

Buddhist Text Translation Society Publications

THE FLOWER ADORNMENT SUTRA PREFACE

Composed by National Master Ching Lyang, a Bodhisattva who had a truly inconceivable state. His life spanned the reigns of nine emperors, seven of whom bowed to him as National Master. Even before he left the home-life, National Master Ching Lyang made vows and used ten requirements to urge himself on:

1. His body would not renounce the appearance of a shramana.
2. His mind would not oppose the regulations of the Thus Come One.
3. He would not sit with his back to the Sutra of the Dharma Realm.
4. His nature would not be defiled by state of emotional obstruction.
5. His feet would not tread on the ground of a nunnery.
6. His body would not touch the bed of a lay person.
7. His eyes would not gaze at improper spectacles.
8. His tongue would not taste edibles after noon.
9. His hand would not let loose of the round, bright beads.
10. Not for a night would he be apart from his robes and bowl.

Contained in a single, bilingual volume, the PREFACE is a profound piece of literature that describes the state of the FLOWER ADORNMENT SUTRA.

HUMAN ROOTS: BUDDHIST STORIES FOR YOUNG READERS

This volume, set in large type for young and old, culminates with an explanation of "How People Came to Be on the Earth," with the following subtitles: "The Gods Began to Eat;" "A Lazy Idea;" "The Life-span Gets Shorter;" "Shakyamuni Buddha Enters the World;" "The Future;" "The Earth Becomes Ugly;" "The Seven-day War;" "People Bring Forth Their True Hearts;" "The Nine Diseases;" and "Maitreya Buddha." The entire account is well-worth finding out about!

OPEN YOUR EYES: TAKE A LOOK AT THE WORLD

Journals kept by disciples of the Venerable Master during an extensive two-month propagation journey through Malaysia, Singapore, Thailand, and Hong Kong. In Malaysia the Venerable Abbot comments:

"Buddhism is not delineated by countries, sects, or temples. This is the Space Age, a new era. Buddhism should go to every planet, every star. If you're still stuck to your old-fashioned ways, you will not stand up to the tests. Why should monks hoard private property, guarding their money for dear life? Why should monks seek advantages, always playing up to laypeople? If you like money so much, you shouldn't have left home in the first place. Now, what is the biggest sore in Buddhism? Selfishness and greed. If you work only for your own good, never thinking of sharing with all other Sanghans and Buddhists, what type of a Buddhist disciple are you? Shouldn't we reflect and ask ourselves, 'Have I really crossed over living beings? Have I cut off my afflictions? Have I helped people become Buddhas?'"

SHURANGAMA MANTRA, VOLUME FOUR

This volume begins with a discussion of the "nature." "The nature refers to the self-nature inherent in us all. It is also known as the Buddha nature. The nature can also be called "humaneness" or the "kernel of life." This quality exists in both plants and animals. However, in plants it is just a kernel and does

not have conscious awareness, whereas in people it is humaneness and is endowed with conscious awareness. This quality undergoes a thousand changes and ten thousand transformations ...It is that which animates, that which causes everything to undergo birth after birth and death after death. Birth and death are undergone by the kernel--the humaneness—of the nature."

And the volume ends with the verse for the last line of the first assembly of the Mantra:

A seal of approval certifies what I do.
Time once wasted is hard to get back again.
From now on, I shall carefully cultivate the Sagely Way,
Respectfully follow precepts, and guard pure rules.

FILIALITY: THE HUMAN SOURCE, Vol. I.

The greatest good is to be filial.
The greatest evil is to rebel against one's parents, teachers, and elders.
Among the myriad conducts, filiality is number one.
It stems from the heavenly nature, inherent in us all,
And is perfected through sincere acts of body, mouth, and mind.