



# 道場裡長大的孩子

## Growing Up in the Monastery

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我很小的時候，大概七歲，就跟著父母還有舅舅、舅媽去香港佛教講堂，那時爸爸媽媽都在佛教講堂，還有上人的另一個道場慈興禪寺當義工。當時的慈興寺非常老舊，有很多工程要做，所以需要很多的義工。現在金佛寺有一些義工，都是以前在香港慈興寺幫忙的。

慈興寺的環境非常好，雖然在深山裡，可是每個星期我們都會上山幫忙。女眾揹很重的糧食或者日用品，男眾就會推很多工程用的泥土或是工具上山。我爸爸也幫忙做鋼筋石泥的工作，一起出錢出力，從小我就看著大人每個星期去廟裡幫忙。

在慈興寺最開心的是什麼呢？就是有機會跟著上人在香港的第一位比丘尼弟子——恒益法師，那時我叫她果利師。暑假的時候，我就跟著果利師住在山上，整個廟裡只有她和另一位居士，就是後來出家的恒興法師，當時我們叫他果振哥哥。

When I was very young, around seven years old, I followed my parents and uncle and aunt to the Hong Kong Buddhist Lecture Hall. At that time, both of my parents were volunteer workers at the Buddhist lecture hall and at Cixing Monastery, another monastery founded by Venerable Master Hua. Cixing Temple was very run-down at that time. There was a lot of construction work that needed to be done. Many volunteers were needed. Some of the volunteers here in the Golden Buddha Monastery now were former volunteers at Cixing Monastery.

The environment at Cixing Monastery is amazing; although it is located very deep in the mountains, we would pay a visit each week. Many laywomen would carry heavy food or daily necessities on their backs, and laymen would push carts filled with construction materials, cement or tools up the mountain. My dad also helped with steel and concrete foundation work, contributing both money and effort. When I was young, I watched all the adults go to the monastery to

小的時候我很頑皮，通山跑，益法師不會對我太嚴格，可是什麼都會教我，什麼都要我幫她做。早上起來做早課，只有她是維那，我就幫她打木魚，還要打鐘鼓；幫她供香、供果、供大悲咒水，什麼都要做。不知道為什麼，那時候很熟練、很自然，益法師在那邊做個手勢，我就跟著她的手勢做，說打兩下我就打兩下，打一下我就打一下。每個暑假，還有每個星期六、星期天我都在大嶼山，就是過一個出家人的生活。

做完早課之後，她就要我坐在師父的房間後面背〈大悲咒〉。念完〈大悲咒〉之後，就要去掃地。掃地不是普通的掃地，是整個大嶼山，從山上掃到山下。掃完以後，把掃把丟著，從下面三步一拜回來。所以從小我就很聽法師的話。

下午就在廚房幫忙，鍋子很大，沒有火爐，所以要幫忙搬柴、撿樹枝，燒木炭煮飯。益法師煮的菜非常好吃，她有一道菜很出名，叫「香菇腳」。她要把每一顆香菇腳拔出來，然後用錘子剁碎，剁成一絲一絲的，她說要剁到變成絲，才能把這道菜醃得好吃。香菇腳很硬，可是她就是要考我的耐力，雖然做得很辛苦，不過做出來非常好吃。

廚房的工作做完，還要下田。我們種很多的瓜，還有很多的花——白色的薑花、桔色的金針花，都是自己種的，所以拜懺的供花都到山上採。

慈興寺有很多奇奇怪怪的故事，例如不做早課會被眾生推下床等等。我們因為像自己的家，完全不會這樣子。山上面有很多羅漢洞，也有一些龍洞或者蛇洞。聽益法師說，以前上邊有很多羅漢，還有一些龍，就是在修行的龍或者蛇神，牠們都在山週邊修行，所以上面非常有靈氣。

第一次見到師父上人，是1988年上人去香港弘法，在佛教講堂的時候。那時候我十歲，上人看到我和弟弟，就叫我們兩個人過去。我們跪到上人面前，覺

help out every week.

What was the happiest thing at Cixing Monastery? It was having the chance to follow the Venerable Master's first bhikshuni disciple in Hong Kong, Dharma Master Heng Yi (益); (I used to call her Gwo Li Shr. During summer vacations, I used to live in the mountain with old Dharma Master Yi. There were only two people there: one bhikshuni in the whole monastery, and another person—whom everybody knows—Dharma Master Heng Hing, (formerly known as elder brother Gwo Zhen).

When I was young, I was very naughty and would run around the mountains. Elder Dharma Master Yi was not too strict with me. She taught me everything, and I had to assist her with all that she had taught me. In the morning, of course, I had to get up early to attend Morning Recitation. She was alone and I helped her by playing the wooden fish and hit the bell-and-drums. I don't know how I was so naturally skillful at following her with all of those instruments. When Dharma Master Yi told me to hit the Dharma instruments on one or two beats, I would follow her signal and hit once or twice. I also had to help her with different offerings such as then incense, fruit and the Great Compassionate Water—basically, anything that needed to be done. Therefore, every summer vacation, I would be at the monastery on the weekends living a monastic life.

After Morning Recitation, Dharma Master Yi would ask me to sit behind the Venerable Master's room to memorize the *Great Compassion Mantra*. After reading the *Great Compassion Mantra*, I went to sweep the floor each day. I swept the whole monastery mountain area, including all the sidewalks, and the grounds down at the foot of the mountain. After sweeping at the foot of the mountain, I left the broom by the side walk, and start a three-step-one-bow worship back up to the monastery. So ever since I was a child, I always learned to obey Dharma Masters' instructions.

In the afternoons, I would go help out at the kitchen. The kitchen wok was large, and with no electric stove, I had to help old Dharma Master Heng Yi move firewood and pick branches for charcoal cooking. Old Dharma Master Heng Yi cooked very tasty food; she had a very famous dish, called "black mushroom stems." She would tell me to pull out the stem of each mushroom, chop them up and smash them with a stone hammer. Black mushroom stems are hard, but she was testing my patience, so she would request that I chop and smash each mushroom stem into very fine strands for marination. Although the dish is very hard and time consuming to create, after all the hard work it is a very delicious delicacy.

After all the kitchen work was done, I would head down to the field. We grew many kinds of squash, spices, and edible flowers such as, white ginger and orange lily flowers. We also collected wildflowers to use as offerings during the *Great Compassion Repentance*.

There are many strange stories about Cixing Temple such as the one about people skipping Morning Recitation and spirits pushing them off the bed. However, we still felt safe and comfortable like living in our own home when we lived there. There are many Arhat caves up in the mountain, and there are some dragon or snake caves where such spirits would cultivate. In the past, old



得這個老人家很慈祥，我們對著他笑，他也對著我們笑。上人問我們：「你們要不要去萬佛城讀書啊？」很奇怪，我跟弟弟只會講廣東話，不會講國語（普通話），可是我完全聽得懂上人講的。我說：「好啊！」上人就說：「好。」

幾個月後，爸媽就告訴我們要去萬佛城了。當時他們也非常驚訝，以為上人只是跟我們聊聊、開玩笑，沒想到真的就安排人，教我們怎麼辦簽證，我們就這樣要出發了。那時候上人常常在萬佛城，所以我們一到，上人已經在萬佛城。

爸媽陪我們在萬佛城住了三個月，那三個月就是跟著師父到金山寺，還有各處去玩。弟弟常跟師父坐同一台車，還靠著師父睡到流口水。媽媽想去把弟弟推開，師父就跟她說不要

Dharma Master Heng Yi used to tell us that there are many Arhat, dragons and snake spirits who cultivate in and around the mountains, so Cixing Monastery is very tranquil.

In 1988, I met the Venerable Master for the first time when he went to Hong Kong to propagate the Dharma. It was at the Buddhist Lecture Hall, and I was around ten years old. When the Venerable Master saw my younger brother and me, he called us both to come near him; as we knelt before him, I felt that he was such a kind and sweet man, for he greeted us with the warmest smile and we also smiled at him. He asked us, "Do you want to go to The City of Ten Thousand Buddha to study?" My brother and I could only speak Cantonese at the time, (we did not speak Mandarin at all), but I could fully understand what the Venerable Master was saying. So I said, "Sure!" Then the Venerable Master said: "OK."

A few months later, my parents told us we were going to fly to the City of Ten Thousand Buddhas. At that time, my parents were also very surprised. They thought that the Venerable Master was just chatting to



動，隨他去。所以師父在我的印象裡，是非常非常的慈悲。

三個月之後，爸媽說他們要回香港了，我才知道原來自己要留下來當住校生。當時只有四個住校生，除了我，還有恒懿師的女兒Johanna和恒耐師的女兒Tina。我記得爸媽走的那一天，我在大殿門口哭了。去年回萬佛城，看到以前的校長恒彬法師，她說我那時候怪可憐的，印象最深刻。

可是經過六個月，就完全習慣了。為什麼？因為有好吃的。那時候萬佛城的人不多，齋堂飲食沒那麼豐富，都是撿外面超市不要的，麵

us casually about going to the United States; they did not expect him to actually arrange for people to teach us how to get the visas. So we took off to CTTB just like that. At that time, the Venerable Master was always at the City of Ten Thousand Buddhas, so when we arrived, he was already there in the City.

My mother and father stayed with us for three months, and during those months we followed the Venerable Master to Gold Mountain Monastery and other places to have fun. My younger brother and I often sat in the same car with the Venerable Master, and my younger brother would lean by the Venerable Master's side and drool. Although my mother wanted to push my brother away, the Venerable Master would tell her not to move my younger brother and let him be. Therefore, in my memory, the Venerable Master was so very compassionate.



包也像石頭一樣硬梆梆。那種生活很苦，小孩子也跟著法師們一起吃苦，所以長大之後非常能吃苦。記得我跟Johanna最愛吃的，就是稀飯加醬油，要是再有一點奶油加在裡面，簡直是人間美味，幸福極了。那時候唯一的娛樂，就是吃。

萬佛城用的東西也都是舊的，人家不要的。記得我跟Johanna因為剛長大，想要穿漂亮的衣服，就會跑到居士的舊供應室，在那邊挑舊衣服、舊鞋子穿。小時候的生活就是那樣子，可是我很開心。為什麼？因為那時候人不複雜，人都很傻。

印象中有幾位馬來西亞的法師，那時候她們很年輕，還沒有出家，時常在廚房幫忙，什麼都做。我們小孩子就跟著她們跑，她們去哪裡，我們就去哪裡，叫洗廁所就洗廁所，煮飯

Three months later, my parents said they had to go back to Hong Kong; it was only then that I realized I had to stay and be a boarding student. There were only four boarding students at that time. Apart from me, we also had Heng Yi Shr's daughter Johanna and Heng Nai Shr's daughter Tina. On the day my parents flew away, I wept in front of the hall, crying out badly. Last year, I went back to CTTB and met one of the former principals Dharma Master Heng Bin, who told me she still remembers how sad I was at the time.

But after six months, I was completely used to living at CTTB. Why? Because of all the delicious foods. At that time, there were



就煮飯，弄床鋪就弄床鋪，什麼都做。我們小孩子也挺乖，反正就是跟著她們。

小時候爸媽管得很嚴，離開他們之後，萬佛城的法師成了我們的爸爸媽媽。他們非常疼學生，男眾法師會給我們講佛教故事，女眾法師就照顧我們的起居飲食。那時候每一位法師的儀表、專長、一舉一動，我都像錄影機一樣，把它們全部錄起來，希望能成為他們的樣子。其實不只是我，其他的學生也是這樣。

有一次師父要去聖荷西大學講經說法，他就說：「來，跟著走。」他說一聲走，我就跟著他的車去聖荷西大學。當時有很多法師，好像

fewer people at CTTB, and the foods they served at the Dining Hall were mostly unwanted groceries from outside supermarkets. The bread was as hard as rock. That kind of life is very tough, and so the children there also lived a tough life with all the Dharma Masters; but growing up in that kind of environment one would not be afraid of any future tough situations. I remember Johanna's and my favorite dish was rice porridge with soy sauce; if there was a little margarine added to the porridge, it became simply the world's best delicacy; at that time, I could be fulfilled easily and was very happy with simple pleasures. Those days, our only entertainment was eating.

The things people used at CTTB were also old things that people did not want. When we started to grow up, Johanna and I wanted to wear beautiful clothes. We would run to the lay people's old

有貴法師、是法師，還有門居士。我那時候才十一歲，待在台下畫畫，突然間法師來跟我說：「詩麗，趕快來，師父要妳上去跟大家結法緣。」我愣住了，問法師：「要講什麼？」

上台之後我很害怕，因為台下坐滿了人，有教我的老師，還有幾位老外的法師，我都很怕。坐在師父旁邊，我的腿一直在抖，師父就笑。那張照片我還保存著，有機會可以給大家看。心想：「師父，你怎麼還在笑我？」師父看著我的腳，就說：「妳的腳不要抖，這樣會像樹搖葉落，福報就被搖走了。」從那次之後，我就學會坐的時候腿不要動。

師父叫我講一講育良小學，還有培德中學的生活。我記得先用英文講，講完之後就準備走了。師父說：「哎，不要走，妳還沒有翻譯國語，還有這個廣東話。」我說：「我已經完全不記得自己講了什麼。」之後我就知道，原來講經說法都要講國語（普通話）、廣東話，還有英文。那是上人第一次教我怎麼樣跟大家結法緣。

在萬佛城，我們讀書沒有壓力，因為爸媽不會給我壓力，法師不強調考試成績，而是非常注重我們的日常言行和性格。記得小時候常被罰抄《大方廣佛華嚴經》，雖然當時不明白講什麼，但是無形中種下很多善種子，所以後來我很喜歡看《大方廣佛華嚴經》，才會去學習。

生活上也有一些搞笑的情況。記得有一次生病，有一個法師買了七喜汽水給我，她說喝這個肯定會很快好的；另一個法師就拿銀翹片給我吃；再一個法師就拿來西藥，以前是吃那個紅色的Tylenol。我心想，到底要吃什麼藥？結果一個居士跑來說：「來，我給妳針灸。」我說：「好恐怖。」所以小時候一生病的話，完全不用看醫生，光這些五花八門的方法，就會把妳醫到好。

因為住校生只有四個，所以我們都是跟居士睡一個房間。一會兒睡這個房間，不多久又被搬到另外的房間，常常搬來搬去的，幾乎每個房間都睡過，也跟不同的居

supply room and picked out used clothes and shoes to wear. My childhood life was just like that, but I was very content and happy, because with fewer complications, our lives were very silly but simple.

From my recollection, there were a few Malaysian Dharma Masters, (who were still young lay people at that time), who often helped out in the kitchen, and we students would run around with them and help with everything. Wherever they went, we'd go. If they were called to clean the toilets, to cook the rice, to set the beds, or to do anything, we would be very good kids and help them.

My parents were very strict with my brother and me when we were young, so after they left, CTTB Dharma Masters became our fathers and mothers. They were so good to us. The monks would tell us Buddhist stories, and the nuns would take care of our daily diet. We were like video recorders; we remembered each Dharma Master in detail: we knew all their etiquettes, attitudes, behaviors and special abilities. We recorded with our brains, hoping that we could behave and have good abilities like them. I was not the only one who admired the Dharma Masters; all other students held the Dharma Masters with the same reverence.

One time, the Venerable Master needed to go to San Jose State University, he said, "Come, and follow me; let's go!" He said this as he quickly passed by and we followed him to his car and went to San Jose. There were many Dharma Masters, including DM Gwei and DM Shr, and other lay people went as well. I was only eleven years old and I sat doodling in my seat. Suddenly a Dharma Master called for me and said, "Szlai, hurry and come; the Venerable Master wants you to go on stage to speak the Dharma." I was stunned and asked, "What should I talk about?"

When I sat on stage, I was scared, because the room was filled with people, as well as my teachers and several Dharma Masters. Sitting next to the Venerable Master, my legs started shaking violently but the Venerable Master smiled. I still have that photo and can share it with everyone when I get the chance. I thought, "Master, why are you still laughing at me?" The Master looked at my legs and said, "Don't shake your legs. If you shake like a tree, all your blessings will fall off." From then on, I never shook my legs again when I sat down.

The Master told me to talk about my student life at Instilling Goodness and Developing Virtue School. I talked about it and I spoke in English. After sharing that, I was ready to go, but the Master said, "Don't go, you have not yet translated your talk into Mandarin and Cantonese." I thought: "I have absolutely no recollection of what I had just said!" But from then on, I learned that when we give Dharma talks we must translate them into Mandarin, Cantonese, and English. That was the first time I had shared the Dharma in front of people.

At CTTB, we didn't feel pressure about studying, because my parents did not give me pressure and the Dharma Masters did not pay too much attention to our academic performance; instead, they paid great attention to our demeanor and our character. I remember when I was young, I was often



士同房。所以我們認識了很多人，結了很多的善緣，也懂得怎麼去跟人家相處。

在我們小孩子心目中，每個人都是榜樣，他們出什麼樣的本領，我們就跟著學。在廚房包春捲，我們就學；做西餐，我們就學；刷油漆，我們就學。譬如有一次楊教授來畫四大天王，他看我在大殿附近遊蕩，就說：「來幫忙。」一下子，我就上到三層樓高的地方，開始幫四大天王塗金。幾乎是碰到什麼，就幹什麼，每一天每一分鐘都在學習。

後來因為一些原因，媽媽安排我去洛杉磯讀書。師父發現我不在，就找人到處找我。突然有一天，我在洛杉磯的家裡接到一通電話，是師父打來的。我同學的媽媽接了電話，說：「師父找你。」我覺得很奇怪，因為沒有人知道我在哪裡，當時離開萬佛城可能一個月而已。

電話裡師父聽起來很虛弱，但還是跟以前一樣，每次都會問：「怎麼樣啊？妳最近過得好不好？」所以在我的心目中，師父就是一個慈父，每一次就是問：「妳過得好不好？」我回答他，我過得很好。

師父在電話裡邊告訴我：「他們告訴我，妳把君康給燒掉了。」我也很內疚地告訴他：「是啊，我把君康給燒掉了。」其實沒有燒掉，只是鍋子的角落著火了，把蓋子蓋起來，那個火就沒有了，可是不知道怎麼傳話，大家都說詩麗把君康燒掉了。我以為師父會罵我，可是你猜師父怎麼回答？

這是我最後一次聽他老人家說話。師父沒有罵我，反而很輕鬆地說：「沒有關係啊！」我心想把君康給燒了，沒有關係？師父很慈悲對我說：「下次小心點就好了。」聽完他這句話，那段時間所有壓在心裡的失落、不開心全部都丟掉了。

師父要我趕快回來，我跟他說：「好，我知道了，我會立刻回來。」師父

punished and my punishment was to copy out the *Avatamsaka Sutra*. Although I did not understand what the content was about, I believe that I had planted a lot of good seeds by copying it, so later on I enjoy reciting and learning the *Avatamsaka Sutra*.

There were some funny moments during my CTTB life. Once I was sick and a Dharma Master bought me 7 Up. She told me that if I drank it I would certainly get well soon after. But at the same time, another Dharma Master brought Yinqiao tablets, Chinese herbal pills for colds, for me to take; then another Dharma Master brought me Tylenol. In the end, I was confused and didn't know which medicine I should take. Later on, a laywoman came to me and said, "Come, I'll give you acupuncture." I said, "But that's very scary!" So when I was young, I never needed to see a doctor, because there were so many remedies at hand.

Because there were only four boarding students, at first we all sleep in one room with the lay people. But later on, we would sleep in a separate room. We often got transferred from room to room, until we'd slept in every room in the dormitory but with different lay people accompanying us each time. During our stay at the dorm, we met a lot of people. We established relationships with them, and we learned how to get along with others.

To us, everyone had his or her own talent worthy for us children to learn. From people who worked in the kitchen, we learned how to make spring rolls and Western food. From others, we learned brush painting. For instance, when Professor Yang painted the Four Heavenly Dharma Protecting Kings on the wall of each side of the Buddha Hall, he allowed students to help out. When he saw me wandering around the Buddha Hall, he said, "Come and help." All of a sudden, I went up a high ladder and began coating gold pieces onto the Four Kings painting. Throughout the day, whoever and whatever we encountered, we'd helped out, so that in every minute of our everyday life at CTTB we are always in learning mode.

Later, for some reasons, my mom arranged for me to study in Los Angeles. When the Master noticed that I was gone, he asked someone to look for me. One day, I got a call at my home in Los Angeles and it was from the Master. My classmate's mother answered the phone and said, "The Master is asking for you." I found it very strange because no one knew where I was after I left CTTB.

On the phone, Master sounded very weak, but still as before, he always first asked: "How are you? Have you been well lately?" So in my mind, the Master was a benevolent father; every time he would ask how I had been lately. I told him that I was well.

The Master said to me: "They told me that you had burned down Jyunkang." I replied guiltily: "Yes, I burned down Jyunkang." Although the restaurant did not burn down, the corner of the stove area did catch fire. But the message that spread was that I had burned down Jyunkang! I thought the Master would scold me about the incident, but guess what he said to me?

This was the last time I heard his voice. The Master did not scold me, instead he said very calmly: "It does not matter!" I thought, "What? I burned down Jyunkang, it does not matter?" The Master was very compassionate and he

重複說了好多次，叫我一定要回來。當時我並不知道他生病，只感覺他聲音沒有很好。幾個月後，傳來師父圓寂的消息，而我還在洛杉磯讀書。

這件事情，對我影響很深遠，我永遠記得師父這番話。不管怎麼樣，我就是一定要回去萬佛城。師父涅槃之後，我沒有很難過，因為跟師父講完那通電話，我相信師父是無處不在的。不管你去到哪裡，他都會知道你在哪裡，都會找到你。所以現在去哪裡，我都帶著師父的照片，心裡頭時時都有師父。那時候也發了一個願，長大之後要去每個道場幫忙，照顧上人的道場，做護法。

前陣子在華嚴寺幫忙，把在萬佛城學的一身本領全都派上用場了。第一天當油漆工，就把五樓所有寮房的門全都漆了。結束之後，法師就叫我跟男眾一起去修屋頂。居士們都覺得奇怪，我看起來弱質纖纖的，怎麼工作起來像個男人？因為萬佛城人手少，大貨車我們也要開，這些都是很普通的事情。

屋頂修完，就到樓下刷油漆，之後又做佛像，總之什麼工作都要做，最後連危險的鋸木工也去做。因為木工人手不夠，無法把牌位木架趕製出來，於是我想那就自己來吧！鋸了一個晚上，把所有木頭都鋸出來，大概一百多塊。隔天一早起來，發現木頭全都油好，整整齊齊排在那兒。原來木工覺得很丟臉，竟然一群男人比不上我這個女孩子，所以全都做完了，也讓他們見識到萬佛城出來的人不是一般。

可以說從我十一歲有思想、有個性開始，就是由法師帶大的。雖然不在爸媽身邊，但是從不缺乏愛，沒被忽略任何一點的關心。法師言教身教，教導我慈悲，教我待人處事，還有生活的習慣。這些觀念和習慣，讓我長大後能跟不同背景的人相處，因為在萬佛城生活，就要學會包容，還要互相照顧。非常感恩法師，一點一滴灌溉而成今日的我。☸

continued to say, "It's all fine, just be careful next time." After hearing this, all my guilt and unhappy thoughts about that incident that I had been holding in my heart were all gone.

The Master then asked me to come back to CTTB quickly, and I told him: "I'll come right back immediately." The Master repeatedly said this many times. At that time, I did not know that he was ill, but I could detect from his voice that he didn't sound so well. Months later, news that the Master entered Nirvana came to me; I was still studying in Los Angeles.

This incident had a profound impact on me. I will always remember the Master's instruction to me, no matter what. I will certainly have to go back to CTTB someday. After the Master entered Nirvana, I did not feel down, because after talking to him on the phone, I believe the Master is everywhere in empty space. He is ubiquitous and I will always feel his presence; he knows where you are and he will always be able to find you. So nowadays, wherever I travel to, I always carry the Master's photo with me, and he will always be in my heart. At that time, I had also made a vow that when I grow up, I will be a Dharma protector; I will help out at each monastery and take care of the Master's temples.

A while ago, I was helping out at Avatamsaka Monastery, and I was able to make good use of all the skills I acquired at CTTB—everything I learned there all came in handy. On the first day, I was a painter; I painted doors on the fifth floor. After a task was done, a Dharma Master just told me to go with the men workers to work on the roof. Some lay people thought it was strange that despite my lady-like demeanor, I was able to work like a man. This was because before, CTTB lacked manpower, so it was quite common for people to drive large trucks and do other work that required physical strength.

After the roof was finished, I went downstairs to paint, and then help in the Buddha-making project. I attended to whatever needed to be done, even the most dangerous task—sawing wood. Because the carpenter and his team were busy, he did not have time to make more wooden plaques, so I thought I'd give it a try. Hence, one night, I cut about 100 pieces of wood for plaques. The next morning, I found that all the wood for the plaques were painted and neatly arranged. I guess the carpenter and his team must have felt shame that even a group of men couldn't even beat a girl and realized that girls from CTTB are no ordinary girls.

It can be said that since I was taught and brought up by Dharma Masters, since the age of eleven, I began to develop my own thoughts and built my own personality. Although my parents were not around, I never felt lack of love or ignored or without care. They have each shown me, as a model themselves, how to be compassionate, how to get along with and help others, as well as, how to develop healthy life habits. These values and habits are very important to me because they allowed me to work well with all kinds of people later on in society. Living at CTTB, we must learn to tolerate others, but also take care of each other. I am very grateful to all the Dharma Masters, who had nourished me with drops of goodness and made my life possible. ☸