

News From the Dharma Realm

SUPERVISOR CAROL SILVER UNDERSCORES ETHICS IN EDUCATION

San Francisco Supervisor Carol Ruth Silver came to Gold Mountain Monastery on April 27, 1988, and engaged in a thoughtful discussion with faculty members of the Dharma Realm Buddhist University. The topic was objectives and trends in education. Present were Ms. Yi-Ping Men, distinguished lecturer from the Path of Virtue Society, Manchuria, and several nuns from the City of Ten Thousand Buddhas.



Ms. Silver has been actively involved in education since the early seventies. In 1973 she worked on a joint project with the Dharma Realm Buddhist Association to establish a bilingual elementary school in San Francisco. Since then she has developed the Chinese-American School, which served as a prototype for bilingual schools in the San Francisco Community. The implications of training Western children in Chinese and traditional Eastern values are manifold and promising: not only are the children afforded bilingual skills from a very young age where they are naturally receptive and can pick up a foreign language quickly, but more importantly, through the learning process they assimilate traditional ethical values which constitute the backbone of the rich cultural and philosophical

legacy of China. The inculcation of ethics is currently one of the most talked about issues in education.

Ms. Men, a veteran educator, social worker, and religious counselor was actively involved during the 1930's and 1940's in directing the ethical and lecturing programs of the Path of Virtue Society, and traveling throughout Northern China on lecture tours. She is currently visiting the United States as a special senior guest lecturer at Dharma Realm Buddhist University and other branches of the Dharma Realm Buddhist Association. Her "social work" goes to the root of social problems: ethics, the family, and the natural roles of men and women. She specializes in developing ethical and instructional training programs that prepare women for the challenges of the modern world. She feels women can and must fulfil their roles without compromising their integrity, or losing their self-esteem and independence.

The discussion with Supervisor Silver touched on the wide-spread abuse of drugs, alcohol, and the "youth-in-trouble" phenomenon, and the variable methods to counteract such problems. The group arrived at the following consensus: Teach young people moral values. With a moral backbone, they can build a firm foundation for being good people. Without a firm moral foundation, they will have nothing to stand on, and so when they encounter the trials and shocks of life, they collapse under the stress or sink into apathy and depression.

Ms. Silver is especially concerned with young children who are the offspring of parents who have suffered from drug addiction. Often these children take on the same habits as their parents, and become

victims of a failure-syndrome. Because they do not cherish or respect themselves or their parents, and because there is no family cohesion or moral support, there is little these young people can look up to or look forward to. Their sense of alienation contributes to the growing spiritual malaise prevalent in the youth of society. Ms. Men offered the following antidote: "Instill in them values of proper behavior; filial respect for parents, elders and teachers; affection among siblings and trust among colleagues and friends. Within this ethical and inter-personal structure, young people will be able to direct their lives and not exceed the proper bounds of their social and moral obligations. Also, parents and teachers must cooperate in educating the young. Education must address the basic level, fundamental principles of how to be decent human beings. We cannot forsake the roots and grasp at the branches. Truly, when the roots grow deep, the foliage becomes luxuriant. Likewise, once the individual is rooted in solid moral values and the family structure is protected, then the citizens will take pride in their country, and in their humanity. Society then becomes peaceful, strong, and prosperous.

SPECIAL REPORT



The annual celebration of Shakyamuni Buddha's Birthday at the Sagely City of Ten Thousand Buddha was attended by approximately 1,000 disciples from around the world. The day, which came at the end of the three week bowing of the Ten Thousand Buddhas Repentance, represented the culmination of combined sincerity from many hearts bowing in repentance on behalf of the entire world. During the celebration, many people saw an auspicious multi-colored cloud shaped like a dragon. (See Chinese cover photo. Photo above shows the dragon's head.)

SPECIAL MOTHERS' DAY CELEBRATION AT GOLDEN GATE PARK

March 28, 1988, Mothers' Day Celebration at Golden Gate Park, sponsored by Central Daily News, carried the theme "Cherishing Others' Parents As You Would Your Own, and Taking Care of Others' Children As You Would Your Own." Attended by over 2000 people, the lively program of martial arts, music, and special events featured Ms. Men Yi-ping as the distinguished elder speaker (photo pg. 20). Her talk "The Role of Mothers in the Modern Age," drew enthusiastic support from the audience, composed of Asians and Americans of all ages.

DUTIFUL WIVES AND VIRTUOUS MOTHERS

Whether a country rises or falls Depends upon every single citizen. Since women take up half of the world population, their contribution toward world peace is significant indeed. What kind of duty do women have to fulfill in order to make their contribution? Women are the mothers of the citizens of the world. They play an important role in shaping world trends. Mothers are directly responsible for

educating and shaping the character of society as a whole. For this reason, women have to act as models for humankind. If there are no dutiful wives or virtuous mothers, then there won't be filial sons and grandsons, and the country won't have loyal ministers! Good Man Wang (王善人) saw this connection very clearly, which is why he advocated women's education. He said that before we educate young people, we should turn our attention to educating the mothers of these children. If women understand the path, they will serve an important role in determining world events.

Women have to set up definite goals. Men and women are potentially equal in intelligence and wisdom, and so it's not necessary for women to fight or compete with men. If they establish their own careers and become outstanding individuals in their chosen fields, they will naturally win the respect of those around them without struggling. A woman can develop her career in three aspects:

- 1) In the family: She should educate her children; assist her husband in establishing virtuous practices; and treat her in-laws with the respect due her own parents.
- 2) In society: She should make a concrete contribution to society.
- 3) In establishing her own destiny: This means she should set up a goal for personal achievement and gain true independence. We will investigate the moral duty of women, based on those three aspects. Now I will introduce you to some remarkable women of ancient China.

The Mother Of Confucius

(孔母)

We people must establish our goal right from the beginning, and stick to it despite repeated setbacks and frustrations. An ancient saying goes, "Once a common person has a firm resolve, he can become united with Heaven and Earth." We don't want to be unworthy in fulfilling our goal as wives and mothers.

Confucius was a sage who lived during the Spring and Autumn Period (c 551-479 B.C.). His father, Shu Lyang-he (叔梁纥) had a son who was crippled. According to the tradition of the time, a crippled child could not inherit his/her father's wealth, and could not make the offerings to the ancestors. Since Shu Lyang-he's first wife had died, he had to find a second wife. Shu Lyang-he saw a potential wife in one of the daughters of Mr. Yen, (颜氏) a worthy gentleman. He approached Mr. Yen who immediately said yes, and then Mr. Yen went home to talk things over with his five daughters. Now Shu Lyang-he was already in his fifties, and when the question of possible marriage was brought up to the Yen girls, the first four daughters shook their heads and showed plainly that they were not interested. Their father, Mr. Yen, became nervous, since he had already made a promise to Shu Lyang-he, and a gentleman was expected to keep his word. Right at this point, the youngest daughter Yen Jeng-tzai (颜徵在) volunteered and said, "Father, I am willing to marry into the Kung family, and bear them a filial eminent son!"

This young woman understood righteousness. Her reasons for marrying Shu Lyang-he were twofold. First, by doing so she would help her father keep his promise, and so she was fulfilling her filial duty to her father. The second reason was to go to the Kung family and help them raise a truly virtuous son. Both of her reasons for entering the marriage were selfless. She did not entertain thoughts of her own comfort or interest. She set up her goals right from the start, and what lofty goals they were!

Yen Jeng-tzai was without child after a year of marriage. She went with her husband to nearby Ni Chyu Mountain (尼丘山) to pray to the mountain spirit for a child. Very soon she became pregnant. Right

before the birth of her child, she had a dream in which an immortal gave her these instructions, "You should go to such-and-such a cave, and have your child born there."

On the day when Confucius was born, it was recorded that five elderly sages came to the front of the cave, and two dragons bathed the new-born babe. These auspicious portents are in a way similar to those surrounding the Buddha's birth. Confucius was exceptionally intelligent right from birth, and later on went on to become a great statesman, educator, philosopher, and religious teacher. He was directly responsible for shaping the magnificent cultural and spiritual tradition of China. We can attribute his brilliant accomplishments to his mother, who, because she was an exceptionally virtuous and wise woman, raised Confucius to become a great teacher and exemplar for posterity.

In the Confucian temple in Harbin there is a couplet that says,

Virtue that matches heaven and earth; A path that crowns past and present.



There's also a plaque that says, "From time immemorial there has never been such a man." Because she was a virtuous mother, she bore a sagely son. The mother is honored because of her son; the son is eminent because of his mother. Therefore, women should never look lightly on their duty as wives and mothers. It's not necessary that all women have to have a job outside. If they can manage to look after their family and raise upright and worthy children, they are already fulfilling their fundamental duty, and are making an important contribution to society.

When did Confucius' mother set up her goals? She did it before she entered into her marriage. She was determined to be a good wife and a virtuous mother. She was certainly not going to fight or be greedy. If a couple engages in fighting and greed, so that their relationship is based on material gain and comfort, then their children will be unruly and disrespectful. Why? Because these children are the product of a relationship based on material and sensual gratification, and consequently they will not be lofty and pure. As the saying goes, "the chili pepper is hot; sour plums are sour. If you plant melons, you get melons; if you plant beans, you get beans." Raising children works along the same principles.

by Upasika Men Yi-ping

發掘人類智慧潛能之真義



**Dharma Realm Buddhist University
POST-GRADUATION CONFERENCE:
TAPPING THE POTENTIAL WISDOM INHERENT IN HUMANKIND**

August 19-21, 1988
City of Ten Thousand Buddhas,
Talmage, California 95481-0217, U.S.A.
Tel:(707) 462-0939

The Second Commencement Exercises of the Dharma Realm Buddhist University will be followed by a two day conference (August 19-21, 1988) as an invitation to our friends of like minds who are dedicated to rectifying educational trends to help the world. The Conference will explore the similarities between major systems of thought--religion, education, ethics, and science--and address the question of how these disciplines can work together to formulate a complete educational program for the development of wisdom, lofty personal character, excellence in scholarship, and expertise in professional fields. The guiding ideals of the conference will be universal wisdom and unbiased, proper views. It is hoped that by pooling our collective wisdom we can arrive at viable ways of tapping our inherent resources and benefiting the world; of protecting human life; and preserving our global environment.

The format for the conference will include public speeches and dialogues among distinguished guests representing various disciplines. There will be four main presentations during the afternoon and evening of Saturday, August 20, and the morning and afternoon of Sunday, August 21. Assisted by a moderator, each speaker will address his/her topic individually, followed by a brief dialogue among the speakers. After that, the floor will be open to discussion and questions. The moderator will conclude with a brief summary.

Liturgical services of various faiths and meditation will be available (optional.)

Guests are welcome to join the orientation on Friday afternoon, August 19, and the Commencement Exercises on the morning of August 20. The Conference formally begins at 3:30 p.m., August 20.

Food (vegetarian only) and lodging will be provided by the City of Ten Thousand Buddhas at no cost to participants at the Conference. In order to preserve the purity of the grounds, we request that our guests refrain from activities that are inappropriate in a monastic setting, including eating meat or fish, drinking alcohol, taking drugs, dancing.

Conference Schedule

FRIDAY, AUG. 19

4:15-5:15 p.m. Welcome and Orientation for Speakers (optional)
5:15-6:15 p.m. Dinner
6:30-7:30 p.m. Liturgical Service (optional)
7:30-9:30 p.m. Lecture and Discussion

SATURDAY, AUG. 20

9:30-2:30 p.m. Commencement Exercises, Dharma Realm Buddhist University; Sangha and Laity Training Programs (for details see Graduation Program)
3:30-5:00 p.m. Conference begins-General-Introduction
Afternoon Presentation: NEW PERSPECTIVES ON EDUCATION*

Speakers: 1) Dr. Donald Bishop: "Education for World Citizenship"
2) Prof. Sit-tui Ong: "Education in the Age of Information"

Moderator: Dr. Donald De Martini, Superintendent of Schools Discussion and questions

5:15-6:15 p.m. Dinner
6:30-7:30 p.m. Liturgical Service
7:30-9:30 p.m. Evening Presentation: ETHICS AS THE FOUNDATION OF THE EDUCATIONAL PROCESS

Speakers: 1) Prof. Lui Tai, "Using Chinese Cultural Thought to Rescue World Education from its Plight"

2) Yi-Ping Men, "The Natural Roles of Women"

Discussion, questions and brief summary (covering afternoon presentation as well)

* 15-20 minute presentations each with brief Chinese translation

SUNDAY, AUG. 21

4:00-5:00 a.m. Buddhist Morning Ceremony
5:00-6:00 a.m. Meditation
6:00-7:00 a.m. Catholic Mass
6:10-7:45 a.m. Breakfast
8:00-9:30 a.m. Morning Presentation: PROTECTING THE GLOBAL ENVIRONMENT AND WORLD RESOURCES

Speakers: 1) Father John Rogers
2) Dr. David Me Murray
joint presentation, "Finding Meaning in the Nuclear Age"

Moderator: Supervisor Norman de Vail

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9:45-10:30 a.m. Discussion, questions, and brief summary
10:30-12:15 p.m. Meal Offering Ceremony and Vegetarian Lunch
1:30-3:30 p.m. Afternoon Presentation: "RELIGION AND SOCIAL CHANGE"

Speakers: 1) Prof. Mike Stone, "Religious Basis for Social Change"
2) Prof. Bill Garrett, "A Buddhist Outlook and the Future of Western Culture"
3) Dharma Master Heng Chau, "Youth-in-Trouble in the World"

Moderator: Prof. Ronald Epstein

Discussion, questions, general summary and perspectives

講演人： (1) 呂媿教授：「以中國文化挽救世界教育頹風」
(2) 門翼屏女士：「婦女天職」
全體討論、發問、結論（包括下午之專題討論）

八月廿一日・星期日

上午 4—5 時 佛教早課 6—7 時 彌撒
6—7 時 靜 坐 6: 10—7: 45 早餐
8—9: 30 上午專題討論：保護地球環境及資源

講演人： (1) *Father John Rogers*:
(2) *David Mc Murray*: 「在核子時代探討生命之真義」

主 席： *Norman de Vall* 市參事

～休息～

上午 9: 45—10: 30 全體討論、發問、結論
10: 30—12: 15 上供、午齋
下午 1: 30—3: 30 下午專題討論：宗教及社會潮流之變化

講演人： (1) *Mike Stone* 教授：「宗教乃社會變化之推動力」
(2) *Bill Garrett* 教授：「從佛教角度展望西方文化」
(3) 恒朝法師：「世界青少年面臨之問題」

主 席： 易象乾教授
全體討論、發問、結論（會議結束）

Speakers and Moderators

(講演人及主席簡介)

- DONALD BISHOP, Master of Divinity, Yale University; Ph.D. in Social Ethics, Univ. of Edinburgh, Scotland. Professor of Philosophy; Head of Religion Program, Washington State University.
耶魯大學神學碩士；愛丁堡大學社會倫理學博士；現任華盛頓州大學哲學系教授、宗教研究室主任。
- DONALD de MARTINI, Ed.D., UC BERKELEY; Superintendent of Schools, Ukiah District.
柏克萊加州大學教育博士；瑜伽區教育局長

- NORMAN de VALL, Supervisor, Mendocino County
曼第仙奴縣市參事

- NONALD EPSTEIN, M.A. Chinese Language and Literature, Univ. of Washington, Seattle; Ph.D. Buddhist Studies, UC Berkeley; Prof. of Buddhist Study and Practice, Translation, and Chinese Studies, Dharma Realm Buddhist Univ; Lecturer, Philosophy Dept., San Francisco State Univ.
易象乾教授，華盛頓大學中文系碩士；柏克萊加州大學佛學博士；法界大學佛學、翻譯、中文教授；三藩市州立大學哲學系講師。

- Bill GARRETT, M.A. Philosophy, S.F. State Univ; presently working on Ph.D., Graduate Theological Union/UC Berkeley.
Director Weekend College Program, New College: Professor, Religion and Philosophy, John F. Kennedy Univ.
三藩市州立大學哲學碩士；現攻讀神學博士；
時代大學「週末大學」主任；甘迺迪大學宗教哲學系教授。

- DHARMA MASTER HENG CHAU, M.A. History, Univ. of Wisconsin, Ph.D. Buddhist Study and Practice, Dharma Realm Buddhist Univ.; Prof. of Buddhist Study and Practice, Letters and Science, Dharma Realm Buddhist University.
恒朝法師，威斯康辛大學歷史碩士、法界佛教大學佛學博士，法界佛教大學佛學院教授。

- YI-PING MEN, Director, Advanced Ethical Studies & Lecturing Programs, Path of Virtue Society, Manchuria; distinguished lecturer.
門翼屏、萬國道德會高級班教化部長；傑出講演家。

- DAVID Mc MURRAY, Ed.D., DIRECTOR, Student Health Services, Humboldt State Univ.
教育碩士；洪保德大學、學生醫務所所長。

- SIT-TUI ONG, M.Education Administration, Univ. of Alberta; visiting Professor, Univ. of Alberta, Edmonton.
王書瑞教授，教育行政碩士；加拿大亞伯達大學客座教授。

- FATHER JOHN ROGERS, Priest of the Roman Catholic Diocese of Santa Rosa; M. Div., The Pontifical College, Josephinum, Columbus, Ohio; Lecturer, Religious Studies Program, Humboldt State Univ.
聖羅沙主教區天主教神父；洪保德大學宗教系講師；神學碩士。

- MIKE STONE, D. Mn., University of Chicago; Academic Vice-President, World College West.
芝加哥大學神學碩士；新世界大學副校長。

- LUI TAI, Chinese calligrapher and painter, Professor of Chinese Calligraphy, Dharma Realm Buddhist Univ.
呂媿，書法家、畫家、法界佛教大學書法教授。

YOU ARE CORDIALLY INVITED

to attend the Second Commencement Exercises
of Dharma Realm Buddhist University
and of the
Sangha and Laity Training Programs
at the
Sagely City of Ten Thousand Buddhas
on August 20, 1988
The Honorable Secretary of State of
the State of California
March Fong Eu
will confer the degrees and diplomas.

Events of the day:

- 9:30 A.M. Introduction of Special Guests
10:30 A.M. Meal Offering Ceremony and
Vegetarian Lunch
12:30 P.M. Grand Procession, Commencement
Addresses, and Awarding of Diplomas.

Dharma Realm Buddhist University,
and the
Sangha and Laity Training Programs
of the
Dharma Realm Buddhist Association
at the
Sagely City of Ten Thousand Buddhas
Talmage, California 95481-0217, U.S.A.
(707) 462-0939

謹擇於一九八八年八月二十日
爲本會法界佛教大學，及僧伽訓練
班，給予同學修學期滿而品德優良
者，舉行第二屆頒發畢業證書典禮
儀式 特請加州州務卿余江月桂女
士頒發學位證書 特此
恭候

光臨

法界佛教總會
萬佛聖城全體同仁
法界佛教大學 謹約
僧伽居士訓練班

是日儀式程序：

- | | |
|------|------------|
| 九時半 | 來賓介紹(致歡迎詞) |
| 十時半 | 上供、午齋 |
| 十二時半 | 舉行畢業頒證典禮 |

Sangha and Laity Training Programs

The Sangha and Laity Training Programs at the City of Ten Thousand Buddhas are now accepting applications for the Fall Semester beginning on September 6, 1988. The program is open to all sincere laypeople and left-home people who wish to study and practice the Proper Buddhadharma as well as how to live harmoniously within a monastic community. Students learn to live their lives according to the Six Great Principles: no fighting, no greed, no seeking, no selfishness, no seeking for personal advantage, and no lying. Men and women live separately, and social interaction among them is discouraged.

International students who are accepted into either of the programs will be given instructions on how to go about applying for vocational student visas. Student visas do not lead to permanent residency in the United States.

For further information, please write:

*Sangha and Laity Training Programs
City of Ten Thousand Buddhas
2001 Talmage Road
Talmage, California 95481-0217
U.S.A.*

美國加州萬佛聖城
僧伽居士訓練班招生啓事

卍 卍 卍

本班秋季班於九月六日開學，凡具誠意願修習佛教正法，及和合共住於叢林之出家、在家男女四衆皆可報名。

本城男女分校、分開住宿、不相往來。住衆皆須遵守本城六大宗旨：不爭、不貪、不求、不自私、不自利、不妄語。

外籍學生錄取後，本班自會指導如何申請當地美國領事館之學生簽證。此項簽證僅在美國求學時用。不具在美國永久居留之權。

本班通訊處：

*Sangha and Laity Training Programs
City of Ten Thousand Buddhas
2001 Talmage Road
Talmage, California 95481-0217
U.S.A.*