

Mirror Flower Water Moon

鏡花水月

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DHARMA REALM
BUDDHIST UNIVERSITY

Dear community of Dharma Realm Buddhist University and beyond,

It is with much joy that we introduce here our inaugural edition of the *long-fabled* DRBU magazine. Entitled *Mirror Flower Water Moon* (鏡花水月), we hope that the magazine, its content, and the care invested in its creation by the entire community convey our varied yet intersecting values. Our title was inspired by an anonymous DRBU professor's description of a Chinese idiom containing these four characters, which are popular metaphors throughout the Buddhist texts. The phrase itself implies that everything in this world dazzles yet remains elusive, impermanent, and ungraspable. It may further describe the subtle and profound beauty of a literary work that cannot be described in words.

With that said, it should be noted that none of the magazine committee members have any formal experience with directing, editing, or designing a magazine and so have willfully entered the unknown during the process of somehow putting it all together, unsure of whether or not the finished product would convey the essence of its title. With Brianna as editor-in-chief, Justin as co-editor, and Meghan as our staff advisor, we have approached the process in the spirit of shared inquiry and as a learning experience, even a spiritual exercise (We hope!)

Our process has drawn significantly on the support and input of invaluable resources such as Stan Shoptaugh, whom we thank wholeheartedly for his masterful contributions in magically converting our content into a work of art, both in terms of overall layout and through many of the photographs featured therein.

The real makers of the magazine are all of you, whether or not you submitted a piece to be featured, for it is the community that inspires and guides the entire process, unfolding in wondrous splendor, a process still ongoing. Fittingly then, the theme guiding much of the content of our Winter 2018 edition is "Community." We hope the magazine inspires further dialogue and engagement around this essential subject.

We are grateful to all of you for joining us on this journey and hope that you enjoy our first edition as well as all those yet to manifest from your beautiful hearts and minds. In the spirit of shared inquiry, we welcome your feedback and ideas about this and future editions. Thank you for your patience!

Eternally yet ephemerally yours,
Brianna Morseth, Editor-in-Chief
Justin Howe, Co-Editor

Front cover art: Yanik Davison

Back cover art: Bhikshu Jin He

The line drawings on pages 5 and 46 are from the Classic of Filial Piety.

Six Steps Home page 4: Lyrics by Oldie-but-Goody with editing by Dalicia La Fleur, USA, and Sean Jones, UK

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Dramatis Personae

小青鳥

The first of Confucianism's Five Constant Virtues, 仁 (rén)—its tone rising toward the heavens like the human figure depicted on its left-hand side—is an edifying start to our exploration of Chinese characters.

樊遲問仁。子曰愛人。With characteristic brevity, Confucius tells us that 仁 is to love people.

Alternatively translated as benevolence, kindness, or humaneness, I often think of 仁 simply as humanity: not in the sense of “all human beings taken as a group;” but rather, “that by which we are human,” our humanity. When we call something in English *inhuman*, don't we mean just that? That without benevolence, kindness, and humaneness, we are no longer human?

The Doctrine of the Mean indicates this sense in the sentence 仁者人也。This sentence-structure is very common in Classical Chinese texts. When the characters 者 and 也 team up, they function to define one term by another. But this isn't mere equivalence. The poetic power of the relationship established lies in succinctness, simplicity—and, often, surprise. Here, the sentence reads: to be 仁 is to be 人, human; or one who exhibits 仁 is human.

The brilliance, the delight of the Classical Chinese is this ease and grace in which it leaps, this precision with which it flies like an arrow to the mark. Above, when his student Fan Chi asks about 仁, Confucius says only 愛人, to love (or to be kind to) people. Translated into English, the question might read “What is benevolence?”



But in Chinese, it is only the word 仁. Fan Chi can pose the question of 仁 directly, without any grammatical scaffolding: *tell me, Teacher, what is the very essence of this virtue?* And the Teacher can answer directly: *to be kind.*

A later dictionary, the Explanation of Names, tells us, playing on their similar sounds, that 仁忍也, to be kind is to be patient. To be human is to be kind. To be human is to be patient. To be human is to love others.

Still, we revolve around the assertions of others. What can we know ourselves of 仁? We are listening to people; but are we listening to the character? People, surely, are as much a product of their language as the reverse. We have heard the wisdom of Chinese people. What of the wisdom of the Chinese language? What does 仁 tell of itself?

It is strikingly simple. A person, upright, with two lines. “Two people.” By virtue of what are we human? Our togetherness. It is only together,

as two, that we are human. A human without humans is no human at all.

From this we can better understand Confucius' meaning. What is it to be together? It is to be kind, considerate, to take notice of one another, to preserve one another, to look to one another's needs and comfort one another. Two people who share the same space, without kindness, are neither together nor human.

What is patience? What, endurance? 忍 (rěn) depicts a butcher's cleaver poised above a human heart. Its tone first drops, like the pain we endure, and rises again, a heart unconquered. Together, we endure. We endure not only the elements and our misfortunes, but especially our misunderstandings. To be together does not mean to be one. We are human as two, not one. Being two, differences are bound to arise. Differences, at times, are difficult, distressing; they strain our patience and our mutual bonds. To be human is to be flexible, to learn to live together with those

who differ. It is not to fight to find who is right, but to yield, like the quivering heart which does not shield itself from the knife.

The wisdom of 仁 is universal. We share the world not only with each other but with many other creatures, with the earth, and with the sky. 王, "king," shows heaven above, earth below, and humans between; the vertical line is the noble ruler uniting the realms. We are said to be those who live between heaven and earth. 仁 seems to say the same. What does it mean

Two people who share the same space, without kindness, are neither together nor human

to be upright? To span heaven and earth. Anyone who is truly upright can be said to be a noble ruler uniting the realms. We might venture our own definition. 仁者王也. Nobly to unite the realms; treating ourselves, each other, the earth, the sky, and all creatures with respect; honoring them and their individual needs; and conforming to the proper interchange of things: this is kindness, this is benevolence, this is what it means to be human.



Six Steps Home

a Buddhist RAP on the Six Guiding Principles

Oldie-but-Goodie

(Chorus:)

Let's go!
Try it and see.
You've got nothing to lose.
The choice is yours.
You can choose.
The choice is yours.
You can choose.

Just try it and see.
What's there to lose?
The choice is yours.
You can choose.
The choice is yours.
You can choose.

(Verse:)

Hear now, I've got something to tell.
To tell, not sell, no preaching here, mate.
So chill, be still, for just a short time.
A few minutes are mine, to play with this rhyme.

That maybe says s'thing never heard before.
Tune in to my story, so what's the score?
It's six to nothing; could be six somethings.
It's up to you; can you make these six sing?

Look, six bits. More than money can buy. Why?
They make your life bright, make your life right.
Six guidelines in poetry—poetry.
So open your heart and listen to me.

So be nice, that's the first one, mate.
Be cool. Just cooperate.
Yeah. And don't be rude.
It's very, very simple.
Yeah, Buddhists are gentle.

Second be generous, that's a must.
No greed. Let go of stuff!
Let go of all that clutters your mind,
And there's nothing missing, I bet you find that.

The third, in a word, is contentment,
Be satisfied, no resentment.
Not seeking anything more than you've got.
When you think about it, it's quite a lot.

Look, the fourth of the six is to fix your ego,
Be unselfish, give it a go.
Make yourself e-go-less.
And be eager to get out of this mess.

The fifth one now, give up the gains,
Stop keepin' the score, stop keepin' the score
Share with those in need,
And let others have more.

And last but not least, tell the truth,
Do not lie to get by.
We all have a conscience that won't keep still.
So it never works, that's why.

(Chorus:)

Let's go!
Try it and see.
You've got nothing to lose.
The choice is yours.
You can choose.
The choice is yours.
You can choose.

Just try it and see.
What's there to lose?
The choice is yours.
You can choose.
The choice is yours.
You can choose.

(Outro:)

So that's what the six are all about.
But how to make them sing only you can find out.

I hope what you've heard serves you well.
You can make the world better and live to tell
By who you are and who you become.
It's your turn now. My time is done.

Reflections

Jessica Samuels

I wouldn't be able to point directly to what "community" is, nor would I want to try. Community is something I feel, perhaps sometimes and not others, but when it's there it's unmistakable and one of the most nourishing experiences I've ever had. I find it in likely and unlikely places. When I find it, I marvel. I treasure feeling like part of an invisible web that sometimes has visible form.

Before joining DRBU I hadn't known a group of people who shared so many of my core values.

Not that we all share all of them, but we all share some of them. These include:

- a life shaped by contemplative practice;
- being interested in an intellectual life—and more specifically, an intellectual life informed by contemplative practice;
- being motivated by the desire to alleviate suffering—not just for human beings, but for all living beings;
- wanting to cultivate qualities like patience, kindness, and compassion;
- and cultivating an environment that is not geared toward individualism. We are not

here (at least from my point of view—I can't pretend to speak for anyone, much less everyone) to *shine on our own*, to reinforce in ourselves and each other whatever might make us *unique and special* (a common narrative in modern life.)

It's hard to fully describe the feeling of being among people who share some of these ways of approaching life. I might start by saying that it's a relief.

The strength of a community can sometimes best be seen when it's under duress. When we're under duress, I turn back to our shared intention (loosely: to grow a university!) This provides a foundation I can recall if and when I need to.

I also reflect on the qualities of my peers. I come back to three that help re-inspire me: a dedication to *ahimsā* (non-harming;) the ethic of hard work (people here work really, really hard;) and sincerely good intentions.

And then there are our marvelous students. They bring so much vitality and clarity to what we're doing. They often see things and do things better than we do, and I am grateful.

Kindness

Like an honest friend who's helping you
Or a friendly neighbor who watches over you
It wanders around at night
Helping whomever it stumbles upon
Good or bad
Helpful, empathizing, fair
Bringing me along forward
Kindness is everyone's goal.

—Adrian Guo

What's the Use?

"Make use of the things around you."—Raymond Carver

The one shoe, the broken rubber band,
the torn photograph without the other face.

Use the excuses never used,
the history half forgotten.
Gather the last ring of the phone,
the bell when the computer turns on.

Use the fragment of last night's dream
that gleams like one bead
from a broken necklace.
Use the bead, the clasp, the knotted string.

Use the last of the sage
to burn desert into city air.

Use catalogs and yesterday's news.
Use four words you love:
Cliff, shore, moon, hummingbird.

Use rose petals and he-loves-me-nots
torn from a daisy.

Make something. Call someone.
Give the shoe to the Good Will
for a one-legged man.

Close the door. Take a walk.
Use air, shadows, oil rings in a puddle.

Listen to the rhythm section singing.
Sing.

—Gail Larrick

DRBU Halloween 2017





走筆謝孟諫議寄新茶

Writing in Thanks to Minister Meng Jian Yi for the Gift of Fresh Tea

日高丈五睡正濃，軍將打門驚周公。

The late morning sun is high as I was absorbed in sleep;
Your general knocked at my gate loud enough to frighten the Duke of Zhou!

口云諫議送書信，白絹斜封三道印。

He announced that you, the Imperial Adviser, expressly sends a package.
It came wrapped in white silk and sealed in three layers.

開緘宛見諫議面，手閱月團三百片。

I broke the signets as if you were right here with me,
and we examined three hundred moon-shaped tea cakes.

聞道新年入山裏，蟄蟲驚動春風起。

In that moment, we were transported to the mountains at new year,
as resting insects now riding on a spring breeze.



天子須嘗陽羨茶，百草不敢先開花。

While the Son of Heaven waits trying Yang Xian tea,
all the plants dare not bloom beforehand.

仁風暗結珠琲璫，先春抽出黃金芽。

Here, kind winds have quietly woven pearl-like jade necklaces,
as early spring issues yellow golden shoots,

摘鮮焙芳旋封裹，至精至好且不奢。

They were plucked fresh, baked slowly, sweetly,
then sealed and packed to a refined, simple perfection.

至尊之餘合王公，何事便到山人家。

This most venerable tea is suited for kings and nobles;
How could it arrive at this mountain man's home?

柴門反關無俗客，紗帽籠頭自煎吃。

I close my wooden gate to visitors,
Alone, donning my silk cap I decoct and taste the tea.

碧雲引風吹不斷，白花浮光凝碗面。
Jade green clouds lure as plumes puff,
and white froth like floating light, congeals in my bowl.

一碗喉吻潤，兩碗破孤悶。
The first bowl anoints lips and throat,
A second bowl breaks through any melancholy.

三碗搜枯腸，唯有文字五千卷。
With the third bowl, rumination reaches the pit of my stomach,
out of the depths are revealed new insights into wisdom texts.

四碗發輕汗，平生不平事，盡向毛孔散。
The fourth bowl issues light perspiration, and
all of life's grievances are dispersed through my pores.

五碗肌骨清，六碗通仙靈。
The fifth bowl purifies to the depths of my flesh and bone;
After six, I am with the transcendent ones,

七碗吃不得也，唯覺兩腋習習清風生。
The seventh need not be consumed,
Yet afterwards, I feel a pure wind bearing me gently under my arms~

蓬萊山，在何處。
The fabled island abode of Immortals, where is it?

玉川子，乘此清風欲歸去。
I, Master Jade River, riding this pure wind has returned.

山上群仙司下土，地位清高隔風雨。
From on high, Immortals manage the land below,
standing aloof from material pursuits, politics,
and at a distance from trials and hardship.

安得知百萬億蒼生命，墮在巔崖受辛苦。
How can they know the destiny borne by so many?
Beneath the peaks they endure bitter toil.

便為諫議問蒼生，到頭還得蘇息否
I ask you, Jian Yi, about those common folk,
All in all, when will they find respite?

Lu Tong 盧仝 (775–835 AD)
Translation by Kenneth Cannata

All of life's
grievances
are dispersed
through
my pores

Reflections on Tea

Kenneth Cannata

I've come back to Lu Tong's poem for the past ten years or more of my life, studying and experimenting with its meaning, both its literal sense and its alchemical flavor. In its richness, there is endless to contemplate. The timeless themes of transcendence, artistry, ecology, and ethics inspire our tea experience, be it the highly intentional tea ceremony creatively inspired in emptiness, or a simple mug of our favorite brew in the hush of the morning, before the rush of the day.

It is possible for tea to become more than a beverage. It can become a way to cherish fleeting moments and imbibe our inmost values—maybe even together. Sometimes, like our poet friend here at the very end of his visionary expression, we need someone to hold us to a higher order.

Timeless
themes of
transcendence,
artistry, ecology,
and ethics

Tea is an exercise in creating equilibrium, in ourselves and in our environment. As winter subsides and Chinese New Year arrives, we all wake up. After hibernating near the hearth all winter, we emerge right as rain and fresh as a spring breeze. In winter to early spring,

I recommend the softer black teas of Taiwan, aged puerh and ripe puerh to nourish the kidney fire (motivation/drive). As the spring comes out to play I encourage trying fresh green and oolong teas of China and Taiwan in order to ride that “kind wind” (仁風) into summer. The energy of tea isn't limited to our perception of caffeine; we also absorb the sunlight, mists and soil.

DRBU has recently been given a special treasure trove of puerh teas from the estate of the late Bill Brevoort, a pioneer in the realms of Dharma and herbs as well as tea. In time, I hope to create an intentional space for tea ceremony, that we might do some justice to his generosity by sharing the joy, meaning, and education possible through this unique art.





Chan Cha Yi Wei : 禪茶一味
The Singular Flavor of Zen and Tea

七碗受至味
一壺得真趣
空持百千偈
不如吃茶去

With seven bowls receive the pinnacle of flavor.
In one pot, get the real purpose.
Empty space may hold 100,000 verses;
Yet it's all incomparable to letting the tea drink you.

Poem on the package of tea from Zhen Ru Chan Si 真如禪寺
(Empty Cloud's Monastery)

Translation by Kenneth Cannata

Tea is an exercise in
creating equilibrium,
in ourselves and in
our environment

We can read all the texts we want; can we read the patterns of our being? Can we taste the flavor of nature, within and without? If we were being led, would we be willing to go?

Sincerely,
Your friendly neighborhood adept:
Kenneth Cannata



Above: New York Stock Exchange, 1936; Below: Gethsemani, a Trappist Monastery in Kentucky, during the Catholic-Buddhist Dialogue. Photo by Rev. Heng Sure

A Journey to Monkhood

Bhikshu Jin Chuan

One day in my high school Economics class the teacher showed us a video about a Trappist monastery, so as to give us a chance to see an “economic system” different from the one we were used to in suburban America. The Trappists didn’t live in a capitalistic or consumer framework. They based their lives on sufficiency and simplicity; in fact, they took a vow of poverty.

Suddenly I had an epiphany—but not an epiphany relating to how another “economic system”

worked. Rather, I realized that what the Trappist monks were saying was what my heart was saying to me. They were attempting to live a simple, humble life dedicated to God and in full accord with Biblical teachings. I was quite struck by that.

As early as middle school, I remember wondering about my purpose in life. But, in the hormones and emotions of adolescence,

this search became dormant, only to reappear around junior year in high school. At that time, I began reflecting on what I was really

I realized that what the Trappist monks were saying was what my heart was saying to me.

doing with myself as the things that society put forth as worthwhile seemed rather meaningless.

However, while watching the video that day, something clicked inside. I thought, “Ah ha! That’s what I’m supposed to be, a monk!”

I went home that day quite excited that I had found my calling in life. I told my mother, “Mom, you know what? I figured out what I’m supposed to do with my life!”

Clearly seeing my excitement, my mom asked, “Oh, so what is it?”

“I think I’m supposed to be a monk,” I replied with a smile.

The next moment was quite unforgettable. The look on my mother’s face changed completely from a simple curiosity to a look of

I told my mother, “Mom, you know what? I figured out what I’m supposed to do with my life!”

confusion and unhappiness. And there began six very tense years and about a decade where I rarely brought up the subject again.





Painting by Yanik Davison

What is the Value of Spiritual Community and Companionship?

Indrayani Ananda

Before answering the question what is the value of community?, we should first consider what is most important in life. For the sake of liberating oneself and, possibly, all sentient beings, cultivation of oneself is of the utmost importance to practitioners of the Way. Some would say that awakening to the nature of existence matters more than anything else. What, then, is the value of community and friendship in comparison to cultivation of the Way?

According to Wikipedia's page on *kalyāṇamittatā* (spiritual friendship:)

In the Pali Canon's *Upaddha Sutta* (SN 45.2), there is a conversation between the Buddha and his disciple Ananda in which Ananda enthusiastically declares, "This is half of the holy life, lord: admirable friendship, admirable companionship, admirable camaraderie." The Buddha replies:

"Don't say that, Ananda. Don't say that. Admirable friendship, admirable companionship, admirable camaraderie is actually the whole of the holy life. When a monk has admirable people as friends, companions, and comrades, he can be expected to develop and pursue the Noble Eightfold Path."

The Buddha is positing that true and virtuous friendships make up the Path. According to this perspective, friendships are invaluable on one's spiritual journey.

Please deeply contemplate this: Who would you be today without any of the people you have met on your spiritual path?

You would most likely not be the person you are today without your friends. For those of us who are striving to grow and awaken to reality, friendship and spiritual community has probably assisted us immensely in our personal transformation.

Our Dharma friends, who make up our spiritual communities, push us to see ourselves. They point at our weaknesses and show us the things about ourselves that we are normally too biased

**Admirable friendship is
the whole of the holy life**

to see. They make us uncomfortable; but, in doing so, they help us get closer to truth—thus, to liberation. Our friends are mirrors, reflecting for us what we cannot see. They are the people with whom we ought to be intellectually honest and emotionally vulnerable. They are our teachers. Not only can they explicitly tell us ways we need to improve ourselves, they implicitly challenge us by giving us opportunities to demonstrate unconditional love, patience, equanimity, virtue, and generosity. They are a means through which we see into our own minds.

However, to think of people as merely means to ends is wrong. Not only are true friends instrumentally valuable, they are ends in themselves; they are inherently valuable. All beings we encounter are sacred beings. To love each one as a unique individual is an end in itself.



Furthermore, upon developing the ability to be fully present with another person without artificially imposed constructs, to truly love her, we see that there is nothing to actually gain from that person. Rather, we can simply be in a present-moment relationship with each person. That is to say, when one is fully present for each person she encounters, she can give herself effortlessly without expectations of outcomes from the other. In complete mindfulness, the entire shared moment of intersubjectivity and interconnectedness is an end in itself and a perfect union of minds.

What else in the world gives this invaluable gift of transformation and inherently valuable intersubjectivity?

**Friends are mirrors,
reflecting for us what
we cannot see**

Although some people may try to remain unattached to people or prioritize other things over friendships, true friendship and spiritual community, and the commitment to cultivating them, is one of—if not the most—beautiful and important experiences we are fortunate to have in this existence. To fail to recognize the value of our relationships and spiritual communities is to fail to recognize what it means to be a spiritual being.

One ought then to ask: what does true friendship entail? How do we cultivate communities that are supportive in all of the important ways? To what extent do we prioritize our relationships and community-building over other goods in life?

Ukiah's Open Heart

Boxes of quiet dollars,
Because of that blaze.
Balls of energy within the camp;
Hopefully, soon it's safe at home.

—Radharam Daz

The Blaze

Burned hopes to survive; kindness has to appear.
Wealthy give help; anxious people need it.
Pizza, water, clothes comfort worries.
Wifi, Ipads help worried thoughts.

—Len Ma





The Ice-Lotus Monk

In wintry Manchuria's snow-covered ground,
Sheets of ice glimmer on the lakes all around.

Flocks of geese fly to the south in a flurry,
Past pale frosted panes in a lone monastery.

Stroke by stroke, creating each word,
A lone monk writes out a sutra that he heard.

The universe flows through his hand with its power,
Commanding the birth of the sweet Dharma Flower.

Cleansing his brush in the cold, icy room,
The water-filled tip freezes into a lotus bloom.

The lotus grows larger; the room glows with light.
The Ice-Lotus Monk is enlightened on this night.

Now all of the faithful, who seek and pray
Know writing out sutras—a true sage's way.

—Bhikshuni Jin Rou

Flames

Fiery flames fiercely blaze
Around the burning valley,
Viciously turning everything into ash.
But . . . there's hope;
Generous people giving free clothes to evacuees,
Not even caring about their own money;
Handing out food, water, supplies,
Making sure that the homeless don't die.
Free wifi to those without the news;
All to support people in need.

—Marcus



Photograph by Trudy Morgan

Non-Contention as the Key to Harmonious Relationships¹

Ron Epstein

I came to a personal realization of the importance of non-contention through guidelines known as the Six Primary Aspirations² at the City of Ten Thousand Buddhas, which were introduced by my Buddhist teacher the late Venerable Master Hsuan Hua (1918–1995). I had recited them daily for years, occasionally struggling with how to translate them and consequently with understanding their meaning, but they had not been central to my personal practice. Then a few years ago, I began to see both how fundamental and how radical the first of these Six Aspirations, “non-contention” (*buzheng* 不爭), or in its positive form “harmony” (*hehe* 和合), really is. And so on a very elementary level, I have been spending time daily with non-contention, exploring its meaning and how to put it into practice in my own daily life. What does non-contention mean and what is the direct experience of it like? At the City of Ten Thousand Buddhas, the Chinese for non-contention *bu zheng* is usually translated as no fighting, but that has too physical a connotation, which would be too limiting. Not contending means living harmoniously, in mind, in speech, and in action.

When we introspect and evaluate our experience of wholesome relationships with other non-enlightened beings from the perspective of non-contention, what do we see? One approach is to contrast it with contention. Master Hsuan Hua has quoted the following verse:

Contention breeds an attitude of victory and defeat,
Contrary to the teachings of the Path.
With a mind full of self and others³,
What hope do you have of entering samadhi?⁴

¹ This essay is based on a portion of a talk given at the City of Ten Thousand Buddhas in Talmage, California, on November 14, 2016 and sponsored by the Co-curricular Program of Dharma Realm Buddhist University.

² The Six Primary Aspirations for practice at the City of Ten Thousand Buddhas primarily govern relations with others. The Six Great Aspirations are intentions that one can foster to reach an open and respectful state of mind: 1) not contending, 2) not being greedy, 3) not craving illicit gratification, 4) not being selfish, 5) not seeking personal advantage, 6) not lying. The first five are a Chan Buddhist restatement of the Five Moral Precepts from the perspective of our internal mental processes. The sixth is a reinforcement of the prohibition against untruthfulness that has historical causes. The Five Moral Precepts as understood in relation to the Six Primary Aspirations primarily govern our relations with others.

³ “Self and others” is literally the Four Attributes of Identity.

⁴ A more literal but less eloquent translation might be:

Contention is the intention of winning rather than losing.
And is the direct opposite of wanting to be on the Path.
So it fills you with the Four Attributes of an Identity.
On that basis, how can you enter Samadhi?

Whether we are talking about the negative ‘contention’ or its positive opposite ‘harmony’, relationships by definition involve at least two different people. The danger of that presupposition, which may seem obvious, is that we may think of ‘the person or the individual in contemporary Western, post-Renaissance terms. That would be both anachronistic and also be relying upon a flawed framework for understanding our actual experience.

Kirill O.Thompson and others had the insight to point out that although most Westerners operate under the Modernist model of self, derived from the Western Enlightenment, the Postmodernist model of the self has not found much traction. That leaves an opening for serious consideration of the “relational individual” model that resonates with the Confucian self (and the Buddhist no-self model):

The arrival of Postmodernism in the 1970s included a questioning of modernist assumptions about “the self” as a bounded, independent mental entity at the core of “personal identity.” Many Western thinkers had conceived of this self-enclosed, hermetically sealed “self” as the center of each person’s consciousness and conscience, and thus as descriptively given and prescriptively required. “The self” had seemed to them at once an answer to their introspective experience and to be required by their intuitive sense of personal responsibility, conscience, duty, and so forth. Drawing on the findings of various social science disciplines and insights from cultural studies, however, postmodernists have gradually whittled away at this modernist

Quoted in a talk on the Six Principles of the City of Ten Thousand Buddhas. See Buddhism A to Z, p. 184. My thanks to Yi Huan Shih for the following information: ‘The verse’s Chinese version is “爭(諍)是勝負心，與道相違背；便生四相心，由何得三昧？” This verse does not appear in the 宗寶 version (1291). The first two lines appear in the Fa-hai version (《法海原本》“雖說頓教法，未知根本，終不免諍。但得法者，只勸修行，諍是勝負之心，與佛道違背。” In CBETA, this verse was quoted in the Vajra Sutra commentaries— <金剛經註解> in Ming dynasty & <御製金剛般若波羅蜜經集註> in Ching Dynasty. In the commentaries, they all said this verse was from the Sixth Patriarch.’ My thanks also to Theresa Kong 孔果憲 for the following information: “Below is a suggestion, based on limited research thus far, as to the probable origin of the Chinese verse: 諍是勝負心。與道相違背。便生四相心。何由得三昧, which, as has been established, did not in its entirety originate from the Platform Sutra—although the first two lines are versified version of the Sutra text in prose: 諍是勝負之心，與佛道違背: A retired government official, Upasaka 陳雄, of Tang Dynasty, in his commentaries on Vajra Sutra, when explaining the term “無諍三昧”， presented this verse and attributed it to the Sixth Patriarch (638–713). Apparently, a selection of his commentaries survived in an anthology of quotes and commentaries from 53 sources on Vajra Sutra, compiled in Ming Dynasty—there were editions going by different titles such as “金剛經註解” ad “朱棣集注《金剛經集注》”—and subsequently in Qing Dynasty. This particular entry is as follows:

陳雄曰[says:]. 三昧。梵語。此言正受也。無生法忍。證寂滅樂。是所謂無諍三昧也。華嚴經云。有諍說生死。無諍即涅槃。六祖 [The Sixth Patriarch’s] 偈 [verse] 曰 [states:]. 諍是勝負心。與道相違背。便生四相心。何由得三昧....Some of his other entries referred to the Platform Sutra, and in those cases, he would indicate “壇經曰 [the Platform Sutra states...]”. The Platform Sutra went into circulation sometime after the Sixth Patriarch relocated to Cao Creek (around 677), according to a Wikipedia’s article on 六祖壇經: 《六祖壇經》可分三部份，第一部份即是在大梵寺開示「摩訶般若波羅蜜法」。第二部分，回曹溪山後，傳授「無相戒」，故法海於書名補上「兼授無相戒」。這時《壇經》開始外傳，俗稱《六祖法寶記》。第三部分，是六祖與弟子之間的問答.... Moreover, 陳雄’s name appeared on a list of the construction supervisors overseeing the renovation project at Cao Creek. This points to 陳雄 likely being a contemporary of the Sixth Patriarch, thus lending credence to his presenting this verse as the Sixth Patriarch’s.”

idea of the self. Mainly, they have stressed the extent to which persons, selves, are at best “social constructions,” reflections of sociocultural milieus. Some of them have gone on to excavate how various philosophical, religious, historical, and cultural determinants have inclined modern people to buy into the idea of an impermeable, bounded self—an idea that itself had transmigrated from the Pythagorean and Platonic soul to the Christian soul and on to increasingly secularized variations under the rubric of “mind,” notably by the modern philosophers. This postmodern questioning of the modern conception of “the self” has led to a plethora of new accounts of “self” and personhood, generally viewed as the reflection of one’s sociocultural milieu. Countering the idea of unity and autonomy, postmodernists have stressed the multiplicity, passivity, and constructed nature of personal selfhood. However effective they have been in breaking up the modernist conception of self, postmodern accounts have tended not to square adequately with the psychological facts or be sufficiently explanatory. Generally, we do not usually experience people (or ourselves) as quite so multiple, passive, or “thrown together” as postmodern theory demands. The people of our experience tend to follow relatively coherent lifelines. They engage in critical reflection; they choose alternative courses of action, occasionally even jumping into alternative sociocultural outlooks and milieus. Their grasp of ethical principles and moral values is often determined by their own feelings and critical reflections, et cetera, and is not simply a reflection of contemporary trends. Ironically, it appears that postmodern thinkers would have had to transcend the constraints of their account of the “self” in order to have formulated their own creative theories.⁵

And Kenneth J. Gergen has asserted that:

... all human intelligibility (including claims to knowledge) is generated within relationships. It is from relationships that humans derive their conceptions of what is real, rational, and good. From this perspective, scientific theories, like all other reality posits, should not be assessed in terms of truth, but in terms of pragmatic outcomes. Such assessments are inevitably wedded to values, and thus all science is morally and politically weighted in implication.⁶

... if the “relations” are actually prior—the primary realities—then the “selves” are posterior and dependent on the relations. And so, what we call “Selves” and take as “terms” or “relata” of these relations are not to be regarded as “discrete” or “basic” entities in themselves at all—but rather as dynamic aspects or features that take shape in the contexts of the relations. In the words of Brent Slife, “Each thing, including each person, is first and always a nexus of relations.”⁷

5 Op. cit. pp. 887-888.

6 Wikipedia: “Kenneth J. Gergen.”

7 Kirill O. Thompson, “Relational Self in Classical Confucianism: Lessons from Confucius’ *Analects*,” op. cit., p. 889.

As we will come to see, using more fundamentally relational models of the individual leads to different types of description of what both contention and non-contention (harmony) look like.

In the aftermath of the 2016 presidential campaign, the notion of non-contention seems out of the mainstream, an alternative model of relationship that most people find hard to understand. Temporarily at least, righteous anger and fighting the good fight seem to have won the day. Those of us who pay attention to karmic consequences know that such approaches lead to future negative repercussions.

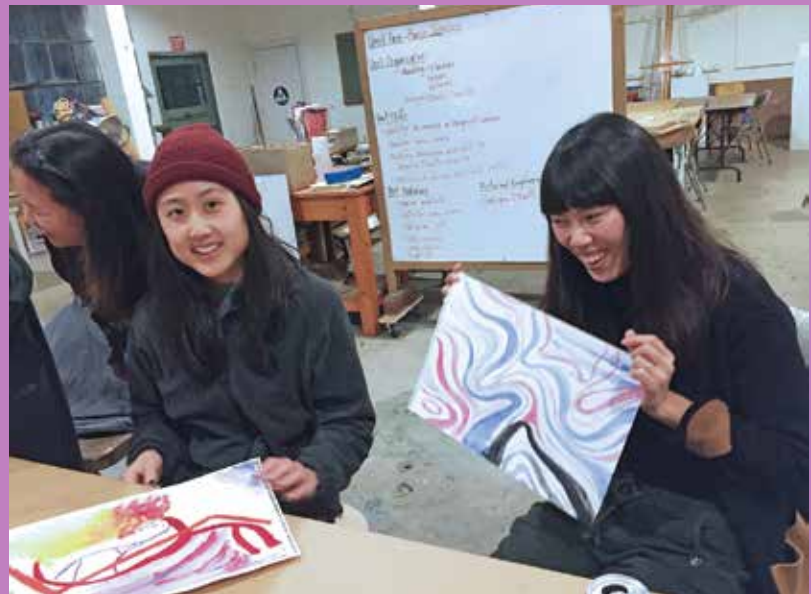
In our current social and political context, we might invoke the Buddhist equivalent of “what would Jesus do” and ask ourselves, “What would the Buddha do?” In both these cases, I am certain that neither Jesus nor the Buddha would answer “nothing.” How then do we act for social change in a harmonious manner without contending? The first practice that comes to my mind as an antidote to righteous anger and other contentious emotional stances is found in the Lotus Sutra: the story of the bodhisattva Constantly Not Slighting. That young man makes a full prostration to everyone he meets and exclaims, “I do not slight you because in the future you will become a Buddha.”⁸ Rather than seeing ordinary people as they see themselves and relating to them on that basis, he sees directly to their Buddha nature, their potential for becoming future Buddhas.

8 The Ven. Hsuan Hua explains: “We shall now use the Four Methods of Universal Giving to explain his name: 1. Mundane Universal Giving. Inwardly, Never-Slighting Bodhisattva embraced the attitude of never slighting anyone and the wisdom of never slighting anyone. Outwardly, he practiced the conduct of reverence. In all circumstances he was reverent and respectful. So I have written a verse: *Everything’s a test, To see what you will do; Mistaking what’s before your eyes, You have to start anew!* Never-Slighting Bodhisattva recognized what was before his eyes, and so he took up the practice of bowing to people. That belongs to the category of mundane universal giving. 2. Universal Giving for the Sake of Others. He genuinely practiced the conduct of not slighting other people. That was complete giving for the sake of others. 3. Universal Giving as a Cure. With his mouth, he expounded the teaching of never slighting. He always said, “I don’t dare slight you, because you will all become Buddhas.” That was universal giving as a cure for arrogance and pride. 4. Universal Giving for the Sake of the Primary Principle. He always held an attitude of never slighting others. That was universal giving for the sake of the primary principle.” < <http://online.sfsu.edu/rone/Buddhism/BTTStexts/Lotus20.htm> >



DRBU Interfaith Club







Reflections on Community

Alex Wang

When it comes to community, I believe it comes down to fostering a heart of giving and gratitude that comes alive in your actions and speech. I'll try to share my limited experience about how as a DRBU student we can create something that will bring benefit to the community and to improve our self cultivation.

The first step would be to really apply yourself to your studies and find something that you're passionate about. Here at DRBU we have the opportunity to learn about the very best that mankind has to offer: the deepest insights, the biggest hearts and the most expansive views. I believe that it's our duty as students of DRBU to share what we learn here with the world and more importantly to learn how to embody it. So,

whether your passion is in the Buddhist texts, the sciences, or languages, etc., immerse yourself in it every moment you can and do your best to keep alive your passion for learning.

Next, identify a need in the community and find ways in which your passion is able to help

**Be courageous
and be creative.**

fulfill that need. In my case, being a non-Chinese speaker coming to a predominantly Chinese community, I found that I wanted to delve deeper into the rich culture in CTTB yet lacked the means to do so. This was my need.



Never underestimate how many others have the same need as yourself. I was wonderfully surprised by how many people (not just students) came to the Chinese Speaking Club. Turns out that people who have been here for over 40 years have been wanting to learn Chinese, yet have lacked the time or means to do so.

Look for good spiritual friends who share your passion. To keep the Chinese Speaking Club going would have been impossible without the help of Frank Liu, Shi Yi-Huan, and Phung Nyugen.

The final steps are simply to be courageous and to be creative. Once you and your friends have come together, come up with a plan and go for it. The amount of support that is given here in DRBU is too wonderful to describe in words and everyone here will do their best to help your

ideas come to fruition. In terms of being creative, one should assess the conditions of who they are trying to cater to and find the most accessible, fun and exciting way to engage them.

In creating this small service to the wider community, I have noticed that: when one's mind is passionate, it has less of a tendency to become lax; when one's mind goes out towards the needs of the community, giving becomes instilled in one's heart; when people come together to better themselves, community bonds become stronger; when one is surrounded by good spiritual friends, one naturally wants to better themselves; and, when one is creative and courageous, one fosters the capacity to actively engage in the world in a skillful manner.

I hope that all of us together can help to foster this sense of community and do our parts to try and fulfill Master Hua's vision to the best of our ability.





Photograph by Bhikshuni Heng Yin

The Interwoven Fabric of Mutual Containment: Anaxagoras, Dushun, and Husserl on Intersubjectivity and Interrelationality in Community

Brianna Morseth and Lisa Liang

My life is nothing for itself; it is one with the life of the others; it is a piece in the unity of the life of the community and reaches beyond this into the life of humanity. I cannot evaluate my life without evaluating the interwoven life of others.

The whole is constituted by its many parts. If there were no whole, the plurality of parts would also be absent.

Things in the one universe are not divided from each other[...] a portion of everything exists in everything.

One may not guess that these quotes were spoken by different authors from distinct cultures and time periods. Yet one originates circa 500 B.C.E. Greece, another in Tang dynasty China, and still another in 20th century Germany. There is little to suggest that they had any knowledge of each other, yet the thematic content of their writing, particularly as it relates to interconnection, nonetheless overlaps so smoothly that the reader can barely distinguish where one ends and the other begins.

Things in the one universe are not divided from each other[...] a portion of everything exists in everything.

—Anaxagoras (Fragments 13 and 16)

In the eyes of Pre-Socratic Greek philosopher Anaxagoras (500–428 B.C.E.), everything is fundamentally mixed with everything—all phenomena are mutually contained in all other phenomena. This principle of mutual containment maintains that everything begins in union or intermixture while the appearance of arising or ceasing is only an alteration to the original state. Anaxagoras in fact declares, “no thing comes to be, nor does it perish.”¹ While some may interpret this as a denial of impermanence, it does not necessarily oppose the phenomenological (i.e., subjective) reality of flux if the emphasis is instead placed upon

¹ *Fragments of Anaxagoras*, Translated by John Burnet in *Early Greek Philosophy* (1920), Fragment 17.

“thing” as *substance*. From another hermeneutical framework, namely the metaphysics of insubstantiality, there can be no concrete, self-existent objects that arise and cease on their own accord. No *thing* ever comes to be nor perishes, as everything is intermixed, only seemingly ceasing when separated and arising when conjoined. As the first law of thermodynamics declares, energy can be neither created nor destroyed, only transformed. Anaxagoras further states that “all things were together, not even was any colour distinguishable.”² Applying this at the level of interpersonal relations, each individual in a community is originally part of the same whole, but due to differences in race, culture, ideologies, and interests, we become influenced by preconceptions and preferences which divide us. Although each individual holds membership in a community, we ought to remember that each member is simultaneously “same” and “different” insofar as we comprise a whole out of individual parts. On this subject, Anaxagoras remarks, “we must hold that all things are in the whole.”³

The whole is constituted by its many parts. If there were no whole, the plurality of parts would also be absent.

—Dushun (“Huayan Sanmei Men,” *Huayan Wujiao Zhiguan*)

The originally interconnected nature of all finds further illustration in the image of Indra’s net, as described by the first Huayan patriarch, Dushun (557–640 C.E.) in the “Huayan Samadhi Gate” section of the *Five Teachings of Huayan on Calming and Contemplation*. Indra’s net is a vast web of interwoven strands, at the interstices of which are embedded individual jewels, resembling mirrors reflecting images from other mirrors ad infinitum. At each vortex in the multifaceted and radiant jeweled net, each jewel is reflected in every other jewel. In this manner, each jewel is infinitely contained within the net of jewels. A single jewel corresponds to any seemingly solitary unit: an individual, a cell, or an atom. The vast net in turn conveys the meaning of community, containing inextricably interconnected, interpenetrating units. If one visualizes Indra’s net as a human community, then within the web-like community, each individual consciousness affects all other individual consciousnesses, in the sense that if a jewel (consciousness) changes even slightly, then the other jewels (consciousnesses) will dynamically and correspondingly reflect this subtle shift. The net is an interwoven community that interacts and reinforces every other member. Thus each jewel

² Ibid. Fragment 4.

³ Ibid. Fragment 4.

is significant, the essence of the whole cosmos. Applying this metaphor to the structure of reality, we may observe how our actions affect others and the world. In fact, the very title of this section (華嚴三昧門, Huayan Samadhi Gate) and the larger text from which it is excerpted (華嚴五教止觀 T1867, *Five Teachings of Huayan on Calming and Contemplation*) implore the reader to integrate Huayan teachings into meditation practice and overall spiritual cultivation. In so doing, the cultivator becomes free of previously limited notions regarding individuality as something separate from totality, thus opening into the lived experience of interconnectedness with the vast world. Once we wholeheartedly fathom the interconnected web of totality and mutual containment, the horizons of our perception expand to encompass the understanding that each part is inexorably in constant relation to the whole. Dushun writes, “It is only because there are no separate jewels that many can be fashioned into a net. How is this so? Because only this one jewel alone constitutes the whole net. If this one jewel were removed, there wouldn’t be any net at all.”⁴ Removing a single jewel results in the collapse of the continuum we call a net. Imagine a richly textured, colorfully patterned fabric mosaic, a tapestry carefully stitched out of 10,000 finely interwoven threads. Even one loose end and the entire tapestry unravels. Ripples upon removal of one part extend throughout the whole and change its entire constitution and functioning.

My life is nothing for itself; it is one with the life of the others; it is a piece in the unity of the life of the community and reaches beyond this into the life of humanity. I cannot evaluate my life without evaluating the interwoven life of others.

—Husserl (Wert des Lebens. Wert der Welt.
Sittlichkeit (Tugend) und Glückseligkeit)

According to Husserl, our experience of the world never occurs in isolation, nor do we experience a self-contained, independent, solipsistic self. Consciousness is always relational. One is only conscious *of* and *for* others. My consciousness would not be itself if it did not have any other consciousness to which to relate. Indeed, Husserl writes of “an inseparable synthetic totality which is constantly produced by intentionally overlapping horizon-validities.”⁵ He contends

⁴ Translated by Alan Fox in “The Practice of Huayan Buddhism.”

⁵ Husserl, Edmund (1970). *The Crisis of the European Sciences and Transcendental Phenomenology*. Trans. David Carr. Evanston, IL: Northwestern University Press, p.145.

that as individuals take part in an awareness of exchange while living with others in their communities, they engage in reciprocal influence. In turn, this *interaction* of subjective consciousnesses generates a mutual understanding of the life-world⁶ and a synthesis of community life wherein the discovery of ontological meaning and validity occurs. From this, “the world comes to be as existing for us constantly in flowing particularity.”⁷

One’s lived experience can only be described as “our” experiences, shaped by our inter-relationships with others. Despite the appearance of a seemingly separate “me,” “mine,” and “I” in lived experience, “my” existence is comprised of parts in which others are affecting, co-responding, and shaping the persons that we are. Although I am part of the community, I am also aware of my *inter-individuality* in the life-world. Thus to live as a person is to live in a social framework, a community in which experiences intermix. This reciprocal relationship, in which individual consciousnesses exist only in relation to each other and not in-and-of-themselves, conveys the same sense of “mutual containment” discussed earlier. In the interwoven fabric of consciousnesses, each contains and constitutes all others.

In this sense, we are constantly co-creating a culture of consciousness.⁸ This creative and co-created consciousness or process of unfolding awareness allows us to understand the world more clearly and enables us to freely respond with empathy and integrity to others. Rather than merely living in our own discursive world, our intentional activities affect others and vice versa. We are embedded in a web of interwoven intentionalities and together construct overlapping worlds. In this process of reciprocal co-constitution, each individual (along with her consciousness and experiences) mutually reflects a world shared by all. In other words, there is no self-existent “I-ness” or “mine-ness” involved, as through experiencing the reciprocity (or interweaving) of other consciousnesses, we co-inhabit and co-experience, empathically, the same life-world. Thus each individual experiences her own world-consciousness which intermingles with other world-consciousnesses. Together, all world-consciousnesses interpenetrate within the matrix of totality (“self-enclosed framework of unity”⁹). Individuals

6 Life-world refers to the mutual co-experiencing and co-inhabiting of the world by a community of individuals whose intersubjectivity, or relationality, constitutes a shared world.

7 Ibid. p.145.

8 Culture here indicates a spiritual creativity. Also one of a major theme Husserl elucidates on developing an Objective science in the spiritual sense.

9 Ibid. p.255.



Painting by Yanik Davison

experience their own internal consciousnesses yet those consciousnesses are parts of a universal whole or totality. As Husserl writes, “intentional interpenetration [...] is the communalization of their lives.”¹⁰

Returning for a moment to the image of a web-like matrix, while Indra’s net as described by Dushun and the Huayan tradition is a useful analogy for the interwoven and interpenetrating structure of community, the jewels themselves are not living beings. They remain seemingly static and unmoving, while humans and other life inter-act far more dynamically, at an inter-*personal* level. Husserl raises an essential point for consideration:

We already have a certain ‘community’ in being mutually ‘there’ for one another in the surrounding world (the other in my surrounding world)—and this always means being physically, bodily ‘there.’ We experience one another as seeing the same objects—or in part the same—in the same world, which is a world for us. For the most part, as regards this common seeing, this is inauthentic experience, the empty understanding of the others and their experiential situation. *But the community of persons, as a community of personal life and possibly as a lasting personal interrelation, is something special.*¹¹

Husserl responds to this by advocating that we be “vitality at one” and “persons for one another,” also echoed by *The Vienna Lecture*:

The ego is then no longer an isolated thing alongside other such things in a pregiven world; in general, the serious mutual exteriority of ego-persons, their being alongside one another, ceases in favor of *an inward being-for-one-another and mutual interpenetration.*¹²

Yet the question remains: *How* can we be genuinely “for” one another? Through what means does an authentic community of mutual interpenetration and intersubjectivity actualize itself?

¹⁰ Ibid. p.255.

¹¹ Ibid. p.328. Italics added.

¹² Ibid. *A. The Vienna Lecture. Appendix I: Philosophy and the Crisis of European Humanity.* p.298. Italics added.

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Filial Piety

Filial piety is the virtue of respecting elders
He wanders into elders' hearts
He warms elders' hearts
He eats away elders' anger
He washes any elders' regret
He helps you sneak ice cream
He makes elders happy
He makes elders comfy
He makes them have less stress
Children can form him
He is awesome
He is everything you can imagine kind
Filial piety is for children to follow.

—Abhimanyu Hertz

Song

In Iceland, minstrels
cannot sing new words
for fear the sound might strum
the ear of some force
irrevocable.

—Gail Larrick



Nutting Out Mindfulness

[Disclaimer: this short piece is written by a has-been American who's a wannabe Aussie. Apologies for any unintended gaffe.]

Hang on first to see if what I say isn't dinky-di.¹ Don't be a knocker² before I've even begun! Trust me, ear bashing³ isn't my bowl of rice,⁴ nor is being a spruiker⁵ for Buddhism. Now, to the point.

Take a shark biscuit,⁶ for instance. How does he handle a boogie board⁷ with blokes calling to him, "Ave a go, ya mug!"⁸ He's got to use his head⁹ or he'll come a gutser.¹⁰ Creamed¹¹ by an acid drop,¹² he'll go wobbly¹³ in the white wash,¹⁴ wipe out, and end up with a bung¹⁵ board.

Or take a wannabe bushy¹⁶—like me for one. Suppose I start a campfire in the bush, but I'm a wally¹⁷—one who doesn't have the full quid.¹⁸

If I've got kangaroos loose in the top paddock,¹⁹ then this dill,²⁰ who is me, would have to be tin-arsed²¹ not to start a raging bushfire, that'd be right.²² But

1 The real thing, genuine (pronounced dingy-dye)

2 Someone who criticizes

3 Nagging, non-stop chatter

4 Cup of tea

5 Someone who tries to persuade people to enter a place of business

6 Someone new at surfing

7 A hybrid, half-sized surf board

8 Fool

9 Be mindful

10 Make a bad mistake, have an accident

11 Defeated

12 Having the bottom fall out of a wave you've taken off on, so you end up flat on your face

13 Excitable behavior

14 Agitated, foamy surf

15 Broken, ruined

16 A person who spend a lot of time in the bush

17 An idiot; someone who forgot something

18 Dumb, slow witted

19 Intellectually inadequate

20 Idiot

21 Lucky

22 Accepting bad news as inevitable

if I'm with a bushwhacker²³ who's got his wits about him,²⁴ he'll tend the fire and turn out to be someone whose blood is worth bottling.²⁵ His mates will say, "Grouse!²⁶ Good on you!²⁷ You're fair dinkum!"²⁸

And he'll reply, "No drama.²⁹ Piece of piss."³⁰

Am I making any progress in persuading you that mindfulness is good oil?³¹

Take a student who aims to be conch.³² She wants to be dux³³ to please her oldies.³⁴ But peer pressure mounts and soon she pops a porky³⁵ and chucks a sickie³⁶ so she can join them for some tinny³⁷ and tucker³⁸ so they won't think she's a piker³⁹—or worst, a wowser.⁴⁰

Ah, if only she'd kept her mind on her studies! She should have at least given it a burl.⁴¹ She could have become as tenacious in getting good marks on her uni exams.

But to do so, she gets shonky⁴² and ends up doing doovalacky⁴³ that's dodgy.⁴⁴ She rorts⁴⁵ the system until she gets sprung.⁴⁶

23 Someone who knows the bush well

24 Is mindful

25 An excellent, helpful bloke

26 Terrific!

27 Good for you, well done

28 Someone true and real

29 Expression of reassurance; no worries

30 Easy task

31 Useful information; a good idea; the truth

32 A conscientious person. Someone who would rather study than go out and enjoy him/herself.

33 Top of the class

34 Parents

35 Tells a lie

36 Takes a sick leave when she's perfectly healthy

37 Cans of beer

38 Food

39 Someone who doesn't fit in socially

40 Straight-laced person, prude, puritan, spoilsport

41 Had a go at it; tried

42 Dubious, underhanded

43 Stuff that you can't remember what it's called or that you don't want to give a name to

44 Not safe, not proper

45 Cheats

46 Caught doing something wrong

After getting rotten⁴⁷ most every night, she skites⁴⁸ that she can still pass as neat as a minder⁴⁹ is in shadowing his opponent. She could have been a ridgy-didge⁵⁰ corker.⁵¹ Don't you reckon?⁵²

Anyway, now that you've taken a squizz⁵³ at this piece, I hope you'll all try out mindfulness and become tall poppies.⁵⁴

47 Drunk

48 Boasts

49 A defensive player in rugby who sticks like glue to his opponent

50 Genuine

51 Excellent student

52 Absolutely agree

53 A look

54 Successful people



“Why do you like to knit?” Members of the DRBU knitting club responded to this question at a recent club gathering, knitting busily all the while:

Knitting is like cultivating.
In the process of knitting, if we
make a mistake, the teacher can
help us and show us our mistake.
We need a good advisor
to help us with the basics.



I like to take a break from difficult reading
and knit for while. When I go back to my reading,
I feel mentally refreshed from the knitting break.

I can recite while I knit.



Knitting is active meditation. I can listen to my thoughts while I'm knitting, and reflect on what is going on internally.



Knitting keeps me focused. I find it very calming.



I knit for 30 minutes a day and I also meditate for 30 minutes a day. After knitting for 30 minutes I can see my progress. With meditation, I don't "see" results like that. But just as with knitting, I know that regular practice brings results.





Contributors

小青鳥 is a little bluebird.

OLDIE-BUT-GOODIE is a has-been American who's a wannabe Aussie.

JESSICA SAMUELS is a DRBU assistant professor.

ADRIAN GUO is a student at Instilling Goodness and Developing Virtue Boys School.

GAIL LARRICK was a dedicated spiritual warrior, gifted poet, exceptional photographer, brilliant editor, and consummate friend to many. She devoted much of her life to the spiritual path, choosing to study Buddhism with Master Hsuan Hua and Vedanta with Swami Chinmayananda and Swami Dayananda, participate in Quaker worship meetings and to dive deep into the poetry and devotional practices of Sufism, sought to enrich her spirit by the study of Native American traditions and was an avid nature-lover. She spent her final years among the hills and vineyards around Cloverdale, California, photographing and writing about the beauty she saw and felt deeply.

KENNETH CANNATA is a DRBU MA2 student and founder of Three Treasures Tea Club.

BHIKSHU JIN CHUAN is a Buddhist monk and DRBU instructor.

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TRUDY MORGAN is our writing tutor Toni Minor's sister and helps look after Ukiah Valley's homeless.

RON EPSTEIN is a DRBU professor emeritus.

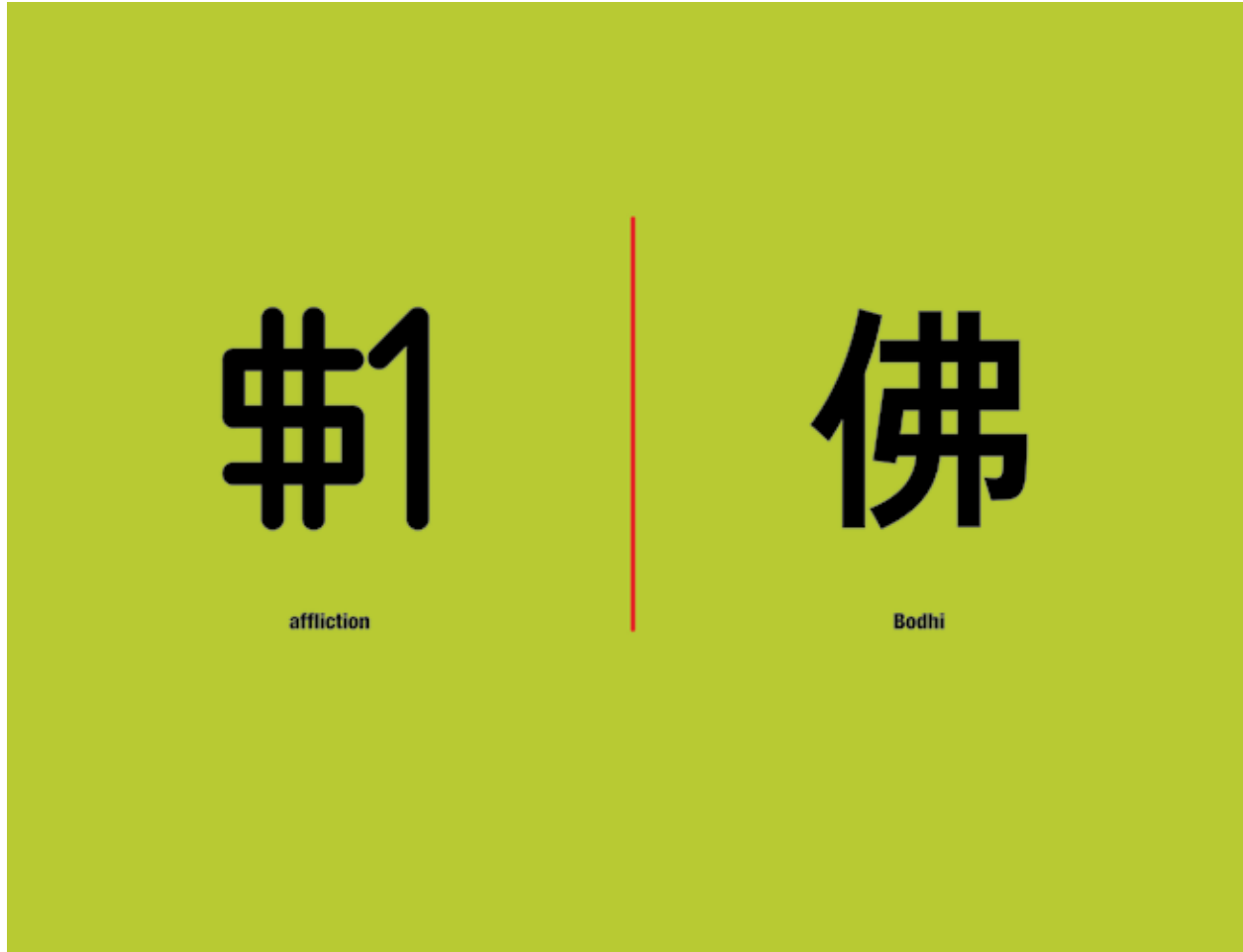
ALEX WANG is a DRBU BA3 student and founder of the Chinese Speaking Club.

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CALL FOR SUBMISSIONS

Good and Wise Friends, we want to hear from you! This magazine is what you make of it. We cherish your work and want to see it in print. The theme of our upcoming Spring 2018 issue is RENEWAL. Let it inspire you, but don't be beholden to it! Please, send us your:

- Visual art
- Literature
- Academic work
- Personal reflections
- & much more!

Have a Dharmic, karmic, or mundane conundrum? Ask our very own advice columnists for help!

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