

美國全真通訊

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老點傳師賜導

第九代祖師 黃德輝明師

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黃德輝九祖，乃元始天尊化身，二月初八日降生於江西省饒州府，鄱陽縣人氏。自幼聰明天真活潑，智慧超出，喜歡尋找歷代聖人著作之經典，以醒覺人生意義。為了解修行好處，常研究人生源理，追求菩提自性，佛性不昧。苦煉身心，見經書卷集，一覽便通。有日閱讀聖人孔子周遊列國，發揚五常八德一貫之宗旨，闡明不朽之真理，立萬世不易之定論，作為人類生活準繩，如此順天應命做事，自然導致社會祥和。

孔子雖極博學，是位誨人不倦的良師，也受到外界人士的考驗，德修謗興，道高毀來，正所謂取人之真心也。孔子禮敬長輩，己立立人，修身養性，齊家治國，敦行宗禮，亦有三次大魔難考驗：

(一) 匡國遇難

當孔子路過匡地時，因他長相似權臣陽虎，而匡人要加以殺死，任孔子如何解釋，都不相信，執意要置他於死地，身臨險地，幸有子路與顏回的安排，才脫了險地。

(二) 削跡伐檀之辱

孔子到宋國的一棵大樹下（杏壇）講道時，為宋之奸臣司馬桓魋所謗毀，並欲置之於死地，幸好有弟子事先得知情報，才脫險離開宋國，致司馬桓魋撲空，殺不到人，怒火三丈，命令拆了杏壇，砍倒了大樹，氣得怒火冲天，謗毀聖者孔子。

(三) 陳蔡絕糧

當孔子在陳國傳道，道不行欲歸魯，不意吳王大夫，差派兵伐陳，在兵荒馬亂中，遭到絕糧七日的危機，弟子們餓的餓，病的病，死的死，幾乎無法支持下去，這時弟子路憤憤不平的發起牢騷說：「君子亦有窮」？難道學道、講仁義也要一連串困窮魔難嗎？在這七日飢餓的考驗中，忍不住者，走的走，溜的溜，跑的跑，最後三千弟子在磨考下，只剩下七十二位聖賢，莫非天數哉。

孔子在魔難考驗，能臨危不亂，處逆境而能常安，正表現出他卓越的修養。

德輝讚嘆孔子深深體悟，德慧齊修，讓人誠敬，心生肅穆。一心要宣揚先天大道，為救世化民，修養低心下氣，把個人生死安危置之度外了。俗云：「天不生仲尼，萬古如長夜。」尊之為至聖先師，奉之萬世師表。

德輝時值十四歲，得神仙直接傳授金丹口訣，心印，並傳至玄一竅，聖訓：「千門萬教只一源，一理貫穿細悟參，一點靈性本光圓，頓開茅塞明一玄」。又訓：「如今大道承天運，一心辦道速努力，一人如能化眾生，一世苦惱萬世樂」。天運

變遷，一時一機一法船，大道與理須詳參，口傳心印，非時難言。世界廣大歧路多，眼見眾生太迷性，不求大道難返天，德輝盤心從此遙接心傳道統，為第九代掌道明師。

德輝九祖，二六時中固定禪悟功課之外，為生死之重任，千思萬慮，眾生雖個個本具足佛性，但在修心養性過程中受障礙，迷者便為眾生，悟者即是菩薩，迷則是生死無盡，悟則究竟解脫。

九祖常演說上乘正法，大闡廣渡大地善男信女，渡人無數，遠近之人，皆稱為天下神童，聞道化眾，博愛熱心化世，為道犧牲奉獻，也遭到外道攻訐謗，加他罪名，納毀受諫，歷盡風霜，餐風宿露，為著啟化眾生，不起嗔恨。德輝九祖忍辱負重，每晨晚焚香祝告天地，頂禮膜拜，懇祈大道早開，普渡早成。至誠感動上天老中，有一日偶見西方，霞光燦爛，在金光燦爛中，現出三冊，上冊禮本，中冊愿懺文，下冊電噯二經。聖訓：「時至三期交末運，金鳥照耀明天下，三佛承命化原人，浩浩蕩蕩，上天老中恩典，慈丹一葉苦海設，無根基者墜沉淪，引人明曉歸覺路，傳授心法步雲梯。」

九祖自得道之後，心性太急，天機大洩，常遇諸般魔考，患難病危之時，又著《皇極金丹經》一書，預作三會收圓憑證。九祖捨身捨命，赴湯蹈火，堅定不移，鞠躬盡瘁，行道於人間，一身戎馬，披荊斬棘，想讓眾生造福人間，正己成人，完成重大任務。只為實現此生之誓愿，消冤除孽，受災頂劫，死而不後悔，天燈許願，了道成仁，因果圓滿。

德輝明師了道的使命感，哭回天宮，呈奏上天老中慈悲，德輝業力太重，無法挽救眾生。請上天老中差派仙佛，將道統傳授吳紫祥執掌，留下正宗篇云：「眼觀神兵佈四邊，值日星宿排班立，毫光萬道直冲天，感恩滴水報湧泉。」又訓：「中定三陽渡原人，復始義皇降道源，臨初太公闡聖王，人神共駕救生船。」

九祖明師祝告天地，西方現出經文，江西鄱陽，了道圓滿，皇極金丹註下，又名九蓮歸真，恐怕後來眾生不信，預作收圓憑證。

詩云；

大道要以潛心悟

一旦豁然現元神

人皆可成金剛體

堯舜亦同眾乾坤

天緣佛堂

溫潔芳

近來每逢開班，道寄韻律都在歌頌「慈悲的彌勒」，鼓勵大家習老祖師寬恕容物的度量，微笑的佛相，象徵著永遠快樂和善寧靜，予人產生安祥的喜悅氣氛！

經典講座，恭請陳點傳師賜導：「轉識成智」首先敘述佛陀當年出家的原因——貴為王子的悉達多，途經四座城門，充份體會到「生」是喜，可是離不開「滅」的悲；聚是樂，然而緊接著就是離別苦；衰「老」是苦；疾病折磨的苦；失聲悲嚎於對「死」，哭喪的苦；這世上絕無一物是恆常不變的，無常就是苦。眼看人人都在生、老、病、死桎梏之下的囚徒；富貴貧賤之下，俯首聽命。於是，王子才萌起出家的念頭。來探索人生奧秘，以求解脫之道。依據佛經所編之十二因緣，三世因果，大家務必耐心好瞭解一下：無始以來，在有限空虛的時間裡，萬物相繼「生」「滅」該知道，「善」「惡」報應，「因」「果」輪迴有定律，這都是由於過去世的「無明」。緣起於「迷惑」對外境攀緣的妄心，這無明、業障啊！是痛苦的根源。其煩惱所發自身、口、意三「業」，在自我相應人事的色塵、緣境裡，而生起貪瞋痴「三毒」的意識作用。如是完成「好」的「壞」的造作，而形成不同的結果；而這結果就叫做「業」，然後確定為今生感應，受報的原因；這就是果報的現象。如此善惡分明，業報相續，所謂「欲知前世事，今生受者是，欲知來生事，今世作者是。」前因後果，因果相連。

追根究底，這全都是日夜由六根：眼、耳、鼻、舌、身、意所引起的；有時候行善，有時候作惡，有時候不善又不惡。種好的思想叫做「善」業，種不好的思想叫做「惡」業，「惡」的業力很深啊！它包括有「個」業與「共」業，「個」業是自己所造，要由自己個人承擔。其次，凡是人與人，人與家庭，人與團體或社會所做之「善、惡」行為稱之「共業」。究竟什麼「業」最重？殺生、食肉的「業」最重。佛堂之所以設素席，目的是存「善」去「惡」以減少殺生，吃一餐齋，少吃幾兩肉了。不要忘記前輩常常提示「吃半斤，還八兩」一刀還一刀，一命償一命，終究要償還的，放下屠刀，立地成佛。再之，佛堂之所以開班，研究道理，聚會大家善心、善舉來共修，期待你我及早覺悟！

「瞋」或「恨」是人生首「惡」之一。當年，釋迦族不慎與仇家記下了一則宿世冤孽，即使其大弟子目犍連神通廣大，亦無從化解怨懟。從中提示我們，人與人相處，免不了在人事問題上引起紛爭，勸諭勿以自己的個性行（即主觀）處理問題，而忘了對方的立場；造成彼此的傷害而永遠在「業」中打轉，倘若人人迴心發愿修「道」，捨「非」從「是」又捨「惡」從「善」，長齋戒肉，自可逐漸消除我們今生及前世的「業」障。要明白人生受盡塵網業纏是苦千般啊！

無奈我們沒有辦法逃避人生，又必須來面對。這都歸究我們的六根執著向外境展現，此六

根產生了六塵：「眼」根與「色」塵相接而生的感覺，「耳」根與「聲」塵、「鼻」根與「香」塵、「舌」根與「味」塵、「身」根與「觸」塵、「意」根與「法」塵、綜合上述六種不淨的感覺，引致六種煩惱：貪戀、瞋意、愚痴、傲慢、懷疑、邪思。

譬如：六根是面鏡子，六塵是鏡子所照出影像；所謂識者，是判斷鏡子的影像，從中可分析為八個識：「眼」識、「耳」識、「鼻」識、「舌」識、「身」識此五種「識」是製造作「業」，只能知道自己界限以內的東西，不能代表別種「識」所發生的作用。第六「意識」，全由前五識所引起——「眼」之見「色」只能知道是「色」，至於這「色」是黑、是白，則依靠這「意識」來分別。人之迷、悟、昇、沉都由這「意識」起了作用。

第七「末那識」，因為執著「自我」這個念頭，所以它成為一個眾生自私自利根源，它的特點是「我」痴、「我」見、「我」慢、「我」愛，唯一用「無我」的教誨，才可以排除妄信的黑暗，而散發智慧的光明。

第八識亦稱「本識」，即本身不造「善」、作「惡」之業。這「本識」受業力所牽引，受「業」力支配著，在六道中輪迴，註定昇或沉，「善」者起，「惡」者淪。可以說：前七識的為「善」為「惡」，都會把帳目紀錄在這第八識的名下，要知道第八識是一切「業」因的倉庫；所有世間的種子即「因」，都儲藏在這第八識的倉庫裡，當遇到「緣」時機成熟時，像田裡播放的種子就會產生了「果」。以上是八識田名稱的由來。

——製造作業是：「眼」識、「耳」識、「鼻」識、「舌」識、「身」識這五識。

——搬進、搬出是屬第六「意」識。

——倉庫總管是第七識「末那識」。既然是倉庫的第八識，永遠不會變壞，善惡種子寄託所在，由「末」歸「本」，以「業」的善惡支配未來生命，藏進去的是行為影響心理而印入心田，稱為「業」因或種子；搬出來的是心理促成為而感受現行，稱為「業果」。如斯不斷的由外面藏進去，也不斷的從裡面搬出來，於是「因」、「果」就進而出，出而進，「業」種積存，致而六道中生、死流轉而永無出頭的一天，今日我們修持、解脫的目的，就是在於截斷這——「因」「果」相續的「生」「死」之流，等待「第八識」的作用完全消失了，既不藏進去什麼，也不拿出來什麼，俾令儲藏成了「空」性，就是佛家稱之謂「轉識成智」。深信人是可以憑後天的努力而來改善先天的業因，轉「惡」向「善」，化「惡」業為「善」業。

秉承前人師尊師母、老祖師宏愿把「道」傳向世界，我們修道人要發揚正氣、代天宣化、度化有緣，陳點傳師重申：「道」乃是一種生活方式，身為一個人，都應該遵行修習，宏揚的「道」是身、口、意的自律，以求自我淨化。淨除我們心識上容易犯上的六弊，澄清妄念，以恢復明朗，大家互勉之！

道化人生

為善最樂

杜梅瑞

您有曾經因為做了一件善事，而感到非常快樂的經驗嗎？國父說：「人生以服務為目的」，助人為快樂之本。後學常常看到道院的點傳師們非常慈悲為懷，無為奉獻，做很多的義工，卻樂於義工，他們做什麼義工呢？一貫道弟子的神聖義工就是渡眾救人，只要有人願意求道，他們辦道盡心盡力，從無怨言，不求回饋，戰戰兢兢不敢停歇，心中充滿法喜，只要看到道親們能從求道到發心辦道，點傳師們總是心生歡喜，頓時忘卻了疲憊煩心，為善常樂。

有一位藝人，名叫孫越，現為終身義工，後學看到他的文章，他說：「生命因愛而美麗，因付出而飽足」。成功、地位、金錢並沒有使他快樂，人生如戲，在戲裡看盡人生的悲歡離合，生老病死，在未投入做義工的他，並不滿意他自己的人生劇本，他只覺得生活越忙碌，心靈越空虛，物質越豐富，生命越茫然，於是孫越開始從心靈上探索人活著的價值，找尋真正讓自己快樂的事。後來孫越越來越關心公益活動，覺得以賺錢為目的的人生乏味極了，反而當義工，關懷別人讓自己滿心歡喜。他開始學習愛的真諦，學習真正付出！一旦付出後內心的喜樂與滿足是他人所無法體悟的，原來生命的價值在奉獻與付出。有一句他的廣告詞：「好東西就要與好朋友分享！」今天我們真的感謝祖上有德，更感謝天恩師德，讓我們得到萬古不傳這麼好的道。如果您問後學，你快樂嗎？後學可以肯定地告訴你，後學很快樂，因為生活在修道家庭，時常接近道場，不但生活有快樂，而且生命有平安。雖然後學修道之路看起來很平凡，每個星期日到道院，道理聽起來很平常，吃素嘗起來很平淡，卻常聞菜根之香飄散在佛堂，原來一群義工天廚不辭辛勞的在服務佈施，他們笑口常開，總是笑咪咪的對人打招呼，還有看到許多幫忙打掃清潔的道親們，熱心公益，行善常樂，他們的微笑深深傳染到後學的心裡。

如果您覺得生活上有什麼不如意，想改變您的命運，其方法有三：一、立命。二改過。三，積德。如何積德？(1) 與人為善。(2) 愛敬存心。(3) 成人之美。(4) 勸人為善。(5) 救人危急。(6) 渡人求道。(7) 捨財作福。(8) 護持大道。(9) 敬重尊長。(10) 愛惜物命。勿以善小而不為，勿以惡小而為之。行善之人，如春園之草，不見其

長，而日有所增；作惡之人，如磨刀之石，不見其減，而日有所損。在為善有一個實例：一個蘇格蘭的貧農在田間工作，忽然聽到附近的水潭有孩子喊救命聲音，他急忙跑過去，看見一個男孩在掙扎就要沉下去，農夫下水把孩子救起。第二天，一輛豪華轎車來到農夫的家門口，一位貴族來訪自稱是男孩的父親，這名貴族對農夫說：「謝謝你救了我的兒子，我要如何報答你呢？」這時農夫的兒子走出家門，貴族問：「那是你的孩子？」農夫說：「是啊！」貴族說：「讓我帶他去我家，給他受好的教育，如果他像他父親一樣，具有樂於助人又不求回報的高尚品格，將來必定會有成就。」農夫稱謝接受了。後來，那個農夫的孩子進了倫敦大學，成了醫生，就是佛來明教授。佛來明教授在一九二八年發現了盤尼西林。經過了長達十年的研發，盤尼西林終於進入臨床試驗階段。這時英國首相邱吉爾得了肺炎，不治之症，幸好有盤尼西林，得痊癒。而邱吉爾的父親正是那位資助佛來明求學的貴族藍道夫·邱吉爾爵士。同修們！「善有善報」，這是古今中外不變的至理名言。樂於幫助別人的，上天也必獎賞他。所謂人有善願，天必從之。

在為惡方面有個舉例：有一位有錢的青年向點傳師說：「我奉公守法，不偷不搶，可是您卻每日要我們懺悔改過，我真不知從何做起呀！」不久，來了一個老婦人，哭喪著說：「我做了一件後悔的事，心中難過極了，我該怎麼辦呢？」點傳師向年輕人說：「請你向東邊走一百步，在路邊拾一百粒最小的石子來好嗎？」接著點傳師向婦人說：「請你向西邊走一百步，找一塊最大的石頭搬回來」二十分後，二人都達成回來。點傳師說：「很好，可不可以麻煩你們再把這些石頭搬回它們原位呢？很快的，老婦人輕鬆找到那塊大石頭原來位置，放了回去，立刻回來。然而那位年輕人，手上仍抓著那袋一百顆石粒，急忙說：「這些石粒太小了，我實在記不清楚它們原來的位址啊！」這些小石粒，就像我們所犯的過錯一樣！如果我們犯了過錯，心裡覺得就像大石頭一樣沉重，那麼我們懺悔改過的時候，就像這位老婦人一樣容易。如何讓我們樂於義工的工作？做過的善事，勿執著於心，唯有不自私自立，推己及人，慈悲為懷，修身立德，渡眾救人慧命，自然心中常感喜悅快樂。

Double Ninth Festival

By Allen Chen 陳柏璋

5th Grader

On the ninth day of the ninth lunar month is the Double Ninth Festival. It also has many other names like Chongyang Festival, Height Ascending Festival, or Senior's Day.

My mother told me the story of the "Double Ninth Festival." It is said in the book "Yi Jing" that the number "9" is thought to be Yang, meaning positive. That's why the number "9" in both the month and the day makes up the Double Ninth Festival (Chongyang Festival). On this day, people will take part in activities such as climbing mountains, and eating cake, and they will drink chrysanthemum wine. In 1989, the Chinese government decided the Double Ninth Festival to be the Senior's Day.

Yesterday we celebrated the Senior's Day at the temple. First, the people at the temple sang songs. In the second program, an acupuncturist taught some exercises on how to get healthy. The next program was a presentation on the health plan. Then the City Mayor of El Monte, Ernie Gutierrez, came and made a speech. At the fifth

program, the children did a performance. We recited a Chinese poem. It is called "Ninety-nine".

This is the poem:

On three less bites of rice I dine,
Then one hundred paces I tread;
I rise early to see the sun shine,
Asleep the blanket shouldn't cover my head.
I shall live to ninety-nine.

After that there was a cross talk about "What Is Happiness?" Then it was a stage play about respecting elders like giving massages, giving them tea in a nice way, fanning them, and helping them get their slippers. At the end, Grandpa Lo played a song to wish everyone a great, long, and a happy life.

Yesterday was also the 46th anniversary of the city mayor's marriage. The temple prepared gifts for the seniors and the mayor. I am so happy I learned about the Double Ninth Festival's culture.

聯合開班

Applying the Tao to Life

by Carmen Cejudo

將道應用在生活中

李寶莉 翻譯

I would like to thank all of you, and especially Derek, for allowing me to share some of my thoughts on applying the Tao to daily living. I would like to begin with a bit personal history.

首先，我要感謝在座的各位學長，尤其是英文班的林講師，給予後學這樣一個機會與大家分享後學將道應用在生活中的一些心得與感想，後學就從介紹自己的背景開始：

I grew up in a somewhat strict Christian family, Seventh Day Adventist to be precise. In this religion, one is supposed to be vegetarian. My family, like most Mexican families, was not. I found this to be a great disconnect and for a variety of reasons decided to become vegetarian at the age of 13. Even though it was a major part of our faith, my mom found my choice very difficult to deal with – having to prepare different meals, think about my nutrition, possibly even being discovered as a meat eater by other members of our congregation. In the end she was supportive and would even take me on special trips to Whole Foods to buy vitamins and veggie burgers.

後學生長在一個保守的基督教家庭，正確的說是基督復臨安息日會，每個教徒都應該吃素。我的家人就像一般的墨西哥家庭一樣是葷食主義者，這跟我們的素食宗旨是相違背的，所以在這個原因跟其他的因素驅使下，後學在13歲的時候毅然決然的決定開始吃素。雖然吃素在後學的宗教信仰裡佔了很重要的一部份，但後學的母親卻對這個決定很難適應，一來她要準備兩份不同的餐食，二來還怕被其他的信徒發現其實我們家根本沒吃素。然而久而久之，後學的母親對後學的這項決定也轉向支持，還會帶後學去Whole Foods超市買維他命和素食漢堡。

My mother, brother and I moved to Texas when I was 15 to join my dad. At first we tried to find a Seventh Day Adventist church to join. We visited several ones nearby, but none really felt right. Eventually my mom decided we would just worship at home, which was OK by me. Being a teenager, I didn't like waking up early on a Saturday anyway. Without a community to worship with though, we gradually stopped trying. At least I got to catch up on my cooking shows. Still, I didn't quite know how to fill the spiritual void that was left.

我們在我15歲的時候搬到德州與父親會合，剛開始，我們還曾試著找尋復臨安息日會的教堂，然而在拜訪了附近幾間教堂後，卻覺得似乎那裡不太契合，後來我母親就決定我們可以直接在家裡禮拜就好，對正值青少年的我當然更好，反正我也不想在星期六一大早就起床，很自然的我們也就不再試著去找禮拜的教堂，不過至少在當時我都可以準時收看到我喜歡的烹飪節目。然而，當下的我卻不知道如何去充實自己內心迷失的那一部份。

As a freshman in college I took a class on Eastern Religions to fulfill an academic requirement, but also because I was fascinated with different religions, primarily Buddhism. At the time, my search for spiritual meaning manifested as a fascination with the great mysteries of the universe. Why are we here, what is my purpose, what does it all mean? I vaguely understood that Buddhists seek enlightenment, or nirvana, and that was something I wanted to experience.

後學在大一的時候，因為課程需要拿了一門東方宗教的課，當然也因為自己本身就對不同的宗教有一份熱忱，尤其是佛教。當時，尋求心靈的意義造就了後學對宇宙的奧妙地一份著迷。為什麼我們要來人世間？有什麼目標？又有什麼樣的意義？我很模糊的瞭解到佛教徒的尋求自性光明或涅槃正是我所想要追求的。

I first started coming to this Temple in the spring of 1998. As some of you may have heard me recount numerous times, I was absent on the day we were assigned our final project. Through fate or chance I was assigned to the Taoism group as all the other temple visits (various sects of Buddhism and Hinduism) were full. I still remember the first English study group, upstairs next to the shrine, with my college classmates half asleep on that Sunday morning. We met Derek and were welcomed into the group. I don't recall the specific topic of discussion, but I connected deeply with it. After class we were invited to enjoy a FREE vegetarian lunch. What more could a poor vegetarian college student want! I was hooked.

後學第一次來道院是在1998年春天的時候，由於後學在學期末分配組別作報告的時候缺席，而因緣際會下被分配到道教組，因為其他宗教組別已經都額滿。後學仍然記得第一次參班的時候英文班是在中堂的一個角落，後學的其他大學同學也在場，但有一半左右的人都禁不住的開始打瞌睡。林講師很親切引領我們到英文班上課，雖然後學不記得當時討論的內容為何，但後學卻很清楚的感覺到這和後學很契合。下課後道親們邀請我們享用免費美味的素食餐點，對一個貧窮的大學素食人而言，我還能多求什麼呢？我馬上就被深深的吸引了。

I alone out of my classmates returned, and have continued to come to this temple to seek answers to the questions that preoccupied me back then. Currently, in our English study group, we are learning the story of the Great Peng Bird. This story wonderfully illustrates many of the goals of our studies. We've discussed how the Great Kun Fish has to reach a certain size - become great - before it can transform into the Great Peng Bird, leave the Northern Sea and fly a thousand miles to reach the Southern Sea.

在曾參與英文班討論的所有大學同學中，只有我一人又再度回到了道院持續參與英文班的討論，同時在這裡去尋求曾煩惱我許久的一些問題的答案。現在我們英文在研讀《莊子》書中大鵬鳥的故事，這故事很明顯的表現出我們在修道過程中的一些目標。我們也討論到鯢魚轉化成大鵬鳥的過程，然後離開北海飛向那千里之外的南海。

I feel I have come far from that first Sunday morning and could now describe myself as a medium sized Kun Fish. I continue to expand my knowledge of myself and the teachings of the Tao, and have begun to realize my true calling. For me, the best thing about coming to Temple is learning new tools and steps I can apply to reach my goals.

從第一次參班到現在，後學深深的感覺到後學成長許多，也將自己形容為一尾不夠大的鯢魚。後學持續的在獲取對自我的瞭解以及道的教化，也開始瞭解到自我的真義。對後學而言，到佛堂參班的最大收穫，便是學習可以應用在生活中並達成目標的新方式。

You may know of my desire to own my own restaurant one day. The first major step for me was quitting my old job to work for Mama's Hot Tamales Café, a non profit restaurant near downtown L.A. (I hope you can all come visit me!). I was surprised that they hired me, as I have no experience. But they saw certain other qualities in me and took a chance. I am very thankful to have found a great job to introduce me into my chosen career.

您也許已經知道後學的願望是有朝一日能擁有一間自己的餐廳。為了朝這一目標邁進，首先必須辭掉我原來的工作，然後在洛杉磯市中心的 Mama's Hot Tamales 非營利事業咖啡廳工作（後學希望有天能在餐廳裡看到你們大家）。其實後學很驚訝他們居然會雇用一個完全沒有經驗的我，但也許他們看到我的某些特質而願意冒這個險試試看。後學也很感恩能找到一個這麼好的工作，作為向我開餐廳的目標更邁進一步。

Another step in my path has been learning to work on my interpersonal relationship skills. Specifically, how I interact with difficult co-workers, friends, neighbors or family members. I'm slowly learning how to cultivate the Tao in this aspect of my daily life.

另一個我必須去學習的是人際關係的技巧，就像是與很難相處的工作伙伴，朋友，鄰居，或者是家人之間的互動。後學逐漸的在學習如何修道並將到應用在日常生活中的這些層面上。

At my old job I had a difficult boss, a sweet lady overall, but slightly neurotic with micromanaging tendencies. I could more or less handle her, but she got worse as I announced my departure. Although it became harder to work with her, I knew I only had a few weeks left before I moved to my new job, so I tried to not let her actions affect me too much.

我以前工作的老闆是個很難相處的人，但整體來說又是個和藹可親的人，只不過有點輕微的神經質傾向。雖然越來越難和她一起工作，但我知道再過幾個禮拜的時間我就會離開這個公司到我應徵的餐廳上班，所以後學也就試著不要讓她的行為舉止影響我太多。

Even though I love my new job and it's aligned with my path, I have another difficult boss with whom I have trouble communicating. Encountering difficult personalities challenges me to find the correct way to handle tough situations. In finding an effective way to communicate with my current boss, I can create a win-win situation. I can give him what he wants and further my career. Or I could I deal with him badly, which won't be good for him, for me or for my coworkers. Sometimes, in the midst of a discussion that's going in the wrong direction, it's difficult to for me to see a win-win situation. But, I know there is always a better way, and it starts with my reaction, how I handle myself.

雖然我熱愛我的新工作，而這工作也將帶領我走向我的目標，但這裡也有一個很難相處又很難溝通的老闆。遇到這種個性的人，卻相對的給我一份挑戰，進而找尋正確的方式，去處理這種難解決的情境。為了找到最有效的方式能與我現在的老闆溝通，我發現我可以創造一個雙贏的局面。我可以滿足她的所有要求，進而向我的目標邁進。相反的，我也可以和她硬碰硬，但卻對我們兩個都沒有任何幫助，也許還會牽連到其他同事。當我們正在討論一件事情，而方向卻不對的時候，有時候對後學而言實在很難看得到雙贏的可能性，但我知道不論如何，總是會有更好的解決方式，而所有的後續發展都在於我的反應是正面還是負面，以及我是如何去處理這樣的狀況。

Through cultivating the Tao, I am learning that to be more effective in life I should practice compassion and have an open mind towards others. I should avoid, if not conflicts, then arguments and debates. To have the success I want, I need to take responsibility for my actions and take little steps towards my goals every day. Now applying these lessons, that's always the hardest part for me. Which is why having a community, a family like you, helps remind me that we are all practicing and learning from each other, trying to be better beings.

透過修道，我瞭解到對他人我必須要發揮我的慈悲心，以及保有一顆能接受他人的心。也要在不互相抵觸的情況下，避免產生任何的爭執與衝突。為了要能夠成功的達成這個目標，我需要對我自己的行為負責，並每天一步一步的向我的目標前進。將這些應用在生活上，提醒我們從彼此身上學習到一些人生的課題，也在試著成為一個更好的人。

Two weeks ago, Derek told us the Chinese saying of how we see everything three times before we fully understand it.

兩個禮拜前，林講師解釋中文裡的一段話：在完全瞭解一件事情前，我們是如何的看每件事情三次。

See mountain, it is mountain; see water, it is water

見山是山，見水是水。

See mountain, it is not mountain; see water, it is not water

見山不是山，見水不是水。

See mountain, it is mountain again; see water, it is water again

見山又是山，見水又是水。

When I was young, I felt that experiencing oneness with the universe was my true goal, the meaning of life. After college I had more practical concerns. I just wanted a successful career that paid well and I could enjoy while helping others. Like the Great Peng Bird, I still want to leave the Northern Sea and begin my journey to the Southern Sea (to connect with the Oneness of the Tao). As I gain more knowledge and understanding here at Temple, I will become successful in every aspect of life including my spiritual cultivation. I will further understand and grow to see the Tao in everything, including my difficult relationships. I can then experience the Tao fully, in oneness, as I so wanted when I was younger. I'm not there yet, but as the Mountain/Water saying illustrates, the most complete understanding comes full circle. See, another lesson applied.

後學小時候覺得與宇宙合為一體，是我真正的目標，也就是我們生命的真諦。但在大學畢業後，後學逐漸對現實起了憂心。我僅僅只是要有一個成功的職業，薪水不錯，而我在幫助他人時也可以很開心。就好像大鵬鳥一樣，我還是要離開北海，開始我這向南海前進的旅程（也就是與道合一）。在後學獲得更多知識以及在道院學習到更多的同時，後學將開始腳踏實地的將修道包含在內。後學也將會持續的學習與成長，從每件事情裡發現道的存在，這也包含後學對人際關係的處理。進而，後學便可以完全體會到道的一體，就好像後學年輕時所想要的一樣。後學知道自己尚未到達那個境界，但就像山水倒影一樣，完全的瞭解可以造就圓滿。你們看，這又可以說是另一個課程了！

The Sage's Visit (Part II)

by Derek Lin

The sage taught three primary lessons, one for each day. It is important for us to work through all three, because Tao cultivation requires the mind to be fully engaged. The Tao is not meant for those who want all the answers handed to them; it is for people who think for themselves.

What exactly were the sage's lessons? How do they connect with one another as a complete teaching? Let us start at the top and work our way down step by step.

Day One

To those who are familiar with the Tao, the sage's lesson from day one is easy to understand. It is one of the many ways to express the very first line of the Tao Te Ching: *The Tao that can be spoken is not the eternal Tao.*

However, understanding doesn't always translate to real-life applications or meaningful changes in behavior. For instance, there are always a few people in the study of the Tao who cannot stop talking about how limited words are. They are eager to show that they really get it, but by being excessively verbose, they end up demonstrating the very opposite - often without realizing it.

There is also a hidden layer to the sage's point that may be easy to miss. He was referencing not only to the first chapter of Tao Te Ching, but also to the last. Specifically, the following two lines appear in chapter 81:

Those who are good do not debate

Those who debate are not good

The sage said, "If you don't know, then it would be useless for me to talk about it." While this was certainly a statement about the limitation of words, it could also be a subtle reminder about the futility of debates. This becomes obvious when we keep chapter 81 in mind.

When we get into a debate with someone else, we sometimes imagine that our motive is to educate. The other side is obviously not as well-informed as we are, so it's up to us to make them see the light. We think our intent is noble and our words will bring them out of ignorance.

In actuality, this is usually not the case. Chances are the other side has the mirror image of the same thoughts about us. They, too, want to use their words to help us know the truth - as they see it.

The likely conclusion is that neither side succeeds. Both sides end up even more self-righteous than before. Even though so much time and energy have gone into counterpoints and rebuttals, the best anyone can hope for is that the two sides agree to disagree. The sage described this as "useless" - a definite understatement!

Day Two

The complement of the first day's lesson is that words are also unnecessary once true understanding dawns. Imagine trying to explain the concept of "red" to someone who has always been blind. No amount of explanation will ever convey the experience of seeing the color. But if, one day, advances in medical science enable this person to see, then redness won't need any explanations at all. The experience and understanding will be automatic and complete.

It is exactly like that with the Tao. If you have friends who are aware of your interest in the Tao but are not themselves ready for it, then you know that no amount of words will be sufficient to convey why it is so essential to you, or why it is the most natural thing in the world. Like the blind person, they are not simply not equipped to experience the colors of the Tao.

This may change, because the human soul is not static. It is ever seeking ways to grow in its own fashion, at its own pace. So, it is entirely

possible that a light bulb will come on for your friends one day. This may be the result of a catalyzing event, or the influence of your personal example through actions and deeds. Like the sightless person suddenly able to see, their understanding will be instantaneous, coming into being without having to say anything.

Day Three

After looking at the above, we may be tempted to conclude that words must be totally useless. There seems to be no need for them whether it's before or after the learning of wisdom. This is in fact not the sage's message.

The lesson from the third day points to the true usefulness of words, and completes the picture.

Many people have remarked on what they feel is the supreme irony of the Tao Te Ching: Lao Tzu starts out by saying in the first chapter that words cannot fully describe the Tao, but then goes on to talk about it for the remaining 80 chapters. Surely this is a bit of a paradox?

It is, for someone who understands the first two lessons (covering chapters 1 and 81) but not the third (covering everything in between). It is not a paradox for the sage, who can see the totality of the human quest for the Tao, and not just a partial view of it.

A student of the Tao who has not yet mastered the lesson from the third day may take an extreme position and assert that words are ultimately meaningless. To some, this assertion sounds like it might be a profound wisdom from great teachers, but others who think it through may sense a more fundamental truth: words are merely a tool for communication. This tool can be used to produce meaningless or meaningful results depending on the user. The tool is absolutely indifferent to the usage. Therefore, it makes no sense to describe the tool itself as meaningful or meaningless.

This is what makes the third lesson important. It is all about the appropriate role that words can play in human affairs. Words point to spiritual truths, but are not the truths themselves. In the words of the Sixth Patriarch Hui Neng, words are like the finger pointing at the moon. What we want to do is not to stare at the finger, but direct our gaze along its direction to witness the heavenly glory of the moon.

Now everything is coming together. Words themselves can never describe the Tao, but we can still use words to help one another understand the Tao better. That's what the Tao Te Ching is: something to help us approach the Tao; something that points to the Tao, but is not the Tao itself. The words in the Tao Te Ching are not themselves divine - they are merely Lao Tzu's finger pointing to the divine.

Finally, the third lesson is about the ultimate meaning of our earthbound existence. When the sage instructs "those who know" to tell "those who don't," he is saying, in the simplest language possible, that it is our highest calling to be of service to one another. What can be a more noble purpose than for us to lend one another a helping hand as we journey together?

As we work to refine ourselves and attain more wisdom, others will increasingly turn to us for help, just like the village elder approaching the sage with a request for teaching. You will be asked to share your insights, just like the sage being invited to give talks. When that time comes, remember the sage's lessons from all three days. Keep in mind the constraints of limited words, but don't let that stop you from helping people... by pointing your finger at the limitless Tao!

For more discussions 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	講 師	專題講座	講 師	點傳師賜導
11/04/2007	陳彥宏	吳韓衛	應用三寶	張邦彥	一貫道義	陳正夫	辜添脩
11/11/2007	呂柏欣	溫潔芳	言教身教	杜梅瑞	道德經	辜添脩	郭詩永
11/17/2007	台灣黃成德點傳師慈悲賜導及舊金山道親訪道 (9:00 AM開班)						
11/25/2007	感 恩 節 長 週 末 停 班						

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

負責人(Moderator)
林信价(Derek Lin)

全真道院青年班班程表

Date	Topic (10:30 ~ 12:00)	Moderator	Master(12:00 ~ 12:30)
11/04/2007	The Etiquette & Disciplines of I-Kuan Tao	Master Kuo	Master Kuo
11/11/2007	The Etiquette & Disciplines of I-kuan Tao	Master Chen	Master Chen
11/17/2007	Visit of San Francisco Tao Members		
11/25/2007	Thanksgiving Long Weekend		

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	11/04/2007	11/11/2007	11/17/2007
輪值點傳師	辜添脩	郭詩永	陳正夫

天緣佛堂

11/03/2007(十月初一)	圓覺淺言(十六)	講師：李英賢	修道心得：譚章光	語譯：呂柏欣	道寄韻律：陳佩芳
11/24/2007(十月十五)	經 典	講師：郭詩永	修道心得：余月華	語譯：陳靜嫻	道寄韻律：史振英

全脩佛堂

11/24/2007(十月十五)	六祖壇經般若品 (二十三)				參班學員
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全真道院天廚輪值表

日 期	11/02, 04/2007	11/09, 11/2007	11/16, 17/2007
負責點傳師	郭詩永	陳正夫	辜添脩
組 長	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
11/04/2007	鄭末子
11/11/2007	楊阿晟
11/17/2007	李寶莉



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不知言 無以知人也

孔子

西元二〇〇七年十一月一日

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