



**PROPOSALS SUBMITTED BEFORE THE THIRD  
INTERNATIONAL CONGRESS  
of the  
WORLD BUDDHIST SANGHA COUNCIL  
by the  
ORTHODOX AMERICAN BUDDHIST SANGHA  
in the  
UNITED STATES OF AMERICA**

**PROPOSAL 8**

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**THAT ALL MEMBERS OF THE SANGHA IN THE WESTERN HEMISPHERE BE  
ENCOURAGED TO TAKE VOWS OF POVERTY.**

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*-submitted by Bhikshu Heng Kuan, vice President, DRBU; Bhikshu Heng Sure, Dean of School of Buddhist Studies, DRBU; Bhikshu Heng Ch'ao, Vice-Dean, School of Buddhist Studies.*

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**DISCUSSION:** The wealth of the Triple Jewel should be used for projects of public benefit: Sutra printing; translation and language teaching centers; Buddhist schools; care for the elderly; and for creating favorable environments for the cultivation of the proper Dharma and concentrated Dharma practice. -Bh. Heng Sure.

**FURTHER DISCUSSION:** The world today is torn apart by unrest and is on the verge of destruction. This is due to greed, especially the greed for money and wealth. Actions speak louder than words, if the Sangha will set the example. The Sangha, left-home people, by definition and by vows are mendicants. The Tenth Shramanera Precept expressly prohibits holding gold, silver, or valuable objects. Holding wealth and amassing wealth increases greed, undermines one's Way-karma, and subverts the peaceful energy in the world. Poverty was the spirit and the conduct of the Buddha's original disciples, and of the Buddha's teaching; hence their purity was obvious. The Vinaya exhorts us to, "Be mindful of the poverty of others, and always practice giving." -Bh. Heng Ch'ao.

**FURTHER DISCUSSION:** It is proposed that the wealth and property of Buddhism be placed in a public Sangha trust for works of Dharma and charity. -Bh. Heng Kuan.

**PROPOSAL 9**

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**THAT ALL MEMBERS OF THE SANGHA IN THE WESTERN HEMISPHERE BE  
ENCOURAGED TO WEAR THE PRECEPT SASH (SANGHATI).**

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*-submitted by Bhikshu Heng Ch'ao; Bhikshuni Heng Chu, Member of the Board of Trustees, DRBU; Shramanerika Heng Duan, Grad. Student, DRBU.*

DISCUSSION: Before entering Nirvana, Shakyamuni Buddha instructed Ananda that his monks should take the precepts as their teacher after his Nirvana. The precept sash, therefore, is a symbol of according with the Buddha's instructions and with the Vinaya, and a way of showing respect and reverence for the moral code. The precept sash is the mark of a member of the Sangha--the visible reminder of our having received the precepts of the Buddha, and of his injunction to extensively save all living beings. The precept sash enhances and develops proper and awesome deportment. Wearing the precept sash increases self-respect which is the foundation for gaining respect for the left-home life from others. -Bh. Heng Ch'ao.

FURTHER DISCUSSION: Members of the Sangha should wear the precept sash at all times, for if they do not, what difference is there between a member of the Sangha and the laity?-Sr. Heng Duan.

FURTHER DISCUSSION: When the precept sash is worn, it is a constant reminder to guard oneself against evil, and to conduct oneself with the proper deportment. When the precept sash is not worn, one does not have the appearance of a member of the Sangha, and so it is very easy to act casually and to forget one's responsibilities. Only if we are worthy of the respect of others can we have the means to teach and transform living beings. -Bh. Heng Chu.

#### **PROPOSAL 10**

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**THAT ALL MEMBERS OF THE SANGHA IN THE WESTERN HEMISPHERE BE ENCOURAGED TO TRAIN AND LIVE IN LARGE MONASTERIES AND WAY PLACES OR IN PUBLIC MONASTERIES, TEMPLES, AND SCHOOLS ESTABLISHED BY THE SANGHA. IT IS HOPED THAT MEMBERS OF THE SANGHA WILL NOT ESTABLISH OR BUILD SMALL PRIVATE WAY PLACES.**

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*-submitted by Bhikshu Heng Kuan, Bhikshu Heng Sure, and Bhikshu Heng Ch'ao.*

DISCUSSION: There is a saying, "United we stand; divided we fall." We should urge Sangha unity in large Way-places, in order to prevent disharmony and rivalry for offerings and lay support. This will prevent the waste of materials and wealth used in building small private temples. -Bh. Heng Sure.

FURTHER DISCUSSION: Presently, the resources of the Triple Jewel are inefficiently scattered into a proliferation of small temples. This is wasteful, is not public-spirited, and hides Buddhism in the closet. Today, more than ever, the world needs to see the Sangha and hear the Dharma. Combining large Way-places into schools, lecture halls, and colleges would both bring the Sangha back together as the "harmoniously united," and bring Buddhism out of the closet and into the sunlight again. -Bh. Heng Ch'ao.

#### **PROPOSAL 11**

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**THAT THE SHURANGAMA SUTRA AND SUTRAS SUCH AS THE BRAHMAJALASUTTA BE RECOMMENDED STUDY FOR ALL MEMBERS OF THE SANGHA IN THE WESTERN HEMISPHERE TO ENSURE THAT THEY DEVELOP PROPER KNOWLEDGE AND PROPER VIEWS.**

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*-submitted by Bhikshu Heng Sure and Bhikshu Heng Shun, Managing Director, Gold Mountain Monastery, Director of Distribution for VBS.*

DISCUSSION: In this age, many people consider Buddhism together with deviant teachings of outside ways, cults, and other religions, and say that they lead to the same goal. The *Shurangama Sutra* is able to break up these deviant views, and establish the proper and orthodox Dharma. Therefore it should be required study for all members of the Sangha. -Bh. Heng Shun.

FURTHER DISCUSSION: Using the *Shurangama Sutra* as a demon-spotting mirror, deviant teachers who claim authenticity to attract and mislead followers can be revealed. With the *Shurangama's* proper principles as the Sangha's pure wisdom eyes, anti-Sangha heretics can be spotted and denounced before they do extensive damage in the world. In this way, demonic elements that would disrupt and destroy Buddhism from within can be kept out of the Dharma. Therefore the authenticity of the *Shurangama Sutra* must be unshakable, and attempts to slander and defame this most important treasury of the Buddha's wisdom must be exposed and smashed. -Bh.H.Sure.

## **PROPOSAL 12**

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**THAT GREAT MASTERS FROM ALL TRADITIONS, SCHOOLS, VEHICLES, AND COUNTRIES THROUGHOUT THE WORLD BE SELECTED AND COMMEMORATED TO SERVE AS SAGELY STANDARDS OF VIRTUE, CHARACTER, CULTIVATION, AND ACCOMPLISHMENT FOR FUTURE GENERATIONS.**

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*-submitted by Venerable Master Hsuan Hua, Chancellor of DRBU; Professor of the Tripitaka and the Dhyanas; Chairperson, SABA; Founder, CTTB; Chief Abbot, Tathagata Monastery, Gold Mountain Monastery, Gold Wheel Temple and the International Institute for the Translation of Buddhist Texts; Chairperson, Buddhist Text Translation Society.*

DISCUSSION: The City of Ten Thousand Buddhas is beginning to flourish as an international public Way-place, and is becoming a source from which world Buddhism comes forth, and an origin to which world Buddhism returns. For this reason, it is proposed that the City of Ten Thousand Buddhas be offered as a place to commemorate Great Masters of virtue and accomplishment.

It is proposed that Great Masters from each country of the world, without discriminating tradition or school, race or country, and including both Theravada and Mahayana, be selected to preside as Abbots over the City of Ten Thousand Buddhas.

It is further proposed that ten Great Masters from all over the world who have already completed the stillness, without regard to their tradition or school, race or nationality, and regardless of whether they are from the Theravada or Mahayana traditions, be selected to be commemorated each with a hall in his name at the City of Ten Thousand Buddhas.