

# 重溫法華廿一載

## Reliving the Dream of *the Lotus Sutra* — A Span of Two Decades

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A Dharma Talk Given by Bhikshu Jin Fan at the Buddha Hall of the City of Ten Thousand Buddhas on July 5, 2023

English Translated by the Early Bird Translation Group



上人說聖城是大冶洪爐，是沙中澄金。我們每個人都像那個破銅爛鐵；本來是廢物了，沒有利用的價值；但是把它們放到大冶洪爐再度冶煉的話，都可以成為很堅硬的鋼材，可以成為很好的建築材料。

我曾經不太明白，為什麼在上人的面前，我不敢把頭抬起來？我的眼睛也不敢正視上人？而我平常跟別人講話是很自然的。

後來我自己慢慢醒悟過來，在一個有德行的人面前，我們是很邋遢的，所以我們心裡會生出一種自慚形穢，好像愧對一個有德行的人。因為這個緣故，你就知道，上人是一面照妖鏡，聖城也是

The Venerable Master said that the City of Ten Thousand Buddhas (CTTB) is like a great smelting furnace, refining gold from sand. We are like broken and scrap metals, originally worthless and of no use. However, if we put them in the great smelting furnace to be refined, they can become a strong steel or other excellent building materials.

I used to not understand why I did not have the courage to raise my head in front of the Venerable Master, why I could not look straight into his eyes while I could naturally converse with other people.

Later on, I gradually realized that in front of a person of great virtue, we are sloppy in comparison. As a result, a feeling of inferiority will arise from our heart. From this explanation, you could understand that the Venerable Master and CTTB are like a demon-spotting mirror that reflects the ugly side

一面照妖鏡。我們每個人帶著習氣毛病來到聖城，如果不把習氣毛病放下來，我們永遠都是《法華經》中所講的「窮子在外流浪」。即使你身在聖城，你也沒有得到聖城這種真正的教化的功能。

也就是說，如果我們在聖城，我們放下我們的習氣毛病、我執、我見，在這裡好好隨眾修行，我相信，我們這些破銅爛鐵將來都是可以成鐵成鋼的。

那麼回到台灣六龜法界聖寺，這六年的時間讓我更有時間可以把自己放下來，迴光返照過去自己在聖城這廿一年的一切經歷，這些經歷讓我更加的珍惜。我在聖城當然也不是什麼事情都一帆風順、這麼平靜的，也會有一些挫折感、失敗感，或是甚至想要逃離萬佛城的感覺，那些念頭都曾經出現過。但那是一個過程，是一個冶煉的過程，如果你能夠忍耐下來，你能夠度過這一切的不平靜，我相信後面就是平靜的開始了。

經過在六龜法界聖寺的這些年，我更感謝上人建立了萬佛聖城這麼特殊的道場，我們接受了很多特殊的修行；同時，這裡所有的人，不管你曾經認為他對你好、對你不好，其實根本都不重要——他們都是我們的善知識，都是來成就我們道業的。所以對我來講，我感謝萬佛聖城的所有，感謝萬佛城一草一木，飛鳥走獸。早上，我看到一頭鹿，牠也不驚嚇，很友善的看著我不跑，我就也看著牠，這在別的地方是很難遇見的。

那麼今天早上近永法師希望我晚上能播放《妙法蓮華經》。我說：「好啊！我求之不得，可以重溫舊夢。」今天坐在這裡，很多事情就湧現在我的心頭了，所以我今天也會講講我坐在這裡播放《法華經》的一些過程：二零零二年的八月，我們剛受完戒，

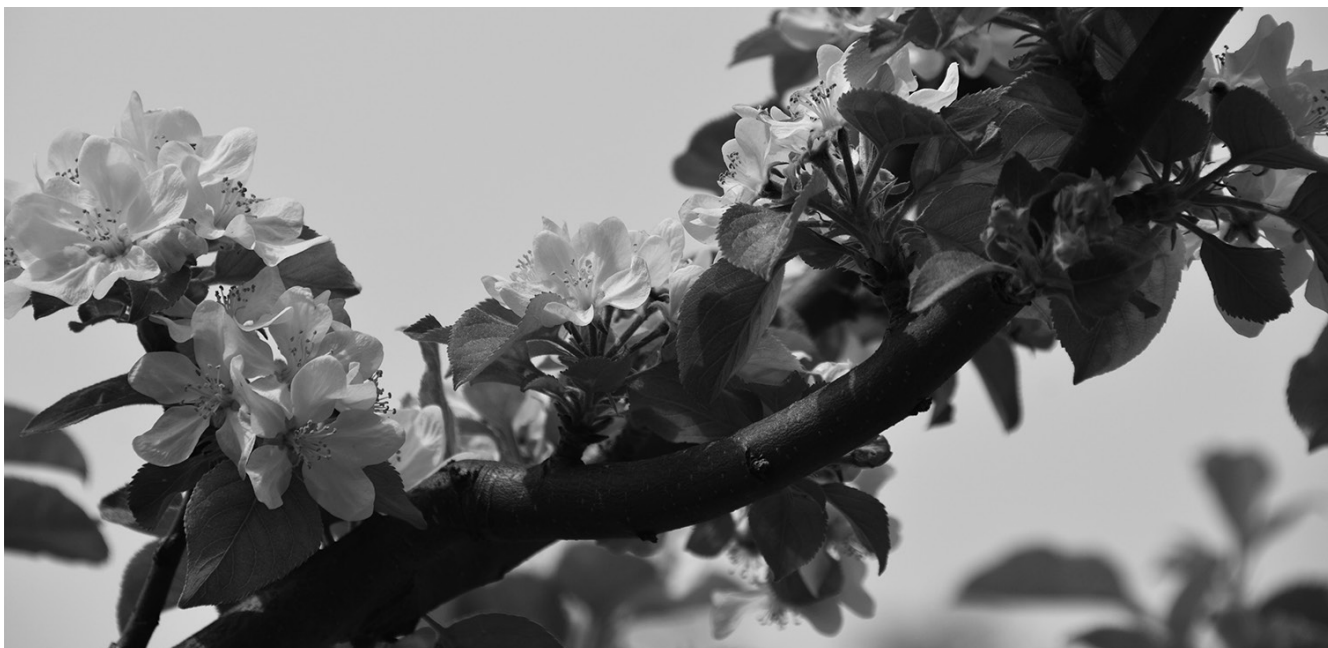
of us. When we come to CTTB, each of us brings our own bad habits and issues, and if we don't resolve them, we will always be what the *Lotus Sutra* calls “the poor homeless one.” Even when you stay at CTTB, you would not receive CTTB's real transformative education.

In other words, in CTTB, if we get rid of our bad habits, ignorance (delusion) and notions of self, and earnestly cultivate together with the CTTB community, I believe that all of us, once considered as broken copper and iron, can transform into strong and valuable steel in the future.

Then I returned to Liouguei Branch in Taiwan — the Dharma Realm Sagely Monastery, and for the next six years I had more time to work on letting go of myself and reflecting on everything I experienced during the twenty-one years at CTTB. These experiences make me cherish them even more. Of course, during my years at CTTB, not everything was smooth and calm. There were times when I had felt frustration, failure, or even gave rise to thoughts of running away from CTTB. These thoughts have all appeared at some point. However, (I realized) that was a process, a refining process. If I could endure it and persevere through the turbulence, I believe that peace awaits on the other side.

After all these years of staying at Liougui Branch Monastery, I have come to appreciate the Venerable Master even more for establishing this unique Bodhimanda—the City of Ten Thousands Buddhas. We underwent a lot of strict training, all the while I learned that the people here, regardless of whether they treat you well or not, it is not important at all—they are all our good spiritual advisors. They are all here to help us accomplish our cultivation of the Way. So, to me, I am thankful for everything in CTTB, including the birds, animals, trees, and even a blade of grass. This morning, I saw a deer and he was not startled and did not jump away. He looked at me in a friendly way and I stared at him too — (a deer being so composed and unalarmed) is extremely rare in other places.

Then this morning DM Jin Yong asked me to host the *Lotus Sutra* lecture by the Venerable Master, I immediately agreed, saying, “Sure! I couldn't ask for anything better; it's like reliving an old dream.” And today, as I sit here, many memories are flooding my mind, so I'll share some of my insights previously gained from hosting the *Lotus Sutra* lecture. We received Ordination in August of 2002, and in December, Tathagata Monastery (TM) had a meeting, in which DM Jin Yan recommended me to host



到了十二月份，如來寺開會的時候，近巖法師就推薦我在佛殿播放《妙法蓮華經》。我說我中文可以，但是英文不行。法師很慈悲，他說：「沒關係！可以找人幫你翻譯」。

就這樣勉為其難。我們第一次播放《妙法蓮華經》是二零零二年十二月十七日，那時候有一個小沙彌，現在已經還俗了。那時他是我的學生，跟我學中文，所以我們兩個算是默契很好的。他幫我翻譯了幾個月後，他就回男校讀書，同時因為要去上大學，他就還俗了，不能繼續做這個翻譯的工作。

很巧的是，那時候有一位劉親智，八歲的時候還不會講中文，他父親希望有人能教他中文，我們僧團也特別同意來教他中文。親智就每天跟我一起，他沒有去學校，就每天跟我上佛殿，在如來寺上中文課。經過一年，他可以開口講中文了。他很聰明，記憶力很好，反應很快，到他十二歲的時候，我們就開始訓練他幫忙翻譯《法華經》。

親智八歲的時候雖然還不懂中文，認的中文字也沒有幾個，當時我給他上中文課的時候就要求他背誦《妙法蓮華經》。他是用拼音這樣的方法來背《法華經》。

the Monday night *Lotus Sutra* lecture by the Venerable Master (tape). Although I said that I could do it, the problem was my English was poor. My Chinese was alright. Dharma Master was very compassionate and encouraged me saying, “That is not a big deal; we can find some people to assist you.”

I proceeded despite such a language barrier. It was December 17, 2002 when I first hosted the *Lotus Sutra* lecture. At that time, there was a novice monk, who has since returned to lay life. He was my student and was learning Chinese from me. So, we had a good rapport, understanding each other very well. After translating for me for a few months, he returned to the Boys’ School to study. In order to attend college, he returned to secular life and could not continue to do the translation work.

Coincidentally enough, there was a person named Qinzhi Lau, who was eight years old and did not speak Chinese. His father hoped that someone could teach him Chinese, and TM Sangha made an exception to teach him. Everyday, Qinzhi did not go to school but joined me in the Buddha Hall instead. He learned Chinese at TM (inside the monastery). After one year, he was able to speak Chinese. He was very intelligent, possessed good memory, and had swift reflexes. By the time he was twelve, we started to train him to help translate the *Lotus Sutra*.

Even though Qinzhi, at the age of eight, did not know Chinese and could only recognize a few Chinese characters,



經過一年的時間，他背到《法華經》第四品〈信解品〉。等到他高中畢業了要去上大學，他已經在佛殿裡翻譯了四年的《法華經》，也正好翻譯到第四品〈信解品〉。

接著另外一個學生，叫王慧儒，這樣講很多人不認識，我講阿圖你們就認識了。這孩子很聰明，五歲到聖城，到了十歲還不會講中文。聖城這麼多的寶，沒有人教他們，他們就會被埋沒了。我當時看到這小孩聰明，但還不會講中文，太可惜了！我就把他放到我班上。我班上有一些ABC(美國出生的華裔)小孩能夠講一些中文，那麼在上課的時候他就可以聽到很多中文；他就慢慢把中文學起來了。

其實我在教阿圖的過程中有一個事情，因為他聽中文很困難，逼著我有時候要用我那個有限的英文來跟他講解。我每次一講英文他就笑，他覺得很好玩。我從來也沒有在意他，因為我知道他是小孩子。

過了半年，他不再笑我了，因為他知道這個老師真心要幫他、真心要教他，所以他不敢再笑話我了。因為這

I required him to memorize the *Lotus Sutra* as one of the assignments. He managed to memorize it by using Pinyin. After one year, he memorized up to chapter four, the “Chapter of Faith and Understanding.” By the time he graduated from high school and was going to college, he had been translating the *Lotus Sutra* for four years in the Buddha Hall, exactly up to Chapter Four coincidentally.

Next was another student by the name of Wang Huiru, not many people recognise his name but they would when I say R2. This kid was very smart. He came to CTTB when he was five years old, and even at the age 10, he still could not speak Chinese. CTTB has many talents, and if no one taught them, they would not shine. I found it a shame that this smart kid could not speak Chinese. So, I put him in my class. Some students in my class were ABC (American Born Chinese) and spoke some Chinese, and as R2 could hear a lot of Chinese in the class, he gradually picked up the Chinese language.

In the process of teaching R2, there was one thing that stood out. Since he had difficulty understanding Chinese, there were times when I had to use my limited English to explain things to him. Every time I spoke in English, he would laugh because he found it amusing. I never minded it because I knew he was just a child.

After half a year, he no longer laughed at me, because he knew that the teacher sincerely wanted to help and teach him,

個緣故，有一天，我就跟他說：「阿圖啊！我每次講英文你就笑我，但老師從來沒有講過你什麼。可是你知道嗎？其實你在講中文的時候也是很好笑的，但是我從來沒有笑過你。」我相信他是明白這個道理的。所以有時候我們在教導小孩子的過程中，就是互相學習的，他在學習，我們也在學習。

阿圖也幫忙翻譯了大概兩年的時間，他去上大學了。接著又有一個男校的學生來接班，那個學生叫約瑟夫，張博智，也是很聰明，他們很快就進入狀況。我以前讓我的學生在佛殿翻譯《法華經》，我會在開頭先講一下、要介紹一段文才開始放上人的錄音帶。第一位親智那時很小才12歲，我一開始有準備稿子給他，讓他去做翻譯的準備；可是過了幾個月，我就沒有給他任何準備了，就是我講什麼他們就翻譯什麼。以後每個學生都是這樣訓練出來的，所以他們都沒有特別準備，沒有準備就是最好的準備。因為這樣，他們以後做任何的翻譯都可以即席，不需要跟你要稿子。這個就是因為小孩子聰明，記憶力好，他有這個條件，我們如果準備太多給他的話，會把他的能力埋沒了。

那麼張博智翻譯了兩年，他去上大學。接著就是呂明賜（麥克）。麥克九歲、十歲的時候來聖城，也是到男校上我的中文班，當時他是小學四年級，那時候也是剛好有這樣的因緣來翻譯《妙法蓮華經》。

接著阿蘭多（葛漢鐸）來幫忙翻譯了。阿蘭多和家人很早就搬到聖城，他那時候才不到六歲，他有個弟弟米格爾（葛親孝）才四歲。他第一天去男校的時候，因為他爸爸格拉西亞要去上課，我們學校的古老師就來問我說：「他父親要去上課，這個小孩子你可以幫忙照顧嗎？」我本來要拒絕他；結果阿蘭多一開口講一口標準的中文，我說：「好、好，可以照顧他。」所以他上男校第一

so he no longer laughed at my English. Due to this, one day I said to him “R2, you used to make fun of me every time I spoke English, but I never complained. Did you know that you were funny too when you spoke Chinese? I never laughed at you.” I believe he understood the principle. So, in the process of teaching or guiding children, it’s a learning process for both of us — he learned from me, and I from him.

R2 also helped translate for about two years, and then he went to college. After that, another student from the Boys’ School took over the job, whose name was Joseph, Bozhi Zhang, also very smart. All these students quickly got into the groove. When I let students translate the *Lotus Sutra* in the Buddha Hall in the past, I’d say something at the beginning to introduce a passage, and then play a cassette tape of the Venerable Master. The first student to help me in translating was Qinzhi, who was very young then, only 12 years old. At the onset, I would usually prepare a script for them so that they could get ready for the translation. But no more script several months after that, and they would have to translate whatever I say. All students have been trained in this way. They didn’t have any special preparation. No preparation is the best preparation. Because of this, they all could handle any impromptu translation and wouldn’t ask for a script. This is because kids are smart and have good memories. The students are talented and, if we prepare too much for them, then we suppress their talents.

Bozhi Zhang translated for two years and then went to college. The next one was Michael (Mingci) Lu. Michael came to CTTB at nine or ten years old. He also came to my Chinese class in the Boys’ School, and he was in fourth grade. At that time, the conditions were ripe for him to help me in translating the *Lotus Sutra* lecture.

Then Alejandro came to help with the translation. Alejandro and his family moved to CTTB a long time ago when he was barely six years old, and he has a younger brother, Miguel, who was only four years old. On the first day of school, as Alejandro’s father Gracia needed to teach, Mr. Koo (the administrator) of Boys’ School asked me, “His father needs to go teach, so could you please help look after him (take this kid into your class)?” Initially I was going to say no, but when Alejandro spoke up in perfect Chinese, I (changed my mind and quickly) replied, “Yes, yes, I can take care of him.” So, he became my student on the first day he attended the Boys’ School, and I continued to teach

天就是我的學生，就這樣一直幫他上課上到九年級。

阿蘭多（葛漢鐸）從六歲的時候就開始拉小提琴，經常在懷少節、敬老節表演。他表演的時候很專注，而且你聽他拉琴，都發現不到他有哪裡拉得不好。有一次我就問他：「你這麼小，為什麼可以把琴拉得這麼好？」他說他拉琴的時候很專心的，他不打妄想。所以你看，他做事情就是一板一眼。後來他學中文也是這個態度，我教他什麼，他都很在意，他要把他最好的那個表現出來；不管他作業、作文、造句，他一定要表現到很完美，盡最大的能力。這孩子可能就是因為從小學音樂那種要求完美的心態，所以把這種心也應用在他學習的一切功課中。他中文學得很不錯，後來他翻譯工作也做得很好。

阿蘭多去上大學後，又有一個學生叫朱博涵，這個學生是從多倫多來的，因為男校以前很少有從那麼遠的地方、尤其像多倫多來的，那個時候很巧，有三四個學生從多倫多來。也正因為這樣的因緣，2015年我們幾位男眾法師去了明尼蘇達州，同時也去了多倫多。我猜想，那大概是法總第一次有出家人去多倫多把佛法介紹給當地人。因為我們在那裡沒有道場，這些學生的家長、他們就去一個中華寺，他們跟那個法師來借他的道場給我們用。法師很慈悲，他說：「道場給你們用，怎麼用都可以。」

所以在多倫多那三天，我們就在中華寺講法、做法會，然後也有介紹聖城的學校。本來我們在當地沒有基礎，可是那次去，有一些家長、居士就有興趣到中華寺來聽我們介紹學校，或是參加法會，這是很殊勝的因緣。那麼這個學生朱博涵，他也是很聰明的，除了聰明，記憶力也特別好，因為記憶力是翻譯中的一個必要

him until his ninth grade.

Alejandro started playing the violin at the age of six. He often performed during events like Cherishing Youth Day or Honoring Elders Day. He was very focused and when you listened to him play the violin, you couldn't find any flaws in his performance. One day, I asked him, "You're so young; how can you play the violin so well?" He said that when he plays the violin, he does it with great concentration and without any wandering thoughts. So, you can see, he approaches things meticulously. Later on, he applied this attitude when learning Chinese. Whatever I taught him, he paid great attention to and wanted to excel in it. In any homework assignments, be it composition or sentence making, he always strived for perfection. Alejandro perhaps carried over the mindset of pursuing perfection from his early music education and applied it to all his studies. He became proficient in Chinese, and his translation work later on was also very well done.

After Alejandro went to college, another student named Bohan Zhu joined us. He came from Toronto, and at that time, it was quite rare for students to come from such a distant place, especially from Toronto. Interestingly, during that period, several students also came from Toronto. Due to these circumstances, in 2015, several monks, including myself, visited Minnesota and also went to Toronto. I believe that was probably the first time members of the Dharma Realm Buddhist Association (DRBA) went to Toronto to introduce Buddhism to the local community. Since we didn't have a temple there, the parents of these students arranged for us to use the space of Zhonghua Monastery in the area. The abbot of that temple was very compassionate and said, "The monastery is for you to use; use it however you need to."

So, during those three days in Toronto at Zhonghua Monastery, we gave Dharma talks, conducted ceremonies, and introduced the CTTB schools. Initially, we didn't have much of a presence there, but during that visit, some parents and laypeople became interested and came to Zhonghua Monastery to hear about our schools or to participate in ceremonies. This was a very auspicious opportunity. Now, this student, Zhu Bohan, is also very intelligent. Besides his intelligence, he has an exceptional memory, which is crucial for translation work. He did things with great focus. From a young age, he has been practicing calligraphy, and you can see this kind of undivided attention from him. You could see his level of focus, which most people can't maintain to the same extent. So, when it came to translation, he did a very good job.

條件。他做事情很專注，他從小練習寫書法，你可以看到他那種專注的精神，大概一般人沒有辦法像他這樣一板一眼的。所以他翻譯的時候，也是把這個工作做得不錯的。

在暑假的時候我就會請米格爾來幫忙，米格爾後來也翻譯得很好。這些小孩子在聖城久了，他們中英文能力都夠了，本身條件也很好，都是可以訓練的好人才。像米格爾，雖然我請他來做翻譯的時間稍微短一點，有一次我去馬來西亞，在那裡講法需要英文翻譯，那時馬來西亞臨時找不到居士來幫忙，我就請米格爾透過網路，也是一樣的效果，等於像現場一樣。他也是一個很好的翻譯的人才。我相信這些學生將來都是法總的重要資產，他們可以把他們在聖城的學校，以及所接受到的訓練，把所學都貢獻出來，這是可以肯定的。所以萬佛城就是這麼一個奇妙的地方，佛殿也像個大冶洪爐，每個人都在這裡冶煉。

今天晚上幫忙讀《法華經》英文的小朋友，他的中文名字叫黃頌天，他那時候很小、很調皮，很會吵的，我是沒有想到今天就是有這麼小的孩子可以上佛殿開始來練習翻譯《法華經》，這是很奇妙的一個事情。有一次，他媽媽可能希望他更懂事一點，就把他改了名字，叫黃頌悟，讓他開悟。可是他不喜歡這個名字，他喜歡天，他說：「天、heaven、heaven，天比較大。」所以他喜歡大一點。可是我想，這個大，是心量大，我們的心大、志氣大，是好的。所以我希望這個小朋友好好的學習，將來可以做很好的翻譯人才。

一個老師不太會講英文，但因為有一個好的因緣到佛殿來播放《

During the summer, I would invite Miguel to help with translation, and he also became a very good translator. These children have been in CTTB for a long time, and they have developed proficiency in both Chinese and English languages. They have natural talents, and they are all excellent candidates for training. Miguel, even though had helped me in translation for a relatively short time, there was an occasion when I went to Malaysia and needed an English interpreter for my Dharma talks. At that time, Malaysia couldn't find a layperson to assist, so at the last minute, I asked Miguel to help via the internet. It had the same effect as if he were physically present. He, too, is a talented translator.

I believe that these students will be a valuable asset to the Dharma Realm Buddhist Association in the future. They can contribute to society what they have learned in the schools of CTTB, as well as from the training they received there — this I am certain about. So, CTTB is indeed a remarkable place, and the Buddha Hall is like a great smelting furnace where everyone undergoes the smelting process.

Tonight, there is a young boy named Nathan helping with the English reading the *Lotus Sutra*. His Chinese name is Songtian Wong. When Nathan was very young, he was mischievous and quite noisy. I never thought that this little child would be able to come to the Buddha Hall and start practicing the translation of the *Lotus Sutra*. It's truly a remarkable thing. At one point, his mother wanted him to be more sensible and so she changed his name to Songwu Wong, hoping he would attain enlightenment. However, he didn't like that name; he preferred "Tian" (which means "heaven" in Chinese). He said, "Tian is bigger, and I like big." But I think this "big" means having a big heart and great aspirations. It's a good thing. So, I hope this young boy can study diligently and become an excellent translator in the future.

A teacher who couldn't speak English well but had such a wholesome condition that he could play cassette tapes of the *Lotus Sutra* in the Buddha Hall. Such conditions have allowed many young boys from the Boys' School to practice translation in the Buddha Hall. It's such a wondrous arrangement. I feel that the City of Ten Thousand Buddhas (CTTB) is an indescribably wonderful place. Every one of us might be placed in the most subtle and appropriate position by the Venerable Master and the Buddhas and Bodhisattvas. We are put there to be refined, so that we can become accomplished and mature in the future. However, we might not fully understand these arrangements and may wonder, "Why am I here? Why do I have so many complaints?" But let me tell you, this is just the great

妙法蓮華經》，可卻讓很多男校的小孩有這個機會到佛殿來練習翻譯，這是一個非常巧妙的安排。我覺得萬佛聖城就是一個妙不可言的地方，我們每一個人都可能被上人、諸佛菩薩把你擺在一個最微妙、最合適的位置，就是在那邊來磨練你，讓你將來可以成才、成器。但是我們也許認識不清楚，我們會覺得「我怎麼會在這裡？我怎麼會這麼多的抱怨？」其實我告訴你，這就是大冶洪爐。

我再講一講我在台灣法界聖寺。法界聖寺本來就是一個廟了，1989年開始就成立了，這中間也有很多法師在這裡住過，我回去六年了，法界聖寺還是和以前一樣。我們因為有這麼好的一個地方，就盡量開放給居士，讓他們可以到法界聖寺來修行。

所以在法界聖寺，現在一年有三次觀音七，有佛七；過年有梁皇寶懺；我們每個月有兩次的法會——華嚴法會、楞嚴法會；我們高雄有一個分會，那邊每個月會有一次法會；現在在台中也有一個分會，也有一次法會，等於說一個月大概是有四次的禮拜天，我們就是會在所有我們的道場來做法會，讓信眾有修行的機會。

因為法總在台北（北部）、在花蓮（東部）、在高雄（南部），都有我們自己的道場。台中那個道場以前是我們租的，現在是有一個居士借一個地下室給我們使用，但是畢竟它沒有根。台灣是一個佛教興盛的地方，所以目前我們正積極在台中尋找一個更合適的地方，希望將來在中部可以接引更多的信眾。

我個人很珍惜我過去在萬佛城所經歷的一切，也希望各位能夠珍惜你們現在所擁有的一切。當然在上人的道場，何處不是萬佛城？你只要有這個道心，不管你在世界的哪個地方，其實都是萬佛聖城，都是最好的修行道場。阿彌陀佛！

smelting furnace.

I'll talk a bit more about my time at the Dharma Realm Sagely Monastery in Taiwan. It was originally a temple, established in 1989, and many monks have resided here and over the years, there have been many monks who have come and gone. I've gone back for six years now, and the Dharma Realm Sagely Monastery remains the same as before. Because we have such a good place, we should try to open it up to lay practitioners so that they can come here for spiritual practice.

So now, at Dharma Realm Sagely Monastery, we have three seven-day Guanyin sessions each year, as well as a seven-day Buddha recitation session. We celebrate the Lunar New Year with the Emperor Liang's Repentance Ceremony. Every month, we hold two Dharma assemblies – the Flower Adornment Dharma Assembly and the Shurangama Dharma Assembly. We have a branch in Kaohsiung, where a monthly Dharma Assembly is held. Now, we also have a branch in Taichung with a monthly Dharma Assembly. In other words, there are approximately four Sundays each month when we conduct Dharma Assemblies in all our Dharma centers, providing opportunities for practitioners to cultivate their practice.

In Taiwan, the Dharma Realm Buddhist Association has its own Dharma centers in Taipei (Northern Taiwan), Hualien (Eastern Taiwan), and Kaohsiung (Southern Taiwan). The Dharma center in Taichung that we used to rent was recently provided by a lay practitioner who offered us the use of a basement space. Nevertheless, it lacks permanence.

Taiwan is a thriving place for Buddhadharma, that's why we are actively searching for a more suitable location in Taichung to establish our own Dharma center. If we can establish this center, it will help us reach out to more practitioners and followers in the central region (of Taiwan) in the future.

I personally treasure everything I have experienced at the CTTB in the past, and I hope that all of you can cherish what you have right now. Of course, in the presence of the Dharma taught by Master Hsuan Hua, every place is the CTTB. As long as you have the Dharma in your heart, no matter in which branch monastery you are, it can be considered the City of Ten Thousand Buddhas, and it is the best place for spiritual cultivation. Amitofo. ❀