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**Buddhist Education into the Year 2000:
Affirming the Virtue of
Filial Respect**

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Buddhist Education into the Year 2000: Affirming the Virtue of Filial Respect

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Buddhism and education will be synonymous in the twenty-first century: the success of education will herald the propagation of the Dharma. The success of the Dharma in reforming society will establish good schools as a good priority for every nation, state and town. Buddhist education will flourish from the roots of moral excellence. The lessons of this system will teach that Wisdom and Liberation must be based on solid base of moral and virtuous character. The foundation of a good person is filial respect and practice of a code of ethical Precepts - proper rules held purely. The flowering and fruition of such people appears in bright virtue, clear-minded concentration and humane wisdom that serves all humanity. The Buddha taught that the single matter of filial respect created the good roots that carried Him to Full-Enlightenment. Thus, repaying the kindness of sages, parents, teachers and our nations, becomes an ever-expanding field of blessings for both lay and left-home Buddhist disciples, and also served the causes for the Great Bodhi resolve. Great Maudgalyayana and the Earth Treasury Bodhisattva serve as outstanding examples of filial behaviour. In making their stories known to students of every level of education, as well as introducing the lives of Sages of both Mahāyāna and Theravāda vehicles as exemplars of the rewards of a virtuous life. Buddhist education will guide the way for twenty-first century schools, molding wholesome characters and solid principles for a bright future.

A major reason for the decline of Buddhism in the twentieth century in Asia was the failure of the Saṅgha to train monks in the teachings of Dharma, and the failure to make education the proper work of the Saṅgha. In China, for example, Buddhist studies academies were rare, and many monks remained virtually illiterate in Dharma and Vinaya. Public schools built and run by Buddhists were fewer still. Even though Buddhism had been a Chinese religion for 1700 years, the actual

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teachings of the Buddha failed to reach young people, because the Saṅgha provided little opportunity for them to hear the Teachings. The educated classes in China, by the turn of the century, were much more familiar with the doctrines of the Old Testament, due to the missionary zeal of the Jesuits, who translated the Bible, and set up schools wherever they went.

Furthermore, there was never an organized attempt to translate the massive Buddhist Canon [*Tripitaka*] into any other language, the immense wealth of Dharma gathered over seventeen centuries of Chinese Buddhist scholarship, with notable exceptions, is still unavailable to anyone not fluent in Chinese.

Thus Buddhist educators, discussing Buddhism into the twenty-first century, advise us that:

"In the past in China, Buddhists ignored education, so that the roots of the religion failed to take hold. When the winds of social change blew hard, Buddhism was unable to stand. We are now in the Age of the Dharma's demise; to meet the challenge of making the Buddha-dharma grow strong, and to turn all beings from confusion and towards enlightenment, we must start with education."

Buddhist Saṅgha members taking up the task of training young minds is not a new idea: In Sri Lanka, "the teaching of reading and writing, and other literate specialities, fell to the Saṅgha's lot very early," according to Carrithers². Bechert³ agrees:

"In Burma, it was the Saṅgha that transmitted literary culture. As in ancient Sri Lanka, the monastery was the school for the children of the village. And for that reason, the word '*kyuang*', (school) is still the most common Burmese word for monastic settlement. Reading, writing, and basic religious knowledge were taught there, and students were introduced to culture and knowledge of life with the help of old texts."

Jane Bunnag reports that until this century in Thailand, monks had an important role as teachers, as all schools were in the temple compound during the nineteenth century, Thai monks began to organize schools in the provinces, but state-run schools took over the job of education in the twentieth century.⁴

We can see that in the Buddhist countries of Sri Lanka, Burma, and Thailand, until the advent of public education in the last few decades, Saṅgha-members provided the role-models for teaching children to be morally and ethically virtuous adults. We might conclude that the success of Buddhism in those countries, until education policies changed, was due in some measure, to the monks' efforts in the classrooms.

WHY SAṅGHA MEMBERS SHOULD TEACH

Educational research strongly indicates that the teacher himself, his character and values, makes up the 'hidden curriculum' in the classroom. In other words, children learn as much or more from the personality and behaviour of the teacher as they learn from books and lessons. The unique value and effectiveness of a monk as a teacher lies in his personal virtue. The virtuous conduct that accumulates from constant vigour in cultivating the *Sīla*, or Vinaya, the monastic code of disciplinary rules, makes the monk or nun an ideal teacher and moral role-model for children.

First taught by the Buddha, the precepts of the Vinaya have been the *sine qua non* of monks and nuns in both Theravāda and Mahāyāna traditions since that time. For example, Mahāyāna monks, as they prepare for full ordination, receive sets of moral rules: the Ten Precepts for novices, the two-hundred and fifty *bhikṣu* Precepts, and the Ten Primary and Forty-eight Subsequent Bodhisattva Precepts. In general, the rules stress self-discipline and character development. They are meant to instill wholesome viewpoints and provide ethical guidelines for a Saṅgha member's behaviour in dealing with himself and with the world, along the Path towards 'Bodhi', or spiritual enlightenment. The further one goes in search of Wisdom, the more intense grows the demand for strict morality. The most sublime of the Buddha's prescriptions for virtue are the Bodhisattva Precepts, in which purity or defilement is determined by the subtlety of intention alone: i.e. the thoughts in one's mind.

Thus, a traditionally ordained *bhikṣu* or *bhikṣuni* (monk or nun), should qualify by the moral strength of his training in Precepts, to provide a sound model of ethical behaviour in the classroom. By his full-time cultivation of a wise and compassionate code of rules, the monk or nun's personal example of virtuous conduct can influence students towards wholesome ethical standards, and help shape the character of young people towards the good. Said Yale University President Noah Porter:⁵

"The most efficient of all moral influences in classrooms are those that proceed from the personal character of its instructors."

Children learn by imitation. If an immoral teacher preaches virtue, the students will soon spot the hypocrisy. They may ridicule or ignore the lessons. Worse, they may learn and imitate the false virtue. Thus, those who teach, must actually practise virtuous conduct, for the teachings on morality to go home. Monks and nuns are especially fit to teach, precisely because their first job is to master the *Sīla*-rules, to display awesome deportment externally, and to observe stern Vinaya conduct within. In the Mahāyāna tradition, novices in their early years of training meet the injunctions of Vinaya Masters such as Ven. Tao Hsuan of the South-Mountain School in China, who urged young cultivators to spend the first five years of Saṅgha-life studying the precepts, and only then go on to practice meditation and study scriptures.

Buddhaghosa, in the famous *Visuddhimagga* ('*Path of Purification*') lists virtue [*sīla*] as the first, and most noble step to all spiritual growth. A monk or nun whose daily conduct embodies the Buddha's high standards of ethical practice, can realize the goal of educators throughout history: informed and wholesome individuals. Plato answered a challenge to the value of education in this way: "If you ask what is the good of education, the answer is easy: that education makes good men, and that good men act nobly."

THE NEED FOR EDUCATION IN VIRTUE

As many educators in the West now point out, lessons in virtue are weak or missing from the curricula of elementary and secondary schools. Further, there is a growing awareness in academic circles that higher education in the West has abandoned its first duty: to form the moral character of, and to instill ethical values in its students. Leaders

in government, business executives, attorneys, physicians, and professionals in all walks of life perceive a wide spread decline in ethical standards in schools and in their own professions, stemming from mis-education.

Most professions require a minimum of four years in higher education, and often additional years of graduate training. Students can sit in schools for sixteen or more years, and yet never meet a systematic challenge to their values, prejudices, and philosophies. The failure lies with the educational system, its aims and methods, if graduating students cannot wield the rudiments of ethical, decision-making skills and lack the ability to bring informed opinion to questions of right and wrong. If the future leaders of a society do not forge their values during their school years, if they miss that chance to identify their life-values in harmony with standard social norms, they can hardly be expected to gain unprejudiced, expansive viewpoints and righteous, informed, opinions after entering careers in the marketplace. A society whose senators, judges, teachers, artists, and leaders of opinion cannot bring to bear on important questions facing the community, historical precedent, personal conscience, honesty, and a keen sense of obligation to represent the moral consensus, is a society that will not prosper, and may collapse when crises arise. Thus the future leaders of the world now find themselves woefully ill-equipped to handle the complex ethical issues and choices they inevitably must face.

A spokesman for Buddhist educational policies stated:

"At this time in history, education has become bankrupt. Disciples of the Buddha must rise to the occasion and shoulder the responsibility of advancing education, so that young people can walk the right road. The job of remolding education is a heavy task, because the moral fibre of today's youth has reached an all-time low, so that salvaging the situation from disaster will require an heroic effort. Why do students study now? If it is not to become a doctor, then it's to become an expert technician, or a specialist of some sort. Why do students want to learn such things? They answer, 'Because those jobs pay the highest salary. You can get fame and high status in these jobs.' For students to think this way during their years of study is to do great harm."⁶

A *Harvard Magazine* poll of entering freshmen over the past two decades shows the values most desired are to be "very well-off financially", to gain personal recognition, and to "have administrative responsibility for the work of others." The goal that has fallen furthest is the desire to find "a meaningful philosophy of life".⁷

The Harvard poll reveals a general lowering of expectations from the learning experience. What students entering that school during the 1970's and 1980's hoped to get from their studies does not echo what Harvard was designed to give them. An early statement of the challenge to Harvard's teachers, written into law in 1789, and reaffirmed in 1826 by the Massachusetts legislature, reads,

"The President, professors, and tutors of the University at Cambridge, shall exert their best endeavors to impress on the minds of children and youth committed to their care and instruction, the principles of piety and justice, and a sacred love for truth, love of their country, humanity, and universal benevolence,

sobriety, industry and frugality, chastity, moderation, and temperance, and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded."⁸

Most universities have fallen far short of the lofty aims expressed in their creeds and founding principles. President Derek Bok of Harvard explains that in practice, as early as the Civil War, the focus in education at Harvard had deteriorated from transforming students' character, to merely transmitting information and skills. This shift in aim was established fact by the 1920's.⁹

Even if most universities have abandoned their original stated ideals, the need for these noble goals has not diminished. The challenge and role of Buddhist educators in contemporary society has been expressed as follows:

"A true education advances filial respect, and fraternity, as well as service to the nation, trustworthiness, righteousness, courtesy, incorruptibility, and shame. Making these Eight Virtues part of every child's thinking enables him to seek happiness for all citizens when the child grows up. It enables him to bring blessings to the entire world, and to benefit all of humanity. When we do a good job of educating people, then there will be no disasters in the world, and problems will be solved by themselves. Children will be obedient and well-behaved. They will naturally practise filial respect for their parents."¹⁰

Ven. Master Hua identifies filial respect as the fruit of good education. Filial respect, and the other virtues taught to school-children in traditional societies could be easily adapted into teaching materials suitable for western students and English-speaking audiences. Let us briefly consider first the Chinese paradigm, then the Indian background that fostered the Buddha's life-long teaching on filial duty.

FILIAL RESPECT

The Basis of an Education in Virtue

"When I serve my parents with filial respect,
I vow that living beings,
Will serve the Buddhas with skill and care,
Protecting and nourishing all things."¹¹

"I have realized Buddhahood because of amassing merit and vigor, and because the parents in each of my successive rebirths allowed me to go forth from the home-life to pursue the Way. All of this is a reflection of my parents' kindness. Therefore, those who pursue the Way must be vigorous when it comes to doing their filial duties. Because once they fall, and lose their human life, they will not be able to regain it in many aeons."¹²

"The source of my rapid accomplishment of the Supreme, Proper, and True Tao was none other than the virtue of filial respect."¹³

The lessons of filial piety are found tightly woven into the social fabric of many Asian civilizations, as well as in the Buddha's teachings. Stories of filial paragons who were vigorous cultivators of the spiritual path, beginning with the lives of the Buddha

himself, have been guiding young people along proper roads for centuries in India, China, and Southeast Asia.

Filial Respect in Chinese Primers

The teachings on virtue from Chinese culture, systematized and transmitted for twenty centuries, provide a rich source of moral lessons. Confucian ethics have molded the thinking of Chinese for thousands of years, and have influenced the customs of nations that contacted China. Confucian classics have provided educational materials for countless generations of Chinese literati. Their contribution to the stabilizing and enriching of one of the worlds' greatest and longest-lived civilizations is inestimable. Confucian virtue, carried by Chinese emigrants around the globe, continues to enlighten and benefit the new societies it reaches. The vehicles for this peaceful "conquest by virtue and reason" are the ancient texts that transmit Confucius's explanations of humaneness, righteousness, the Tao, and its virtues.

The Classic of Filial Piety, (*Hsiao Ching* 孝經) *The Three-character Classic* (*San Tzu Ching* 三字經) and *Standards For Students* (*Ti Tzu Kuei* 弟子規) as well as *The Four Books* (*Szu Shu* 四書), have set the foundations in wholesome attitudes for schoolchildren in China, Korea, Japan, and Vietnam for centuries.

The earliest of these textbooks to receive wide acceptance, the *Classic of Filial Piety*, was traditionally committed to memory by primary school students in China since the Han Dynasty (200 B.C. to the second century A.D.) The *Hsiao Ching* presents a systematic approach to filial devotion and duty, introducing young minds to the need to repay the debt of kindness owed to parents for their sacrifices made while raising them to adulthood. Chinese tradition recognizes that the perfection of moral life is rooted in the virtue of filiality. Children are taught the principles of filiality in the *Hsiao Ching* not as abstract theory, but as vital rules for daily human conduct. Filiality is the warp and woof of social intercourse, and its application covers all aspects of life. The many virtues are nothing other than the manifestations of the one virtue, filiality.

Traditionally, children expanded their knowledge of filial conduct by reading *The Twenty-four Paragons of Filial Respect* (*Er Shih Szu Hsiao* 二十四孝), which illustrates the practice of filial piety under the most difficult circumstances. "Such education has deeply influenced the Chinese, and many actually applied the lessons to their conduct of life."¹⁴

The '*Three Character Classic*' and '*Standards For Students*' contain concrete instructions and exhortations to devotion and humility towards one's parents and elders. The lessons are written in three-word proverbs, each bears a practical moral lesson, or a story from history, teaches a fact of life-science and common sense, or praises a model of exemplary conduct from the past:

"Little Syang at nine years old,
Warmed the bed for his father.
Filial deeds for our parents,
Are what we all should do."

"Jung was only four,
But could still give up the pears.
Respecting older brothers
Is the younger persons' job."¹⁵

'Standards for Students' is another elementary school primer containing guidelines for molding the character of children along the path of virtue:

"Whenever you injure your body,
Your parents feel grief and alarm.
Whenever you damage your virtue,
Your family's good name comes to harm.
When parents love their children,
Obeying them's not hard.
To obey when parents are hateful
Takes the resolve of a noble heart."¹⁶

These models of behavior are bound neither by culture nor time. The situations described and the knowledge conveyed by the Confucian textbooks is universal in scope and in application. Because filial devotion is a primary truth of the human condition, its lessons belong to a fund of "heritage learning", that generates a wholesome and heart-felt response, regardless of the language or the milieu.¹⁷

A Buddhist-run educational program built around translations of these ancient primers will stand the test of time, and will communicate the lessons of virtue to twenty-first century school-children in the West as effectively as it has in Asia for centuries.

Filial Respect in Indian Literature

In India, the society that fostered Siddhartha Gautama, the Prince of the Śákya Clan, worship of the Mother was an standard belief. Hindu scriptures state that one religious teacher is worth ten secular teachers, one father is worth a hundred religious teachers, but one mother is worth a thousand fathers.¹⁸

The Ramayana relates that after the death of his father, the King, Prince Rama declined the ministers' offer of succession to the throne until his prescribed period of mourning was over. Reverence for parents was integral to Ancient Indian culture.

King Aśoka, centuries later, propagated the dharma of filial devotion in his second Brahmagiri Edict:

"Mother and father and teacher must be properly served. Compassion must be showered on all living beings. Truth must be spoken. These virtues must be promoted. Likewise the preceptor must be revered by the pupil. Relations should be properly treated. This is the ancient natural conduct. This makes for longevity of life. Therefore should this be followed."¹⁹

The Buddha told stories of his past lives to illustrate his principles. Among them was The Soṇadaṇḍa Jātaka, that eulogizes a mother's kindness. The Temiya Jātaka praises care for one's parents in distress, and The Sigālovāda Sūtra lists five duties appropriate to children, in caring for their parents, as well as five duties parents should fulfill

towards their children. Thus, the Buddha's early education fostered a deep reverence for the virtue of filial piety, and it influenced his teachings profoundly.

The Buddha's Teaching on Filiality

The Buddha taught filial respect throughout his forty-year teaching career, from first to last. Immediately upon realizing enlightenment, the Buddha's first discourse was the Bodhisattva Pratimokṣa precepts, contained in the Net of Brahma Scripture (Brahmajāla Sūtra).²⁰

"At that time, Śākyamuni Buddha first sat beneath the Bodhi tree, after realizing the Supreme Enlightenment, he set forth the Bodhisattva precepts out of filial compliance towards his parents, his masters among the Saṅgha, and the Triple Jewel. Filial compliance is a Dharma of the Ultimate Way. Filiality is called Precepts, and is also called restraint and stopping."²¹

It is important to note that after gaining ultimate liberation from endless lifetimes of suffering in *samsāra*, the Buddha's urgent priority was to explain moral rules to his first audience of Bodhisattvas, Devas, and Rulers of the Eight-fold Spiritual Pantheon gathered beneath the Bodhi Tree. His purpose was to provide cultivators who were firmly established on the Path to Bodhi, with the means to repay parents' kindness, and to exhort them to propagate this supreme method. The Buddha, keenly aware of the source of his enlightenment, wished to acknowledge the debt owed his benefactors. Thus he spoke the Bodhisattva Pratimokṣa ("special liberation") code of ethics; this was his highest gift of compassion.

The Net of Brahma Scripture teaches that virtue derived from practicing moral restraint on the "mind-ground", (in the cultivator's deepest thoughts), creates "virtue in the Tao". This virtue, the "art of being a person" gives the means for repaying the weighty kindness of "parents, masters among the Saṅgha, and the Triple Jewel (the Triratna: Buddha, Dharma, and Saṅgha)."

Enlightened Sages, upon their awakening, turn first to the matter of repaying their debt of kindness. To repay the kindness of parents is a prime motivating factor in spiritual history, a belief shared by the ancients and enlightened teachers the world over. The Buddha gave the Precepts first, to bestow "a Dharma of the Ultimate Way, which is known as filiality". If one can perfect his humanity by holding precepts, he can accomplish his human destiny in the highest measure, attain Great Wisdom, and the means to bestow Dharma on living beings, thus giving them the path to Liberation. The Buddha did it, then left directions to the Ultimate Way that he walked.

As did the Buddha, so did his disciple Ven. Mahāmaudgalyayana, whose great filial compliance is told in The Sūtra of the Buddha's Teaching on Ullambana.²² After attaining his faculty of spiritual vision, the "Deva-eye", Ven. Maudgalyayana surveyed the various destinies of rebirth, searching for his departed mother. He saw she had fallen into a state of woe, and was suffering grievous torment as a *preta*, "a hungry ghost" in the hells, as retribution for her misdeeds in lives past. The venerable disciple ran tearfully to the Buddha for help in rescuing his mother. By following the Buddha's expedient means, and by employing and transferring the aid of his Saṅgha-brothers, who had assembled from the ten directions to pass the Pravaraṇa summer retreat,

Maudgalyayana amassed enough merit and blessings to counteract his mother's bad karma. She was delivered from aeons of suffering, and the method of deliverance was transmitted for posterity. This historical incident inspired the Ullambana Ceremony, created in China during the sixth Century, by Emperor Wu of Liang, himself a devout Buddhist and a filial son.

Ullambana ("rescuing those hanging upside-down") is celebrated annually in Chinese communities, and in Japan, as the Ubon Matsuri. Its purpose was to make offerings to the Saṅgha, and thus create merit on behalf of deceased relatives. Both acts echo the Buddha's motive in speaking The Net of Brahma Scripture: "Out of filial compliance towards his parents, his masters among the Saṅgha, and the Triple Jewel." Maudgalyayana's devotion to his mother, and the Buddha's compassion and skillful means moved the Liang Emperor, and has touched the hearts of people for centuries.

The universal appeal of Maudgalyayana's story attests to the primacy of the parental bond that enlightened Sages honour first.

"Alas! My parents,
Who bore me and toiled on my behalf.
The debt of kindness I owe them
Is higher than the heavens."²³

In China, among the stories of Chan School and Pure Land Patriarchs, many cases exist of filial sons who realized spiritual enlightenment beside the graves of their parents, while observing a traditional three-year period of mourning. The urge to show gratitude to parents by a child is wholesome and proper. Sages and Patriarchs, enlightened men and women who have fully matured their mental and spiritual faculties, attend to and revere their parents' debt of kindness.

For example, when the Buddha's father died, filial service was elevated to magnificent stature. The Buddha, his brother Nanda, his cousin Ānanda, and his son Rāhula, each took a corner of the late King Suddhodana's coffin, serving as pallbearers for their father, and leaving an example of noble filial piety for later generations.²⁴

Following the ethical code of the Buddha, one can perfect one's virtue and humanity, and leave the turning wheel of death and rebirth. This liberation is the highest form of gratitude a child can show his parents. For this reason one leaves home to cultivate the Way.

At the end of the Buddha's teaching career, he went to the Trayastriṃsa Heaven to praise the filial conduct and great vows of Ksitigarbha, "Earth Treasury" Bodhisattva, who is foremost in filial compliance among all enlightened beings. The Buddha spoke The Sūtra of Earth Treasury Bodhisattva's Past Vows²⁵ in order to repay the kindness of his mother, Lady Māyā, who died in childbirth, and who had been reborn in that heaven. Of the Five Modes of Filial Respect²⁶, the Buddha's sojourn in the Heaven of the Thirty-three at the end of his life represents Ultimate Filiality, a culmination of his successful quest for self-knowledge. He left the palace in search of enlightenment; he renounced the comforts of a King's life for the austerities of a ascetic hermit. His purpose was to transcend death and rebirth, and thereby gain the wisdom and resourcefulness to rescue others from the ocean of Suffering. Having accomplished

Buddhahood, he ascended to the Heavens to repay his mother for the sacrifices she made while bringing him into the world. The Buddha lavishly praised the selfless compassion of Earth Treasury's infinite, filial devotion and vows, the scope of which expands to include all creatures. "I vow that I will not realize Buddha-hood until the hells are emptied. I vow that only after all living beings have been rescued will I myself accomplish Bodhi."

Thus at the end of his life, the Buddha came full circle, having taught the lessons of filial respect throughout his entire forty-years of speaking Dharma. Performing filial duties for one's own parents, one accomplishes Limited Filiality. Expanding one's family-identity to include kinship with all living creatures reaches Ultimate Filiality.

"All male beings have been a father to me in past lives and all females have been my mother. There is not a single being who has not given birth to me during my previous lives, hence all beings of the six destinies are my parents."²⁷

Net of Brahma Scripture

This identity eradicates distinctions of self and others, and prepares one for Unsurpassed, Right and Equal, Proper Enlightenment, the Buddha's accomplishment beneath the Bodhi Tree. At that time, he realized "single-substance Great Compassion", and had the inspiration to embark on a teaching career. This sentiment of Ultimate Filial Piety in its scope and depth, represents the noblest and most inspiring ideal of the Buddha's message to mankind.

Thus, filial respect provided the Buddha with both his first inspiration to cultivate and also the culmination of his efforts towards enlightenment. The Buddha bequeathed a high-level ethical code, the Bodhisattva Precepts, as his first gift, because precepts "open the road to Bodhi", and make possible the highest enlightenment. At that point, one's filial duties are complete, and all debts of kindness have been repaid. As a traditional saying goes,

"When one child attains the Tao,
Nine generations of ancestors
are reborn in the Heavens."

CONCLUSION

In conclusion, educators will find in the Buddha's teachings, as well as in the Confucian materials for "virtue-education", excellent models of proper training for young people. They provide a rich source of moral and ethical principles, effectively illustrated by the life stories of worthy and wise men and women. By translating and presenting this material in classrooms, Buddhist disciples can supply the ethical instructions Western educators are requesting. Once Buddhist-sponsored education revives the fundamental values and purpose of study, the benefits for the world and for humankind are limitless.

"In the future, Buddhism and education will merge and become one, so that in every Buddhist Way-place, there will be disciples carrying out the work of teaching. And then education and Buddhism will become one and the same: the success of Buddhism will lie in the advancement of education; education's flourishing will mark the establishment of Buddhism."²⁸

APPENDICES

Appendix I.: Filial Respect as a Basis for Education

The Sagely City of 10,000 Buddhas in Talmage, California, USA operates Instilling Virtue Elementary School, Cultivating Goodness High School, and Dharma Realm Buddhist University. Its educational policies operate on a Buddhist model, stressing filial compliance, service to the nation, and personal integrity as the basis for virtue-education. Its teachers are members of the Buddhist Saṅgha, and Precept-holding laypersons from the community. The school emphasizes strict adherence to the Five Precepts, and boys and girls study in separate campuses. Students and faculty-members are not permitted to smoke, drink, dance, gamble, take drugs, or eat meat on campus. The Six Great Guiding Principles of the City of Ten Thousand Buddhas form the creed of the schools: No Fighting, No Greed, No Seeking, No Selfishness, No Personal Gratification, and No Dishonesty.

Does the foundation in virtue-education actually improve the character of students? Can Western children absorb and benefit from the lessons in filial respect?

An elderly Indian woman from the nearby Pomo Indian tribe, native to Mendocino County, entered the office of Dharma Realm Buddhist University early last Autumn. She said, "I've come to sign up my grandson Tommy in your regular-year school program. He just finished the summer program. Then I'm going to walk to the worship hall and try some of that bowing I heard so much about from my grandson.

I don't know exactly what you Buddhists are doing in your school, but it surely works. My little Tommy used to be the baddest-tempered boy I ever saw. He would always fight with anybody, sometimes for no reason, just because of a mean streak in his heart. He never cleaned up his room, and at ten years old he was already giving me lip. I simply couldn't control him, and his own mother quit trying with him years ago. That's when he came to live with me, 'cause I used to be as mean as him when I was his age.

But after six weeks in your school, you wouldn't recognize him. He's a changed boy. I don't have to remind him, he's already got his homework done. He looks for ways to help out at home, without my asking. He's stopped giving me back-talk, and he doesn't fight no more, not even with the rough boys from the Valley. He's told me he wants me to quit smoking, and best of all, he likes to read to me from the newspapers of an evening. I tell you, it's like you've given me a new grandson.

So I just wanted to enroll him again, and say thank you for whatever you're teaching in your school. In fact, I'm a grandmother already, and kind of set in my ways, but if your teaching can transform my grandson, it must have a lot to offer me, too. Do you have any kind of adult education course, for the old folks?"

Appendix II.: Sūtra of the Parinirvāṇa of the White Rice King [T. 512]

At one time, the World Honored One was at Vulture Peak. With his faculty of the Heavenly Eye, he could see his father at a distance, lying sick on his bed, emaciated, gaunt, and haggard. His life was about to come to an end. Thereupon the Buddha told Nanda, "The White Rice King, our father, is bedridden with a serious illness. We should go visit him." Nanda agreed, saying, "Yes, it is fitting that we go before him, to show our gratitude for his kindness in raising us." Then Ānanda spoke, "The White

Rice King is my uncle. It was he who allowed me to leave the home-life to become the Buddha's disciple, so that I could have the Buddha as my teacher. I wish to go with the two of you."

Rāhula also spoke up, saying, "World Honored One, "although the Buddha is my father, and has renounced his country in search of the Way, nonetheless, I am indebted to my grandfather, the king, for having raised me, and for eventually allowing me to leave home. I also wish to go to personally attend upon my grandfather. The Buddha said, "Good indeed!"

When the king saw the Buddha approach, all his pain vanished. The Buddha said, "O Great King, pray do not worry." Thereupon the Buddha reached out his hand and caressed his father's forehead. At that moment, Impermanence arrived. The king heaved his last sigh and passed away.

Then the King's coffin was placed upon his lion's throne. The Buddha and Nanda positioned themselves at the head of the coffin, standing most respectfully, while Ānanda and Rāhula stood at the feet. Then Nanda knelt on the ground and beseeched the Buddha, "The king, my father, reared me. Will you allow me to be his pall-bearer?"

Ānanda also put his palms together and asked the Buddha, "May I be allowed to be a pall-bearer for my uncle's coffin?" Then Rāhula also asked the Buddha, "May I be allowed to help carry my grandfather's coffin?"

At that time, being mindful of how people in the future would be cruel and belligerent, unable to repay their parents' kindness in raising them, and because he wished to establish a model of the proper rules of conduct for people in times to come, the Thus Come One himself also became one of the pall-bearers of the coffin of his father, the king.

At that time, the large, three-fold, thousand world system shook in six ways. All the huge and lofty mountains became temporarily submerged, like boats in the water
(*Filiality, The Human Source*, Vol. 2, BTTS, Talmage, CA, 1981).

NOTES

1. Ven. Tripitaka Master Hua, Chancellor Emeritus, Dharma Realm Buddhist University, in *Vajra Bodhi Sea*, Vol. 20, Series 48, Number 237, p.21-22.
2. Michael Carrithers, *Buddhism*, Gombrich and Bechert eds., Facts on File Publications, New York, 1988, p.120
3. Bechert, *ibid.* p.128
4. *ibid.*, p.140
5. Derek Bok, "Ethics, the University, and Society", *Harvard Magazine*, May-June 1988, p.41.
6. Ven. Master Hsuan Hua, from an unpublished talk delivered to the Trustees of Dharma Realm Buddhist University in Taipei, Taiwan, November, 1. 1989.
7. Bok, *ibid.*, p.40.
8. Bok, *ibid.*, p.40
9. Bok, *ibid.*, p. 41-42.
10. Ven. Master Hsuan Hua, from Nov. 1st, 1989 Address.
11. T.279, *The Flower Adornment Sūtra "Pure Conduct Chapter"*.
12. T.738, *The Sūtra of Differentiation*

13. T.174, The Shyamaka-Jataka Sūtra
14. Sister Lelia Makra (trans.), Paul K.T. Sih (ed.), *The Hsiao Ching*, St. John's University Press, New York, 1961, preface.
15. *The Three Character Classic*: Provisional translation in unpublished manuscript.
16. *Standards for Students*: Provisional translation in unpublished manuscript.
17. (See Appendix I.)
18. Narada Thera, *Parents and Children*, Wisdom Series #8, P.2.
19. N.A. Nikam, Richard McKeon, eds., *The Edicts of Ashoka*, Univ. of Chicago Press, Midway Reprints, Chicago, 1978, P.43.
20. T.1484
21. Ven. Tripitaka Master Hsuan Hua, *The Buddha Speaks the Brahma-net Sūtra*, Buddhist Text Translation Society, San Francisco, CA, 1981, p.40
22. T.685,
23. *The Book of Poetry* (Shih Ching)
24. The Sūtra on The Parinirvana of the White Rice King. T. 512, see Appendix II.
25. T. 412 English Translation: Ven. Tripitaka Master Hsuan Hua, *Sūtra of The Past Vows of Earth Store Bodhisattva*, BTTS/IASWR, New York, 1974.
26. The Five Modes of Filial Respect include 1) Limited Filial Piety, being filial within one's own family; 2) Extensive Filial Piety, taking all fathers and mothers as one's own; 3) Contemporary Filial Piety, according with present-day models and standards of making one's parents happy; 5) Ultimate Filial Piety, accomplishing the Supreme Tao, and rescuing nine generations of ancestors; ultimately vowing to deliver all living beings from suffering.
27. Brahma-net Sūtra, *ibid.* p.100
28. Ven. Tripitaka Master Hsuan Hua, *Vajra Bodhi Sea*, *ibid.*

FURTHER READING

- Bechert and Gombrich, *The World of Buddhism*, Thames and Hudson, Ltd., London, 1984, Facts on File Pubs., New York, N.Y., 1988.
- N.A. Nikam, Richard McKeon, Eds., *The Edicts of King Ashoka*, University of Chicago Press, Midway Reprints, Chicago, 1978, p.43.
- Sister Lelia Makra, Trans., Paul K.T. Sih, Ed, *The Hsiao Ching*, St. John's University Press, New York, N.Y., 1961.
- Narada Thera, *Parents and Children*, Wisdom Series, No.8, Buddhist Missionary Society, Kuala Lumpur, 1980.
- Ven. Tripitaka Master Hsuan Hua, *The Buddha Speaks the Brahma-Net Sūtra*, Buddhist Text Translation Society. San Francisco, CA, 1981.
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- *Vajra Bodhi Sea*, Vol. 20, Series 48, Number 237, p.21-22.
- Derek Bok, "Ethics, the University, and Society", *Harvard Magazine*, May-June, 1988, p.41.