

# 中美佛教總會1978年大馬弘法記

## Record of the Sino-American Buddhist Association Delegation's 1978 Dharma Propagation Journey in Malaysia

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English Translated by Early Bird Translation Group

## 一、前言

1978年7月27日至9月8日，位於美國萬佛城的中美佛教總會和法界大學，在此期間組成亞洲訪問團來西馬半島及新加坡弘法，前後共42天，在當地掀起了一片學佛的熱潮，在馬來西亞佛教史上，起了一定的積極作用。訪問團所到之處，受到信眾熱烈歡迎，可謂盛況空前。這裡我略為追述訪問團東來之因緣，以為紀念。

## 二、緣起

1977年5月，在彭亨州屬的金馬崙三寶萬佛寺舉行傳戒及佛殿開光大典。我與內子專程請假前往參加盛會，入住於梅倫酒店，第二天一早（五點鐘），當聽到從萬佛寺傳來的晨鐘時候，不知不覺地流下眼淚。「這些出家人這麼早就做早課；他們為了國泰民安，為了度眾生，這樣地來修行。」

在開光的法會上，我發現有一位身材高大的洋和尚在誦經的行列，因此引起我的好奇心。想要知道他是來自哪個國家。法會結束後，檳城三慧講堂的竺摩長老告訴我，這位法師來自美國舊金山，懂得中文。他現在在佛寺的圖書館掛單，你可以去親近他。

按照指示，我拜見了這位法師。他自我介紹，法名叫恒觀。是美國舊金山金山禪寺宣化上人的徒弟。他說，未出家前是在台灣的美國海軍部隊服役。一日無意間在一本書上看到宣化上人的法相，猶如觸電一般，像是前世曾經遇到的親人。感動到眼淚禁不住的流下來，回到美國後，

## 1. Preface

From July 27 to September 8, 1978, the Sino-American Buddhist Association and the Dharma Realm Buddhist University, located in the United States at the City of Ten Thousand Buddhas, formed an Asian visiting delegation to propagate Buddhism in the Malay Peninsula and Singapore. The visit lasted for forty-two days and raised a wave of Buddhist learning. This visit played a significant role in the history of the Buddhist movement in Malaysia. The delegation received grand receptions everywhere they went, creating an unprecedented fervor. Here, let me briefly recount the reasons and circumstances that led to the delegation's journey to the East as a commemoration.

## 2. Origin

In May 1977, at the Sam Poh Temple (Ten Thousand Buddhas' Three Jewels Monastery) in Cameron Highlands, Pahang, a grand ceremony for the transmission of precepts and the consecration of the Buddha hall took place. My wife and I took annual leave to attend this auspicious event, staying at the Merlin Hotel. On the second day, at the break of dawn (5 o'clock), when I heard the morning bell ringing from the Ten Thousand Buddhas Temple, tears unconsciously welled up in my eyes. "These monastics are doing their morning rituals so early; for the peace of the country and the well-being of the people, for the salvation of sentient beings, they practice in this way." During the consecration ceremony, I noticed a tall Western monk in the chanting procession, arousing my curiosity about his country of origin. After the ceremony, Elder Chuk Mor from Penang's the Buddhist Triple Wisdom Hall told me that this monk is from San Francisco, USA, and he understands Chinese. Currently, he is staying at the temple's library, and you can go get to know him.

Following the instructions, I paid a visit to this Dharma Master. He introduced himself, and his monastic name is Heng Kuan. He is a disciple of Venerable Master Hsuan Hua from the Gold Mountain Monastery in San Francisco. He mentioned that before becoming a monk, he served in the U.S. Navy in Taiwan. One day, by chance he saw a picture of Venerable Master Hsuan Hua in a book, and it had a profound impact on him, feeling like encountering a long-lost relative from a past life. Touched, tears couldn't help but stream down. Upon returning to the United States, he went directly to Gold Mountain Monastery in San Francisco to pay respects to Venerable Master Hsuan Hua and formally took refuge as his disciple.

Dharma Master Heng Kuan told me that Venerable Hsuan Hua came from Hong Kong. This teacher has profound virtue, and during

逕往舊金山金山禪寺拜見宣化上人，皈依為弟子。

恒觀法師告訴我，宣化上人來自香港。這個師父非常有道行，他講經說法時候，天降甘露。我聽了之後，感到不可思議。後來上人跟我說，這些白人和尚是他過去世的弟子。六祖曾入夢告訴他，你的時間到了，他們在美國等你了。因此上人就這樣來了美國。每個徒弟看到他都非常精進。

很奇怪的是，上人雖然英語說得不多，卻能度化很多美國人出家。這些美國人的出家眾，都是知識分子，受過高等教育，但卻都能跟著上人刻苦修行，日中一食，夜不倒單。上人每天以華語講經，並由弟子翻譯成英文。這些開示都刊登在金剛菩提海雜誌上，並出版成書流通。

恒觀法師告訴我，宣化上人的願力很大。他在舊金山北邊的萬佛城籌辦一間法界佛教大學，希望世界各地的有志學佛的人都能到來深造。恒觀法師也告訴我，宣化上人年事已高，不容易離開美國。但他老人家很慈悲，如果有很多人誠心請他，可能會感動到他來大馬。

於是從金馬崙回來之後，我把這個願望與已故的馬佛總主席金明長老商量，徵得他老人家的同意，著手邀請宣化上人的事宜。因為上人是國際知名高僧，我們不能怠慢之，一定要做得隆重周到。由馬來西亞佛教總會率先蓋章簽名，然後我發動聯絡西馬各州的佛教團體也蓋章簽名，懇請宣化上人前來馬來西亞弘法。

同時，我也介紹並幫忙安排

his Dharma teachings, sweet dew would rain from the sky. When I heard this, I was really amazed. Later, Venerable Hsuan Hua joked with me that these Caucasian monks were his disciples from his previous life. The Sixth Patriarch told him, "Your time has come. These disciples are waiting for you in the United States." So after he came to the United States, he was able to touch the hearts of American disciples, inspiring each of them to become very vigorous in cultivation.

It's quite peculiar that although Venerable Hsuan Hua is not familiar with English, he has been able to guide many Americans into the monastic life. The individuals who have chosen monastic life under his guidance are all intellectuals — well-educated individuals. Despite their academic backgrounds, they diligently follow the Venerable Master, practicing asceticism with a single meal during the day and abstaining from lying down to sleep during the night. The Venerable Master delivers daily teachings in Mandarin, which are translated into English by his disciples. These teachings are published in the Vajra Bodhi Sea magazine and distributed as books.

Dharma Master Heng Kuan told me that Venerable Hsuan Hua has great vows. He is currently establishing a Buddhist university at the City of Ten Thousand Buddhas north to San Francisco, aiming to provide an opportunity for people worldwide who are interested in Buddhist studies to come and deepen their knowledge. Dharma Master Heng Kuan also told me that Venerable Hsuan Hua is already advanced in age and it's not easy for him to leave the United States. However, he is very compassionate, and if many people sincerely invite him, he might be moved and come to Malaysia.

So, after returning from Cameron Highlands, I discussed this aspiration with the late Chief Reverend Kim Beng, the President of the Malaysian Buddhist Association. With his approval, I initiated the process of inviting Venerable Hsuan Hua. Since he is an internationally renowned monk, we couldn't afford to be negligent; the invitation had to be done in a grand and thoughtful manner. The Malaysian Buddhist Association took the lead in endorsing and signing the request. I then coordinated and contacted Buddhist organizations in the states of West Malaysia to also endorse and sign the invitation, earnestly inviting Venerable Master Hsuan Hua to come to Malaysia for Dharma propagation.

At the same time, I introduced and assisted in arranging for Dharma Master Heng Kuan to reside near the Perdana Vihara, getting close to Elder Bo Yuan. I also introduced the recently established Dharma Realm Buddhist University and the City of Ten Thousand Buddhas, which was transformed from the Mendocino State Hospital (Mendocino

恒觀法師到湖濱精舍掛單，親近伯圓長老，並給長老介紹剛創立的法界佛教大學，以及由曼都仙諾郡精神病院改建而來的萬佛城，這是我後來去萬佛城才知道的。但也因為這個邀請的過程，我的名字（黃逢保）就一下子廣為人知。

### 三、弘法

終於在1978年7月27日，上人率領了十人的訪問團，其中就有三步一拜的恒實與恒朝兩位法師，一起來西馬各州展開42天的巡迴弘法。這是一場史無前例、空前盛大的弘法之旅，所到之處，萬人空巷，引起了巨大的轟動。

值得一提的是，自從上人來馬弘法以後，影響了很多人不抽煙，發心吃長素，甚至出家。這是我們對這項法會所收到的成果，感到最欣慰和驕傲的地方。

訪問團坐菲律賓航空公司，來到吉隆坡的國際機場，這裡以前就叫SUBANG AIRPORT（梳邦國際機場），不是現在的KLIA（吉隆坡國際機場）。我跟機場安全保衛官員有商量，我們就可以直接接送。宣化上人來的時候大概晚上都要十二點了。飛機遲到。一般接飛機，都只能在會客室等來賓出來，經過（海關）移民署辦完手續，然後才出來。但是我們的情況是very special（非常特殊的）。他的飛機一著陸，我陪同法師們去迎接；伯圓法師說，我們直接上飛機；就是這樣的fantastic（妙）。到移民廳辦完手續，免去了會客室等候接機的過程，馬上登車回到鶴鳴寺。

時間差不多到了凌晨兩、三點了。法師們一到那裡，就馬上準備做早課了。然後就在那兒不倒單打坐。目睹此情景，是多麼令人感動。真是值得紀念喔。他們這樣不辭「流血汗」地去做，所以才會有上人的〈宇宙白〉。裡面有「流血汗，不休息」。

我們在鶴鳴寺，就準備開始安排講經事宜。鶴鳴寺以前面積也小，但是聞名

State Asylum for the Insane). This was something I came to know later when I visited the City of Ten Thousand Buddhas.

However, due to this invitation process, my name (Ng Fung Pao) suddenly gained widespread recognition.

### 3. Propagate the Dharma

Finally, on July 27, 1978, Venerable Hsuan Hua came, leading a delegation of ten members, including Dharma Master Heng Sure and Dharma Master Heng Chau, who practiced the “Three Steps, One Bow” pilgrimage. They arrived in various states of West Malaysia and began a forty-two-day Dharma propagation tour. This unprecedented and grand-scale propagation event attracted immense attention and awe wherever they went, causing a great sensation.

It is worth mentioning that since Venerable Hsuan Hua came to Malaysia for Dharma propagation, he has had a significant impact on many people. Many individuals have quit smoking, made a vow to be vegetarian for good, and some have even decided to ordain as monastics. This is the most gratifying and proud result we have witnessed from this Dharma event.

The visiting delegation took Philippine Airlines and arrived at Subang International Airport. I had discussions with airport security officers, and we were able to directly pick up the delegation from the airport. When Venerable Hsuan Hua arrived, it was probably around midnight as the flight was delayed. Normally, when receiving visitors at the airport, we would have to wait in the arrival hall until they completed immigration procedures and came out. However, our situation was very special. As soon as his plane landed, I brought the Dharma Masters to welcome him. Venerable Bo Yuan suggested that we go directly to the plane, and it was that—fantastic! After completing immigration procedures, we skipped the usual process of waiting in the arrival hall and immediately boarded the vehicle back to Hoeh Beng Buddhist Temple (Hoeh Beng Zen Center).

It was almost two or three o'clock in the morning. As soon as the delegation arrived, they immediately prepared for the Morning Recitation. Then, they sat in meditation without lying down. Witnessing this scene was truly moving. It's worth commemorating how they worked tirelessly, hence there comes Venerable Master's “White Universe,” which includes the phrase “Sparing no blood or sweat, and never pausing to rest.”



中華會館舉行盛大地藏法會，座無虛席。

A grand Earth Store Ceremony was held at the Chinese Assembly Hall with a full house.

而來的人，「嚇」！不知道從哪裡冒出來的。我就想起《地藏經》中，佛到忉利天宮，此世界，他世界，十方眾生雲集於此；佛問文殊師利菩薩：汝知其數否？我當時還沒這樣的認知可以如此形容。整個鶴鳴寺，我只能以水洩不通來形容。人要走進去都走不進去。廣餘長老從檳城來；他要進來鶴鳴寺（黃居士用起肢體語言來示範，以閩南話說：）進不了啦！ Master cannot go in.（法師進不了啦。）

鶴鳴寺有個信託人委員會，廣餘法師是其中一個，另外Brickfields的達摩難陀法師也是一個。其他的人，我講他們的名字，你們也不懂啦。他們組成一個委員會。委員會也請一位法師，叫慈宗法師。我們就開始安排弘法活動，我就任當時弘法活動團團長（總幹事），到中華總會館去安排，上人說就講《地藏經》。

開講的時候，我們請一位政府部長——衛生部長拿督張漢源，不是這個（身邊的）鐘漢源。這位部長是個基督徒。他卻能夠這樣代表政府來出席這個講經說法的開幕式，可見這是一件光榮的事。你們沒去過這個中華大會堂？！整個大會堂也是水洩不通，回鶴鳴寺也

In Hoeh Beng Temple, we began preparing for the arrangement of the Dharma lecture. Although the temple was small in size, people flocked to it from all directions. It seemed as if they appeared out of nowhere. This situation reminded me of the scene in the *Earth Store Sutra* where, upon the Buddha's arrival in the Trayastrimsha Heaven, beings from this world, other worlds, and the ten directions gathered there. The Buddha asked Bodhisattva Manjushri, "Do you know how many of them there are?" At that time, I didn't have any idea to describe it. The entire Hoeh Beng Temple was so crowded that I can only describe it as the water was impenetrable. It was completely packed. It was impossible for people to walk in. Elder Guang Yu came back from Penang; he wanted to enter Hoeh Beng Temple, but (Layman Ng used body language to demonstrate, speaking in Hokkien): "Cannot go in! Master cannot go in!" The Elder couldn't get in at all.

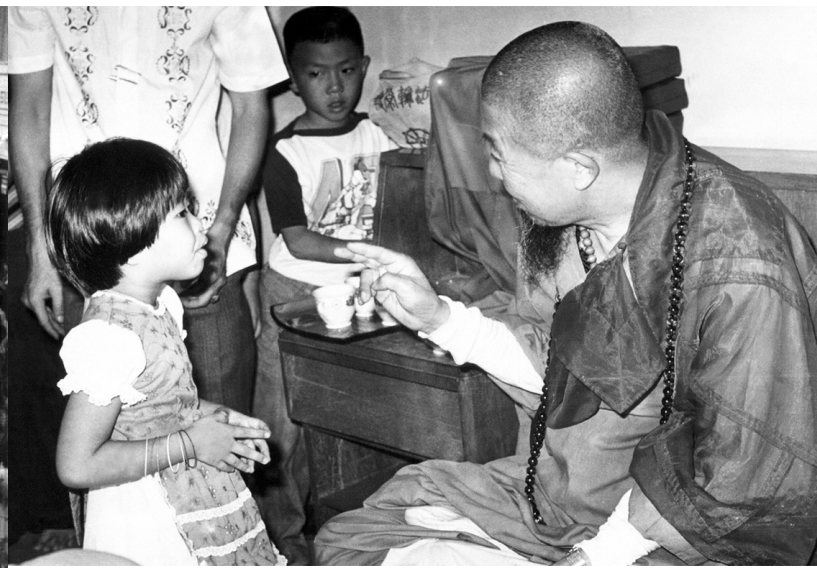
Heoh Bing Temple has a board of trustees, and Elder Guang Yu is one of its members. Additionally, Venerable K. Sri Dhammananda from Brickfields is also a member. If I mention the names of the others, you won't know them. They form a committee. The committee also invited a monk named Dharma Master Ci Zong. We began organizing the Dharma activities. I assumed the role of the head of the Dharma activities team (director general) at that time. We went to the Chinese Assembly Hall to make arrangements. The Venerable Master said we would lecture on the *Earth Store Sutra*.

During the Dharma lecture, we invited a government minister,



中華會館地藏法會。

The Earth Store Ceremony was held at the Chinese Assembly Hall.



上人祝福小信徒。

The Venerable Master was giving blessing to the kids.

是如此——其中有一個女的，大概有神經病，（黃居士示範身體一搖一晃）也跟著宣化上人。上人看著她，給她加持。上人手指這樣比劃。欸——病症沒有了。

後來上人跟我說，他是有練四十二手眼。萬佛聖城的山門兩側的對聯就有：「華嚴法會楞嚴壇場四十二手眼安天立地」。因為他跟我比較親近，就給我看他的手。你們看過師父的手？沒有！你們就沒有這個緣分。師父的手，真的是有一個眼睛。他入定觀想，就會生出一個眼睛。這個眼睛可以辟邪，但是不能亂用的喔。我有幸可以看到這個眼睛。他在中華會館講經時候，對著聽眾比劃手勢的時候，我那個九歲的兒子黃慶祥（音）說，師父手上有光出來！小孩子不會講騙話啊。上人就在鶴鳴寺住幾天，期間繼續講經；那麼三步一拜的兩位行者，恒實、恒朝就在鶴鳴寺的地界繼續他們的三步一拜，感動了很多人。

人來人往，客去客留。太平佛教會有一個王振教居士，鶴鳴寺

the Minister of Health, Datuk Chong Hon Nyan. This minister is a Christian. However, he could represent the government to attend the opening ceremony of the Dharma lecture, showing that this is an honorable matter. Haven't you been to the Chinese Assembly Hall? The whole assembly hall was also packed, and returning to Hoeh Beng Temple was the same. There was a woman, probably mentally ill, (Layman Ng demonstrated shaking his body), who followed Venerable Hsuan Hua. The Venerable Master looked at her and blessed her. The Venerable Master gestured like this with his fingers. Hey, STOP — her symptoms disappeared.

Later, the Venerable Master told me that he had practiced the Forty-Two Hands and Eyes. On both sides of the mountain gate of the City of Ten Thousand Buddhas, there is a couplet: (Avatamsaka Dharma Assembly, Shurangama Mandala) Forty-Two Hands and Eyes establish heaven and earth. Because he was closer to me, he showed me his hands. Have you seen the Master's hands? No! Then you don't have that affinity. The master's hands indeed have an eye. When he enters meditation, he can visualize an eye. This eye can ward off evil, but it should not be used indiscriminately. I was fortunate to see this eye.

When he was lecturing at the Chinese Assembly Hall, while gesturing to the audience, my nine-year-old son said, "There's light coming out of Master's hands!" Children don't lie. The Master stayed at Hoeh Beng Temple for a few days, continuing his teachings. During this time, the two practitioners, Dharma Master Heng Sure and Heng Chau, continued their three steps one bow within the compound of Hoeh Beng Temple, moving many people with their dedication.

的佛像是他貢獻的。他很會抽菸——菸不離手，手不離菸。宣化法師跟他說，不要抽菸。欸，他就這樣戒了菸——菸癮就斷了。人家抽菸是抽了戒，戒了抽；他卻能一下子就斷了。因此，上人感動很多人開始吃素，甚至很多人出家。從鶴鳴寺信徒出家的有幾位？名字我都不大記得了。

那時候來的法師有一個叫文建法師。他是檳城寶譽堂（負責人），讀英文的。上人跟他說要搭衣，他馬上搭衣。師父說要搭衣，很多人依舊是穿長衫，不大莊嚴啊，我只是舉一個例子。上人來到這裡，影響真的很大，原諒我啊，我記不得那麼多了。

我們也陪上人到新加坡居士林，居士林很大，那邊有個老和尚叫慧僧長老，也來參加歡迎儀式。我們就這樣走了一圈，走到了我家鄉——實兆遠（馬來西亞地名）。走了四十二天，宣化上人很幽默，他說：「我已經講了一部《四十二章經》。」

待講經結束，上人就飛去香港。我也賣了我的股票，跟我太太飛去香港。上人來的時候，我已經用了很多錢，就這樣用、用、用。我們去的是西樂園寺，書裡面有照片，很遺憾我不太會拍照片，所以很多歷史性有紀念性的事件，我都沒有辦法把它留下來。不過今天借助科技的力量以及你們的好心把它錄下來，希望廣為流傳。下飛機的時候，香港佛教總會的洗塵長老等諸多長老來歡迎，我能親近很多的佛教長老，算是我有福報。

People come and go; some visitors stay, while others leave. In the Taiping Buddhist Society, there is a lay devotee named Wang Zhenjiao. The Buddha statues of Hoeh Beng Temple are contributed by him. He used to smoke a lot—cigarettes always in hand. When the Venerable Master advised him not to smoke, he quit just like that—breaking the addiction instantly. While others struggle between smoking and quitting, he managed to quit right away. Consequently, Venerable Hsuan Hua moved many people, and they began to adopt a vegetarian diet. Some even decided to become monastics. How many lay people from Hoeh Beng Temple have ordained? I don't quite remember their names.

At that time, there was a monk named Dharma Master Wen Jian. He was from the abbot of Poh Oo Toong Temple and spoke English. When the Venerable Master asked him to don the precept sash, he immediately put on the sash. Despite the Venerable Master's exhortation that monastics should don the precept sash, many people still just wore the regular robe; it lacked a sense of solemnity. I'm just giving an example. Venerable Master's influence here was indeed significant. Please forgive me; I can't remember so many details.

We also accompanied the Venerable Master to the Singapore Buddhist Lodge. This lay community was large, and there was an old monk named Elder Hui Seng who also participated in the welcome ceremony. We had circled West Malaysia one round, reaching my hometown — Setiawan, Malaysia. Upon the completion of the forty-two-day trip, the Venerable Master, said with a touch of humor, "I've already spoken the *Sutra in Forty-two Sections*."

After the sutra teachings were completed, the Venerable Master flew to Hong Kong. I also sold my stocks and flew to Hong Kong with my wife. With the Venerable Master and the delegation's trip to Malaysia, I kept spending a lot of money. We reached Western Bliss Garden Monastery, as I can see in this book *Open Your Eyes and See the World*, there are photos in the book. Unfortunately, I'm not good at taking pictures, so many historical and commemorative events, I couldn't capture during this trip. However, with the power of technology today and your kind heart's recording it, I hope it can be widely circulated. Upon landing, Elder Master Sei Tsen from the Hong Kong Buddhist Association, along with many other venerable monks, came to welcome us. I had the fortune to get close to many Buddhist elder masters, which I consider as my blessing.

#### 四、廣結善緣

之後我又去了台灣，找慧炬（Wisdom Torch）出版社周宣德老居士，他很有學問。我跟他商量，看看他能否幫忙——因為宣化上人要成立法界佛教大學，也需要很多的資金，周宣德居士說，看因緣。上人後來也有去台灣，他們回去之後就出版了《放眼觀世界》。

後來法界佛教大學開光，我帶了72個人——差不多是包機，跟達摩難陀長老一起飛去萬佛聖城（1979）。去那邊的時候，宣公上人竟然到了機場來接機，對我說：「我不能來接你的，你知道嗎？你是居士，不過因為達摩難陀長老的關係我們才接飛機。」

我們搭巴士兩個鐘頭一路到了達摩鎮（Talmage），當時聖城的設備簡陋，但是很多高僧大德來。我跟上人建議：「您要送達摩難陀長老、金明法師榮譽博士學位。」上人答應了。你們不知道這個故事吧！？這兩位都是佛教長老，對佛教貢獻非常大，當時達摩難陀長老沒有去。

上人講經說法，都是一語中的。他開示的一首偈頌我念給你們聽：不生煩惱莫疑心，總要管己少管人。多認不是少爭理，安然清淨智慧生。明心沒有礙難事，見性豈有憂愁心。佛光不是不普照，憂思恨怨心攪渾。

又如：真認自己錯，莫論他人非；他非即我非，同體名大悲。他說的都是這樣簡單的話。

如：忍耐、忍耐、娑婆訶。

我因為慧根不足，我只能記得宣公講的幾句話。但這幾句話，也夠受用終身的了。❀

#### 4. Building up Good Affinities on a Vast Scale

Later, I went to Taiwan and met with Layman Zhou Xuande from Torch of Wisdom Monthly Publishing House. He is very knowledgeable. I discussed with him to see if he could help—because Venerable Hsuan Hua just established the Dharma Realm Buddhist University, and it required a lot of funds. Layman Zhou Xuande said it depends on the conditions. Later, the Venerable Master went to Taiwan too. After they went back to US, they published *Open Your Eyes and see the World*).

Later, when the Dharma Realm Buddhist University had its inauguration, I led a group of seventy-two people—almost like a chartered flight—and flew to the City of Ten Thousand Buddhas with Venerable Dhammananda (around 1979.) Surprisingly, when we arrived, the Venerable Master personally came to the airport to welcome us. He said to Layman Ng, “I shouldn’t be here to welcome you. You know that, right? You’re a layperson. It’s only because of Venerable Dhammananda, we are picking up all of you at the airport.”

We took a bus for about two hours and arrived at Talmage. At that time, the facilities at the City of Ten Thousand Buddhas were simple and crude, but many eminent monks and the greatly virtuous ones came. I suggested to the Venerable Master Hua, “You should confer an honorary doctorate on Venerable Dhammananda and Dharma Master Kim Beng.” The Venerable Master agreed. You might not know this story, right? Both of them were Buddhist elders who made significant contributions to Buddhism. At that time, Venerable Dhammananda did not come along.

The Venerable Master’s teachings are always straightforward and to-the-point. Here is a verse from his Dharma talks, and I will recite to you:

*Let no afflictions arise, let no doubts linger./ Discipline oneself, not others. /Acknowledge one’s faults, dispute not rights and wrongs. /From clarity and tranquility, wisdom arises./An enlightened mind has no impediments. /An “unfolded” nature dispels all worries./It is not the Buddha’s light that does not shine universally, /It is the mind being disturbed by worries and resentments.*

Another example is: *Truly recognize your faults, /Discuss not the faults of others. /Others’ faults are just my faults, /Being one in substance with all is great compassion.* He always spoke in simple words, such as: *Patience, patience, suo po he.*

Because of my shallow wisdom, I can only recall a few sentences from Venerable Hsuan Hua’s teachings. Yet, these few sentences are sufficient for a lifetime of benefit. ❀