

**THE SINO-AMERICAN  
BUDDHIST  
ASSOCIATION**

**中美佛教總會**

**DHARMA REALM  
BUDDHIST  
UNIVERSITY**

**法界大學**

Third Asian Delegation \*\*\* First World Delegation  
November, 1983, through January, 1984

第三次亞洲訪問團 \* 第一次全球性訪問  
一九八三年十一月至一九八四年一月



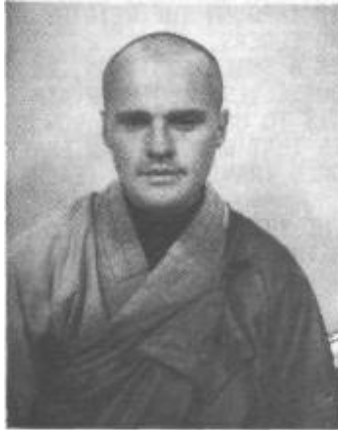
(Heng Sure)

**比丘恒實**

訪問團顧問，法界大學副校長，佛學教授，佛學院院長。

BHIKSHU HENG SURE, Ph. D.

Delegation Advisor, Vice President, Dharma Realm Buddhist University  
Professor of Buddhist Studies Dean of the College of Buddhist Study and Practice



(Heng Ch'au)

**比丘恒朝**

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(Heng Tso)

**比丘恒佐**

訪問團團長，國際譯經院修正部會員，培德中學校長，僧伽班主理人，法界大學佛學院教授，註冊組長。

BHIKSHU HENG TSO, Ph. D.

Chairman of the Delegation

Chairperson, Reviewing Committee, Buddhist Text Translation Society Principle,  
Cultivating Virtue School Director, Sangha & Laity Training Program Professor of  
Buddhist Studies and Registrar, Dharma Realm Buddhist University



(Heng Jau)

**比丘恒兆**

財政部主任，育良小學校長，難民救濟中心，英語為第二種語言班之主辦人。

BHIKSHU HENG JAU

Delegation Treasurer Principal, Instilling Virtue School ESL Program Director, Buddhist Council for Refugees



(Kuo Tsai)

**果齊居士**

護法團員，萬佛城建築工程主管

UPASAKA KUO TSAI (PETER] Schmitz

Dharma Protector for the Delegation

Dharma Protector and Director of Construction, City of Ten Thousand Buddhas

These posters, on pages 16, 17, and 20 were printed by the Malaysian Organizing Committee which has been responsible for the protection and well being of the delegation. Their names are listed below.

**WELCOME THE THREE STEPS ONE BOW DHARMA  
MASTER AND DELEGATION FROM THE CITY OF TEN  
THOUSAND BUDDHAS U. S. A ORGANISING COMMITTEE**

**歡迎美國萬佛城三步一拜法師弘法團籌備委員會**

筹委会名单

赞助人： 谢页田先生、郑来发先生、陈祥如居士

名誉主席： 苏玉林

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秘书： 曾果明居士

财政： 符果满、符果兰

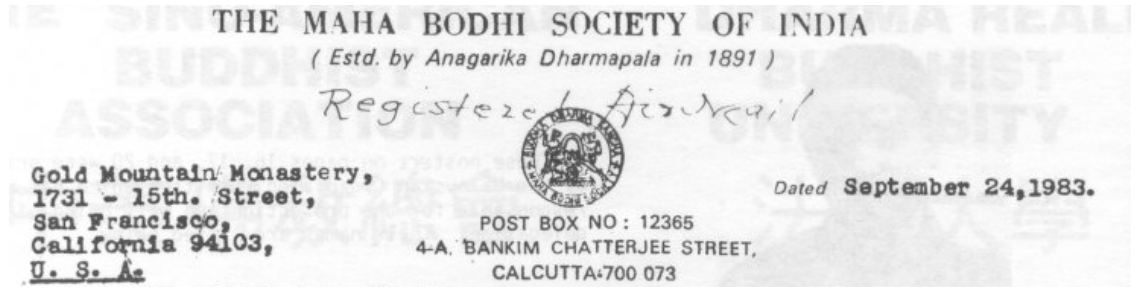
查帐： 蓝果丰

顾问： 金明法师 AMN

委员： 陈祥如、刘汉尧、杨国友、梁江明、徐果航、

林日球、林集德、苏美兰、谢润莲、蔡淑贞、

蓝果梅、蓝果丰、黄雪梅



**Dear/Friend in the Dhamma :**

**We are in receipt of a news item published by the Dharma Realm Buddhist University, Talmage, California for immediate release in our journal THE MAHA BODHI, and glad to note that a delegation of four Bhikshus from the said University will be visiting Buddhist sacred places on pilgrimage to India and other Asian countries.**

**We shall be pleased to have their detailed Itinerary for their pilgrimage in India, so that we could make arrangements to receive them at the difference Centres of our Society and arrange receptions and render them all possible assistance during their pilgrimage in India.**

**When they are in Calcutta, they can stay with us in our new International Guest House.**

**We shall publish the news item in our journal.**

**We deeply appreciate your interest and kind co-operation with our Society.**

**With blessings of the Lord Buddha.**

**Yours in the Dhamma,**

**(Mahathera N. Jinaratana)**

**General Secretary.**

ÖSTERREICHISCHE  
BUDDHISTISCHE RELIGIONSGESELLSCHAFT

A-1010 Wien, Fleischmarkt 16, Tel. 0222/52 37 19

Vienna, September 26, 1983

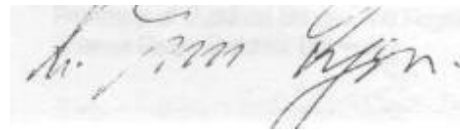
Dear Friends in the Dharma,

we were very glad to receive your information of Sept. 1, 1983 about the Pilgrimage of the two Bhikshus of Three Steps One Bow.

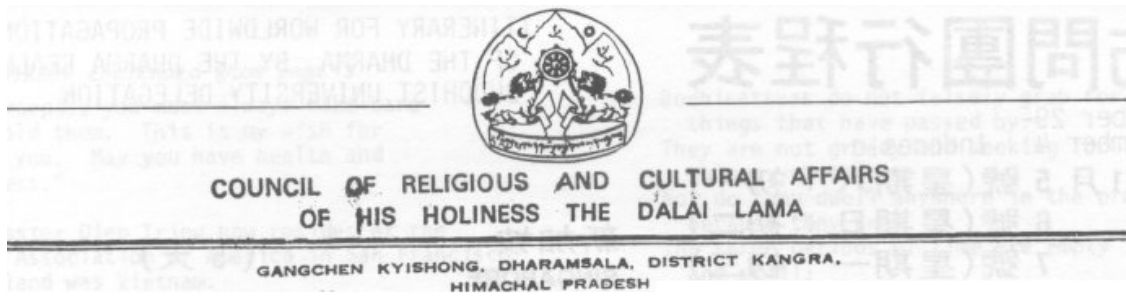
Would you send us their itinerary and tell them that we would be happy to receive them in our Buddhist Center here in Vienna.

In our center in the heart of Vienna we join all Buddhist schools and our three meditation-rooms are booked out throughout the week. So the Buddhist community here is very active and would appreciate a visit of the Bhikshus greatly. Yours in the Dharma

Best wishes and metta!



(Dr. Jesse Lyon, General secretary)



Dear Bhikshu Heng Kuan:

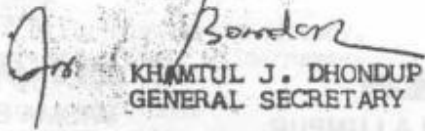
15th Sept. 1983

Thank you very much for your circular letter of September 1, 1983 informing us that in October 1983 a delegation of four Bhikshus from Dharma Realm Buddhist University will be visiting Buddhist Countries to make a pilgrimage to the places sacred to Buddhism.

We are further delighted to know about Dharma Masters Heng Sure and Heng Chao and their pilgrimage for world peace in May, 1977 from Gold Wheel Monastery in Los Angeles to the city of Ten thousand Buddhas, a journey of more than 700 miles. We truly appreciate their sense of spiritualism.

It would therefore be a pleasure for us to receive a copy of their itinerary so that we may be well informed of their present undertaking.

Thanking you and with our best wishes.

Sincerely yours  
  
KHAMTUL J. DHONDUP  
GENERAL SECRETARY

*The* **PITAKA TRANSLATION SOCIETY**  
**VISAKHA TAZAUNG, KABA-AYE, RANGOON.**

Venerable Sir,

19th. September. 1983

Your kind letter, dated August 23, 1983, was received on the 10th of this month. Your delegation of 4 Venerable Monks to be in Rangoon in the coming December is most welcome. You are very thoughtful to include Venerable Heng Sure and Venerable Heng Ch'ao.

Venerable U Thondra of Changsi Chwan Kanboza Monastery has agreed quietly happily to accomodating them, seeing personally to their meals, transport, etc. Their vegetarian diet is noted. Venerable U Thondra speaks Chinese and English quite fluently; what is more, he has been to the Gold Mountain Monastery recently and knows the Venerable Abbot Hua.

I have seen the room where the honored guests will be kept. It is quiet and comfortable. His monastery is near Kyaik-waing Pagoda, and about 7 miles from the centre of the city.

If they would visit Pagan (Pagodas) and Mandalay, please let me know in advance so that I could arrange with "The Tourist Burma." They will visit Pegu, old Hang-sa-wa-di, about 50 miles from Rangoon, where I have many relatives and friends.

My wife, Khin Khin Thein, joins me in sending our best respects to Venerable Abbot Hua and you.

Yours in the Dharma,  
*U Chan Htoon*  
U Chan Htoon,  
Rangoon,  
(Burma)



# 訪問團行程表

ITINERARY FOR WORLDWIDE PROPAGATION OF THE DHARMA BY THE  
DHARMA REALM BUDDHIST UNIVERSITY DELEGATION

October 29-November 4, Indonesia

11月	5號 (星期六：初一)		
	6號 (星期日：初二)		
	7號 (星期一：初三)	新加坡	(5天)
	8號 (星期二：初四)	SINGAPORE	
	9號 (星期三：初五)		
11月	10號 (星期四：初六)		
	11號 (星期五：初七)	砂朥越 古晉	砂朥越佛教會
	12號 (星期六：初八)	SARAWAK KUCHING	SARWAK BUDDHIST ASSOCIATION
	13號 (星期日：初九)		
11月	14號 (星期一：初十)	新山	一真法界
	15號 (星期二：十一日)	JOHORE	IT CHEN FA CHIEH TEMPLE
11月	16號 (星期三：十二日)	蔴坡	蔴坡佛教正信會
	17號 (星期四：十三日)	MUAR	MUAR BUDDHIST SOCIETY
11月	18號 (星期五：十四日)	馬六甲	青云亭
	19號 (星期六：十五日)	MALACCA	CHING YUN TING TEMPLE
11月	20號 (星期日：十六日)		
	21號 (星期一：十七日)	吉隆坡	首都佛教大廈
	22號 (星期二：十八日)	KUALA LUMPUR	WISMA BUDDHIST
	23號 (星期三：十九日)		
11月	24號 (星期四：二十日)	怡保	紫竹林
	25號 (星期五：廿一日)	IPOH	CHR CHOOT LIN TEMPLE
11月	26號 (星期六：廿二日)	北海	北海佛教會
	27號 (星期日：廿三日)	BUTTERWORTH	BUTTHIST DHARMA ASSO.
11月	28號 (星期一：廿四日)	亞羅士打	吉打佛學會
	29號 (星期二：廿五日)	ALOR STAR	KEDAH BUTTHIST DHARMA SCHOOL
11月	30號 (星期三：廿六日)		
12月	1號 (星期四：廿七日)	檳城	馬來西亞佛教總會
	2號 (星期五：廿八日)	PENANG	MALAYSIA BUTTHIST ASSOCIATION
	3號 (星期六：廿九日)		
	4號 (星期日：初一)		
12月	5號 (星期一：初二)	瓜拉丁加奴	登嘉樓佛教會
	6號 (星期二：初三)	KUALA TRENGGANU	TRENGGANU BUTTHIST ASSO.
12月	7號 (星期三：初四)	關丹	彭丹佛教會
	8號 (星期四：初五)	KUANTAN	PAHANG BUTTHIST ASSOCIATION
12月	9號 (星期五：初六)		
	10號 (星期六：初七)	吉隆坡	首都佛教大廈
	11號 (星期日：初八)	KUALA LUMPUR	WISMA BUDDHIST

December 12\* travel to Bangkok, Thailand

December 18\* travel to Rangoon, Burma

December 20\* travel to India

December 30\* travel to Germany / Austria

January 4\* travel to France

January 10\* travel to England

January 17\* travel to City of Ten Thousand Buddhas

\* travel dates may vary slightly due to conditions

**SINO-AMERICAN BUDDHIST ASSOCIATION  
DHARMA REALM BUDDHIST UNIVERSITY  
-THIRD ASIA-RELIGION DELEGATION  
-FIRST WORLD-WIDE DELEGATION**

*Bhikshus from the City of Ten Thousand Buddhas and Gold Wheel Monastery in Los Angeles are making a pilgrimage to Holy Places of the Buddha, Bodhisattvas, and Patriarchs and are lecturing the Dharma to Asian Buddhists in response to their invitation.*

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*What follows are outlines for lectures to be given by Bhikshus Heng Sure and Chao on their tour of Asia in November, 1983.*

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**SPEECH TOPIC: EXPERIENCES ON A PILGRIMAGE**

**I. External Experience**

1. Description of daily routine--geography, climate, terrain, cities, wilderness--contrasts and extremes in.
2. Equipment, gear, provisions.
  - a) sleeping, camping, water, hygiene, etc.
  - b) eating, translating, ceremonies, expedients.
3. Wildlife, weather.
4. Physical discipline and mental requirements.
  - a) flexible, strong body
  - b) easy-going attitude, ability to yield and take a loss
  - c) kindness towards others, humility towards self.

**II. Internal Experience**

- A. Time is relative and ultimately false.
- B. Pleasure is pain.
- A. Time is relative and ultimately false.

**1. Definition of time.**

- a) time is one of the Five Turbidities
- b) time is made from discriminating thoughts
- c) The Avatamsaka Sutra says all time is one time; all places are one place.

**2. People's relationship to time.**

- a) People are slaves to time--clocks, calendars, meters, days, months, years, minutes, seconds--life passes in the blink of an eye.
- b) People never stop to consider who am I? Where they come from, where they are.

### 3. Time is made from the mind.

- a) Passes slowly or quickly, depending on our thoughts and state of mind.
- b) story and illustration:
- c) quote:

Bodhisattvas do not falsely grab for things that have passed by.  
They are not greedy and seeking for things yet to come,  
Nor do they dwell anywhere in the present, because they know  
The three periods of time are empty and still.

*-Avatamsaka Sutra*

### 4. Time won't wait.

- a) Don't wait until old to cultivate; lonely graves are filled with young people.
- b) Ancients set minds on Way; paid no attention to time. Saw through and put down myriad affairs of the world.
- c) quote:

To reach seventy is already rare.  
Take off years of youth and old age,  
What remains is not much.  
And even then, half is spent in sleep.

### 5. Conclusion about time.

- a) explain above quote, illustrate.
- b) story of losing wristwatch in mountains. Master's teaching: "Ancients had no use for clocks; paid no attention to time."
- c) City of Ten Thousand Buddhas--layperson teaches us about time:

I dwell in the mountains  
And have no calendar.  
Early or late,  
I don't keep track of time.

-----end-----

SPEECH TOPIC: EXPERIENCES ON A PILGRIMAGE

PART II

II. Internal Experience, cont.

B. Pleasure is pain.

1. Avatamsaka Sutra quote:

Of all the pleasures in the world,  
None is not suffering.

"Ten Transferences Chapter"

- a) Explain quote--illustrate with story of good food received while on pilgrimage.

SPEECH TOPIC: ESSENTIAL MEANING OF THE AVATAMASAKA SUTRA

WISDOM-TEACHING: PURE CONDUCT, PURE MIND

Theme: In one city block saw contrast between wisdom and stupidity. Saw truth of ancient wisdom-rules and learned falseness of modern age's gospel: advertising.

A. Precept against intoxicants guards wisdom. Religious practice protects and adorns the human spirit.

1. Bowed past liquor store parking lot one Sunday morning in Pacifica, California. Saw advertisements in store windows for whiskey, beer, sake, wine, cocktail mixes. Ads showed happy, well-dressed people, bright eyes, sparkling health, clear skin, rich blessings.
2. Three cars pulled up as we bowed by:
  - a. Party host in wrinkled suit, bleary-eyed, red-nosed. He winked at us as he filled his car trunk with cases of liquor and mixes, ice, and treats. He was sloppy, hung-over, a mess.
  - b. Pick-up truck of rude men on their way to a fishing holiday. Bought four cases of beer, over a hundred bottles. Insulted us, laughed loudly and set out for ocean to kill fish and get drunk.
  - c. Hot car full of drunken teenagers roared in. Boys and girls weaving and stumbling, bought cheap wine, opened it and drank before they returned to car. They were laughing insanely, out of control. Drove back onto freeway at high speed.
  - d. None of the people resembled the advertisements. They were shaky, turbid, unhappy, off center.

"Those who crave intoxicants will descend at death into the Hell of Boiling Excrement and in succeeding lives will be stupid, having lost the seed of

wisdom. Intoxicants cause madness and confuse the spirit, affecting one as a deadly poison would. Therefore the Sutras say, 'It would be better to drink molten copper! Take care not to violate the Precept against taking intoxicants.'

- *Shramanera Vinaya*

3. Bowed past a church next door to the liquor store. Families entered, well-dressed, subdued, a spirit of cleanliness and decorum contrasted sharply with both the forced gaiety of advertisement and the turbid, degenerate reality of the drinkers in the parking lot. Saw as never before the benefits to the world of the Buddhas' prohibition against using intoxicants.
4. The Buddhas dare to speak out against intoxicants. Who else does in this day and age?
  - a. Everyone believes in wrong view: getting high on drink and drugs is the purpose of life. Only the wisdom Sutras tell the truth: intoxicants are wrong.
  - b. The Fifth Major Bodhisattva Precept prohibits dealing in intoxicants:

"A disciple of the Buddha must not himself deal in any type of intoxicant whatsoever, encourage others to do so, or involve himself in the causes, conditions, methods, or karma of dealing in intoxicants, for intoxicants are the causes and conditions for all manner of offenses. A Bodhisattva should influence all beings to give rise to bright, penetrating wisdom. If instead he influences beings to give rise to upside-down thinking, he thereby commits a Bodhisattva Parajika offense."

-*Brahma Net Sutra*

5. Illustrations from pilgrimage.
  - a. Story of assault on Booneville Road. Drunken men harrassed bowing monks, then one commented as their tempers cooled, "You know, all our troubles began today after we drank that beer." A draining, tense experience.
  - b. Story of visit by busload of Dharma friends from the City of Ten Thousand Buddhas only twenty minutes later: Precept holders, clear-eyed, cool-headed, they recited mantras, gave moral support, and offered food and Dharma. An uplifting, refreshing experience.
  - c. As bus pulled away, a earful of drunken people threw an empty bottle at monks. Contrast again: "intoxicants are causes and conditions of all manner of offenses," pointing out again the lie of advertising and the truth of the Buddhas' wisdom-rules.

Ch'an principle:

Bitter practice, sweet mind  
Sweet practice, bitter mind

Ch'an principle: Bitter practice, sweet mind.

Converse: Sweet practice, bitter mind.

1. Pleasure defined:

1) Two lists of the Five Desires:

(1) sights	(1) wealth
(2) sounds	(2) lust
(3) smells	(3) fame
(4) tastes	(4) food
(5) touch	(5) sleep

2) quote:

Five colors blind the eyes.  
Five sounds dull the ear.  
Five tastes spoil the tongue.  
Excess in hunting and chasing makes the mind go mad.  
Products hard gotten impede the owner's movements.

2. Five Desires are the roots of the hells.

<u>Five Precepts:</u>	<u>Five Desires:</u>
no killing	food
no stealing	wealth
no sexual misconduct	lust
no lying	fame
no intoxicants	sleep

3. Story and illustration from pilgrimage.

- 1) Man in Moss Beach--stop and take a look at life and what's really important. A lot to think about and change in my life.
- 2) Hecklers--at first see bowing as weird. Later change opinion, wish good luck. Recognize emptiness of desire, seek to return to morality and meaning in life.
- 3) Young man in sports car--son of richest man in town.

"To be content with what one has,

Is to be truly rich."

4. Concluding remarks.

- 1) Experience on a pilgrimage taught us most important things in life are free and simple. Need very little to be peaceful and happy. The more one has and wants to have, the more afflictions there will be.
- 2) Buddhas teach that if we can see through and put it all down, we can enjoy the greatest prosperity and bliss: Buddhahood.
- 3) Quote:

Strange indeed, strange indeed. All living beings have the Buddha-nature and all can become Buddhas. It is only because of our polluted thinking and attachments that we don't realize the Tathagata's state.

-----end-----