



淨土

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印光大師法語—至誠稱念觀世音菩薩

Quote from Great Master Yinguang — Sincerely Chant Avalokitesvara Bodhisattva's Name

觀世音菩薩，誓願宏深，尋聲救苦。若遇刀兵、水火、饑饉、蟲蝗、瘟疫、旱澇、賊匪、怨家，惡獸、毒蛇、惡鬼、妖魅，怨業病、小人陷害等患難者，能發改過遷善、自利利人之心，至誠懇切念觀世音，念念無間，決定得蒙慈護，不致有何危險。

倘仍存不善之心，雖能稱念，不過略種未來善根，不得現時感應。以佛菩薩，皆是成就人之善念，絕不成就人之惡念。若不發心改過遷善，妄欲以念佛菩薩名號，冀己之惡事成就者，決無感應，切勿發此顛倒之心也。

2012

恭賀

Happy



Year of the Dragon

新禧

New Year

Avalokitesvara Bodhisattva has broad and profound vows to extend help to whenever and wherever sounds of suffering are heard. If one encounters any danger; for example, weapons, fire and flood, famine, a swarm of locusts, epidemic, drought, robbery and burglary, revenge from feuds, violent animals, poisonous snakes, demons, and tough illness from bad karmas; and if one can sincerely repent all wrong-doings, begin doing good deeds to benefit others, and be continuously mindful of Avalokitesvara, one will receive his compassionate protection and be out of the danger quickly.

However, if one still has bad thoughts within, although one chants the Bodhisattva's name, one will at best merely plant a few good seeds for the future and not earn a quick response from the Bodhisattva. This is because all Buddhas and bodhisattvas vow to help beings accomplish good deeds. They will never help one fulfill wishes arising from bad thoughts. Therefore, if one does not sincerely repent for wrong-doings, and foolishly expects one's bad wishes to be fulfilled by chanting the Buddhas and bodhisattvas' names, one will never be successful. One should never have this incorrect mindset.

澳洲法會剪影 — 2011 年 12 月

Photos from the Retreat in Australia, December 2011

● 編輯室 (Editor's Room)



中華萬姓先祖紀念堂
Memorial Hall for all Chinese Ancestors



林館長、譚副館長與淨空老法師合影
Director Lin and Co-director Tan photo with
Venerable Master Chin Kung



淨空老法師與來自日本的貴賓交談
Venerable Master Chin Kung chatted with
VIPs from Japan



林館長與悟道法師合影
Director Lin photo with Venerable Wu Dao



林館長與悟行法師及法會義工合影
Director Lin photo with Venerable Wu Shin
and retreat volunteers



林館長、譚副館長與徐業華教授全家合影
Director Lin and Co-director Tan photo with
Professor Xu and his family

讀者投書 — 一張美麗的照片供同修共享 **From the Readers — A Beautiful Photo to Share**

● 范益群 (Nagae Kiyoshi)

拍攝時間：2011年澳洲淨宗學會10週年慶典法會期間，12月3日星期六傍晚18:34左右。

拍攝地點：澳大利亞圖文巴南昆士蘭大學法會齋棚正東方向100多米處。

拍攝經過：法會晚齋休息期間，從我散步歸來的站立處往西方眺望，一輪金色的夕陽懸照於法會白色齋棚棚頂；眼簾中的景色格外殊勝！

我舉起手中相機，在調整完焦距同時，拔地而起的一股耀眼的光柱竄過相機畫面正中，直沖虛空。在按下快門瞬間，眼前一片光明。照片畫面中，夕陽之輝通天徹地，齋棚周圍一片祥和。

彩雲間，似見一葉小舟緩緩而行，舟中身影輪廓依稀可辨。

可謂：菩薩雲集海會，
彌陀覺海慈航！

南無阿彌陀佛！

慚愧弟子 范益群 合十 2011年12月15日



Time: On December 3, 2011 (Saturday), at approximately 18:34, during the retreat to celebrate the tenth anniversary of the Pure Land Learning College Association in Australia

Place: Approximately 100 meters east of the meal tent of the celebration retreat on the Campus of the South Queensland University, Toowoomba, Australia

Background: During the dinner break of retreat, I returned from a walk, stood, and looked into the far west. I saw the golden sunset beam shining on the white pole tip of the meal tent creating an especially pleasant scene for me to see.

I set the camera in my hand. Just at the same time when I finished focusing, another glaring beam traveled across the middle of my composition and shot right into the sky. When I pushed the shutter, a beautiful brightness appeared in front of my eyes.

In the middle of the photo, the sunset beam travels from the sky to the ground, peace and harmony surrounded the meal tent. In the cloud, there seemed to be a small row boat, and the rower was recognizable.

I cheered: Amidst the sea-vast assembly of bodhisattvas, Amitabha Buddha sails a voyage of compassion toward enlightenment!

Namo Amitufo!

Humbly transcribed by Nagae Kiyoshi on December 15, 2011

讀者投書 — 澳洲淨宗學院十周年慶見聞

From the Readers — The Celebration Events for the Tenth Anniversary of the Pure Land Learning College Association in Australia

● 妙音 (Miaoyin)

澳洲淨宗學院十周年慶活動自 2011 年 11 月 29 日至 12 月 5 日，在昆士蘭州圖文巴市舉行。11 月 29 日至 12 月 1 日為佛學講座，12 月 2 日為三時繫念法會，12 月 3 日至 4 日為多元（多宗教）文化講座，5 日為參觀已購擬建彌陀村之土地，及遊覽公園和購物。前六日之活動借用南昆士蘭大學之 Clive Berghofer 活動中心舉辦。此次慶祝活動是迄今人數最多的一次。全世界有一千三百人左右參加，本館有三人參加。

末學於 28 日晨 8 時許抵達布里斯本機場，學院的二位義工師姐已在等待。因當日有許多同修抵達，她們早 4 點左右即起床，六七點到達機場接機。悟行師親自來接同修們。老法師的班機亦於上午 10 時許自香港抵達。悟行師、悟道師、悟琳師及大眾列隊歡迎。亦見到胡小林老師及定弘法師。中午時二輛大巴送大眾先到位於布里斯本市的淨宗學會用午餐。學會整潔幽靜，有莊嚴之萬姓先祖紀念堂。隨後大巴送大眾上山到達淨宗學院，約兩小時車程。抵達時學院小會場正舉行三時繫念。末學幸運地被安排於學院附近的寮房居住，走路僅一兩分鐘路程。寮房為學院所租民房，有五間臥室，連末學住有七眾。學院整潔緊湊，講經堂外牆張貼有大幅 Gordon-Michael Scallion 預測的 2012 後未來世界地圖。晚餐後，會場發放大會須知及日程安排。末學分在第 15 組，組名『忍辱』。自明日起，入主會場時按組就座。

29 日晨，著海青進入學院的萬姓先祖紀念堂兼念佛堂（名為『東源堂』）繞佛，磁場殊勝，感應強烈。之後住在學院附近的同修領取胸牌，乘大巴前往南昆大主會場。主會場本為一體育館。館中搭臺，幕布後為展廳，展覽多宗教文化、各災難起因、計劃中之彌陀村及學院新建築之沙盤等。面向舞臺時，臺幕布中為三巨幅西方三聖像，右為白衣觀音像，左為地藏菩薩像，左右兩壁高懸巨幅中英對照之各宗教神聖、聖賢之教誨，莊嚴肅穆。

29 日五堂課。第一堂，悟全師以近期一大陸同修之教訓，提醒大為佛來接引時，不論場所好壞，均應放下身外之物跟佛去，以免後悔。並以近期悟梵師往生經歷，教導大為：助念時，要貼近（但切不可碰觸）臨終人耳朵，大聲、字字清楚地念佛，以利臨終人聽清楚，保持正念。第二堂，老法師慈悲，將大經科注從平時的攝影棚移至此會場來講，利益大眾。法師言，今後講經，力行『一門深入，長時薰修』，只講無量壽經。一天講四個小時，一部經講一千二百到一千三百小時，一年講一部。第三堂，悟道師吐露辛酸，告知本擬講經弘法，但師父封其為『繫念和尚』，令其長期做三時繫念。道師的雖不情願，但堅持聽老師話之德，令末學肅然起敬。道師亦悟師父意在令其一門深入於繫念法門。第四堂，定弘法師發露懺悔傲慢心。聯繫之前為老法師提供材料時，不夠尊敬長期為老法師服務之悟梵師一事，悟出『只會做事，不會做人，不尊重人，是不行的』。貢高我慢，只會做事，不會做人，亦是末學一大毛病；平時對妻兒居高臨下，近期又因不尊重而得罪二位同事，感謝定弘法師示現及開示。定弘法師並以切身體會：一天講經四小時非常累，而為老法師八十五歲高齡還堅持每天講經四小時而深深感動，言將效法老師，勇猛講經。第五堂，悟行師深入淺出，笑容滿面，以生動活潑的言語，附帶老法師趣事，結合無量壽經三十二品經文，講解消災免難的方法。

30 日五堂課。第一堂，悟威師以親身所見，提醒念佛人要轉煩惱，不可只是壓。否則怨恨埋心，是製造原子彈，可能會火山爆發。煩惱起時，可轉念邀請業習種子與己一起念佛，喚醒他們及自己的本善。第二堂，老法師繼續講科注兩小時。下午，胡小林老師講十念法四小時，生動精要。要點：一。如何念？要攝耳諦聽，要聽清楚自己所念佛號。念佛質量勝於數量。不可以念得不清楚，隨口隨耳滑過。我們娑婆世界眾生，耳根最利，要少說話，多聽。現我們往往反此。二。念佛法門是不思議法，但當仰信佛言，先念起來再說。要實踐纔有發言權。行之久久，契入境界後，有難以言傳的感覺。三。阿彌陀經告訴我們，念佛人得十方佛護念。只要我們一心念佛，不用自己操心其餘，十方佛決定會安排好。四。念佛回向目標越明確越好。要孝，要把父母做為第一回向人，勿虛偽一開始即要回向幫助一切眾生（此條亦擊中末學之毛病）。五。一切法由心想生。父母妻兒的缺點、疾病，都跟自己心行有關。第五堂，悟行師繼續結合無量壽經講消災免難的方法，告知：知錯即是開悟，改過即是修行。並結合老法師訪問泰國之趣事和細節，告訴我們老法師巨資供養泰國建僧伽醫院，之後數年中未過問一字，表演不著相供養。反觀末學，些小佈施，還經常不忘，實在慚愧。

1 日四堂課。第一堂，悟勝師講十善業道經，提到龍王是表法的。龍表變化，王表自在。要想自在，須離貪慾。要把今天看作生命的最後一天。第二堂，老法師講大經科注，講到物質現象（『我的』身體）、精神現象（『我的』思維、感覺）只是自性整體中的一分。下午，劉素雲老師講自己學佛二十年經歷。前十年，四處參訪，讀很多經，收效甚微。後十年，一門

深入，老實念佛，成果顯著。她舉了很多自己生活中鬧的笑話，如多次坐公交車坐過站，令大眾笑。言自己傻，不琢磨世間事。講要隨和，勿給人壓力；先要人緣好，才能法緣好。並以己切身經歷：出名後，來訪同修自早至晚絡繹不絕，以致連吃飯的時間都沒有，現只好藏匿度日，告誡大眾虛名害人。

2 日三時繫念法會。上午誦經後，老法師開示：中國有文字記載歷史五千年，整體不斷下降。三皇時，以道治天下。道失，而後以德治天下。德失，而後以仁治天下。仁失，而後有義（春秋戰國時期）。秦以法治天下，十五年亡國。自漢起，以禮治天下，延續至滿清。古人講，當禮沒有了，則天下大亂。今日所見即是。道治退至法治，五千年；靠教育，可逐步返回，亦五千年。一個循環，一萬年。學佛、弘法，四個根。弟子規、太上感應篇、十善業道經、沙彌律儀。加一個基礎：文言文。學文言文，一星期一篇，學一百篇，花兩年，即拿到開啓祖先寶庫之鑰匙。佛教阿難，佛滅度後，佛弟子應以苦為師，以戒為師。佛即如此，日中一食，樹下一宿，一天也不休息地講經。示現滅度，亦在野外樹林，而非室內。法會當天，應同修要求，舉行三皈依及受五戒儀式。悟行師主持，並簡要講解三皈依及五戒意義。

3 日多元文化講座。上午老法師開示。要抓住機會。老法師抓住泰國修僧伽醫院機會，團結南傳和北傳。又講了廬江湯池小鎮推廣弟子規因緣，及近期物理研究結果：物質並不存在，可以以心控物，宇宙起源等，已相當接近佛說。大災難，從因果看，是可能的。今年大災數目每月已在增長。將爭取融合各宗教，將圖文巴建成全世界宗教團結的示範，考慮聯合各宗教建衛星電視台，推動宗教教育。老法師最後說，歡迎大家移民到澳洲。下午，四宗教年輕一代對話及答觀眾問。晚上，東天目山齊居士推薦的中國吳橋雜技團做精彩表演。

4 日繼續多元文化講座。拜火教仍遵守數百年前對印度人的承諾，令人敬佩；巴哈伊教亦有與中國傳統胎教類似的理念。最後，老法師站著致閉幕辭，欣慰活動成功，表示今後可考慮一年辦三次。

除上課外，其他處亦收穫和感觸很多。學院康老師跟大家介紹了彌陀村的計劃、大致費用，及預期時間。並結合在美國德州時，就應否接受他人贈與之偏僻小鎮上一汽車旅館，受老法師的開導，告訴大家：做成功了高興，做不成就難過，是攀緣；積極努力做，成功與否皆心平如水，是隨緣，因為成功與否皆是眾生福報，佛菩薩安排。

在南昆大會場的數日中，三餐均由學院義工送至會場，午晚兩餐並發到座位，方便大眾專心學習。每次用餐，義工們均在參訪大眾用完，為大眾收完盒筷之後，纔用餐。末學見到精致的便當盒，開始時還以為是餐館訂購的，後來才親見原來是義工們一盒一盒地，從擦拭清潔扁紙盒、打開扁紙盒、放入塑膠內盒、一飯四五菜一樣一樣地裝進盒裏、蓋盒、用橡皮筋纏上方便筷，再每十盒裝入一塑料袋，再用車運到大會場。一步一步地都是義工的勞動。一千三百人的活動，每天都要裝二千六百盒（午晚兩頓，早餐不用盒裝）。而廚房的義工們，每天要做三千九百人次的食物。三時繫念法事前夜，佈置會場結束回到學院時，已是十二時左右，恰逢廚房的義工們剛剛結束工作將要離開，他們工作到如此之晚。活動結束後，數百翻譯機收到了講經堂放置，需要按照外盒上的號碼和翻譯機上所貼號碼，對號清理。為了不影響大眾第二天早上五點一刻在講經堂的早課，一位義工師兄清理到凌晨四點過，完成工作後

才休息。法會期間，因事務眾多，管理講經堂攝影、影音設備、刻印光碟的師兄無暇在大眾用餐時間吃飯，就吃一些餅乾或剩的麵包等；因為擔心在已經太累的情況下，回寮房休息不能按時起床，會耽誤為五點的早課開音響設備，這位師兄在講經堂樓上他的工作間趴桌上睡覺已經有數夜了。臨走那天，安排末學坐早四點半的小巴去布里斯本機場。為怕末學睡過頭，安排接待的義工師姐竟不顧自己的休息，在四時許來寮房叫。義工們辛勤付出這麼多，卻並無怨言，還在會場和學院中迎送大家時，謙卑地對大家九十度的鞠躬。

與會大眾中，南京團很有意思。該團有許多長者，也有三四十歲的年輕人。出發和離開時還整隊，列兩排，喊『立正、稍息、向右看齊、向前看、報數』。義工稱他們為南京部隊。他們早上四點半起床，五點即到念佛堂旁的房間誦無量壽經。他們告訴末學，到這裡來起得稍晚，在南京時是四點起床。

購物那天發現，當地人確實如老法師所說，知足。市中心幾乎最繁華區的購物樓，寫著週一二三五開放時間只到下午五點半。牆上的廣告以新聞口氣宣稱 "Now open 7 days"，可見原本並非一周七日營業。公園裏的大樹，很多都到很高才分枝，不知是否代表當地人心雜念較少。

感謝佛菩薩安排，龍天善神護佑，老法師以八十五歲高齡，為幫助大眾、挽救災難、和睦宗教，不辭辛勞的奔波，學院大德們的籌劃準備，法師老師們的教導棒喝，義工們無私勇猛的付出，同修們的精進示現，菩薩們細微處的提醒暗示，林譚二館長的真誠幫助，澳洲大使館的給予簽證，單位領導的允許請假，太太女兒的鼎力支持，及其他大眾的幫助，使末學能順利參與此次活動，並受益良多。末學對自己修行的成績、懈怠、自私、不謹慎深感慚愧。

The celebration events for the tenth anniversary of the Pure Land Learning College Association in Australia took place in Toowoomba, Queensland between November 29 and December 5, 2011. The schedule included Buddhism lectures on November 29, 30 and December 1; a Thrice Yearning Ceremony on December 2; a multifaith forum on December 3 and 4; and tours of the land lots (purchased for building a future Amitabha Village and college buildings), two local parks, and a shopping mall on December 5. The events during the first six days were held at the Clive Berghofer Recreation Centre at the University of Southern Queensland (USQ). This year's celebration events held the record of the most attendees. About 1300 people including three from the Amitabha Buddhist Library in Chicago came from all over the world to attend the event.

My flight arrived at Brisbane airport at around 8 am on November 28. Two volunteer sisters from the college were already waiting. Since many attendees came on that day, the two volunteers got up around 4 am, took a ride and came to the airport at around 6 or 7 to pick us up. Venerable Wu Shin himself came to welcome us. That same morning, Venerable Master Chin Kung's flight from Hong Kong arrived sometime after 10 am. Venerable Wu Shin, Venerable Wu Dao, Venerable Wuling, and many others stood in rows to welcome the Venerable Master. We also saw Teacher Hu Xiaolin and Venerable Ding Hong.

Around noon, two charter buses took us to the Amitabha Buddhist Association in Brisbane for lunch. The society was clean and quiet, and we visited the magnificent Ancestral Memorial Hall. Afterward, the buses took us to the Pure Land Learning College Association in Toowoomba, which was about a

two hour ride from Brisbane. The association was holding a Thrice Yearning Ceremony when we arrived. I was fortunate, since I was assigned to stay in a house very close to the college, only one or two minutes walk away. It was a single-family house rented by the college with five bedrooms. During the events, seven people stayed in it, including myself. The college was clean, with its buildings located tightly together. A large "Future Map of the World" as predicted by Gordon-Michael Scallion hung on the outer wall of the Lecture Hall. After supper, the schedule and rules of the celebration events were distributed. I was assigned to group fifteen, whose name was Patience. One usage of the grouping was for the seating area assignment in the hall beginning the next day.

On the morning of November 29, we took buses to the Clive Berghofer Centre at USQ. The center is a large gymnasium. A stage was raised in the center. Behind the curtains were an exhibition area and an area to distribute Dharma materials such as books and DVDs. There were displays showing the harmony of multiple religions, the relationship between natural disasters and humans' minds and actions, a table of historical large-scale pandemics, and the architecture models of a future Amitabha Village and college buildings. When facing the stage, three huge paintings of the Three Saints of the Western Pure Land were hung in the center; another picture of Avalokiteshvara (Guan Yin) Bodhisattva was on the right side, and a picture of Ksitagarbha (Earth Store) Bodhisattva on the left. Huge posters of the teachings of multiple faiths in both Chinese and English language were hung high on the walls on both left and right sides. The settings were properly done, neat, and solemn.

There were five lectures on November 29. In the first lecture, using a lesson recently learned by a fellow practitioner in China, Venerable Wu Quan reminded us that when Amitabha Buddha comes to take us to the Pure Land, we should leave everything behind and go with him regardless of the location. Using the recent experience he had in helping Venerable Wu Fan to go to the Pure Land, Venerable Wu Quan also taught us that, when helping a dying person chant Amitabha Buddha's name, we should get close to (but never touch) the person's ear, and loudly and clearly chant each syllable of Amitabha Buddha's name, so that the dying person could hear clearly and maintain the proper mindfulness of Amitabha Buddha.

In the second lecture, the Venerable Master gave the current lecturing of *Infinite Life Sutra* in this hall, instead of in the small studio in which only four or five attendees could fit as usually done, so all 1300 attendees could benefit from it. The Venerable Master said that from now on, he would practice the method of "Delving deep in one direction, and pursuing it for a long time," and lecture only on the *Infinite Life Sutra* four hours a day. The complete lecture of this sutra will take about twelve to thirteen hundred hours, thus it will take one year to finish lecturing on the entire sutra once.

In the third lecture, Venerable Wu Dao talked about his bitterness. He wanted to lecture on the sutras, however, his teacher, the Venerable Master, asked him to lead Thrice Yearning Ceremonies for years. His obeisance and following the teacher's instructions strictly, despite his own wishes, won my respect. Venerable Wu Dao also realized that his teacher meant for him to delve deeply in the Dharma way of performing Thrice Yearning Ceremonies.

In the fourth lecture, Venerable Ding Hong repented of his arrogance. He recalled not paying proper respect to a senior Venerable while preparing a document, and later realized that it would not work eventually if one only knows how to do work, but did not know how to work with people. Being arrogant, only knowing how to do work without knowing how to respect people are also my shortcomings. I regularly lack proper respect for my wife and children, and recently offended two colleagues due to my lack of respectfulness. I thank Venerable Ding Hong very much for opening my eyes to these shortcomings of mine! He also mentioned that it was very tiring to lecture for four hours a day, and he was deeply moved by the Venerable Master for doing so at the age of eighty-five, and said that he would follow the example set by the teacher.

In the fifth lecture, using easily accessible words, combined with interesting stories about the Venerable Master, and with a full smile on his face, Venerable Wu Shin lectured on the way to resolve disasters.

Five lectures were given on November 30, by Venerable Wu Wei, the Venerable Master, Teacher Hu Xiaolin, and Venerable Wu Shin. Teacher Hu's lectures were lively, down to the earth, and to the point. He mentioned that the key is to hear every syllable of our chanting of Amitabha Buddha's name clearly, and the quality of chanting is much more important than the quantity of the Buddha's name chanted. He also mentioned that we should have a clear beneficiary when chanting, and the clearer the better, and that we should be filial, and put our parents as the first beneficiaries of our chanting, and that we should not be hypocritical in beginning by putting all the sentient beings as the beneficiaries. This hit squarely on my shortcoming.

Four lectures were given on December 1, by Venerable Wu Sheng, the Venerable Master, and Teacher Liu Suyun. Venerable Wu Sheng lectured on the *Sutra of Ten Virtuous Conducts* and told us that only if we distance ourselves from greedy desires, could we obtain freedom from worldly cares, and that we should treat every day as the last day of our lives, in striving to go further on the Dharma way.

The Venerable Master taught us that our bodies, minds and feelings, are only one tiny fraction of our true nature. Teacher Liu also gave down-to-earth lectures on her experience in the twenty years she practiced Buddhism. She made us laugh out loud using the funny mistakes she made, such as missing the bus stops multiple times while taking a bus. She told us that after the Venerable Master's lectures mentioning her name made her famous, an overwhelming crowd came to visit her from dawn to dusk every day, to the point that she did not even have time for meals. To further her practice, she now has to live in a place unknown to the public and will have to move elsewhere once the place is revealed. Using this experience, she admonished us that fame was detrimental to cultivation.

A Thrice Yearning Ceremony was held on December 2. As requested by many attendees, the ceremonies of Taking Three Refuges and Taking Five Precepts were held afterward. Venerable Wu Shin presided at the ceremonies and briefly explained their meanings.

December 3 was the first day of the multifaith forum. In the morning, the Venerable Master talked about disasters and mentioned that from the law of cause and effect it is possible, and that the number of large-scale disasters is increasing month to month this year. He mentioned that he planned to work with the faith groups in Toowoomba and together with them would strive to make the city an interfaith model for the world. And last, the Venerable Master welcomed all to immigrate to Australia.

In the afternoon, youth representatives from multiple faiths had a dialog and a question and answer session with the audience. In the evening, China Wuqiao Acrobatic Troupes, a well-known acrobatic troupe, gave an excellent performance.

December 4 was the second day of the multi-faith forum. The Zoroastrians still keep their promises made more than several hundred years ago with the Indian people, and this won my respect. The Baha'i thoughts on the importance of providing good education to the fetus are very similar to the ones in traditional Chinese culture. At the end, the Venerable Master gave the closing speech.

Besides the lectures, I also learned a lot from the events. During the days at USQ all three meals were delivered by volunteers. For lunch and dinner, the boxes were distributed to everyone in their seats. For every meal, the volunteers first let the attendees finish the food, collected their boxes and

eating utensils, and then had the food. At the beginning, when I saw the neat and professionally-looking food-box, I thought it came from a restaurant. Later, at the association, I saw that it was the volunteers who wiped the flat paper boxes clean, formed the boxes, put plastic inner boxes in, put the rice and four to five dishes into the slots one by one, closed the boxes, wrapped the rubber bands with chopsticks around the boxes, put every ten filled boxes into one plastic bag, and finally delivered them in a truck to USQ. Every step involved the loving labor of the volunteers. Every day, the volunteers packed 2600 boxes for lunch and dinner for the 1300 attendees, and the volunteers in the kitchen prepared food for 3900 meals.

During the events, because there was so much work, the volunteer who were in charge of videotaping the lectures and managing the AV equipments in the Lecture Hall in the association, as well as printing the labels for the DVDs containing Dharma materials, did not have time to have meals during regular meal time, so he just had some crackers or leftover bread. Since he was already very tired, he worried that if he went to sleep in his bedroom, he could not get up in time and would delay the morning practices in the Lecture Hall every day at 5 am, so he has been sleeping by sitting by the work table in the attic of the Lecture Hall (which is his work place) for a few nights.

When I was about to leave, I was assigned to take a 4:30 am shuttle to the Brisbane airport. To prevent me from missing the shuttle, the volunteer who informed me of the assignment came to my house around that time to wake me up, sacrificing her own sleep.

The volunteers gave so much to us, willingly and without complaints, and at the same time, they bowed deeply and humbly to us in the USQ hall and in the association.

On the shopping day, I noticed that as the Venerable Master told us, the local people are indeed content and not greedy with their lives. The Grand Central Shopping Centre in the downtown with nearly the most traffic closes at 5:30 pm on Monday, Tuesday, Wednesday, and Friday.

I am deeply grateful to the Buddhas and bodhisattvas for arranging this event; to the devas for the help and protection; to the Venerable Master for taking the long flight to help the sentient beings, unite the religions and reduce disasters; to the Pure Land Learning College Association for the planning, preparation, and implementation; to the Venerables and the teachers for the teachings; to the volunteers for their unselfish dedication; to the fellow practitioners for their display of diligence; to the bodhisattvas for their reminders and hints; to Sister Lin and Brother Tan in the library for their sincere help; to the Australian Embassy for giving me the visa; to my supervisor at work for allowing me to take the time off; to my wife and children for their support; and to other beings for their help. Without them, it would have been impossible for me to attend this event and gain so much, without any issue during the entire trip. I am ashamed for what I have achieved so far in the Dharma way, for my laziness, selfishness, and lack of carefulness.

Happy New Year !