

美國全真通訊

The Great Tao Foundation of America

Bi-Monthly Review
Nov. / Dec. 2017

點傳師賜導

佛說彌勒下生經（七）

陳正夫 Joseph J.F. Chen

爾時阿難，其不越次取證者，盡是奉法之人，厭患一切世間不可樂想。爾時，彌勒當說三乘教，如我今也。

當下，阿難尊者瞭解，那些一時無法馬上越過低級階段的，都是遵從教法的人，他們並不認同凡塵一切是苦，所以排斥所有認為世間是不可樂的看法。在這種情況下，彌勒祖師就宜針對不同根器的眾生，分別演說聲聞乘的苦集滅道、緣覺乘的十二因緣法、菩薩乘的六度萬行法，就如同我今天對你們所說的法一樣的。

弟子之中，大迦葉者，行十二頭陀。過去諸佛所，善修梵行。此人當佐彌勒佛，勸化人民。爾時，迦葉去如來不遠，結跏趺坐，正身正意，繫念在前。

在我（佛陀）所有弟子中，有大迦葉者，他是苦行僧，一直在修十二種頭陀苦行，如夜宿墳場。於過去諸佛之際，也在諸佛處，善修各種清淨法身與善行。是故，大迦葉應當於彌勒當來下生時輔佐彌勒成大道，保佑鄉兒得安寧，教化眾生修習佛道。這時，迦葉尊者正在離佛陀不遠的地方行持禪修，他身端意正，雙腿結跏趺坐，屏息諸緣，不為外境所染，意守玄關。

爾時，世尊告迦葉曰：吾今年已衰耗，向八十餘。然今如來有四大聲聞，堪任遊化，智慧無盡，眾德具足。云何為四？所謂大迦葉比丘，君屠鉢歎比丘，賓頭盧比丘，羅云比丘。汝等四大聲聞，要不般涅槃。須吾法沒盡，然後乃當般涅槃；大迦葉亦不應般涅槃，須待彌勒出現世間。所以然者，彌勒所化弟子，盡是釋迦文佛弟子。由我遺化，得盡有漏。

這時，世尊告訴大迦葉尊者說：

迦葉！我現在已經八十多歲，身體已衰弱了，然而目前如來有四大聲聞可以擔當到處遊行教化的重任。這四大聲聞弟子具有超群的智慧與高尚的德行，在眾弟子中德高望重。所說的是那四個聲聞弟子呢？他們就是大迦葉比丘、君屠鉢歎比丘、賓頭盧比丘、及羅云比丘。你們四位比丘，必須記住：將來當我歸空後，你們不要跟著我後面一起歸空與我一起進入圓寂，你們要留在世間，引導有善緣者修習佛道。你們必須等到我所教誨之法在人間消失之後才能進入涅槃；大迦葉也是要如此，必須等待彌勒出現於世。這是什麼緣故要這樣做呢？是因為彌勒菩薩當來下生成佛以後，他所教化的弟子都是我佛陀的弟子。他們是遵照我所流傳下來的教化而修行，才能使束縛身心的各種煩惱斷滅淨盡。

摩竭國界，毘提村中，大迦葉於彼此山中住。又，彌勒如來將無數千人，前後圍繞，往至此山中。遂蒙佛恩，諸鬼神當與開門，使得見迦葉禪窟。是時，彌勒伸右手指

示迦葉，告諸人民：過去久遠，釋迦文佛弟子，名曰迦葉。今日現在，頭陀苦行，最為第一。

摩竭國，國都王舍城，在今印度比哈爾邦南部。摩竭國孔雀王朝阿育王朝的阿育王統一了整個印度，佛教成為印度的國教。釋迦佛在世時，常在王舍城教心信眾。摩竭國即是摩竭陀國。

在摩竭國境內，有一個部落叫做毘提村，這個地方有一座大山，大迦葉後來就住在這山中。彌勒菩薩成佛之後，將會帶領數以千計的人來這裡，而將這個山層層繞道，然後一直往山中而去，承蒙佛的恩澤加被，看守此山的鬼神們就當即前來開山門，使得眾人能夠親眼看到禪坐於窟中的迦葉尊者。這個時候彌勒菩薩伸出右手朝向迦葉尊者，對眾人說：在過去很久遠以前，有一位釋迦文佛的佛陀應運出世，教化芸芸眾生，他有個弟子叫做迦葉尊者，就是我們現在所看到的這位尊者，他在釋迦文佛的諸弟子中，擅長修習頭陀苦行，被稱為「頭陀第一」他到現在還沒有滅度圓寂。

是時，諸人見是事已，歎未曾有。無數百千眾生，諸塵垢盡，得法眼淨，或有眾生見迦葉身已，此名為最初之會。九十六億人皆得阿羅漢。斯等之人，皆是我弟子，所以然者悉由我教訓之所致也。亦由四事因緣，惠施、仁愛、利人、等利。

當聽完彌勒菩薩敘述的當下，又親眼到端坐於禪窟中的迦葉尊者，眾人無不讚歎與不可思議，從來沒有見聞過。無數百千眾生，沾了迦葉尊著的祥瑞靈氣，得以除盡各種束縛身心的障礙，依教法逐步修習而獲得清淨法眼。甚至也有眾生見到迦葉尊者之身而修成道果，真是立竿見影，德被眾生，在彌勒菩薩初次演說的法會時，就有九十六億人聞法開悟獲得阿羅漢果位。他們這些獲得果位的人都是我佛陀的弟子，我佛陀所以這樣說，是因為他們由我長期教化的結果。同時，也由於他們長期無間斷的修習四項善事的因緣效應，即：惠施：也就是布施，有法施，財施，無畏施。

仁愛：體天地好生之德，學聖賢作濟人利物的事情。亦即愛語。

利人：知道天道的寶貴，接近眾生，渡化有緣求道，淨化心靈，以實踐上求佛道，下化眾生。亦即利行攝。

等利：亦即同事攝與眾生共同相處，相機互勉修習。使有緣眾生受到佛道的滋潤而精進。

***下期續載

天緣佛堂

溫詠鳳

「以戒為師」，請羅孟軍講師主講。本課題出處自：佛將入涅槃時，阿難尊者請問佛：「佛在世時，我們以佛為師。佛滅度後，以何為師？」佛說：「以戒為師。」涅槃是一種不生不滅的境界，是圓滿，永恆的生命。我們每天修行、精進，就是為了證悟涅槃。不生不滅的境界。

戒者：戒律。大家應該瞭解戒律精神，是消極防範、積極修持：不該做的事，凡惡業行為堅決地絕對不做，該做的事，善業屬利益大眾就心甘情願奉獻、實踐。也就是：「諸惡莫作、眾善奉行。」

佛家五戒包含：「殺、盜、淫、妄、酒」。依序排列前之四戒，由於本質性惡，稱之為「性戒」。唯獨是「酒」，本質無罪惡，因其特色，則曰：遮戒（遮止限制）。由於殺、盜、淫、妄所誘發而導致種種肇事開端，比比皆是，無論出家戒或在家戒均以五戒為根本大戒。尤其三世諸佛亦以此五戒作為戒律基礎。沒有犯戒的因，才有不犯錯的果。積善之家必有餘慶，積惡之家必有餘殃。強調持戒的重要性，止惡防非，主要是在保護我們、解脫人生之苦惱。「戒」如明燈照亮前路，不致於置身漆黑中跌倒。舉例，殺、盜：本身已清口茹素，但是對偶爾飄泛著葷食氣味，卻食指大動，想入非非……雖沒行動，心念在動，已犯戒了。其次，屬於他人之物，卻佔為己有，固不論是實質有形或者是無形的智慧財產也算觸犯戒修之例。

規勸大家宜學習淨戒。淨戒——沒有惡劣的行為，沒有煩惱的束縛，心頭、意念純粹乾乾淨淨，表裡如一，絲毫不玷污染，此乃標準淨戒，足以明心見性，精進潛修，意念不生。由戒生定，入定而生慧，才能渡過生死大海。戒、定、慧是對治貪、瞋、痴。世人能止惡行善，則必心安理得，俯仰無愧。「戒」乃是為拯救眾生，並非束縛而是解脫。佛陀一再告誡：千萬莫造苦因，以防滋生苦果。能持一分戒就有一分解脫。能夠修持淨戒，與佛同在，助吾邁上康莊大道。換言之，不修持戒律，必墮三惡道，恐怖可畏。戒是佛道的綱紀，修持佛法之根本。我們發心修持淨戒，堅持淨戒則諸佛菩薩讚歎，護法神歡喜，各位必得償夙願，吉祥圓滿！

恭請郭點傳師賜導：以神秀國師「諸惡莫作名為戒」來勸喻要守規矩；以六祖惠能所云：「心地無非自性戒」作為入手處；凸顯前者紅陽期，先修後得；後者白陽期，先得後修。《六祖壇經》付囑品中：「心地含

諸種，普雨悉皆萌，頓悟華情已，菩提果自成。」譬喻：心底含有各類的種子，只要普獲甘露都能得萌芽。一旦有了覺悟的智慧，菩提果位自然能得成就。重申在全真道院周日班中陳點傳師曾經賜導：承師尊慈訓，白陽弟子，「以覺為師」。於事障上，一切煩惱，伺隙侵入；惟至聖者，能隨緣省察，不為所困，是「覺察」義。於理障上，凡夫痴迷，傾倒執著；惟至聖者，能朗然徹悟，燭照無遺是「覺悟」義。

一貫道修持方式殊勝處乃是攝萬念為一念，明師已予大家燃亮良心燈，老前人的《光明》之道歌：且把生命往內照耀，啟發潛能；毋讓外界名利污染所縛而自尋煩惱，修道生活該是歡歡喜喜的過日子。藉今工商時代，提倡法治社會的必然現象，我們都要守法，皆不造作非法事情。師母勸諭發揚自性佛：戒「殺」是長養慈悲心，戒「瞋」是萌啟感恩心，戒「痴」必須「守玄」生妙智慧，讓自性佛當家作主，即不離本性良心。

在「時時觀照」課題裡，郭點傳師精闢剖析「我有明珠一顆，久被塵勞封鎖，一朝塵盡光生，照破山河萬朵。」明珠比喻自性佛，「久」指輪迴已是悠長之九萬六千年，迄今慶幸白陽應運。「求道」豁然覺悟自己的真如自性，原是璀璨光明，人人本自俱足，奈何世人身心深陷無明——對「樂」產生攀緣、執著；對「苦」產生瞋恨、厭惡。應知日常一切大家都處在無常，變化中奈何無始以來已有迷執，故此不能見到內在心性。

呼籲道親們，大家有必要學道，勤讀經書，參班聽課，藉以研討真理，必須從經驗層次來體會真理，際此白陽末期，災難重重起，眾生飄泊在茫茫大海裡……此時齊來共修，是何等之寶貴。且關閉六根，意守玄關，向內觀照，才能自見本性。用平常心觀察身、心的無常，靜觀其變，心持正念，不攀緣，不執著。《六祖壇經》云：「改過必生智慧。」《濟公活佛救世真經》云：「過勿憚改入善科，科程過後苦海逃」。俗云：「知過能改，善莫大焉」。所以，二六時中，反省、懺悔向內修，往外勤奮渡化眾生，學習前人輩矢志、心向道務，不受外物所累，生活上的需求，愈簡單愈好，身心自在，少欲無為，所謂：知足不會常抱怨，感恩不會小心眼。充份瞭解時時往內觀照，著重於改善我們內心。期待大家精進、勤勉修道，努力不懈；建立美好人生，幸福是自己創造出來的啊！

The Greatest Change

By Daniel Campbell

In 2006, I started watching a television show called Avatar: The Last Airbender. In the show, four elements are "bent" to the will of the bender. Each bending style is inspired by one of China's great martial arts: Bāguàzhāng, Tàijíquán, Hung Ga kung fu, and Northern Shaolin (Běishàolín) kung fu. This interested me, so I searched the Web for information on these martial arts.

The first page I came across was for Bāguà Zhāng [1], the style of Airbenders. Within the Wikipedia page were references to Taoism, which led me to a search for a good Tao Te Ching translation. The principles that I had gleaned from my web searching -- compassion, humility, discipline -- felt authentic and compelled me to learn more. This differed from other religious and philosophical texts I had read, which spoke of impending doom, severe mortal punishment, or the myriad ways to be banished to Hell. There was also a large focus on dogma, to believe blindly without questioning. The Tao Te Ching felt like an opportunity to explore something positive in philosophy and maybe walk away a little wiser. The focus on self-improvement and positively influencing the world was refreshing. So it was decided: "Let's check out this book."

Finding the Book

Eventually, I found a translation by Derek Lin, someone who I felt was honest in his approach to teaching philosophy. Before getting to the first chapter, Derek lays out the process he took in creating the translation. He explains his methodology, the difficulties of capturing the same concise beauty of the original, and why he chose to put footnotes on the opposite page of each chapter. This level of craftsmanship is part of what attracted me to the book. As a complete outsider at the time, the commentary gave me a much-needed perspective on the text that other translations didn't appear to have. Also included is an invitation to join the community on Taoism.net, its online meetings, and the forum. This was a welcome surprise to me, and I would later join after finishing my first reading of the book.

Joining the Community

I joined the forum in 2007. That time was tumultuous for me, rife with personal difficulties, romantic troubles, and poor decision-making. In reading the Tao Te Ching and discussing it with others on the Tea House forum, I gained some much-needed perspective on my life. Since I was new, I gravitated toward the easier lessons; things I could apply immediately and see the results. Chapter 76 -- dealing with flexibility -- was particularly useful to me. Another chapter, exposing the relationship between space and substance, taught me how space and substance interacted in my own life. Other concepts

-- like "p'u" and "wu wei" -- were also interesting, but I wasn't ready for them. This is an important part to keep in mind, because nobody runs a marathon on the day they learn to walk. The smaller lessons help one learn how to apply the Tao, which gives the learner momentum and insight to the energies of their path. That momentum ripples throughout your life and can bring you to the other lessons, if you are disciplined and sincere.

I faltered in that discipline from time to time, and ignored advice, as can be expected from a younger person. I let my ego get between me and my spiritual and personal goals. I allowed others to control my emotions. In doing so, I brought a lot of pain on myself. Even when I acted in this way, the Tea House members and the Tao itself didn't change; they were still receptive, compassionate, and concerned. That's when I learned about unattached compassion, given freely. It was very humbling, I felt almost ashamed. It wasn't due to anyone's actions or words but my own, however. The Tea House was always there, encouraging me to apply what I learned, to share my story with others, and set a good example for those around me. I was unaware then, but I was being taught how to live the Tao instead of simply studying it. Knowledge is useless if it's not applied to become wisdom.

Over time, I would write articles concerning the Tao in my own voice. I'd focus, again, on concepts that were immediately understandable to a reader and could be applied for noticeable outcomes: encouraging one to tidy their home and free it of items they won't use or enjoy, arguing that homosexuality is not against the Tao, and expressing the binary system of computers as a sort of "technological Tao". The articles served as a way for me to test my understanding of the Tao and spread a positive or inspirational message.

Some of these articles were picked up by independent journals. It was humbling and exciting to have my words published by another entity. I wasn't paid for any of these articles or their publishing; I was happy getting the message out and hoping that someone, somewhere would transform their life for the better as a result of my work. I was inspired by the stories and transformations of others, so it only felt right to share my understanding as well. The Tao wants to be shared!

The Invitation

Let's fast forward a little bit, to May 2017. Over the years I had developed a friendship with Derek, and he knew I was interested in pursuing I-Kuan Tao initiation. He informed me that Master Chen of the El Monte, California temple was coming to my region soon for other initiations, and asked if I'd be able to attend. After ironing out some details, the plans were made. Along the way, we discussed a vegetarian diet,

which we'll get to later. Let's establish some backstory.

Throughout 2016, I found myself stressed and addicted to energy drinks, my father died prematurely, and my cat died, who had been my primary companion for fifteen years. When I broke this news to others on the Tea House to explain my absence, Derek reached out to me and asked about my health. A simple expression of concern meant so much to me in my time of grief, it motivated me to try to take care of myself. It was a wake-up call, and this time I listened.

The energy drinks were dropped, immediately. I don't recall telling anyone I had found myself in that rut again, but it was clear my current path wasn't working for me. Over the past four years, I had gained 60 pounds. I hurt all the time, and work politics were severely affecting my mental and financial well-being. All of this in the wake of two deaths in the family felt like I was being punished for something. "What did I do to deserve so much misery? Did I have a hand in my cat's death?" Even in grief, my ego remained stubborn and angry. Self-pity and stress clouded my judgment. I wasn't giving myself the slack I needed to recover and bring order to my life again. This part of the story is relevant, because if I hadn't started to look at my choices and correct them (again), I might not have felt motivated to attend initiation. That was an important goal for me -- to connect with other cultivators in person, learn more of the culture, and formally receive the Tao.

The Diet

During the scheduling for initiation, Derek asked me if I'd considered a vegetarian diet. To add context, I grew up on a small farm in the foothills of the Appalachian mountains, in North Carolina. That means eggs & bacon, sausage gravy, and biscuits were eaten for most breakfasts. I grew up with a meat-heavy but very omnivorous diet, so restricting it didn't feel like something I could do.

Derek expounded on the diet's benefits, and told me a little about how he used to eat beforehand. He also shared some resources that shocked me. I never knew that some cattle farms feed candy to their livestock, or the meat of other animals, or corn. Just about everyone hears about heavy antibiotic use and the small quarters for the animals, but seeing pictures and reports on it showed me just how bad it is. Animals living in their own waste, being fed food they aren't built to consume, and the antibiotic use aren't just crimes against nature. They contribute to MRSA and other super-bacteria, early or irregular growth in children, and let's be frank: meat itself has animal waste in it. So even after all of that mistreatment and unsanitary living, the product is hardly fit for consumption. To me, it reads as an unnecessary waste of energy and resources, drenched in blood. That can't be good for peoples' karma, either.

Derek and I had some time between e-mails, which gave me the opportunity to mull it over. A visit to TrueTao.org taught me more about Ching Ko, the cleansing ritual. [2] It's a vow that a cultivator takes to never eat meat again, showing

their respect for all sentient beings in the universe. It translates literally into "To clear up (the) Mouth". It also deals with how you speak to others, to help you avoid harming others with your words. During the time I spent considering the diet, I took the opportunity to research and "pretend" with it. There's a surprising amount of meat substitutes out there. I had heard of things like tofu or other soybean products, but what I found was better than I had imagined. So I used these replacements for a week as a sort of test run.

During this trial run, I reflected on my attachment to meat. I often defended an omnivorous lifestyle, clarifying the importance of protein in one's diet. The only protein replacement I knew of was soy/tofu at first, but finding alternatives was actually fairly easy. Most grocery stores these days should have meat replacements available. I was able to find all sorts of things, from premade "burgers" and "chicken patties" to "turkey breast", "ground beef", and other meat substitutes that share the same look, feel, and versatility of meat, but without the necessity of killing an animal to get it. Beans became a more prominent part of my diet, too, since they're rich in protein.

With protein out of the picture, what was left? Historically I've always spoken out against animal cruelty. What kind of person would I be if I continued my omnivorous lifestyle, knowing what I learned? A hypocrite.

I obviously wasn't attached to the killing, so I asked myself what was left. It was the taste, texture, and versatility of the food. These things were achieved, more or less, by the meat replacements. They didn't carry the same risk of infection or extra hormones, and were easier on the body in terms of fats, cholesterol, and immune system function. This realization was the impetus for me to begin the diet. I now had the resolve to learn new recipes and new ways of shopping for food. Derek and I had a brief conversation, where he asked if I was sure I was ready to take the Ching Ko vow. I confirmed, and the planning was finalized.

It's important to mention that Derek asked me if I was sure: the vow is meant to be taken solemnly and seriously; backing out of that vow would be a great disgrace, both to myself and my fellow I-Kuan Tao members. Like initiation itself, one who takes the Ching Ko vow must do it of their own free will, and not due to outside pressure.

The Visit

June 18th, 2017 is the day I visited the Cheng family's shrine to be initiated. William Kuo and Michael Cheng, the host, greeted us at the door, and had footwear ready for us. It was very flattering to be assisted. I had trouble fitting my size 13 feet into most of them, but with a little determination, we found a pair that'd get the job done. I was touched by the effort they put into the guest's experience. Part of me was even a little embarrassed, since generally in America we handle that ourselves. At any rate, the welcome was warm.

The others arrived soon after, and we sat at a round dining room table. We each introduced ourselves, and William gave us a rough agenda for the day, answering questions as they came up. It included a conversation about what initiation means, what Ching Ko is (if there are candidates like I was), the rituals, and a vegetarian lunch to socialize over. Carmen Cejudo generously offered her time to assist in explaining the process, and filled in for a guarantor during the ceremony alongside Frank Lloyd.

Before the ceremony, I suddenly felt beside myself. Around this table were people from different ethnic backgrounds, coming together under a common cause: to celebrate the transmission of the Tao. It reminded me of the famous "I Have A Dream" speech delivered by Rev. Martin Luther King, Jr. that many people grow up learning about. For those unfamiliar, his dream was to see people coming together in fellowship, independent of the color of their skin. To me, our group was a (small) realization of that dream. It was a special moment, proving the unifying power of the Tao.

The Rituals

I would normally cover something like this in detail, but initiation is meant to be special and personal. In that spirit, I won't share any exact processes.

Here's what I can tell you:

- Every person wishing to join I-Kuan Tao does so of their free will, and must profess that when joining. There is a process to ensure that only willing cultivators ask for initiation.
- The rituals involve standing, bowing, and some kneeling; however, accommodations are made for those who are physically unable to.
- We ask for a meager Token of Merit upon initiation, to fund publishing of literature and other operation costs; there is no tithing whatsoever.

The Vow

During the Ching Ko ritual, the vow-taker proves their commitment in front of others, symbolizing their compassion for other sentient life. During this phase of the ceremony, I felt an odd warmth. The shrine wasn't particularly warm that day, and the ritual is a little strenuous, but nothing big. Nevertheless, it was a strange, intense warmth. It brought on some powerful emotions that I can't describe as anything but gratitude and joy. In a way, I was shedding parts of my former self. By the end of the ritual, I was feeling quite emotional but maintained my composure. I stood beside myself during the closing ceremony, pondering that feeling. I asked myself, "Did it mean something? Was I channeling the Tao I had just received from initiation? Is this the flow of chi?"

A smile wrapped around William's face when I told him about my experience. We were having quite the conversation over lunch, and he showed interest in telling others about what I experienced. It's still a mystery to me what exactly happened, but I hope others enjoy reading my story.

Results

Since my initiation, I have lost over 20 lbs. My diet is simpler, more colorful, and more nourishing than before. I'm learning which of my words are harmful, and focusing on activities that enrich my life instead of attracting rain clouds of negativity. In general, my quality of life has improved. Although the Tao can be attributed, it couldn't have happened if I didn't come back home and stick to my vow. Living the Tao first hand has brought me to new lessons and helped me past obstacles that I could only dream about years ago. There's no doubt I couldn't do it without my own effort, but sometimes a little help is all you need. :)

Closing

I went into the Tao with innocent curiosity. I expected the Tao Te Ching to be something old, dusty, and a bit boring, like other religious or philosophical texts I'd read before. What I found was a worldwide community of compassion, discipline, and humility. I have studied the Tao for eleven years, and I still feel like a young seedling on the grand stage of life. Just when you feel you've got it figured out, the Tao reminds you that overconfidence is dangerous. The Tao teaches us like a mother bird teaches her young to fly. It gives us everything we need to take flight. It's up to us to make it happen.

I am honored to formally join the worldwide community of I-Kuan Tao members and resume spiritual cultivation on the Great Path. I will always remember the hospitality of the Cheng family, feeding us and allowing us to use their personal home to transmit and discuss the Tao. I will also remember Master Chen and Master Kuo for their selfless sacrifice of time and energy, travelling up to Washington state from Los Angeles for the weekend! Lastly, I am grateful and humbled by the courtesy, respect, and support of fellow Tao cultivators, including Carmen Cejudo, Frank Lloyd, and my fellow initiates: Denise, Werku, Elijah, Nicholas, and Amber. It is one community that I've always felt welcome in, even during troubled times. May we meet again, sooner rather than later!

To wrap things up, I'd like to quote Avatar's sequel series, The Legend of Korra. In the final episode of the first season, Korra is able to reconnect with her past lives as the Avatar. She was only able to connect to her past lives after suffering a great loss, which shook her sense of identity. Aang is the first of her past lives to talk to her. What he says to her has stuck with me since initiation:

"When we are at our lowest point, we are open to the greatest change."

Thank you for accepting me and showing me The Way.

References

1. <https://en.wikipedia.org/wiki/Baguazhang>
2. <http://truetao.org/tao/ching-ko/>

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
11/05/2017	各班聯誼				
11/12/2017	孫賢	余月華	菩提自性：林達雄	彌勒法門：林宏容	陳正夫
11/19/2017	譚覃光	溫潔芳	進德修業：羅煥瑜	中庸：張邦彥	辜添脩
11/26/2017	感恩節長假期停班				

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)
--	------------------------------------

全真道院兒童讀經班班程表	內容	負責人
	道德經、中文教學	陳淑敏、杜梅瑞

全真道院道德培育班幼兒班班程表	內容	負責人
	百孝經、禮節、學中文	吳振龍

全真道院辦道輪值表

日期	11/05 ~ 11/11	11/12 ~ 11/18	11/19 ~ 11/25	11/24 ~ 12/02
輪值點傳師	郭詩永	徐翠好	陳正夫	郭詩永

全真道院午獻香/辦道負責人員

日期	11/05/2017	11/12/2017	11/19/2017
坤	溫詠鳳、呂柏欣	陳敏儀、陳秋媚	高子評、Kelly
乾	陳恩弘、郭禮嘉	林達雄、史振英	陳卓逸、黃家隆
辦道前準備工作	組長：鄭末子		組員：高子評、陳敏儀、陳秋媚

天緣佛堂	日期	心不執著	講師：譚覃光 講師	班長：孫賢	點傳師賜導：陳正夫
	11/03/2017(九月十五)				
	11/18/2017(十月初一)	平等是德	講師：蔡秋鶴 講師	班長：符美燕	點傳師賜導：郭詩永

全真道院天廚清潔輪值表

日期	11/05/2017	11/12/2017	11/19/2017
天廚組長	吳依筠 符美燕	林貞伶 陳彥宏	陳靜嫻 阮氏幸

櫃檯輪值表

日期	負責人
11/05/2017	鄭末子
11/12/2017	楊阿晟
11/19/2017	李良玉

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
12/03/2017	李良玉	陳靜嫻	十條大愿：吳依筠	論語：吳鑽娟	郭詩永
12/10/2017	李美鈴	余月華	認識自己：陳彥宏	大學：郭詩永	辜添脩
12/17/2017	羅日成	溫潔芳	忙茫盲：羅孟軍	健康養生：曾戎威	陳正夫
12/24/2017	聖誕節長假期停班				
12/31/2017	歲末迎春長假期停班				

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)
--	------------------------------------

全真道院兒童讀經班班程表	內 容	負 責 人
	道德經、中文教學	陳淑敏、杜梅瑞

全真道院道德培育班幼兒班班程表	內 容	負 責 人
	百孝經、禮節、學中文	吳振龍

全真道院辦道輪值表

日期	12/03 ~ 12/09	12/10 ~ 12/16	12/17 ~ 12/23	12/24 ~ 12/30	12/31 ~ 01/06
輪值點傳師	徐翠好	陳正夫	郭詩永	徐翠好	陳正夫

全真道院午獻香/辦道負責人員

日期	12/03/2017	12/10/2017	12/17/2017
坤	楊阿晟、孫賢	劉秀珠、譚覃光	鄭淳溱、鄭淳優
乾	羅日成、溫佳源	郭禮嘉、黃家興	陳柏璋、陳家棟
辦道前準備工作	組長：楊阿晟		組員：孫賢、符美燕、張秀娟

全伶佛堂地方班班程表

日期	星期	班長/道寄韻律	題目/講師	點傳師賜導
12/09/2017	六	林貞伶	迷悟之間：溫詠鳳	陳正夫

天緣佛堂	12/02/2017 (十月十五)	無住生心	講師：羅煥瑜 講 師	班長：史振英	點傳師賜導：陳正夫
	12/18/2017 (十一月初一)	知恩感恩	講師：余月華 講 師	班長：羅日成	點傳師賜導：郭詩永

全真道院天廚清潔輪值表

日期	12/03/2017	12/10/2017	12/17/2017
天廚組長	武詩竹 史振英	林金珠 林勤娟	陳 敏 孫 賢

櫃檯輪值表

日期	負 責 人
12/03/2017	鄭末子
12/10/2017	楊阿晟
12/17/2017	李良玉



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

Return Service Requested

性中邪見三毒生 即是魔王來住舍

~ 六祖惠能 ~

西元二〇一七年十一月一日

發行人：陳正夫

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)

