



金山聖寺通訊

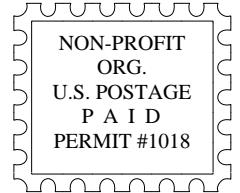
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主 持 禪 語

光陰寶貴

Time is Precious

光陰是過得非常快的，在不知不覺地把暑假的時間就過去了。在中國孔子說過，這個人生就好像流水似的，川流不息，過去時光就不會再回來了。又有的人說：

The time passes by very quickly. Without our realizing it, the summer is already over. In China, Confucius compared life to a ceaselessly flowing stream. Time that has gone by can never return. Someone also said,

一寸光陰一寸金；
寸金難買寸光陰。

An inch of time is worth an inch of gold,
but even if one has an inch of gold,
one can hardly buy back an inch of time.

說這一寸的光陰，就好像一寸黃金那麼樣寶貴。可是這黃金，你若丟了，還可以想法子再把它找回來；這光陰過去了，就沒有法子再把它找回來了。由這樣看來，這光陰比黃金更貴重。所以，在佛教裏說：

一寸時光，就是一寸的命光。

這個時光已經過去了，這個命光也就少一點。所以才說：「時光減處命光微。」時光減少了，命光也就少一點了。所以我們對這時間一定要看重了，不要把它隨隨便便地就放過去了。

在我們這個暑假的時間，由早晨六點鐘就開始，或者打坐，或者研究佛經。那麼由早晨到晚間九點鐘這段時間，每一個人都很認真地去用功修行。我相信在這個期間，比這個黃金更貴重，比鑽石也更有價值，所以大家能以在一起聞薰聞修。在我們每個人生命裏頭，這段時間可以說是最寶貴、最有價值的一個時間；可惜這個時間不太長，那麼轉眼之間就過去了。過去了，可是我們每一個人所學的佛法，在每一個人的腦筋裏頭，在每一個人的八識田裏邊，都種下去一個寶貴的金剛種子。那麼這個種子種下去了，等到將來一定會結金剛不壞的果。金剛不壞的果就是佛果，就是成佛。

那麼在什麼時候成呢？這就看我們每一個人自己的耕耘灌溉。這個種子種下去了，但是好像種田似的，種到地裏頭，你必須要給它灌一點水，除一除草，把這個地耕得掀騰起來。那麼你把這個地的草除去，就是怎麼樣呢？就我們每一個人要時時刻刻防微杜漸。怎麼叫防微呢？防微就是防備、預防這個微細處，我們的心念不要打妄想，不要令它生很多雜念。

An inch of time is as valuable as an inch of gold. If you lose gold, it's possible to recover it. Once time has gone by, however, there is no way to get it back. Therefore, time is even more valuable than gold. Thus, in Buddhism we say,

“An inch of time is an inch of life.”

When time passes by, one's life is also shorter. We must certainly value our time and not casually let it go by in vain.

During this summer, we have begun our days at six o'clock in the morning, either meditating or studying the Buddhist Sutras. From early in the morning until nine o'clock at night, every person applies himself diligently to cultivation. I believe that this period has been more precious than gold, more valuable than diamonds. Everyone has been together, being permeated and influenced by what we have heard and cultivated.

This period of time could be considered a most precious and valuable time in each of our lives. It's a pity that this time is not that long; it has passed by in the twinkling of an eye. Although it is over, the Buddha-dharma that each of us has learned has planted a precious Vajra seed in our brain and in the field of our eighth consciousness. This seed has been planted, and in the future it will certainly bear the indestructible fruit of Vajra. The indestructible vajra fruit is also the Buddha-fruit; in other words, we will become Buddhas.

When will we become Buddhas? It depends on our own efforts at tilling and irrigating the fields. The seed has been planted in the ground, but as in farming, you have to water it, pull the weeds, and turn the soil by tilling it, making it soft so that the seed can sprout. How do you pull the weeds out? What does it mean to weed the ground? It means that at all times, each one of us must “guard against what is subtle and stop what is gradually going to happen.” That is we must guard against the arising of very subtle thoughts. We must put a stop to all false thoughts, getting rid of them completely.



這
是每一天
這樣地用
功，每一
天這樣去
修行，栽

培灌溉。就好像種田，我灌一點水，我再把這個地收拾得沒有草，那麼一天一天的，你這個金剛種子種到地裏去，就生這個菩提的芽。你菩提樹生出來了，這就是菩提芽生出來了；菩提芽生出來，將來就結菩提果。可是你要保護這個菩提芽，保護這個菩提果，你不要不管它了，也不灌水，也不去栽培它，那麼它就會枯槁了，會乾了。

你能以灌溉——怎麼叫灌溉呢？你就天天學習佛法，用佛法的法水來灌溉這個菩提芽，那麼這樣呢，久而久之，你這個金剛的果也就會成就了。

如果你過去了這個時間，就不繼續地理它，這個金剛的種子種下去是種下去了，它也不容易生出來的。你必須要好好地保護著你這個金剛的種子，不要再做以前所歡喜做的事情，就是要守規矩——循規蹈矩，不要再像以前那麼樣子不守規矩，做一些個不守規矩的事情。那麼你守規矩，這就合佛法；不守規矩就不合佛法。所以我們做人一定要循規蹈矩，要依照規矩去做；不要太放逸了，不要太浪漫了，這是我對每一個人的期望都是這樣子。

在這個暑假的期間，講這《楞嚴經》，這一定是所謂「一歷耳根，永為道種」；經耳朵一聽這個經典的道理，永遠在你八識田裏邊，有這種菩提的種子。

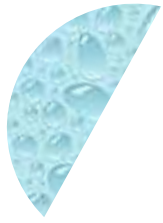
Every day we must apply effort in this way. Each day we must cultivate in this way, tending and irrigating the fields. It's just like farming. You give it some water and pull out all the weeds, day by day, and the vajra seed you have planted in the ground will produce a Bodhi sprout. After your Bodhi tree has produced shoots, that is, after your Bodhi sprout has come up, it will eventually bear the Bodhi fruit. But you have to protect that Bodhi sprout and Bodhi fruit. Don't neglect it. If you neglect to water it, and tend to it, then it will wither away and dry up.

What is meant by watering? If you study the Buddhadharma every day and use the Dharma water of the Buddhadharma to irrigate your Bodhi sprout, then over the course of time, your vajra fruit will come to maturity.

If you don't continue to care for this vajra seed after this period is over, then even though it was planted, it won't be easy for it to sprout. You must protect your vajra seed well. Don't go back to doing the things you used to like doing. Follow the rules and behave yourselves, Don't be as rowdy as you used to be. Don't do the heedless things that you used to do. If you follow the rules, then you are in accord with the Buddhadharma. If you don't follow the rules, then you are not in accord with the Buddhadharma. We should certainly be people who abide by the rules and word according to the regulations. Don't be too lax or overly emotional. Those are my expectations for each one of you.

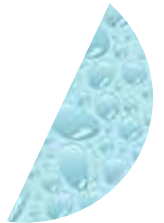
During this summer session of lectures on the Shurangama Sutra, it has surely been the case that "Once it enters your ears, it is forever a seed of the Way." As soon as the principles of this Sutra pass through your ears, they remain forever in the field of your eighth consciousness as seeds of Bodhi.





你沒有貪心了，才能放下。
放下，才能得到自在。
你能得到自在，
然後才能開大智慧，大開圓覺。

When you are no longer greedy,
You will be able to let go.
When you can let go, you will be at peace.
When you are at peace, you will realize
Great Wisdom and enlightenment.



2014 浴佛節 Bathing Buddha Ceremony & 懷少節 Cherishing Youth Day



心經非臺頌解

The Heart Sutra- Verses Without a Stand And Prose Commentary 文接上期 Continued from last issue

經文：

無苦集滅道。

偈誦：

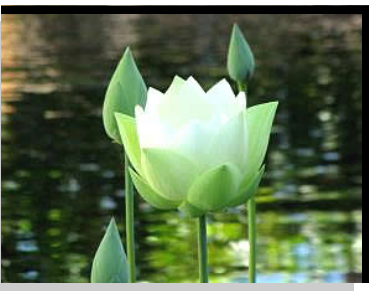
諸苦逼迫各相攻
聚集招感自不同
惟滅可證究竟樂
是道應修悟法空
三轉四諦法輪運
七覺八正意念勤
一旦貫通成聖果
偏真有餘乃化城

苦、集、滅、道，這四諦法是聲聞人所修的。何以謂之「聲聞」？「聲聞」是聞佛聲音而悟道，所以謂之聲聞。這一類的眾生，是佛最初所化的小乘的機緣。在釋迦牟尼佛最初成佛，就說《華嚴經》，二乘有眼

不見、有耳不聞。為什麼？因為這一種的法太妙了，太高了，也太大了！因為太妙，所以二乘人根本就不明白這種的妙法，所以

他就知道了，所謂「不可思議」。

這個時候，釋迦牟尼佛現的是千丈盧舍那身，二乘人就等於小孩子一樣，因為佛身太高，所以他也就看不見了。所謂



Sutra:

There is no suffering, no accumulating, no extinction, no Way.

Verse:

Each of the sufferings exerts pressure,
and all attach each other,
Accumulating is feelings which beckon,
each unlike the other.
Only through extinction can the ultimate joy
be attained.
Therefore, this is the Way that should be practiced
to awaken to the emptiness of dharmas.
Through three turnings of the Four Truths
the Dharma wheel revolves,
Seven shares in enlightenment,
The Eightfold Upright Path,
intention, mindfulness, and diligence,
One day connect right through
And ripen the fruit of sagehood;
Partial truth with residue is just a conjured city.

Commentary:

This passage of the sutra emptiness the Four Truth: **suffering, accumulating, extinction, and the Way.** Those are the dharmas cultivated by the Hearers (*shravakas*). Why are they called Hearers? “Upon hearing the sound of the Buddha, they were enlightened to the Way.” At the very beginning, the Buddha taught living beings who had causal connections with the kind of opportunity for change which is offered by the small vehicle.

When Shakymuni Buddha first realized Buddhahood, he spoke the *Avatamsaka Sutra*. Though they had eyes, those of the two vehicles did not see; though they had ears, they did not hear. Why didn't they see? Because that kind of Dharma was too wonderful, too high, and too great. Because it is so wonderful, those of the two vehicles basically don't understand it. They don't know what is called the inconceivable. They were all like little children, and the ten-thousand-foot high *nisyanda* body which was manifested by Shakyamuni Buddha was too high for them to see. So it was said:

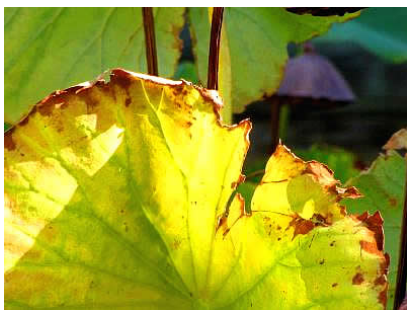
仰之彌高，鑽之彌堅；
瞻之在前，忽焉在後。

「仰之彌高」啊！這麼仰起頭看，看不見它高到什麼地方。「鑽之彌堅」，用鑽子鑽，想把它鑽出窟窿來，它還是很堅固。「瞻之在前，忽焉在後」，看著它就在前邊，忽然間又跑到後邊去。好像釋迦牟尼佛放光，往左邊放，阿難就往左看，往右邊放，阿難就往右邊望，這就叫「瞻之在前，忽焉在後」。因為這個法是不可思議的，二乘人沒有法子照顧得來，沒有法子完全懂，所以有耳也不聞圓頓教，因為太深了，所以也就不明白了。

於是乎，佛就隱大示小，現老比丘相，一丈六尺高，來說四諦法。四諦法就是苦集滅道。

佛曾三轉四諦法輪。第一次轉叫示轉，第二次叫勸轉，勸你學這個法。第三次叫證轉。這個「轉」是以運轉為意，就好像六道輪迴，轉過來轉過去這麼轉。

佛在第一次示轉說：「此是苦，逼迫性；此是集，招感性；此是滅，可證性；此是道，可修性。」告訴你了，這苦是個逼迫性，這叫示轉。



在第二次勸轉說：「此是苦，汝應知；此是集，汝應斷；此是滅，汝應證；此是道，汝應修。」說你應該去做去，這叫勸轉。

(待續 To be continued)

The more I strain my gaze up towards it, the higher it soars. The deeper I bore down into it, the harder it becomes. I see it in front, but suddenly it is behind.

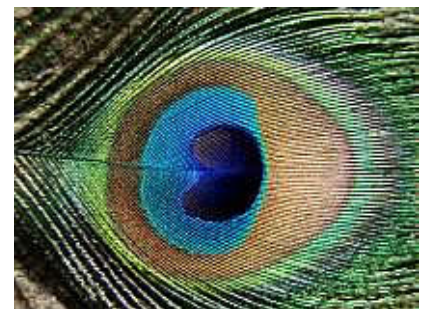
You see something in front of you, and suddenly it is behind you. It is like when Shakyamuni Buddha emitted light to the left, and Ananda looked to the left; he emitted light to the right, and Ananda looked to the right, as *Shurangama Sutra* relates. Because this Dharma is inconceivable, those hinayana (smaller) vehicle have no way to deal with it and no way to understand it fully. Although they have ears, they do not hear the perfect, sudden teaching. Because it is too profound, they do not understand it.

Thereupon, Shakyamuni Buddha, concealing the great and revealing the small, appeared in the body of a sixteen-foot-tall old bhikshu and spoke the dharma of the Four Truths (catur-arya-satyani): suffering (duhkha), accumulating (samudaga), extinction (nirodha), and the Way (marga).

There are three turnings of the Dharma wheel of the Four Truths, so called because they are like revolving backwards and forwards of the wheel of the six paths. The first turning of the Dharma wheel of the Four Truth is the turning by manifestation; the second is the turning by exhortation, which urges you to study this dharma, and the third is turning by verification.

The turning by manifestation runs this way: “This is suffering; its nature is oppression. This is accumulating; its nature is feeling which beckons. This is extinction; its nature is that it can be verified. This is the Way; its nature is that it can be cultivated.”

The turning by exhortation runs this way: “This is suffering; you should know about it. This is accumulating; you should cut it off. This is extinction; you should verify it. This is the Way; you should cultivate it.”



大悲懺淺說

A Basic Introduction to the Great Compassion Repentance

譚果正講於金山聖寺 2008年8月 果殊譯，果進Stross 校正
A Talk by Upasika Stella Tan on August, 2008 at Gold Mountain Monastery.
Translated by Guo Shu, edited by Guo Jin Stross

南無大悲觀世音，願我速度一切眾。

Na Mo Greatly Compassionate Guan Shr Yin, May I quickly cross over all living beings.

知一切法，得智慧眼，為的是要廣度一切眾生，令眾生絕生死流，趣涅槃樂。話說回來，知一切法，得智慧眼，已是多生種下的善根，纔有這樣好的因緣果報，能遇佛法，精進修行。接下來就是要發大悲心，「眾生無邊誓願度」了。

The purpose of knowing all the Dharma and attaining the eye of wisdom is to extensively cross over all living beings, so that they end the flow of birth and death, and go toward the blissful nirvana. However, being able to know all the Dharma and attain eye of wisdom is because we have planted roots of goodness for many lives, then we have such good cause and conditions to be able to encounter Buddha-dharma, and to cultivate vigorously. In the following, we should give rise to great compassion, “Living beings are limitless, I vow to cross over them all.”

南無大悲觀世音，願我早得善方便。

Na Mo Greatly Compassionate Guan Shr Yin, May I attain skillful appropriate means.

度眾生並不是容易的事。舉例說，你的至親不信佛教，你千方百計希望他不要錯過這人身難得的機會，可是他聽你的。甚至你有意無意地把佛教的法語開示放在他的座椅前，他也不屑一顧。可以說他是與佛無緣，但是你已經作到「善知方便度眾生」了嗎？

Crossing over living beings is not something easy to do. For example, your close relatives do not believe in Buddhism, and you are at the end of your wit to tell him not to miss the rare opportunity of being a human, however, he does not listen to you. Intentionally or unintentionally, you put the Dharma talks before his eyes, however he does not even bother to take a look. You may say he has few affinities with the Buddha. On your side, have you been able to “skillfully know appropriate means to cross over living beings?”

南無大悲觀世音，願我速乘般若船。南無大悲觀世音，願我早得越苦海。

Na Mo Greatly compassionate Guan Shr Yin, May I quickly take the ship of Prajna.

Na Mo Greatly compassionate Guan Shr Yin, May I soon cross the ocean of sufferings.

前面八句，是我們的「願望」，還需要「行」才能感「果」。乘般若船越苦海是行，到達彼岸是果。宣化上人曾經以偈頌解釋《般若波羅蜜多心經》。為方便使一般人易於明白，他以「妙智達彼岸」勉強表達「般若波羅蜜多」這古來不翻的梵文辭句，明白地告訴我們乘微妙智慧的船方能越過這使人頭出頭沒、深廣無際、輪回生死的苦海。怎樣才能坐上這妙智的船呢？那就是要修行戒定慧三無漏學。

The previous eight sentences express our vows and wishes, however it still takes practice to achieve fruition. Taking the ship of prajna to cross the sea of suffering is the practice, reaching the other shore is the fruition. The Venerable master Hsuan Hua used verses to explain “*Heart sutra of prajna paramita*”. In order for ordinary people to understand easily, he used “reaching the other shore by wondrous wisdom” to tentatively explain the meaning of prajana paramita, which is a Sanskrit word that has not been translated since ancient time. It clearly tells us that only by taking the ship of subtle and wondrous wisdom, can we cross the deep, vast and boundless ocean of sufferings, within which we keep rising and falling while going through samsara of birth and death. How can we board the ship of wondrous wisdom? By keeping precepts, cultivating Samadhi and practicing wisdom-the three non-outflow studies.

南無大悲觀世音，願我速得戒定道。南無大悲觀世音，願我早登涅槃山。

Na Mo Greatly compassionate Guan Shr Yin, may I quickly attain precepts, Samadhi and the Way.

Na Mo Greatly compassionate Guan Shr Yin, may I soon ascend the mountain of nirvana.

三無漏學以持戒清淨，得大禪定，由定發慧為達道津要。單拿五戒：殺、盜、淫、妄、酒來說，「不殺」，就是長養我們的大悲心；再加上不吃衆生肉，以佛心為己心，這樣方能有感遂通。古德說：「念佛不吃素，業在佛難度。」。前面說過，不持戒，又怎能與佛菩薩的大悲心相應呢？欲圓滿道果，必須涉水攀山。梵語涅槃，華言寂滅或圓寂，是佛教修行者可達到的最圓滿無上之性德高峰，這裡以涅槃比喻作山乃登峰造極之意。以上八句，告訴我們發了願要是不畏艱辛，難行能行，方能自度度他，冀求佛果。

The purport of three kinds of learning of non-outflow is-by keeping precepts purely, one attains great Samadhi, then from Samadhi wisdom arises. This process is the critical gate to realize the Way. Take the five precepts for example, refraining from killing, stealing, lusting, telling lies and drinking intoxicants. Refraining from killing is to develop and nourish our compassion, on top of that, if we do not eat living beings, while use the Buddha's mind as our own mind, then by this way, we can get response and have connection with the Buddha. It has been mentioned that if we do not keep precepts, then how can we unite in oneness with the great compassionate heart of Buddhas and Bodhisattvas. If one wants to perfectly accomplish in the Way, one must cross water and climb mountains. The Sanskrit Nirvana is translated as tranquil stillness or perfect stillness, it is the highest peak of the perfect, unsurpassed virtue of nature which a Buddhist cultivator can reach. Here mountain is the analogy of nirvana, which connotes the meaning that it is the summit and ultimate point. The above eight sentences indicate that after we make vows, we should not fear hardship and difficulties, we should undertake what is hard to undertake, only by this way, can we cross over ourselves and others, thus fulfill our wish for realizing Buddhahood.

南無大悲觀世音，願我速會無為舍。南無大悲觀世音，願我早同法性身。

Na Mo Greatly compassionate Guan Shr Yin, may I quickly dwell in the house of non-doing. Na Mo greatly compassionate Guan Shr Yin, may I soon be one with the body of dharma-nature.

「舍」是房舍，是人們最安樂的住止居處。「會」是會合。稱無為者，因為解脫境界是無所作為，究竟不生不滅。這才是安穩處。

House is where people peacefully abide. *Meet*, is to meet and unite with. It is called non-doing, because the state of liberation is free of any doing, and it ultimately neither arises nor extinguishes. This is the peaceful and secure place.

(待續 To be continued)

My Cause and Affinity of Learning Buddhism -

spoken by Situ Shaohui on the Nirvana Memorial Day of Venerable Master Hua

諸佛菩薩、宣公上人、各位法師、各位善知識、各位師兄，阿彌陀佛。首先感謝各位法師給我機會與大家結法緣。先講一下我不吃肉的故事。

All Buddhas, Bodhisattvas, Venerable Master, all Dharma Masters, all good wise advisors, and all fellow cultivators. Amitabha. First, I would like to thank all Dharma Masters giving me this opportunity to tie dharma affinity with everyone, and to talk about my story for not eating meat.

大概是在七年前，我曾經參加過一貫道。有一次，在那兒上課時，我聽到一個故事：有兩個要好的朋友甲和乙，經常都會相約去飽餐一頓。有一次，甲邀請乙到他家裡吃飯，買了一些食物回家烹煮，其中一款菜式是「黃鱔鑽豆腐」。烹飪的方式是這樣的：用一個鍋盛滿冷水，把豆腐和活生生的黃鱔放在這鍋內，然後用火來燒，隨著火的熱度，水溫慢慢的升高，活生生的黃鱔在熱溫度之下，扭曲著身體，極其痛苦，本能的鑽進豆腐裡。水煮開了，黃鱔也死了。這兩個人一邊煮一邊看到這種現象，覺得自己很殘忍，於是不敢再吃肉，不再殺生。

It was about seven years ago, I participated in Yiguandao (a religious sect also known as I-kuan-tao). Once, I heard a story there while taking a class: There were two people A and B who were best friends. Often times, they would go out to eat until they got full. One time, A bought some raw food and invited B to his house to eat. One of the dishes was called “yellow eel pierces thru tofu.” The way they cooked this dish was to fill up a pot of cold water and put the tofu and the live yellow eel in the pot. The temperature of the water would slowly increase as the pot was heated. The live yellow eel, extremely painful, twisted its body and tried to dig its way into the piece of tofu. When the water was boiling, the yellow eel died. As the two, having observed the situation throughout the whole time, they felt that they were very cruel, they dared not eat the meat. They no longer wanted to kill anymore.

我當時聽得很入神，我想：「如果我是那條黃鱔，被人家這樣子煮來吃，是不可言說的痛苦。」於是第二天我就發心不再吃肉，那天是愚人節。

Listening to the story, I was captivated. I thought to myself, if I was that yellow eel and was eaten in this way, the pain must be ineffable. Next day, I made a vow not to eat meat any more. That was on April Fool's Day when I made that vow.

下面是我皈依宣公上人座下的因緣---- 一周年感想：

The following was my cause and affinity of taking refuge under the Venerable Master Hua's Dharma Assembly---- my reflection on my one-year anniversary of taking refuge.

我是 2011 年 6 月 5 日，宣公上人涅槃 16 週年紀念日那一天皈依的，到今年已一年多了。對萬佛聖城和宣公上人的了解，是緣於 2011 年的一個清明節，拜祭祖先日。我以前是去一貫道的場所（以前不知道原來拜拜也有區分，只是認為有佛像，燒香拜佛，有上課講解道理，而且那裡的主人待人也很好，也是主張吃素，就認為是修行了。）。最近幾年他們那裡都有每年祭祖，那天，有很多素食、水果等等，還會播放快板唱誦的《地藏經》CD。

I took refuge on June 5th, 2011, that was the 16th Memorial Day since Ven. Master Hua entered nirvana. It was just more than a year ago. I started to learn about the City of Ten Thousand Buddhas and Venerable Master Hua on the day of the Ching Ming Festival in 2011. It was a day of worshipping ancestors. Before that time, I had been going to Yiguandao. I always thought as long as there were Buddhas' images, burning of incense and bowing practice, and lectures on classics, that would be cultivation. I didn't know there is distinction in the way of veneration. However, the host of that place treated everyone very nicely, and they also advocate vegetarianism. For recent years, they also had the yearly ancestral worship. On that day, they had lots of vegetarian dishes and fruits, and they played the allegro chanting of the *Earth Store Sutra* from a CD.

在 2011 年，他們是要親自念，而且還邀請了兩位會念這部經的朋友一起帶領我們念，我是第一次接觸這部經典，跟不上念，但眼睛還是跟得上看，越看越歡喜這部經典：因為我們凡夫時時刻刻都在造業而不知道，也不知道造業後所要受的果報是什麼，這部經典就很明白告訴我們，那時候我這樣想，於是在拜祭完後，我就建議那裡的講師跟我們講解這部經典。在那裡，我也有接觸過《金剛經》、《心經》、《大學》、《中庸》、《論語》和《六祖壇經》。那時還正在學習《道德經》。於是那個講師就答應在學習完《道德經》後，再學習《地藏經》。於是我就請了一片 CD 在車上聽，還想請一部《地藏經》回家讀，但因為那部經全是用國語注音，我也看不懂。後來我忽然發現了一部裝訂很結實，藍色精裝版漢語拼音的《地藏菩薩本願經》，我徵求那裡主人的同意，歡喜地請回家閱讀。

But in 2011, they wanted to read the Sutra personally, so they invited two people who knew how to recite the Sutra to lead us to read. It was the first time I encountered this Sutra. Although I could not follow the recitation, but my eyes could follow the text. The more I read, the more I liked it. As ordinary people, we have always been creating karmas without knowing it. This Sutra clearly tells us that the kinds of retribution we would undergo after we have created the karma. After the ancestral worship, I suggested to the teacher to explain this Sutra to us. I already came into contact with *the Vajra Sutra (the Diamond Sutra)*, *the Heart of Prajna Paramita Sutra*, *the Great Learning*, *the Doctrine of the Mean*, *the Analects of Confucius*, and *the Sixth Patriarch's Dharma Jewel Platform Sutra*. At that time, I was still learning the *Tao Te Ching*. So the teacher promised to teach us *the Earth Store Sutra* after we finished learning the *Tao Te Ching*. I got a copy of the Sutra CD so I could listen in the car. I was going to get the Sutra text to read at home, but it was annotated with Mandarin zhuyin phonetics that I could not understand. Suddenly I discovered a blue hard copy of the *Sutra of the Past Vows of the Earth Store Bodhisattva* with Hanyu Pinyin annotations, so I joyfully took it home to read after I got the permission from the host.

(待續 To be continued)