



TENDAI BUDDHIST INSTITUTE
SHINGI

Monthly Bulletin

Tendai-shu New York Betsuin
Karuna Tendai Dharma Center

PO Box 323
Canaan, NY 12029 USA
518-392-7963
Tendai@msn.com
www.tendai.org

Jushoku's Meanderings

What a year 2005 was for the Tendai Buddhist Institute! Let us take a moment for reflection.

It was the tenth anniversary of Karuna Tendai Dharma Center and we celebrated the event with an expanded/renovated/new *hondo* (sanctuary). The old barn was taken down by our sangha with great care in 2004. This was accompanied by the laying of the foundation slab. The horse barn was restored by hand with similar care by both sangha and renovation professionals between January 5th and June 25th 2005. As a result of this care our *hondo* reflects the continuity of the old and a dynamic commitment to the new, incorporating materials and techniques to harmonize with the environment. It will serve our descendents for many generations to come.



Sangha members and their Japanese hosts visited the Golden Pavillion during our trip to Japan in November.

This time last year we were meeting for our meditation services in a new, temporary, *hondo*. Originally, this building was intended to be a garage. But, we are rethinking it's use and may well make it our library and office. Since July we have been meeting in our newly renovated temple. We now have room to increase the numbers of our Sangha; it is a building that represents our values and, need I mention, it is warm and comfortable in the winter.

We were joined by friends in the secular and spiritual communities in the U.S. and the leadership of Japanese Tendai for a magnificent consecration of the new *hondo* in June. What an event that was with over 350 people in attendance, including about 40 male and female monks from Japan. The dedication ceremony of the Saicho statue was led by the Ven. Morisada-sensei, the Executive Director of Enryakuji on Hiei-zan. The eye-opening ceremony for Yakushi Nyorai, the Medicine Buddha and main image in our *hondo*, was led by Ven. Kandasensei of Kaneiji Temple, head temple in Tokyo. The *Rakkeishiki* was led by the Ven. Kobori-sensei, the abbot of Sanzen-in Temple in Kyoto. This was one of several events that marked the anniversary of the founding of Tendai in Japan by Dengyo Daishi 1,200 years ago. It was thus fitting, that the Tendai-shu New York Betsuin is the first formal Tendai temple in North America, and a designated branch of Enryakuji, the origin temple of all Tendai in Japan. It was the first time that a group of Japanese monks and a group of Western Betsuin monks processed together in Tendai history. It also marked the first time *Asian Shomyo* (chanting) was performed in English in public.

A group of seven sangha members joined Shumon and me for a wonderful trip to Japan to say thank you to many of those in Japan who have assisted us in being named the Tendai-shu New York Betsuin and in recreating our new temple. The hospitality and generosity of all the people we met with are a testament to the cross-cultural commitment of Tendai in the 21st century. There were many truly fantastic events, meetings with the abbots of many illustrious temples in Kyoto, Nikko, and Tokyo. These were followed by formal dinners with great leaders and teachers where we were *(continued on page two)*

able to share our thoughts and gratitude. We spent time and meditated at Tamonin, the temple that Shumon and I lived and trained at for several years. Ichishima-sensei also held a wonderful dinner for us that was attended by teachers I had not seen in years; it was a real trip down Memory Lane. A most significant event was held on November 22nd. A *Hokke Zan Mai Hossoku* service was celebrated in English at Kompon-chudo, Enryakuji on Mt. Hiei. This was the first service conducted in English, by a westerner, at the head temple of Enryakuji. The dedication service was an expression of gratitude toward Mt. Hiei. The dedication portion of the service is published elsewhere in this *Shingi*.

It is thus with gratitude that we say good-bye to the Year of the Rooster and embark on the Year of the Dog. This, our eleventh year, starts with a new renovation; a renovation of the spirit. The buildings and events we have worked on and witnessed are superlative and inspiring. They serve to further our mission of spiritual discovery, contributions to the community, and a commitment to social justice and peace, in our communities, our nation and the world.

In order to further these goals we are starting a new schedule of events. The revised schedule is outlined elsewhere in the *Shingi*. There is an additional day of the week for people to join us in meditation, for classes, etc. We are already making plans to have Japanese Tendai Masters lead workshops in calligraphy and sculpting wooden images. We are, without giving too much away at this time, looking forward to a major event to raise money for our new *gyoin* (building for weekly use, retreats and training). The Jigyodan has suggested that a group of Tendai shomyo masters perform a concert in New York City and locally as part of a first anniversary celebration. There are also plans as well for meditation retreats or perhaps a *kaihogyo* lead by a Japanese Tendai *ajari*. Add to that our expanded retreat schedule and other events; it will be a very full and fulfilling year.

Looking forward and back are useful for planning and reflection. This moment is of greatest importance. Where are we as a Buddhist Center at this moment? Our mission statement for the Center is very simple. It reads:

"The Tendai Buddhist Institute is dedicated to provide Buddhist teachings, practices and lifestyle in a rural village setting. Guided by Tendai tenets, the basic values are those of wisdom, compassion and mindfulness."

Everything we do must relate to this simple statement. We take a broad definition of Buddhist teachings. For instance, we recognize that this implies a commitment to peace and social justice as taught by Shakyamuni Buddha and the many men and women who have interpreted and extrapolated his teachings in the 2,500 years since his death. We know that practices may involve a cross-cultural experience such as learning flower arrangement or taking trips to local Buddhist temples or to Japan.

Ultimately the mission of the Tendai Buddhist Institute is to provide a place, an atmosphere, an environment, where Buddhist teachings, practices and lifestyle are made available to all who seek them in order that wisdom, compassion and mindfulness are manifest in everyday life. Our experiences of the last year have all been undertaken in order to better fulfill our mission. We do this best not as individuals traversing a solitary path, but as a community, a Sangha. Our doors are open to further the philosophy and traditions of the Tendai Buddhist Path.

Where are you on your spiritual path right now? How can we better serve your search and experience? Let us know. In this new and exciting year we wish you and your family great prosperity and good health. Svaha!

Gassho, Monshin and Shumon



Completion of the new hondo was a major accomplishment in 2005. New challenges await in the coming year.

Hokke Zan Mai Hossoku at Kompon-chudo, Enryakuji, Mt. Hiei



Led by Monshin Paul Naamon

Assisted by Shumon Tamami Naamon

Shoshin Sandy Jacon

Mushin Samuel Press

Attended by Morisada Jiho, Sugitani Gijun, Sono Jitsujo, Okuyama Gensho, Chuzan Roland Barth, Mary Bitel, Bob Jacon, Shien Flo Mason, Monju Marilyn Simon, and many other dignitaries and observers too numerous to mention.

22nd November 2005

The purpose of this service on November 22, 2005 at Konpon-chudo, Enryakuji, Mt. Hiei, is to report on the renovation, construction and completion of the hondo of Jiunzan Tendaiji and the magnificent Rakkeishki performed on June 25th for the hondo. These events were part of the 1,200 year anniversary of the founding of Tendai-shu in Japan.

We have been blessed to become the first Tendai-shu Betsuin in North America. The construction of our simple yet graceful temple was an extension of this designation through the vision and hard work of many people in Japan and the United States. In Japan we looked to and were supported by Enryakuji, led by Watanbe-zasu and Morisada-sensei and the Shumucho, led by Nishioka-sensei, Sanzen-in led by Kobori-sensei, the Jigyodan, led by Sugitani-sensei, Yamada-sensei, and Sono-sensei along with many Tendai-temples all over Japan. In the United States The Tendai-shu New York Betsuin Board of Directors, the Betsuin Soryo and Doshu, and Sangha have provided the continued support to make possible the growth and de-

velopment of our modest temple. Through the combination of Tendai Buddhists in Japan and the United States we were able to make our dream a reality.

The Honzon of Jiunzan Tendaiji is Yakushi Nyorai, the Lapis Lazuli Radiance Buddha, Master of Healing. This magnificent image was donated by Kanei-ji, led by Kanda-sensei. Yakushi Nyorai's presence brings to North America a healing and radiance that we pray restores to health the wounds of the substance and spirit in our nation and around the planet. It is our fervent hope that this new manifestation of Tendai Teachings in a land far from Japan will propagate the Dharma and be a spark of peace and social justice throughout the world.

We beseech the ever present spirits of Shakyamuni Buddha, Chih-i Great Master, and Dengyo Daishi, to guide us and assist us in this sacred task. We will do our best to live up to your great teachings and examples.

Svaha!

Jiunzan Tendaiji and Mahasangha

December Event

31 New Year's Eve Service, 10:30 p.m., followed by a meditation accompanied by the ringing of the gong 108 times. Afterwards, at about 12:30 a.m., there will be a celebration with champagne, *sake* and potluck finger foods.

January Events

❖ Class and Morning Service

7 Morning Service, 8:30 a.m.; Survey of Buddhism Class, 9 a.m., discussing *No Real Protection Without Authentic Love and Compassion* by John Makransky in *Journal of Buddhist Ethics*, Vol. 5, 2005. You may obtain it online at www.jbe.gold.ac.uk and click on *Current Issue*.

❖ Meditation Meetings

Every Wednesday, Shikan Meditation, 7–8 p.m.; tea following.

25 at 6:00 PM – Hoza – (Sangha discussion) These are discussions of a personal nature and are intended to be a period of deep listening. Meditation follows.

Every Sunday, a lecture discussion, followed by a full meditation service. Pot-luck lunch follows the meditation on Sunday, January 29 only.

8 Sangha: Community or Congregation?

15 Shikan: Calming the Mind – Discerning the Real

22 Excerpts from the Dhammapada

29 The Five Hindrances

Other Events

❖ *Taizokai* Retreat – January 27, 7 p.m.–29, 1:30 p.m. This week-end long retreat will examine the doctrinal origins of the *Taizokai* (Womb World) mandala, and the art and practices associated with it. We will conduct meditations and other activities related to the central platform of the mandala and explore how we incorporate this esoteric representation of the cosmos and consciousness into our Buddhist life.

❖ Doshu Kai – January 29, 1:30–5 p.m.. A gathering of all Doshu and Soryo. The topic for this month is the restructuring of the orders. It is recommended that Doshu and Soryo attend the *Taizokai* retreat as a part of the Doshu Kai if possible.

The New Schedule

We will be holding meditations every Wednesday and Sunday. On Wednesday evenings we will have a meditation period from 7–8 p.m. This will be for meditation only, with a minimum of ritual, so we will not perform the Daily Service as we do currently. There will

be short classes, or other events, before some, but not all, meditation periods. These classes will be held in the *hondo* mezzanine. For instance this month we will have a *Hoza* period from 6–7 p.m., before the meditation period. *Hoza* is an opportunity for the Sangha to discuss personal issues in a supportive atmosphere. Starting in February we will have a Beginning Buddhism class on one of the Wednesday evenings and on another we will have a Meditation Instruction Class. The events will be posted in the *Shingi* and on-line at www.tendai.org. Each of the Wednesday evening services will be followed by tea and cookies in *hondo* mezzanine.

Sundays will be our regular service day. We will begin at 10:30 a.m. with a lecture, discussion or Dharma talk, similar in format to our present discussion. Following this will be our regular service; like the service we have been conducting on Wednesday evenings, including the Daily Service and two meditation periods. We will then have tea and cookies most weeks. Once a month will be MahaSangha Sunday, with a pot-luck lunch following the service. Members of all the Sangha are encouraged to attend. This is an opportunity to expand your knowledge of the people who are of your lineage. Again, the specific Sunday for the pot-luck will be listed in the *Shingi*.

There are people who feel that the Wednesday evenings are too packed with things for a week night; others can only attend on a week-end. There are some people who consider week-ends time for their families and household tasks and enjoy the Wednesday evenings the way they currently are structured. We are experimenting to see if we can find a schedule that works for the widest number of people. Let us know how this schedule works. Does it meet your needs or is there another form you can suggest?

Mahasangha

When one takes Buddhist refuge it is taken in the Buddha, Dharma and Sangha. These vows were instituted by Shakyamuni Buddha. The reasons are not complex. The historic Buddha acknowledged that the Sangha was (and is) as essential as sitting on a cushion, following the Six Perfections, or studying Buddhist philosophy and teachings. The Sangha is indispensable to, and serves as a focal point, of one's development on the Buddhist Path. Being a member of a Sangha is not always easy. There are ideas, opinions and concepts that may challenge our deeply held notions. Someone in your Sangha may be difficult to get along with. The Sangha is quite often a mirror that we hold up to better understand ourselves. A Sangha should provide access to a teacher. The Sangha is a mechanism that provides support and context for our Buddhist life. Our Sanghas have retreats, New Year's Services, lectures and other activities that are invaluable to a Buddhist practice.

Are you a formal member of a Sangha? If not you should be. There are a number of people who consider themselves members of a Sangha who have never filled out a membership form. This means we do not have your address, telephone number, etc. It also means that you may be missing out on reduced rates for retreats and other events. Most importantly, you are missing the recognition and feeling of satisfaction that comes from being a formal (*continued on page 5*)

(continued from page 4) member of the Tendai community. If you are not a member ask one of the leaders of your Sangha for a membership form, fill it out and turn it in.

For those who have been formal members, if your address, telephone number or other important information has changed since you originally filled out a membership form, fill out a new form to update your information. We will be publishing a new membership directory soon; we would like your information to be up-to-date.

Higashi Sangha

❖ January Events

Meditation Service and Dharma Discussion every Monday, 6:30 p.m., South Berkshire Friends Meeting House, State Road, Great Barrington, MA

- 2 Opening Purification
- 9 Ashoka, King of the Dharma
- 16 Buddha's Public Life
- 23 Some Thoughts On Nirvana
- 30 Pot luck Wisdom—TBA

❖ Higashi Sangha's first service of 2006 will take place on Monday, January 2nd at our winter home, The South Berkshire Friends' Meeting House. Many thanks to Rev. Lois Rose and East Mountain Retreat Center for making space available to us during the warmer months of the past year. We look forward to returning in the Spring.

❖ Higashi Sangha member Fred Lazar will be attending Greenfield Community College as of January 15th. We wish him well in his Studio Art pursuits and look forward to his return to the Sangha.

Nishi Sangha

❖ January Events

Meditation Service and Dharma Discussion every Tuesday, 6 p.m., Friends' Meeting House, Madison Avenue, Albany, NY

- 3 New Year's Vows
- 10 Faith
- 17 Expanding Practice
- 24 Report on Lecture Series *The 4th Wave: Women and Change in the 21st Century*

31 Sangha

❖ On December 6, Nishi Sangha helped sort and distribute two tons of food donated to the Northeast Regional Food Bank from various food drives.

❖ Mushin Sam Press and his wife Suzi will be spending two months in Thailand visiting their son, daughter-in-law and grand-daughter. They will also take time to visit Vietnam and Japan.

❖ Thanks to Koyo Susan Spang for filling in for Mushin while he is in Southeast Asia

Ekayana Tendai Sangha

❖ January Events

Meditation Service every second and fourth Thursday of the month.

12 Shikan Meditation Service with study group: Hongaku thinking in *Awakening of Faith in the Mahayana*."

26 Shikan Meditation Service with study group: Development of Hongaku thinking in Tendai

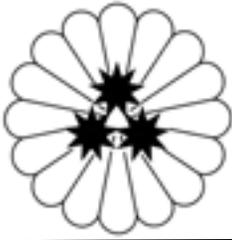
Danish Lotus Sangha

❖ January Events

Meditation Service every Tuesday, 7:30–10:30 p.m., Thursday, 9:30–10:30 a.m. and the last Sunday of the month, 10 a.m.–2 p.m.

❖ The January meetings will focus on a course in meditation to teach people mindfulness of breathing, of the body, feel-

ings, emotions and dharmas. Walking and chanting meditation and contemplative reading will be included, in order to help people incorporate the practice into their daily life. To turn people's attention to the suttas and sutras from the beginning, the teachings will be based upon the *Anapanasati Sutta*.



January 2006

Tendai Buddhist Institute



Year of the Dog

Tendai-shu New York Betsuin and Karuna Tendai Dharma Center www.tendai.org

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>1</p> <p><i>New Year's Day</i></p>	<p>2</p>	<p>3</p> <p>Danish Lotus Sangha</p>	<p>4</p> <p>Jiunzan Tendaiji Shikan Meditation</p>	<p>5</p> <p>Danish Lotus Sangha Meditation Service</p>	<p>6</p> <p><i>First Quarter</i></p>	<p>7</p> <p>Jiunzan Tendaiji Morning Service Survey of Buddhism Class</p>
<p>8</p> <p>Jiunzan Tendaiji Meditation Service</p>	<p>9</p> <p>Higashi Sangha Meditation Service</p>	<p>10</p> <p>Nishi Sangha Meditation Service Danish Lotus Sangha</p>	<p>11</p> <p>Jiunzan Tendaiji Shikan Meditation</p>	<p>12</p> <p>Ekayana Tendai Sangha Meditaion Service Danish Lotus Sangha Meditation Service <i>Yakushi Nyorai Day</i></p>	<p>13</p>	<p>14</p> <p><i>Full Moon</i></p>
<p>15</p> <p>Jiunzan Tendaiji Meditation Service</p>	<p>16</p> <p>Higashi Sangha Meditation Service</p> <p><i>Martin Luther King's Birthday</i></p>	<p>17</p> <p>Nishi Sangha Meditation Service Danish Lotus Sangha</p>	<p>18</p> <p>Jiunzan Tendaiji Meditation Service</p>	<p>19</p> <p>Danish Lotus Sangha Meditation Service</p>	<p>20</p>	<p>21</p>
<p>22</p> <p>Jiunzan Tendaiji Meditation Service</p> <p><i>Last Quarter</i></p>	<p>23</p> <p>Higashi Sangha Meditation Service</p>	<p>24</p> <p>Nishi Sangha Meditation Service Danish Lotus Sangha</p>	<p>25</p> <p>Jiunzan Tendaiji Shikan Meditation and Hoza</p>	<p>26</p> <p>Ekayana Tendai Sangha Meditaion Service Danish Lotus Sangha Meditation Service</p>	<p>27</p> <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: auto;"> <p>Taizokai Retreat</p> </div>	<p>28</p>
<p>29</p> <p>Jiunzan Tendaiji Meditation Service Doshu Kai</p> <div style="border: 1px solid black; padding: 5px; width: fit-content;"> <p>Taizokai Retreat</p> </div> <p>Danish Lotus Sangha</p>	<p>30</p>	<p>31</p>				