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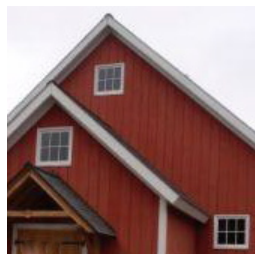
The Third Jewel

## Jushoku's Meanderings

The Buddhist path takes so many forms. Zhiyi (aka Chih-i), the sixth century founder of the Tien-tai Buddhist school in China, is best known for his works that created a systematic classification of Buddhist teachings in a way that made sense to his contemporaries. He used a critical technique that was inclusive and comprehensive.

For several hundred years

## February Events Calendar



**Weekly Meditation Services (WMS)** are on Wednesday evenings. They begin at 6pm with a discussion or talk (see below for this month's discussion topics). At about 7pm there is a meditation service followed at 8pm by a potluck supper. All of Wednesday evening's events are open to the public. There is no fee, and reservations are not required.

### February Wednesday Meditations and Discussions

**5 Why are we on the Buddhist Path?** This is a conversation among friends. There is nothing to expect, nothing to know. The intention is to share with the sangha your observations, experiences and hopes. We invite an open mind, gentle words and an expression of our inner wisdom.

**9 When Buddhists Go to War** - By most accounts the Buddhist Path is devoted to peace and cooperation. There are a number of occasions in which this has not been the case. We should examine some of those situations so that we might learn from them. I will be drawing from the following works: *Zen War Stories*, and *Zen at War* by Brian Daizen Victoria as well as *The Teeth and Claws of the Buddha: Monastic Warriors and Sohei in Japanese History* by Mikael S. Adolphson and *In Defense of Dharma: Just-War Ideology in Buddhist Sri Lanka* by Tessa J. Bartholomeusz (This is rescheduled from January)

**16 Shakyamuni Buddha's Paranirvana.** Paranirvana is the death of the body of someone who has attained complete awakening, a release from samsara and the extinction of the skandas. The date of Shakyamuni Buddha's death is observed on February 15th in East Asia. We will discuss what Paranirvana means to us with references to the Mahayana Mahaparinirvana Maha-sutra.

**23 The Notion of Evil in Buddhism** - The term "evil" is often found in Sutra and other Buddhist writings. From a Buddhist perspective what is the meaning of evil? Examining this concept leads to a better understanding of Buddhist teachings. (This is rescheduled from January)

## Events

before, during, and after Zhiyi, there were many Buddhist schools, sub-schools and sects each transmitting a Buddha Dharma that claimed to be authentic, legitimate and the best. Sounds a lot like today in the Americas and Europe. Zhiyi's writings didn't put an end to the 'competing' voices and claims. They merely placed the discussion into a new and central context.

[\(cont.\)](#)



## Quicklinks

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**5 Sutra Class and Morning Service, 8:30 - 10:30 AM** - We are currently studying *The Sutra of Brahma's Net*. This sutra is the basis for the Bodhisattva vows in East Asian Buddhism. The vows are relevant for lay and ordained practitioners alike. This week we will continue to examine the second volume of the translation of *The Very Mahayana Buddhist Ethics: Introduction and Translation of the Fan-wang-ching* by Shigeru Osuka. We will continue working with the 48 Minor precepts.

**6 Morning Service and Sutra Class, 8:30 - 10:30 AM** - We have been deeply involved in a study of the Sutra of Brahma's Net. This work has had a profound influence on East Asian Buddhist thought and practice. The ramifications of that effect influence the ways we look at and practice Buddhism in the west. This week we will continue to examine the second volume of the translation of *The Very Mahayana Buddhist Ethics: Introduction and Translation of the Fan-wang-ching* by Shigeru Osuka. We have finally finished the 10 Major Precepts and we are starting on the 48 Minor precepts. Expect some spirited discussion. If you don't have any idea what I'm talking about, join us.

**29- 31 Tathata (Suchness) Mindfulness Retreat** - Tathata is a fundamental concept of the Buddhist Path. It acknowledges the true nature of reality in any given moment. Each moment is distinct; as such we should observe our mind and our interactions afresh in each moment without conceptualization and discrimination. In the early texts, Tathata is described as an aspect of Nirvana. This retreat is open to people at all levels of practice. It is based on the Contemplation of Tathata attributed to the Tendai scholar/monk Genshin. Registration is necessary.

Notes

Notes

**Do you have a question or a topic you would like to have addressed on a Wednesday evening discussion?** Please let [Monshin](#) know. Your question or topic is no doubt of interest to other people.

**Food Pantry at Jiunzan Tendai-ji.** The number of families who now depend on the food pantry has grown as a direct result of the continued economic recession. There are fewer and fewer resources going to more and more people. Please bring non-perishable food items to the Tendai Buddhist Institute on Wednesdays. We contribute these items to the Chatham Silent Food Pantry.

## Meanderings (cont. from side bar at left)



There are several important differences between today and 6th century China. In China 1,500 years ago there was no mass literacy, no mass publication, no internet, and, so, we have generally lost the context that Zhiyi so elegantly brought to Buddhist philosophy, practices and teachings.

Japanese Tendai is the descendent of Zhiyi's T'ien-t'ai School, with a few embellishments. What remains true today in Tendai is that we recognize the variety of schools, sects, and voices contextually. We also maintain the perspective that there is no best "way," except in relation to the individual. What is the right method for one person is not necessarily appropriate for someone else.

As individuals this can sometimes be confusing, even intimidating. Recent behavioral research has concluded that too many choices not only confuse us, they ultimately make us unhappy. As you may have read in my writings, "humans have an infinite capacity for delusion." What we think about ourselves, what we want and what we need may be very different from reality. What is best for me?

The Buddhist path to liberation is a path that leads us from discontentedness and distress toward greater compassion and equanimity. It doesn't eliminate dissatisfaction and sorrow. Each of us goes through more or less Dukkha at any given time. How we respond and continue our lives may very well depend on the methods and outlook we take from the Buddha Dharma. As Zhiyi wrote, there are many different ways of following the Buddhist Path that work in specific contexts. Don't be bewildered by the number of philosophies and methods - feel enabled by the opportunity to find what is right for you.

We are not alone in our human frailty and struggles. Our sangha and teachers walk this Path alongside us. Being more involved in and turning to your sangha and teachers with candor and vigor is one of the most important ways you can pursue a life on the Buddhist Path.

Gassho . . . [Monshin](#)

The Third Jewel--Where sangha members share ideas, poetry, and art to enrich everyone's Buddhist practice.

### BATTING DAYLILIES

I would much rather be home  
I could be in my gardens  
Planting vegetable seed

Weeding in the berry bushes  
Adding fertilizer to flower beds  
But here I go batting daylilies  
They bloom this time of year down country roads  
Box by box I drive  
Putting mail in as I go  
Drive, break, steer, box open, mail in, box closed, drive,  
break, steer  
Etc,etc,etc,etc,etc  
Up to 250 boxes now, 200 to go  
The daylilies must be growing, blooming all over  
In front of 50 or more  
The Postal Service wants me back at the office in time  
So here I go Batting Daylilies  
A little worse for the wear, me and the Daylilies  
Later, at home, I may have time to make amends

--by Eric Johnson

**Meditation Space of Red Maple Sangha** (Home of Tendai  
Canada and Ray Innen Parchelo)



Red Maple's Front Gate



Red Maple's Altar and Practice Space



Red Maple's Practice Space

**Call for material:** Please [send the Shingi](#) photographs, artwork, poems, book reviews, articles, etc. that you have created that you consider an outgrowth of your Buddhist practice or that you think reflect Buddhist themes, ideas, questions, etc. If submitting an image, you may wish to include a short statement sharing some of your thoughts to accompany it.

