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知命立命

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孔子說：「不知命，無以為君子。」我們得遇天道，受明師指點，天榜掛號，地府抽丁，跳出三界外，不在五行中。雖然我們已得通天之路，可是現在我們仍在後天氣數之中，所以得道必須修道，不修道無法返本還源、安身立命。然而不知命便不能修命，不修命便不能立命，因此我們要研究「知命立命」。

每個人德行罪業不同，根基緣份也不一樣，所以人的命有富貴貧賤、窮通壽夭之差別。命是人的根，能把根本修養好，命由我立不由天。王鳳儀老善人有云：「人有三命：一天命，二宿命，三陰命。」天命是上天所給的，即本性也，性與天命，為人生之天職德位，道義就是天命。人如不盡天職，不顧道德，就是違天命，就不得享天福。心與宿命合，知識、能力、財產都是宿命，皆是從因果輪迴而來，乃前生造定，今世應當享受，不須巧用心機。如不知保宿命，不能節省錢財，任意浪費，將財產耗盡，有損宿命，即不能享福。身與陰命合，陰命是怒、恨、怨、惱、煩等稟性，以及貪瞋痴慢疑等習性，所造成的業力苦根。如不知了陰命，任意而行，吃喝嫖賭，無所不為，陰氣日增，福壽日減，一旦罪業深重，死於非命，不得善終，此乃「自作孽，不可活」。王老善人說：「以天命用事的必好，以宿命用事的必壞，以陰命用事的必滅。」陰命是下達之路，天命是上達之路，故君子首重立命之學。

古今修道者，皆為自己性命，超生了死，而訪明師、求至道。然而求道者多，而成道者少，因天時未至，明師難遇，真道難逢，所以無門而入，無法知命立命。現今上天開恩，大開普渡，明師應運而降世，真道普傳，有緣者皆可得聞無上大法，直指人心，見性成佛，真修者都能明心見性。明心即是「知命」，見性即是「立命」。倘若知命而不立命，空落一生，如入寶山而空手而回。《中庸》云：「天命之謂性，率性之謂道」，能知行合一，才能安身立命，所以說成聖成佛，或是入四生六道輪迴者，皆由我自心作主。仙佛云：「我命生來本自然，果然由我不由天。」

明朝袁了凡先生，曾遇孔先生為他算命，說他

乃仕途中人，何時進學，何時當出任為四川令尹，老年無子，五十三歲壽終。袁了凡先生一一記下，所經過皆靈驗，故深信命數，淡然無求。而後遇見雲谷禪師，對坐一室談道，三晝夜不瞑目。禪師曰：「凡人所以不得作聖者，只為妄念相纏耳。汝坐三日，不見起一妄念，何也？」袁了凡曰：「吾為孔先生算定，榮辱生死，皆有定數，即要妄想，亦無可妄想。」禪師曰：「我待汝是豪傑，原來只是凡夫，汝不見六祖說，一切福田，不離方寸，從心而覓，感無不通。」又曰：「命由我作，福自己求，何必為氣數所拘？從今以後，廣積陰功，功果圓滿，命運自變。」於是，袁了凡先生力行善事，作功立德，後來所經驗事與孔先生所說不符，歷三十年而生子，六十九歲也無恙，遂作立命篇以傳世。

從袁了凡先生的例子可以得知，性雖由上天所賦，命實由自己所立。我們只要修道立德，多辦善功，除了陰命，止住宿命，自然能長天命，而達到聖賢仙佛的地位。天命是至高無上的，人因為一落入後天，便拘束在氣數之中，為氣數所支配，才有稟性之偏，所以無論富貴貧賤，窮通壽夭，吉凶禍福，均是稟性與宿命所主使支配的。人有身體，就有慾念習性，慾念習性是陰命的根源，去了慾念習性，陰命自然消滅。化了稟性，不受恨、怨、惱、怒、煩的支配，再能守本份，盡倫常，眾善奉行，修道立德，天命自然長了。

人生在世，不是為吃飯、穿衣、住房子而來，是為還忠孝倫常債而來，若為父慈，為子孝，兄友弟恭，夫義婦順，朋友有信，這是能盡倫常之道，也就是盡性，盡性就能立命。群居時講道論德，就是講天命話；作事利人利物，就是作天命事。富人樂善好施，貴人引人向道，貧人安貧樂道，並助人作善事，皆能長天命。再擴而充之，推己及人，普渡眾生，代天宣化，繼往聖而開來學，行功立德，將來道成天上，名留人間，與聖真齊肩，與仙佛為伍。《孟子·滕文公》顏淵曰：「舜何人也，予何人也，有為者亦若是！」由此可證人人皆可為聖賢仙佛，皆在自己「知命」與「立命」也。

天緣佛堂

溫詠鳳

羅孟軍講師主講八正道之「正思維」：一開始重溫「生命」和「布施」之正見。人身難得，唯有是「人」方可以宣道修道，而且會修得很好。相對古代梁武帝而言，修道可比我們辛勞多上好幾倍。再者，認清「三輪體空布施」即內無布施的「我」，中無布施之「物」、外無受施之「人」。此乃正確「布施」之看法。世上不乏為名、為利、有所求的「布施」，得不到回報和禮遇而感到困惑與苦惱；皆是不純淨「布施」，只以它違背了本身之善良。

接著，對「我佛慈悲」這句話很感興趣，藉此研究討論一下：閣下信仰這尊佛，感覺上「我佛慈悲」。不信的話，佛法無邊。請大家留意：毀謗「佛」是遭受報應的，然而毋論以前造了多大的孽，放下屠刀，立地成佛，又比如王、張、李先生，每一家的「我佛」各異，有任何問題自必求「我佛」而非求「他佛」。強調我們篤信彌勒佛，一旦遇上挫折，理所當然用「三寶」叩乞「我佛慈悲」消災、解難、保平安。更何況《彌勒真經》有云：「用心持念佛來救……，常持聰明智慧心……」。信仰主要組成部份是堅信其可成，能忠實耐心面對祂，奉勸學佛法應該一門深入，別箇搖擺不定，三心兩意，一時朝東，一時又往西。真正的信仰，應該建立在岩石上，而其他之一切都顛簸在時間的波浪裡；大家虛心學習岩石的堅定；一種自我獻身的行為，在信仰中，意志、理性和愛心，都佔有一定的位置。謹錄師母慈諭：「正思維是正確的思考、意想。」凡所有佛法都無嗔、無礙、無邪念。俾予身、心、意自然清淨！

世人有的身體很健康，思維卻不健康，有見及此，欲「化顛倒為清淨，化煩惱為自在」，非經一番修養不可。以下有兩句話，敬邀同修探討：（一）百善「孝」為先，論「心」不論「跡」，論「跡」天下無孝子！（二）萬惡「淫」為首，論「跡」不論「心」，論「心」世上無完人！「跡」者：行跡、痕跡；人之「善」、「惡」行為。前句，側重於純孝之心念。舉例：遠隔天涯之遊子，對雙親未能晨昏定省，只要尊親、孝親時，深孺念則猶若近在咫尺的親承色笑矣！再者：清粥小菜或山珍海味，兩者等量齊觀，皆視乎為子女者侍親之敬奉情懷，聊表寸心，非微薄、豐盛之界別也！後句：側重於合乎道德法度的行為。「色」字頭上一把刀，付諸行動就是觸犯淫邪。古人避嫌警惕有此佳句：「瓜田不納履，李下不整冠。」屢屢啟示吾人之行為要檢點、宜慎重。牢牢记住：「莫行心上過不去之事，莫萌事上行不去之心。」昭示世人：使行為美好，符合道德規範是幸。

正思維，就會產生正確智慧，凡有智慧的人，每日都持「正思維」可以淨化自己，也效法曾子：「吾日三省吾身」善良的修養方法。原來修道人，均具合

乎其位階的言語、行止作為……都該有它的一套規矩。修道要認清道心，發揮道心。「心」為「身」之主，修行者必先煉其心志，佛道就是正道，人生有了覺悟，自然靈明通達，內心通達就是智慧，展現出修道人應有之風範。

現實裡，每一個人都會遇到困難，「煩惱即菩提」困難讓我們設法修改，困難也驅使我們迅速成長，蛻變得更有能力去克服一切。「壓力即動力」壓力它來自困難，有困難纔會有壓力，大家要勇於面對現實。告訴自己：困境就是另一種希望的開始，主動幫自己減壓。然後潛心學習心得，吸取經驗。所謂：危機就是契機，藉此會得到更多之收穫。其實，「人」為什麼有煩惱？其最大原因，乃是沒有智慧去處理事情所致，只要肯下功夫，冷靜地一一處理，不有效的緩解所遇到之壓力，尚讓所有問題迎刃而解，渡過難關。

真智慧能夠修慈悲心，別人開懷我亦開懷，他人悲傷我也悲傷，美國老太太們，有餘力常發慈悲心，對方需要食物，即便日給幾塊麵包、數片餅乾，如斯長期付出愛心，去解人於飢饉。假若我們抱有慈悲心卻又不足夠能力資助他人，可以摯誠寄語祝禱抑或經文迴向，把所做功德，應得收穫轉贈他人，像此般作為，真了不起！教人溫暖在心窩。

一則有趣實事：上、下班途經洛城，十字街頭，紅綠燈路角，一流浪漢豎立牌子，如是寫著：「我的狗需要糧食，請給我50¢」，但見車流上佇候交通燈的車隊，均紛紛施以援手，幾乎沒有落空，只那區區五毛錢，車立是少不了這零錢，信手拈來的一擲，樂助為懷。想想這位流浪漢很具創意，頗有智慧的募捐，一天下來肯定收入可觀！

為人宜學習隨性一些，勿持太多執著、妄想。家有一老如有一寶，善待長輩為是，某友人好客，聚會必高朋滿座，談笑風生。每每酒過三巡，其母有所感觸，往往一反常態，情緒波動，喋喋不休，一一數落其父當年出軌韻事……大庭廣眾，頓會子女們感覺顏面有損、耿耿於懷。其實，此乃「因果」顯現——以前，家暴積怨負面的「因」，形成今日尷尬局面之「果」。當下，千萬別怯懦迴避，而是趨前安撫、體恤慈親，以展示正面的孝順，給予慰藉；俾讓心存不快陰影取得緩和而此後無嗔、無爭、無怨懟，自然心態平和、清靜。至於親朋好友看在眼裡，只會寄予同情，也佩服子女的善後得宜，正思維的化解亦取得平衡、和諧。最後，羅講師謙遜透露：去全真道院、來天緣佛堂，始終以歡欣心情在此單元裡互學共勉以了愿，「他山之石，可以攻玉。」願彼此切磋、研究。有了「正思維」，生活過得圓滿精彩，智慧無處不在，人生了無遺憾！

2012-2013年禮節班心得分享

徐翠好點傳師

「禮」是理的表現，是為仁的路徑；一個真正有禮的人，其做人處世必定依理而行。「節」是節制、適度，即是道則進，非道則退，處處表現虔誠恭敬的心。師尊在《暫訂佛規》的序文中將禮節的精神說得很明白：「先王之道，以正心修身為本；聖人之教，以禮門義路為先。」美國洛杉磯全真道院為了讓道親們能在行禮當下，體悟自性佛，懺悔業障，並培養道場人才，陳正夫點傳師慈悲再次開辦為期十四次的禮節班。

在這一次的禮節班訓練當中，後學內心有著很多的感觸與感動。這個禮節班，年紀最大的是八十一歲的林玉絹學長，年紀最小的是九歲的蔡欣吾學長及陳品蓉學長。有的班員是壇主、講師，有的班員是求道不久的新道親，有的班員會聽會說但不會看中文。在這樣的情形之下，這個禮節班的內容要如何上呢？感謝天恩師德，有心學習禮節的道親們，大家互相邀約報名，乾道分為二組，坤道分為四組，老菩薩、中青代、小天使等每一位學長同步學習：基本動作、參辭駕禮、每日獻香禮、獻供禮、請壇禮、辦道禮等一貫道禮節。短短的一個小時課程裡分為講解禮節含義及各組演練。演練的時間總是過得很快，不夠用。在學習獻供禮及請壇禮的時候，同組組員互相提醒糾正求進步，是我們增進情誼最快樂的時光。

由於種種因素，能全程參班十四次的確不是簡單的事情。這次禮節班共有九位全勤學長：史振英、陳恩弘、吳鑽娟、陳品蓉、黃秀孟、溫潔芳、陳淑敏、呂柏欣、譚覃光。在訓練期間，這九位學長當中有一位重感冒，二位皮膚過敏，一位牙齒疼痛却都依然堅持有始有終參班，他(她)們精進的學習精神讓後學非常非常敬佩。還有張邦彥壇主的女兒從外地回家探親，他也堅持開車單程約五十分鐘時間，參班後再回家陪伴女兒；張壇主從台灣回美國時，一下飛機就直奔全真道院來探望同修們；林月慧學長慈悲接送班員們來參班；坤三組、坤四組的輔導學長另找二次在開班外的時間帶領組員們複習獻供禮；多位班員用心提問及複習等等，在在讓後學感動班員們一顆向道及護持道院的心。更欣慰的是，蔡雪貞、蔡欣吾、陳恩弘、陳心詒、鄭淳濤、陳柏瑋、陳宣

霖、陳品蓉等八位在修道家庭成長的第三代及第四代也參與這次難得的訓練機會，道的傳承永續經營。

後學在感動班員們精進學習的態度之餘，也有幾點提出須要檢討、反省、改進的地方。想想看，您在行禮叩頭的當下，有沒有從內心深處發出最真誠的心來禮拜仙佛，照見本性，恢復清靜的本來面目？當您有事情不能來道院參班的時候，有沒有做到《佛規十五條》裡的「出告反面」向點傳師請假？您是不是覺得所有的禮節早就會了，而產生傲慢自大之心？您有沒有確切明白自己的責任與使命，盡心盡力為上天辦理普渡收圓大事渡化眾生呢？

辦一個班，須要因時因地因人而活潑玲瓏修正，雖然這次只有十四次的班程，學習的禮節非常有限，但是大家已經有了一些基本概念，接下來的就要真知力行了。後學的乾爹，是一位壇主，立志要熟練禮節部分為上天辦事。有一天，平常協助辦道的上執禮前賢有事情請假，而當時在場的其他前賢們都不熟悉點道禮的禮節，正當點傳師焦急萬分的時候，後學的乾爹趕快向點傳師請示，是否可以讓他學習擔當上執禮？點傳師慈悲同意。在整個辦道儀式完成之後，大家都驚訝萬分後學的乾爹把上執禮的口令及動作都做的很好，對他刮目相看。他目前是佛堂禮節執禮人員的第一把交椅，他今年七十三歲，身體健康，聲音宏亮，行動儀態穩重。後學期許大家要能向後學的乾爹學習其精進無畏的精神。修辦道沒有年齡性別種族之分，禮節執禮人員也沒有退休制，只要有一顆真心就能為上天辦事。發心立願了愿，真修實煉，積極修辦道，行功立德是白陽弟子們修行很重要的功課。非常感恩李寶莉學長慈悲攜帶《辦事員講義》到洛杉磯，讓我們清楚明白知道禮節最新更改的內容；感恩三組天廚組長及行無畏施的學長們比平常再早半小時至一小時來道院輪值煮飯打掃；感恩負責策畫課程、分組等的負責學長們；感恩各組輔導學長的愛心成全與教導組員們；感恩郭詩永點傳師慈悲帶領我們學習禮節，因為有大家的同心護持，禮節班順利圓滿結班。

Cultivating the Tao in the Journey of Life

by Alicia Romero

I would like to thank all the Masters, our wonderful teacher Derek, and the entire congregation here at the temple. It has been nine years since I have been a student at the temple, applying the concepts to a very challenging life I live. Living in the Tao, the years have been so few for me. It has been but a blink of an eye. I do not feel the passage of time but the transformations in life. And it is not the number of years in life but the quality of the years in life. I am here to share my latest transformation.

This last March 5th the voters, residents of Bell, CA, cast their ballot for 2 out of 6 hopeful candidates for city council. The City of Bell has been the talk of the news for almost 3 years now. It is trying to survive so many legal, political, financial and social entanglements and scandals. At first, I wanted to become informed then I got involved and now, I will officially serve. I feel I bring a different set of skills, and surely, I will develop more in the process, but I bring the most important thing and that is Tao. I bring up Tao repeatedly, because Tao has been present in the workings of my mind, heart and soul. I am here speaking to you because of the Tao. I am but a carrier a vessel of Tao. I aim to apply Tao and transmit it to action, whether it be for peace, diplomacy, good governance and leadership. However way I can serve and help. I did not look for this, it found me. This decision was frightening, because I was not seeking a job, career, political advancement, notoriety or even power. There are angry residents and infighting to take control of the council. All I want is to defend our democracy, community and public trust. I

practice social justice in every transaction every day at work; I wanted to extend that to my city of 40,000 residents.

I was born and raised in the City of Bell. I have worked there and around the community. I have seen it change over 40 years. I witnessed what it once was. My father instilled in me to be civically involved, and be faithful to God and to help mankind. My father served this country in the Air Force Korean War. I will now serve as a decision maker on behalf of the residents of Bell. My father undertook the battle ground in war conditions, yet in the last years of his life, he was a volunteer for the city as well as environmental commissioner. He was a good man, husband, father, friend, neighbor and parishioner. He taught with simplicity and by example to serve. I know he would be very proud of me now. My mother helped me financially in my campaign. There were others who helped and supported me.

I give credit to the teachings of this temple to my previous successes such as when I became an academic counselor and dean of students. Both careers were extremely challenging due to many things and especially difficult at the beginning. But I managed to learn, grow and succeed at each one and each one being a stepping stone or stair to the next level. Many people want good government and want and expect instant results, but few people want to do the work. I have a new challenging mission ahead. 800 people have entrusted me to move a city forward despite its problems. This April 3rd, I will take my oath of office at my swearing in. It will take strength, perseverance, bravery for the next 4 years. Please do wish me good luck.

修道心路歷程

by Alicia Romero

中譯：陳柏瑋、陳宣霖

後學感謝所有的點傳師，感謝英文班老師Derek（林信价講師），以及感謝道院的所有道親們。後學來道院參班已經九年了，後學把學到的道義應用到一個非常具有挑戰性的生活當中。生活中處處都是道，所以對後學來說這些年過得很快，它只是一眨眼而已。後學沒有感覺到時間的過去，但是生活中已有轉換。歲月的變化不是在於生活的年數而是生活的品質。後學在這裡分享自己最新的轉變。

三月五日，加州貝爾市的居民，投下他們的選票，要從六位有希望的候選人當中選出二位為市議員的市議員。貝爾市議論了近三年的消息是如何在法律上，政治上，經濟上和社會上的許多糾葛和醜

聞之中有生存的機會。首先，後學想見多識廣接觸社會，所以後學參與這次市議員的選舉，現在，後學將正式服務貝爾市的市民。後學覺得自己具備不同的才能，當然，後學相信在未来學習的過程當中會進步成長更多，但後學會把最重要的事情帶給貝爾市的居民，那就是「道」。後學常常提到「道」，因為「道」一直出現在後學的腦海中、生活中及心靈中。因為「道」，後學在這裡跟您分享心得。後學是一位法船的舵手，後學的目的是想將「道」傳送出去並在行動中展現出來，無論是在和平、外交、良好的政府管理和領導上，後學都可以提供幫助。後學沒有去尋找這個使命，是它找到了

後學。這個決定是恐懼害怕的，因為後學不是在工作求職，或尋求政治的升遷。有些憤怒的貝爾市居民混亂的想要控制議會，後學只想要防衛我們的民主政治、防衛社區安全和取得公眾的信任。後學每天工作的每一件事情都在實行社會正義，後學想把這個正義擴展給貝爾城市的四萬居民們。

後學在貝爾市出生及成長，後學在那裡工作和在周圍的社區裏活動。後學看著它超過四十年的改變，後學親眼目睹了它過去的樣子。後學的父親灌輸給我的思想是參與社會，忠於上帝並幫助別人。後學的父親曾經在朝鮮戰爭中擔任美國的空軍，而後學現在將代表貝爾市居民成為決策者。後學的父親在戰場上為國家打仗，但在他生命的最後幾年裡，他為這個城市當志工以及是一位環保專員。他是一個很好的男人、丈夫、父親、朋友、鄰居、教友。他的為人很純樸，且是為民服務的好榜樣，後

學知道他現在會為我感到非常的驕傲。後學的媽媽在這次的競選財務上幫助我，還有其他人的幫忙和支持後學參與競選。

後學非常感恩在全真道院所學到的，讓後學之前的工作成績顯著。例如：當後學成為學生學業上的指導老師和訓導長。這兩種經歷非常具有挑戰性，有很多的事情要做，特別是開頭比較困難。不過，後學設法學習，成長；一路走來，一步一腳印做到下一個水平。很多人都希望有好的政府及期望有立竿見影的好成績，但是很少有人願意去做。後學的未來有一個挑戰性的新任務，那就是有八百位居民委託並支持後學去解決這個城市的問題，向前進步。四月三日，後學將會宣誓就職，在接下來的四年當中，後學需要力量、堅忍及勇敢來做好自己的責任與使命。請祝後學好運，感恩慈悲！

母親節親子戶外同樂活動

時間：五月十二日週日，早上九點至中午十二點

地點：Live Oak Park -- 10144 Bogue Street, Temple City；(626)285-2171 (626) 579-0461

位置：在Baldwin Ave的東邊；Live Oak Ave的南邊；Olive Street的北邊

活動負責人：盧清明、林貞伶、譚覃光

活動簡介：養生氣功--杜梅瑞 道寄韻律--吳韓衛

遊戲1:親子互動 遊戲2:母親的手--譚覃光

向母親致敬暨頒發贈品--陳點傳師

午餐--請自備簡易午餐，Potluck（素食）



The Death of Chuang Tzu's Wife

by Derek Lin

Chuang Tzu's wife passed away, so his old friend Hui Tzu came for a visit of condolence. When he arrived, he saw that Chuang Tzu was sitting on the ground, drumming on a pot and singing a song. He did not seem to be grieving at all. This seemed very inappropriate to Hui Tzu.

He said to Chuang Tzu: "What are you doing? Your wife has been there for you all these years, raising your children and building your family with you. Now she is gone, and yet you feel no sadness and shed no tears. Not only that, but you are actually drumming and singing! Isn't this a bit much?"

"It is not what it looks like, my friend," Chuang Tzu responded calmly to Hui Tzu's emotions. "Of course I was struck with grief when she passed on. How could it be otherwise? But then, I realized that the life I thought she lost was actually not something she had originally. During all that time before her birth, she had no life, no physical form, absolutely nothing at all. She ended up the same way she began, so she did not really lose anything."

Hui Tzu had to admit this made sense. He had never thought of human life quite this way before.

"Her death was a transformation, just like when she was conceived and born," Chuang Tzu continued. "In that state between existence and non-existence, her initial transformation gave rise to energy. That energy gave rise to a physical form, and that physical form took on life to become a human being. Now it's the other way around, as her continuing transformation returns her to the Tao. This whole process — non-existence to life back to non-existence again — is like the changing of seasons, all completely in accordance with nature."

Hui Tzu nodded. Somehow, Chuang Tzu's behavior no longer seemed as inappropriate as before. "Since the transformation is perfectly in accordance with nature, it is not something to be sad about, just like you and I would not cry over autumn changing into winter."

"Yes. She is now resting peacefully in the hereafter, without all the constraints and limitations of life. The more I think about that, the more silly it seems for me to cry my eyes out. I will always miss her, but it is not necessary for me to grieve for her as if her death was a great tragedy."

The Tao

This story applies not just to one's spouse, but all loved ones — family, friends, the people we care about the most. When someone like that dies, it is only natural for us to grieve. This grieving process is something that Chuang Tzu experienced and fully acknowledged.

Sometimes, the grief can be so powerful that it overwhelms us. When that happens, everything seems hopeless as we find ourselves completely unable to get on with life. We know such a despairing state is not something the deceased would want for us, but we can't help ourselves.

There is another side to the overwhelming experience of grief, although it can be difficult to discern while we are caught up in it. The death of a loved one is something that forces to face mortality, to somehow come to terms with it. We can even learn something from it, as Chuang Tzu did.

What Chuang Tzu learned was the same wisdom that Mark Twain expressed when he said: "I do not fear death. I had been dead for billions and billions of years before I was born, and had not suffered the slightest inconvenience from it."

Whether expressed by an American icon or an ancient Chinese sage, the spiritual truth is one and the same: the life that we think belongs to us is in fact something we borrow temporarily. We must give it back sooner or later precisely because it is not ours to keep. In essence, this death that we grieve over so much is not so different from our obligation to return books to the library. When the due date comes, we must do our part to keep the system moving along.

The way that Chuang Tzu explained this is the easiest way to understand. Think of our journeys from the Tao to the material world and back again as transformations, and realize that these transformations are as natural as the changing of seasons. We know that seasons must change when the time is right. We also know that this kind of change is something that keeps going. The end of one particular summer is not the end of all summers. We may miss the warm days as we head into colder weather, but we do know that summer will return when the time comes again.

It is just like that with life and death. Some of us have been taught to regard death as a final termination point, something to fear, something to avoid thinking about too much. The truth is just the opposite. Death is just as natural as anything in the world. It is a process of transformation and an agent of change that brings us spiritual clarity. We need not let it overwhelm us. We need not fear the reaper. Instead, we should be inspired by Chuang Tzu to honor the passage of the loved ones, to celebrate the life that they have lived, and to give thanks for the time that they spent with us. This... is the true perspective of the Tao on death.

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	專 題 講 座	點傳師賜導
05/05/2013	溫潔芳	高子評	天道義理：黃東山	論 語：吳鑽娟	陳正夫
05/12/2013	母 親 節 活 動				
05/19/2013	史振英	吳韓衛	五常一仁：杜梅瑞	彌勒法門：林宏容	辜添脩
05/26/2013	夏 季 旅 遊				

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)

全真道院道德培育班班程表	內 容	負 責 人
	中文讀經、禮節、道歌、道化人生	吳振龍、游士慶 Allen Chen、Eric Chen

全真道院兒童讀經班班程表	內 容	負 責 人
	中庸、成語故事、中文報紙、中文寫作	陳淑敏、杜梅瑞

全真道院幼兒班班程表	內 容	負 責 人
	唐 詩、基礎ㄅㄆㄇ、節 奏、勞 作	高子評

全真道院辦道輪值表

日 期	05/05 ~ 05/11	05/12 ~ 05/18	05/19 ~ 05/25	05/26 ~ 06/01
輪值點傳師	徐翠好	辜添脩	郭詩永	陳正夫

全真道院午獻香/辦道負責人員

日 期	05/05/2013	05/19/2013
坤	楊阿晟、李美鈴	高子評、李美鈴
乾	吳振龍、黃湧竣	陳彥宏、羅日成

天緣佛堂	05/10/2013 (四月初一)	善 因 善 果	講師：易榮熙 講 師	班長／道寄韻律：施萬方
	05/24/2013 (四月十五)	金剛經心要	講師：郭文澄 講 師	班長／道寄韻律：譚覃光

全真道院天廚清潔輪值表

日期	05/05/2013	05/19/2013
負責點傳師	郭詩永	辜添脩
天廚組長	林貞伶 陳秀珍	吳韓衛 張書興

櫃檯輪值表

日 期	負 責 人
05/05/2013	鄭末子
05/19/2013	楊阿晟



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