白優缺點在生

活中難免有一些限制，只要用正確的觀念和思想掌握自我的行即可超脫困境。  
我們要創造美好的人生，用眼睛多看一些美好的事物，用耳朵多聽一些美好的聲音，用嘴巴多講一些美好的言語。趁看得見、聽得清、走得動的時候多做一些有意義的事。

## 小故事大啟示

### 豐盈歡喜心

《摘自修道故事小品集》

曾子再做官時心境有了變化，他說：「我雙親在世時做官，俸祿只有三斧而心裡覺得很快樂；後來做官，俸祿雖有三千鍾，但父母已經去世，我心中感到十分悲哀。」

弟子問孔子說：「像曾參這樣的人，可以說沒有受利祿所牽累的過錯吧？」

孔子說：「還是心有所繫。要是心無所繫，會感到悲傷嗎？那些心無牽掛的人看三斧、三千鍾的俸祿，就如同看到鳥雀蚊虻飛過眼前一樣，毫不在意。」

——《莊子 寓言篇》

成、住、壞、空。天下萬物本來就不是你我所擁有。而現在你所有的，也只是因緣瞬間；當緣起緣滅，當一切又回復天地，你我所歸結的，還是無有。

「人類輪轉的千年萬世，我們也只是因緣際會在此一驛站，當歲月開出，當喧騰止了，我們也將

在下一驛站前，結束一切因緣。」  
生命過程的步伐，有人走得慢，有人跑得快，更有人毫不後悔地往前衝；還有人衝得不夠，更是賭注式的把自己做一次猛爆的灼燒——也許大成，也許大敗。

《陶淵明·雜詩》云：「人生無根蒂，飄如陌上塵；分散逐風轉，此已非常身。」

商權掛帥的追逐社會，最容易模糊了生命的標記。「外物的一切無有，並不能否定內在自我的真

有。」  
人類最常因為外物而迷失了內心的「本我」。在這個「模糊的年代」，也只是社會意識因為

爭逐「終將幻化」的名位物慾，而產生集體盲動的歷史偏離。對於每一個「潛意識的本我」，事實上仍然在人性內心的邊陲隱藏處，存在著，確立著。

《法句經·世俗品》云：「世俗無眼，莫是道真；如少見明，當養善意。」

外物權位的迷惑，使人性明察秋毫的本心矇蔽了。重新找尋洞燭先機的慧眼，需要有當下放下，當下自在的頓悟和了性。

「平常心看世界，惜福心活生命。」

萬物本不為你我所有，而滿心歡喜才是生命最豐盈的全有。

### ～活佛師尊慈示～

何謂天命？

天命者，天下之使命也。

修道不論在任何位置，皆負有天下的使命。

正所謂：「不知命，無以為君子也。」

用生命與熱血去承擔天下的使命，叫做「道」。

天下使命在每個修道人的身上，故君子形而上。

形者，形體也。

上者，至高無上之意。

每一個人生下來就有軀體，但修道君子能用此軀體去行道，去做有意義的事。

創造偉大的聖業，承擔天下的使命。

康誥曰：「惟命不于常」。

道善則得之，不善則失之矣。

# The Dream of the Butterfly (Part I)

by *Derek Lin*

It was a cool evening in ancient China. Chuang Tzu's friend went looking for him at the local inn. He found Chuang Tzu sitting at a table, sipping his tea in a contemplative mood.

"There you are!" Chuang Tzu's friend greeted him. "I thought by now you would be telling everybody another one of your stories. Why so quiet?"

"There is a question on my mind," said Chuang Tzu, "a question about existence."

"I see. Would you like me to leave you alone to your thoughts?"

"No, let me share it with you. Perhaps you can provide me with your perspective."

"My perspective is of little value, but I would be glad to listen." He pulled up a chair.

"I was out for a stroll late in the afternoon," said Chuang Tzu. "I went to one of my favorite spots under a tree. I sat there, thinking about the meaning of life. It was so warm and pleasant that I soon relaxed, dozed off, and drifted into a dream. In my dream, I found myself flying up above the field. I looked behind me and saw that I had wings. They were large and beautiful, and they fluttered rapidly. I had turned into a butterfly! It was such a feeling of freedom and joy, to be so carefree and fly around so lightly in any way I wished. Everything in this dream felt absolutely real in every way. Before long, I forgot that I was ever Chuang Tzu. I was simply the butterfly and nothing else."

"I've had dreams of flying myself, but never as a butterfly," Chuang Tzu's friend said. "This dream sounds like a wonderful experience."

"It was, but like all things, it had to end sooner or later. Gradually, I woke up and realized that I was Chuang Tzu after all. This is what puzzles me."

"What is so puzzling about it? You had a nice dream, that's all there is to it."

"What if I am dreaming right now? This conversation I am having with you seems real in every way, but so did my dream. I thought I was Chuang Tzu who had a dream of being a butterfly. What if I am a butterfly who, at this very moment, is dreaming of being Chuang Tzu?"

"Well, I can tell you that you are actually Chuang Tzu, not a butterfly."

Chuang Tzu smiled: "You may simply be part of my dream, no more or less real than anything else. Thus, there is nothing you can do to help me identify the distinction between Chuang Tzu and the butterfly. This, my friend, is the essential question about the transformation of existence."

Many philosophers and students of the Tao feel that of all the stories ever told by Chuang Tzu, this is the one that best captures his essence. There is so much agreement on this that the butterfly has come to represent Chuang Tzu in Chinese culture. But what is so special about this story? It seems rather short and simple, so why do people consider it to be so important?

One thing that sages have observed about the world is that many people talk too much but convey little that is meaningful. The Tao seems to be the opposite in that it says nothing and yet expresses everything. The sages occupy a position between the two in that they speak concisely but convey a world of wisdom. This characteristic applies to Chuang Tzu and this story as well - it may appear to be simplistic, it does not seem to say much, and yet hidden within it are four important lessons for us to ponder.

## First Lesson: Oneness

By connecting himself with the butterfly, Chuang Tzu is pointing out that all living things are united by the life force within them. The drive to survive and thrive in us is the very same drive that also exists in everything from the largest creatures to the smallest insects. When we recognize this, we can begin to see ourselves as part of nature, not apart from nature.

Chuang Tzu has chosen the butterfly deliberately to emphasize this point. In terms of appearance, the butterfly seems as different from a human being as anything can be. Nevertheless, at a fundamental level it is exactly like us - a manifestation of life, and therefore of the Tao, in the material world.

If we can say that about a butterfly, then we can say that about anything. Therefore, one of the most basic truths in the world is that all are one.

## Second Lesson: Life is Like a Dream

Chuang Tzu is also pointing out in this story that a dream can seem every bit as real as our waking existence. All the sights and sounds, feelings and emotions in the dream can be just as vivid and intense as our experience in reality.

This lesson is an exercise in detachment in two areas of life: emotional obsessions and material obsessions. The key to this lesson is the understanding that if we can see how dreams can seem completely real, then we can also see how reality can be just like a dream.

We can become emotionally obsessive when we interact with others. Sometimes people say positive things about us and we grasp onto their compliments and approval; sometimes they say negative things instead and we cling to the destructive feelings of taking offense or being attacked.

Let us use the negative side as an example. Suppose someone has said something that you find extremely hurtful and insulting, and you become angry. You wish to regain your tranquility, but your anger makes it impossible. What to do?

(To be continued)

*For more discussions on the Tao, please visit [www.TrueTao.org](http://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	講師	專題講座	講師	點傳師賜導
5/06/2007	李寶莉	吳韓衛	承先啟後	陳彥宏	一貫道義	陳正夫	郭詩永
5/13/2007	週年慶暨母親節 (戶外活動)						
5/20/2007	呂柏欣	溫潔芳	還至本處	陳淑敏	大學	郭詩永	陳正夫
5/27/2007	道親法會						

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

負責人  
林信价

## 全真道院青年班班程表

Date	Topic (10:30 ~ 12:00)	Moderator	Master(12:00 ~ 12:30)
5/06/2007	The ugly duckling article	James Chih	Master Koo
5/13/2007	Mother's Day		
5/20/2007	Why was the great tao not bestowed in the by gone years and only till now it is graciously given? When will our great tao stop preaching and transmitting?	James Chih	Master Koo
5/27/2007	Tao Conference		

### 全真道院幼兒班班程表

內容	負責人
基礎ㄅㄆㄇ、看圖識字、中文故事、唱遊	徐翠好

### 全真道院兒童班班程表

內容	負責人
孝經、弟子規、遊戲、音樂天地	陳淑敏、杜梅瑞

## 全真道院辦道輪值表

日期	05/06/2007	05/13/2007	05/20/2007	05/27/2007
輪值點傳師	陳正夫	辜添脩	郭詩永	陳正夫

## 地方班班程表

<b>5/19/07 天柱佛堂</b> (6:30pm-9:30pm) 專題：如何達到聖凡兼修 講師：李英賢 點傳師：郭詩永 5951 Sultana Ave. Temple City, CA 91780 Tel:626.614.0669	<b>5/19/07 全伶佛堂</b> (6:30pm-9:30pm) 專題：如何達到聖凡兼修 講師：黃明雲 點傳師：陳正夫 528 Tri Net Court Walnut, CA 91789 Tel:909.869.5579	<b>5/19/07 天緣佛堂</b> (6:30pm-9:30pm) 專題：如何達到聖凡兼修 講師：陳秀真 點傳師：辜添脩 8624 Ramona Blvd. Rosemead, CA 91770 Tel:626.572.3652
--	---	---

<b>天緣佛堂</b>	05/01/2007(三月十五)	經典	講師：陳正夫	修道心得：郭瑞芳	語譯：蘇秉才	道寄韻律：陳靜嫻
	05/17/2007(四月初一)	圓覺淺言(十)	講師：林貞伶	修道心得：陳靜嫻	語譯：呂柏欣	道寄韻律：郭瑞芳
	05/31/2007(四月十五)	經典	講師：郭詩永	修道心得：張永美	語譯：陳靜嫻	道寄韻律：史振英

## 全真道院天廚輪值表

日期	05/04, 06/2007	05/11, 13/2007	05/18, 20/2007	05/25, 27/2007
負責點傳師	辜添脩	郭詩永	陳正夫	辜添脩
組長	郭海明 吳韓衛	林貞伶 黃明雲	史振英 呂柏欣	郭海明 吳韓衛

## 櫃檯輪值表

日期	負責人
05/06/2007	鄭末子
05/13/2007	李寶莉
05/20/2007	楊阿晟
05/27/2007	李寶莉



美國 全真道院  
洛杉磯

The Great Tao Foundation of America

11645 Lower Azusa Road., El Monte, CA91732 U.S.A.

Tel: 626.279.1097 · Fax:626.279.1098

Non-Profit  
Organization  
Presorted STD  
U.S. Postage  
**PAID**  
El Monte, CA  
Permit Number 437

擇其善者而從之

不善者而改之

孔子

西元二〇〇七年五月一日

發行人：楊碧珍

編輯組：吳鑽娟·林信价

發行所：美國洛杉磯全真道院

地 址：11645 Lower Azusa Road., El Monte, CA91732

電 話：626.279.1097 · 傳 真：626.279.1098

網 址：www.with.org (一貫道世界總會)

www.GreatTao.org (全真中文)

www.TrueTao.org (全真英文班)

www.TaoUSA.org (美國一貫道總會)

