

First of all, I want to share with you a paragraph of a sutra text. It is called the *Mother Sutra*. In the Mother Sutra, the Buddha says, "Looking for a beginning in samsara, there's no beginning to when living beings have first started to be in the process of being reborn or going through transmigration in the realm of samsara. Living beings in samsara are hindered by ignorance and are fettered by craving. A being who has not been one's mother at one time in the past is not easy to find. A being who has not been one's father at one time in the past is difficult to find. A being who has not been one's brother in the past is difficult to find. A being who has not been one's sister in the past is difficult to find. A being who has not been one's son in the past is difficult to find. A being who has not been one's daughter in the past is difficult to find." Basically that's saying every living being in samsara, not just people, not just people on our planet Earth but in all of samsara, there's not a single living being who hasn't been our mother, our father, our sister, brother, son or daughter. Each living being has been all of these six types of beings in relation to us. This is actually a sutra of the Theravada tradition in Pali.

Of course, from the Mahayana perspective, we want to do our best to be like Guan Yin Bodhisattva to have really genuine kindness and compassion for all of the living beings who have been our close relations in past lives. In thinking about this I'm going to tell several stories in my experience observing the Master's kindness and compassion. I was inspired to talk about this tonight because about a week or two ago, at the end of his lecture, Spike said, after thinking about all his struggles in learning how to be kind to other people, he thought, "I always envisioned the Master as being kind." In my experience, especially behind the scenes, in the private, in the real, he was always kind without exception. It was really moving to see how kind and compassionate he was.

A lot of these stories are insignificant little things that happened but when you see that over and over

首先，我想要跟大家分享一部經的一段內容，這部經叫《母親經》。在這部經裏，佛講到眾生從無始劫來，都在生死輪迴中，找不到一個開始的地方。這些眾生都被無明遮蓋，被愛慾纏繞，一直在生死中不停輪轉。在這整個生死輪迴中，想找到一個不曾做過你母親的眾生，是不容易的；也不容易找到未曾做過你父親的眾生；也難找到不曾做過你兄弟、姐妹、兒子、女兒的眾生。所以佛在這邊就是說，每一個在生死中的眾生，不只是在我們這地球上的人類，而是在整個生死中，沒有哪個眾生不曾做過我們的父親、母親、兄弟姐妹，或者子女。這是一部小乘經，從巴利文翻譯過來。

如果我們從大乘的觀點來看待這種情況，我們就可以學習菩薩，用真正的慈悲來對待一切眾生，因為所有的眾生都曾經在過去生中，做過我們的父母。今晚我想跟大家分享一些，我所觀察到有關於上人的種種慈悲故事。幾個星期前，有一個人叫史派克，他在講法最後提到，他對於善待他人這種修行方法，覺得比較困難；但他每次有困難時，就想到上人是非常地慈悲，他其實沒見過上人。在我自己追隨上人的親身經歷中，我在他日常生活裏的點點滴滴，不論人前人後，都可以看出，他每時每刻都是非常慈悲。而且，看到上人如此慈悲，令我非常感動。

剛才我提到，今晚想要分享一些有關於上人的故事。有的故事可能只是小事，不足為道。但我認為，在上人日常生活中，日復一日，年復一年地，能夠總是保持非常慈悲的態度，對待所有弟子，我認為這是非常難得，而且非常可貴。

上人無處不慈悲

Master Hua Was Always Kind



again, day in and day out, year after year, it was so moving. The Master was always kind.

The first story is personal. This is a story I've never told in public before. It is about the three-year process of my repentance and how at the very end the Master forgave me and allowed me to become fully ordained again. It's kind of embarrassing, but I hope that by learning from my experience and the Master's teaching it will be beneficial to everybody.

This took place during my repentance. As a lot of people know already, another monk and myself went through a pretty serious and long repentance period that started at the end of January of 1992 and lasted all the way until August of 1994. Without going into great detail, the two of us were responsible for spending a lot of money for the university without the Venerable Master's permission. The money ended up being wasted. Thus we created a lot of weighty, bad karma. The actual repentance ritual itself was done before the Venerable Master and the fourfold assembly in this Buddha Hall and took place over four weekends (January-February). From the beginning of the repentance and for six months thereafter, although each of us had been monks for 10 to 15 years, we were stripped of our outer Kashāya robes and had to stand behind the novice nuns in a state of penance. We also took mandatory vow of silence. Needless to say, we went through a pretty serious period of penitence. It was something that we had created ourselves through our own unwholesome karma.

It was really embarrassing at the time, and to this day, I'm still quite ashamed of what I did. After this initial six-month period of special penance, the Master said, "Ok, you two can't even be my disciples. We're going to draw straws. You are going to draw the names of two other bhikshus and the names you draw will be your two new teachers." "I was no longer Heng Shun and the other monk's original monastic name – we lost our Heng names and we became disciples of these two other disciples of the Venerable Master. We got new names – I was Qin Sha (Far) and the other monk was Qin Er (Near). So we were no longer the Venerable Master's direct disciples.

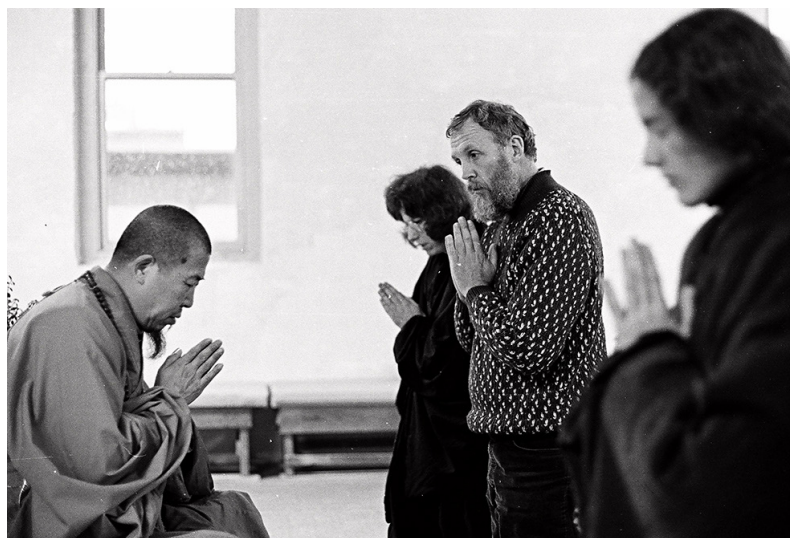
However, we were still able to study here at the City. And we still believed very much in the Venerable Master. We had lost our status as bhikshus and were made Shramaneras (novice monks). We took the normal position with the other novices and were able to wear our outer robes again. Again, we knew that the circumstances we found ourselves in were self-made. We had to experience the consequences of our own foolish actions. Although it was difficult, we both had unwavering faith in the Venerable Master. We did the best that we could to study and cultivate as novices. That's the background and setting for the story.

So after our six-month period of silent penance, we drew the names of our two new teachers. This was in July of 1992. About 11 months after that (June of 1993), I got word from my mother that my father was physically incapable of doing the things that he could do before. He was nearly 80 years old. They lived in a house in a suburb of Chicago. My mom wanted me to come and help do some work on the house, because

所以首先我要分享我個人的故事。這個故事我從來沒有在公開的場合講過。這是關於我經歷的三年懺悔，最後上人原諒了我，讓我回復比丘身。這說起來有些尷尬，但是我希望，從我自己的經歷，以及上人的教誨中，大家能學到一些事情，而從中受益。

這個故事是發生在我懺悔的期間。很多人知道，我和另外一位出家眾在1992年1月底到1994年8月進行了一次冗長而嚴肅的懺悔。主要是因為沒有經過上人的允許，我們兩個為法界大學花費了很多錢，結果一事無成。因為這樣，造了很多惡業。正式的懺悔儀式就在這座佛殿，在師父和四眾弟子面前公開地懺悔（從1月到2月，總共四個週末）。之後的六個月，我們必須要除去我們的袈裟，以示懺悔。雖然我們都已經當了差不多十到十五年的比丘，但是我們要站到沙彌尼後面；還必須戴禁語牌。不用說，我們經歷了一段很嚴峻的懺悔期，而這完全是自作自受。

當時我感到非常慚愧，直到今天我還是十分羞愧。過了六個月的懺悔期之後，上人就跟我們說：「你們兩個不能再當我的弟子；你們去抽籤，抽出兩個比丘的名字，這兩位比丘就是你們新的師父。」我不再是「恒順」



my father was unable to do that. I asked one of the monks to ask the Venerable Master if it was okay. I got word that it was okay. I had said that I would probably be gone for a month or two. However, a few days before I left for my parents' house, the Master told one of the monks that he wanted to meet with me. I hadn't talked to the Venerable Master since the July event nearly a year earlier.

So the Master summoned me and I talked to him alone. He told me in Chinese, "Your problem still hasn't been resolved." He was not very pleased that I wanted to go and I got a feeling that he didn't really give permission in the first place. At that time and actually during the whole time of the 2-year plus repentance period, I felt this heavy almost physical weight on my shoulders. It was the heavy karmic obstacles that I still hadn't overcome. The Venerable Master made it quite clear that my karmic hindrances were still quite significant and I hadn't yet made up for the bad karma that I had created. He was not happy I wanted to go.

One thing that I wanted to also mention is that previously I had been one of several people who had the good fortune to serve as the Venerable Master's assistant and later his attendant. I had served in this way for about 15 years. During that time at Gold Mountain Monastery (15th Street location in San Francisco) I'd see him all the time and be able to talk to him personally whenever necessary. After my repentance, everything changed and I had no contact with the Master. I had lost my status and position as one of the most senior monks under the Master's tutelage. This situation was already rather difficult, and now I was going to leave the City and the Master's direct guidance to go help my mother and father.

So I went to my parents' home. Then one month passed, another month passed, and another month passed. Remember the Venerable Master wasn't too happy about my going for one or two months, and now it was three months, then four months, and even five months.

Just one thing after another came up. My mother wanted me to do this and do that; my father was physically incapable of doing the normal things for the upkeep of the house. It was like I was stuck there. I was still a monk and keeping my monastic vows. I'd always wear my robe and do rituals and ceremonies (most especially chanting the Chapter on the Practices and Vows of Samantabhadra Bodhisattva), but I was really stuck. By December, it had been six months. Someone at the City had told me that the Venerable Master was wondering where I was. When was I coming back? It was really weird, because I did want to go back, but I was stuck. By January it had been seven months. Then on February 14, 1994, I received a letter in the mail from the City of Ten Thousand Buddhas.

Inside the envelope was just a little slip of paper and it said, "The Venerable

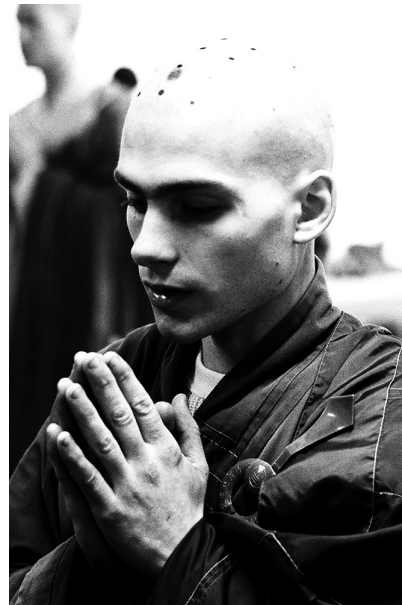
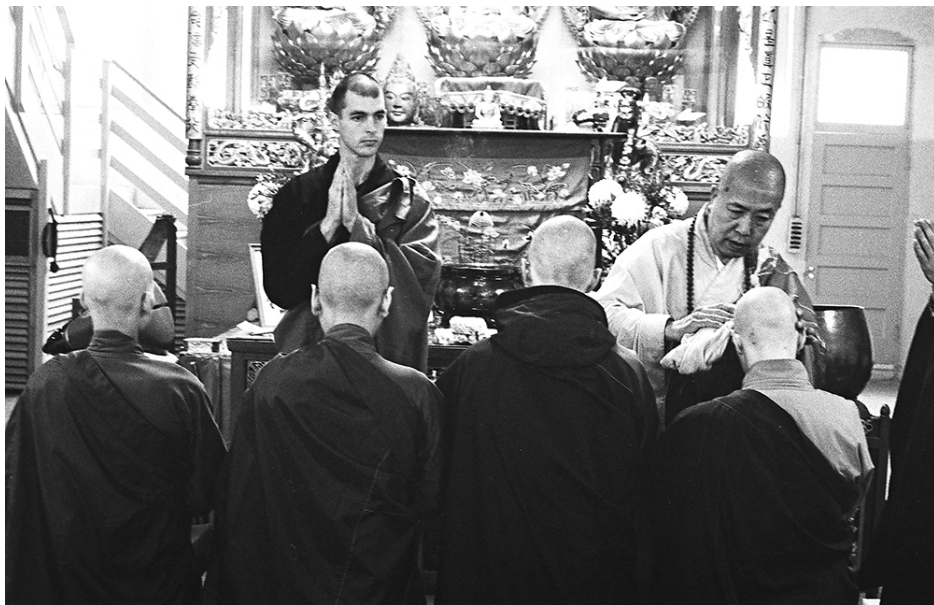


了，我們都失去「恒」字輩的法名。我們不再是上人座下的弟子，而是上人的隔代弟子。我們有了新的法名，我是親邇，另外那位法師是親邇。

雖然如此，我們還是可以待在聖城繼續修行，我們相信上人的心並未動搖。因為失去比丘的身份，所以就從沙彌再開始，我們和其他的沙彌站在一起，也從新穿起袈裟。再次的強調，我們很清楚這都是我們自找的，因而必須去承受愚癡行為的後果。雖然過程很痛苦，但是我們對上人的信心是屹立不搖的。我們努力，精進修行，盡全力做好一個沙彌。這是當時故事的背景。

經過六個月沉默的懺悔，又抽出我們兩人新老師的名字之後（也就是1992年7月），大約過了十一個月，在1993年的6月，我接到母親捎來的消息。她說，我的父親老了，體力不濟，無法像以前一樣做粗重的活；他那時已經快八十歲，住在芝加哥的市郊，她要我回去幫忙整修房子。我就請一位比丘幫我問上人：「可不可以去？」上人說：「可以。」之前我曾說大概會去一到兩個月，在出發前的幾天，上人突然跟一位比丘說他要見我。從1992

Master says you do not need to come back to the City of 10,000 Buddhas.” The gist of the message was that I was not allowed to come back to the City. I could not believe what I was reading. I was in total shock. I had no intention of not going back. I thought to myself, “What? This is not possible!” It was a bolt out of the blue. When I pondered the significance of the message and digested it, all of a sudden I felt like this web of threads that had me tied up from all sides, was broken. I could physically see these threads of all colors in the space around me being broken apart. It must have been this karmic net that kept me stuck at my parents’ house. The Venerable Master’s words in the message were powerful enough to break these threads. I then knew I had to go back to the City of 10,000 Buddhas. I was now free from this net and felt able to return. So I telephoned the City right away.



My whole life was devoted to the monastic life and to studying with the Venerable Master. If I could not return to the City of 10,000 Buddhas, I felt my life would be meaningless. I could not imagine myself not being at the City. I called the City and was quite emotional. I said I really wanted to come back, please tell the Venerable Master that I had no intention of not coming back. I was extremely distraught. In my heart, I felt that the impact of the note from the Venerable Master had enabled me to be free and come back. I could leave my parents’ home and was no longer stuck there. After calling the City, I wrote a letter to the Venerable Master and faxed it to the City the next morning. In the letter I begged the Venerable Master to allow me to return to the City. About a week later, I got another letter from the City of Ten Thousand Buddhas.

In the envelope was another small slip of paper, dated February 19, that said, “The Venerable Master said you can come back. But when you come back, you’re going to have to do hard work and

年7月事情發生到那時候，幾乎一年的時間，我跟上人一句話都沒有講過。

上人叫我去，單獨跟他談話。他用中文跟我說：「你的問題還沒解決。」他對我要回家並不高興，我覺得他本來是沒有答應的。在那兩年多懺悔的期間，我一直覺得有一個很重的擔子壓在我的肩上，其實就是我的業障未了。上人很清楚地讓我知道，我的業障還非常重，過失都還沒有彌補過來，所以對我要離開，他並不高興。

有件事我要先提一下，那就是在這之前，我是幾個幸運的人之一，曾經當上人的助手，後來當他的侍者，總共約有十五年之久。當時在金山寺（舊金山十五街），我常常見到上人，有需要的時候還可

以跟他單獨談話。但是在羯磨以後，情況就完全改變了。我跟上人沒有任何的接觸，我失去了師父座下資深比丘的地位與資格，這個情況已經夠糟了，現在還要離開聖城和上人的教導，回去幫我父母親的忙。

回到父母親的家之後，過了一個月，又一個月，又過一個月。記得上人對我要回來兩個月並不太高興，而現在已經過了三個月，然後四個月、五個月都過了，仍然沒有回去。

在家裏，事情相繼而來，我的母親叫我做這做那。因為我父親的體力已無法像以前那樣維修房子，現在要我來做，所以我有一點像是被困住了。雖然住在家裏，我還是遵循出家人的戒律，穿著袈裟，每天都做日常功課（特別是誦《普賢行願品》）。大概是到第六個月，12月的時候，我聽

you will no longer be a monk (i.e. I'd be made a layperson).” I was so happy I could come back. As one of the Venerable Master's assistants, I had many experiences observing how he taught and transformed people with inconceivable skill-in-means. I was so happy I laughed out loud. I was delighted that I could come back, but I would have to become a layperson. I got word that I shouldn't disrobe; I should keep my robes on at my parents' house. Once I came back to the City, then I would be made a layperson again. I had originally left in June of 1993 and I came back on April 10, 1994.

I was just so happy to be back. Having had so much experience with the Venerable Master and knowing the things I should do, I just worked really hard as he had instructed. I did a lot of physical work all day long. I did the major ceremonies. Needless to say, I was very ashamed and embarrassed. I was a layperson again, after having been a bhikshu for over 15 years, but I just worked really hard. I didn't think about it. I tried to create merit and cultivate. About four months later, I had a dream. It was on August 10, 1994. I was in the assembly just like during the big repentance (2 1/2 years earlier), except this time everyone was saying, “Good! You did a good job. You've completed your repentance.” It was a really vivid dream. I still felt very ashamed, even in the dream. I felt unworthy of their forgiveness.

Then in reality, a couple of days later on August 13, the Venerable Master called the office and said, the two monks, Heng Shun and the other monk, can be my disciples again. They can have their original monastic names back. When we have the next ordination, they can become bhikshus again. The Venerable Master said, “Anyone can change themselves.” Then he quoted a saying from the *Book of Songs* that is mentioned in the commentary to the *Great Learning* – “Just as ivory is cut and filed, and jade is carved and polished” which is one of my favorite sayings from the *Great Learning*. In a lecture the Master gave at the City on July 31, 1992, he said, **“We all have good and bad points. We should assist each other in the big smelting furnace of the City of 10,000 Buddhas. ‘Just as ivory is cut and filed, and jade is carved and polished’ making exquisite utensils out of jade, out of flesh and blood.”**

Everything had changed. We were forgiven. At the time, the people in the office didn't believe what they had heard. Even DM Lyu after hearing this, called the Venerable Master to confirm that it was true. They couldn't believe that all of a sudden we were forgiven like that. That's the way things turned out. The Venerable Master made me a novice again.

Later I finally got to see the Master personally, I had not seen him in two years. I went to visit

說上人在問，我在哪裏？我什麼時候回去？當時的情形是很怪異的，我完全沒有離開聖城的打算，而且是準備要回去的；可是就被卡在那裏，進退不得。到1月時就已經過了七個月，在1994年2月14日，我收到了從萬佛聖城寄來的一封信。

打開信封就只看到一小張紙條，上面寫著，上人說：「你不用回來萬佛城了。」意思是：不允許我回去萬佛城。當我讀到這些字時，我十分震驚，無法置信，我沒有不想回去的意思，這真是晴空霹靂，不可能的事。可是當我認真思考而領悟到這個信息的啟示時，突然間，我覺得把我困住的網，那些從四面八方來，把我綁得緊緊的線，都斷了。我可以看到我身邊，這些各種不同顏色的線，都鬆斷了。原來就是這個業網把我困在我父母親的家。上人字條中的訊息有如此強大的威力，把這些線都斷了。在那當下，我知道我要回到萬佛城，因為我已經從這個網解脫出來，可以回去了。我就馬上打電話到聖城。

我大半生是出家人，隨著上人修行，如果不能回去萬佛城，我覺得生命就完全失去意義，無法想像自己不在萬佛城的模樣。我趕快打電話到聖城，情緒相當激動。我說：「我是真的要回來。請跟師父說我沒有不回聖城的打算。」我非常地難過。然而我自己明白，是上人的信讓我從困境中解脫，得以離開。打完電話之後，我又寫了一封信給師父，第二天就傳真到聖城。信中我求上人讓我回到萬佛城。大約等了一個星期之後，我接到一封從萬佛城寄來的信。



him on December 13, 1994. It was first time I had seen him in a few years and it was the last time I saw him because later he left the world physically. At that time, I had no idea what my encounter with him would be. I knelt before the Master and he held my hand, which he had never done before in the many, many years I was his assistant or attendant. He held my hand and said, "I don't blame you, I didn't teach you well." I messed up and made mistakes, I wasn't really filial like I should've been - having filial piety for the Master. The Master said, "How can I expect Americans to understand filial piety?" It's not really emphasized in American culture. He said, "I don't blame you, so don't worry. Now you've changed a lot. I look at all living



beings as my father and mother from past lives." It's something I'll just never forget. It's like what the sutra says, to me it's something the Master actually sees. We hear in the sutras and we have faith in it but this is the Master saying it. This is a relationship with all living beings in our past lives and he says I look at all living beings as my mother and father from past lives. Finally, the other monk and I both became bhikshus at the next ordination in 1995.

This is another story happened in 1985. In the early days of Gold Mountain — when I came in '74, Heng Guan was

信封裏是另外一張字條（日期是2月19日），上面寫著：「上人說，你可以回來，但是你回來之後，不再是一個出家人，要做在家人，要做苦工。」我好高興，我可以回去了！做上人助理的時候，我有很多機會看到師父用不可思議，方便善巧的方法教化大眾。我高興到笑出聲來，我好快樂，可以回去了！但是，要當在家人。又有消息傳來說：「現在還不要把袈裟脫下來，要繼續穿著。回來後才除去袈裟，當在家人。」我是1993年6月離開聖城，1994年4月10日回來。

我很高興回到聖城，有著這麼多與上人的學習經歷，我知道自己應該怎麼做。也就像上人指示的，努力認真地做。我每天從事很多勞力的工作，也參加各個主要的法會。不用說，當了十五年的比丘，現在變成在家人，是很羞愧的。不過，我非常努力的工作，不去想這些，就是盡力修行，積功累德。大概是四個月之後（1994年8月10日），我作了一個夢，我在一個眾會中，就好像兩年半之前的羯磨那樣，不同的是，這次每一個人都對我說：「很好，做得很好！你的懺悔圓滿了。」那是個非常清晰生動的夢，在夢裏我還是很羞愧，感覺不值得大家原諒。

回到現實，幾天以後，8月13日上人打電話到辦公室，說：「那兩個，恆順和另外那一個出家眾，可以再回來做我的弟子，也可以再用他們原來的法名，下次剃度時他們可以再受比丘戒。」上人接著又說：「每個人都可以改變自己。」然後他引用《詩經》裏的兩句話，上人在講解《大學》時，一開頭也引用這兩句話，這是最喜歡的話之一：「如切如磋，如琢如磨。」上人1992年7月31日在萬佛城開示的時候說到：「我們都有優缺點，我們應該在萬佛城這個大熔爐裏，互相幫忙，互相扶持，如切如磋，如琢如磨。用玉、用血和肉，造出最精美的器具。」

一切都改變了！我們被原諒了！當時辦公室的人都不敢相信他們所聽到的，連律法師聽到以後，還要打電話去跟師父確認。大家都無法相信，就這樣，突然之間我們都被原諒了，整個事情的結果就是這樣，上人又讓我回來當沙彌。

稍後我終於又有機會見到上人，在1994年的12月3日，這是在兩年中第一次見到上人，也是我最後一次見到上人，因為之後不久上人就入涅槃了。當時已經很久沒有見到上人，所以我不知道會發生什麼事。我進去之後，他就握了我的手，這是我當上人侍者多年來都沒有

always the monk that most of us looked up to. He was very talented. The Master said he was the Sixth Patriarch's secretary in his past life. He went through a repentance like mine, where it lasted for a couple of weekends. After the first weekend at the City – in 1985 the Master would be at the City three days a week and at Gold Mountain about four days a week. He'd come up here on Friday and leave on Monday.

Heng Guan was going through this really tough repentance. At the end of the first weekend – I guess Sunday afternoon, he was supposed to come back to Gold Mountain. The Master called Gold Mountain and asked if Heng Guan was there. I told the Master, “No, Master.” “Oh, he left like three hours ago, he should've been there by now.” The Master said, “Heng Guan is going through this repentance and he's really upset so be really nice to him, really kind.”

I was Heng Guan's assistant for ten years and we get along very well and he's kind of like my big brother. The Master made a point – as soon as he comes in, be really, really nice to him. It's really hard for him right now. I'm thinking to myself and I wait all together four or five hours from the time he left, he finally walks through the door. I'm really concerned because for the Master to call like that, it means he must be really upset. I'm so worried if I say the wrong thing, he might explode. But as soon as he walks through the door, the phone rang.

I didn't even have a chance to say “hi”, right when he walks in, the phone rings and it's the Master. I handed the phone to Heng Guan and the Master totally calmed him down. He has a long talk with him for ten, fifteen minutes. And as soon as he's done talking, he was so relieved. He told me why he was late – since he was getting interested in astrology, he stopped and did his chart for several hours. He was looking at how auspicious things were in his life. He was going through this repentance. He was so happy that the Master was able to make him feel better and whatever else the Master said to him. I remember that so clearly.

In conclusion, we should never lose faith in ourselves. Each one of us truly has the potential to become enlightened. If someone like myself, by means of faith, was able to go through all that I went through and be successful, then all of us are certainly capable of doing the same. ❀

的，所以是非常特別。他跟我說，「我不責怪你，你雖然做錯很多事，但是我怎麼能指望美國人懂得孝順呢？」因為我做錯很多事，這是對師父不孝順。但是上人說，他不能指望我們美國人懂得孝順；因為在美國的文化中，並不存在孝順的觀念。上人之後就說，「我看待一切眾生，就像看待我前生的父母一樣。」這使我永生難忘，這話就像佛經裏的經文。但對我而言，這是上人真正見到的境界。我們聽到佛在經文中這麼說，我們也如此相信。但這回是上人親口說出，這是我們跟一些眾生的關係。上人不僅知道這個道理，並且能夠真正進入這種境界，看待一切眾生就像看待宿世的父母。最後，在1995年傳授具足戒時，另一位出家眾和我，再度受戒成為比丘。

還有一個故事發生在1985年。在金山寺早期的時候，至少在我1974年來時，恒觀法師是我們大部分人所尊敬的師兄。他很優秀，上人曾說過，恒觀法師過去生是六祖大師的秘書。當時，他所經歷的懺悔（羯磨），就像我後來一樣，而他的懺悔歷時好幾個星期。第一個週末過後，當時是1985年，上人在萬佛聖城停留三天，回到金山寺待四天。上人週五來聖城，週一離開。

恒觀法師當時經歷很困難的懺悔。他那個週末剛懺悔完，準備回到金山寺。我在金山寺這邊，上人就打電話過來，問我恒觀法師到了沒有，我說沒有。上人就說，「他已經離開聖城三個小時，應該到了。因為他剛才羯磨過，很難受。他到了之後，你要對他很好，很慈悲。」

當時我擔任恒觀法師的助理已有十年，我們相處非常融洽，他就像是我的哥哥一樣。但是上人還是告訴我說，「他一進門時，必須要很和藹地對待他，因為他現在很難過。」我就說：「好。」他離開聖城差不多四到五個小時後，終於到了金山寺。當他剛進門時，我很擔心，萬一我說錯話，可能會激怒他。因為像上人剛才這樣來電話，顯示恒觀真的太難過了。他剛進門，電話鈴就響了。

我還沒時間跟他問好，電話就響了。我去接電話，正是上人打過來。我馬上把電話遞給恒觀法師，他就跟上人聊了十到十五分鐘。當他掛斷電話後，已經全部都放下了。他就告訴我為什麼他回來晚了，因為他對占星術有興趣，路上他就停車，算自己的星相圖算了好幾個小時，看了生命中很多吉祥的事。他經歷懺悔後，非常高興上人對他講的一番話，讓他感覺愉快多了。這件事我記得很清楚。

結論是：我們絕對不要對自己失去信心，我們都有潛力開悟成佛。如果像我這樣的人，能靠著信心成功度過種種的難關，那麼大家一定都可以做到的。 ❀