



TENDAI BUDDHIST INSTITUTE
SHINGI

Meanderings

WE recently completed a series of very meaningful events and ceremonies in recognition of the First Anniversary of the renovation and consecration of Jiunzan Tendai-ji. From the very beginning of our Sangha and temple it has been the intention of Shumon and me that this 'experiment' in bringing Tendai to the mainland of the U.S. would really be two experiments. The first was to introduce non-Asians to a temple form of Buddhism that emphasizes Sangha as a dynamic form of Buddhist life. The second was to form a synchrony between the Japanese roots of our Buddhist Path with the energy of the North American and European experience. It has been our hope that we would draw on and emphasize the best of both cultural forms in order to fashion a legitimate and enduring tradition with an authentic history and a bright future.

In this test there are stops and starts, mistakes and progress. We learn from our mistakes and forge ahead. We celebrate our accomplishments and proceed. So it has been and will continue to be. The events of October 20th -22nd have demonstrated that we are on the right track. The events required acceptance, patience and trust from both the Tendai Buddhist Institute and Japanese Tendai-shu in order to realize our shared goals of spreading the Dharma, promoting peace and rejoicing in Sangha. We profoundly thank the Sangha for all of your assistance and support.

The following are statements and congratulatory addresses made for the Shomyo for Peace rituals and First Anniversary ceremony. We thought you would like to read them.

Gassho...Shumon and Monshin



Shomyo for Peace performed at St. John the Divine in New York City. Ven. Yamada Shunwa (center) performed the Daiho-Hyaku-Komyo-Ku Ceremony based upon the Great Invocation Mantra of Light. (Photo by Yasuo Ota)

Monthly Bulletin
Tendai-shu New York Betsuin
Karuna Tendai Dharma Center

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Tendai Shomyo and World Peace

Tendai Overseas Charitable Foundation, Jigyodan
Tendai Buddhist Institute

After the completion of the Cold War, as the twenty-first (Continued on page two)

century approached, people the world over looked forward to the arrival of a peaceful era. In reality, however, there are outbreaks of new ethnic conflict in many locations around the world. People's hopes were betrayed. Moreover, terrorist attacks on New York City, Washington, D.C. and an aborted attack that resulted in untimely death in a field in Pennsylvania on September 11, 2001, shocked the world. It has been suggested that the root causes of these conflicts and acts of terrorism are due to clashes between different cultures and religious intolerance.

However, I do not know of a religion that does not desire peace. True religions pray not only for their own happiness but also the happiness of others. Therefore, war and conflict does not occur just because of differences between religions. We must recognize that conflicts of interests, such as economic, political, territorial, and nationalist, are often attributed to religious discord.

The Abrahamic traditions preach God's love and justice. Buddhism preaches the Buddha's compassion and wisdom. In the Bible, it is said, "Love your enemy." Justice without this love will not be accepted by others. On the other hand, in Buddhist sutras, it is said, "Accept the pain of others as you would the pain inflicted on yourself." If we were to advocate wisdom without the heart of compassion, wisdom would not be understood by others. When religion is seen as the cause of wars and violence, it is because people disregard love and compassion. Therefore, we have to start by repenting our own actions and pray that we become a person who can respect the positions of others.

Tendai Shomyo is Buddhist chanting that praises and reveres the Buddha's compassion and wisdom and atones for our own actions that fall short of virtue. The melody, which has been transmitted to the present day, is beyond time and space for thousands of years. It makes me wonder as if I hear the Buddha's voice. The tranquility in your mind brought about by Tendai Shomyo may be the foundation of world peace. Why don't all of us in this gathering pray for world peace to God, Buddhas, all divine beings, and human rationality?

Gassho...Ven. Sugitani Gijun, Ven. Monshin Naamon

Congratulatory Addresses

Ven. Hamanaka Korei

*Chancellor of Tendai Administration
Tendai Buddhism of Japan*

I would like to express my heartfelt congratulations on the occasion of the One-Year Anniversary of the Main Hall Conse-

cration Ceremony at Jiunzan Tendai-ji, Tendai-shu New York Betsuin. The ceremony is led by the Ven. Shinkai Sugawara, abbot of Myoho-in Temple with the assistance of other Tendai monks. Ven. Sugawara is an eminent scholar, among the many scholars in the Tendai School.

I wish I could be there for this joyful occasion to meet the abbot, Ven. Monshin Naamon, and others, and give the congratulatory address in person. However, I am not able to attend the ceremony because of the one-hundred-eleventh Assembly of the Tendai Administration meeting at the same time. Please accept the Ven. Shukei Komori, the former executive vice director of Enryaku-ji Temple, as the special envoy of the Tendai Administration and the Head Temple, Enryaku-ji..

The Tendai-shu New York Betsuin goes back to the establishment of Karuna Tendai Dharma Center by Abbot Monshin in 1995. Since that time, in spite of both physical and mental hardship, he has continued the meditation services and *Lotus Sutra* study classes for over ten years and has worked to educate the Sangha members. Today, there are a numbers of Doshu who have completed a training regimen at the New York Betsuin as novice monks, as well as Betsuin Soryo. Many of these people are engaged in Buddhist activities in various locations.

The Betsuin completed the construction of the new main hall on June 25th of last year. At that time, monks from Japan and the United States and Sangha members – about 350 people attended the consecration ceremony and celebrated the development of the newly constructed first Tendai temple in the mainland of North America. It is one year since that occasion. It is my understanding that monks at the New York Betsuin and Sangha members, with Abbot Monshin at their core, have been working hard on the Buddhist path and the insight of *Shaba soku Jakkodo*, the concept of "This world is the land of Tranquil Light."

This year is an auspicious one, the 1,200th anniversary since the establishment of Tendai Buddhism in Japan. Our founder, *Dengyo Daishi* (Saicho) said, "Carry on my intention" and left it as his legacy. My heart is filled with the deep emotion when I contemplate Saicho's feelings if he could be aware that his wish has spread even to the mainland of America after 1,200 years.

Prior to the One-Year Anniversary ceremony, "*Shomyo for Peace: Prayer for Peace Ceremony*" was performed at Cathedral of St. John the Divine in New York City, and it will be performed at Simon's Rock College of Bard tomorrow. Shomyo, like the Gregorian chants, is representative of religious music in the world. Its celestial sound has healed many heart-minds.

In the *Lotus Sutra*, Chapter 25; "Gateway to Every Direction [Manifested by the (*Continued on page three*)

Meanderings *Continued from page two*

Bodhisattva Avolokitesvara]”, it is written that Avolokiteshvara is like a celestial sound. Its pure sound roars like the rumbling of the sea. No sound is superior to this. It means that the world is filled with wonderful sounds and melodies. I hope you will enjoy the Tendai Shomyo; its beautiful and celestial sounds, which are depicted in the *Lotus Sutra*, and its melodies, which are reminiscent of the Pure Land.

I'd like to conclude this congratulatory address by affirming the continuation of the hard work and prosperity to Ven. Monshin Naamon and Sangha members of Tendai-shu New York Betsuin, and everyone who is present for this ceremony. Congratulations!

Gassho...Hamanaka Korei



Ven. Sugawara Shinkai offers his congratulations during the First Anniversary.

Ven. Sugawara Shinkai

*Abbot of Myoho-in
Monzeki Temple*

It is such an honor to be invited to, and participate in, the One-Year Anniversary celebration of the consecration of the main hall at the Tendai-shu New York Betsuin. It is a pleasure to see this main hall has been equipped gradually with Buddhist implements. I'm moved and I appreciate that such a place for Sangha has been organized and implemented. It has been realized because of ongoing efforts and devotion of the abbot, Monshin Naamon, his wife Shumon, and the Sangha members.

About 2,400 years have passed since the Buddhist Path was established by Shakyamuni Buddha. It has been about 1,500 years since the Buddhist teaching spread to Japan, from Indian via Western Asia and China. The Buddhist teaching which was transmitted to Japan was *Mahayana*, or Bodhisattva Buddhism.

It developed into a unique form in Japan. Mahayana Buddhism is a teaching that focuses on the liberation of all sentient beings as well as the liberation of oneself. This is a different practice from that of *Sravakayana*, the main focus of which is a concentration on one's own spiritual training.

In Japan the Buddhist Path of *RITA* (benefiting others) has flourished. Today, this concept is a major characteristic of Buddhism in Japan. This *Bodhisattvayana* Buddhism has moved to the east; we refer to this as *TOZEN*, and it is about to be rooted in United States.

Japanese Buddhist schools have entered Hawaii and the mainland U.S. since the beginning of the 20th century. The advances of Jodo, Shin and Zen Buddhist schools were remarkable at that time. A little later, other religious organizations based on Buddhist teachings spread the dharma overseas, and they have been very active. However, some schools of Buddhism were late in this movement to spread their teaching outside Japan. Tendai was especially late to do so. There are only a few Tendai temples in Hawaii, including the Hawaii Betsuin (Tendai Mission of Hawaii). Here, the New York Betsuin is the first official temple of Tendai on the mainland United States. Once there was a place for teaching Tendai Buddhism in California, however, it is history at this time.

The shining first step of Tendai to the mainland U.S. is this New York Betsuin. The firm devotion and continuous efforts of Ven. Monshin and Shumon Naamon and their Sangha members will be the key to the development of this temple. I ask for your efforts and hope that you will expand the influence of Tendai Buddhism even further. We will do our best to support you without reservation.

I pray for your continuing positive development. I will conclude this congratulatory address by wishing for your prosperity.



Japanese Tendai-shu monks and New York Tendai-shu Betsuin Soryo and Doshu gathered together at the conclusion of the First Anniversary Service to chant the Heart Sutra.

Jiunzan Tendaiji and Mahasangha

November Events

❖ *Sutra Class and Morning Service*

4 8:30 a.m., Morning Service followed at 9 a.m. by *Lotus Sutra*, Chapter 9, "The Predictions for Those Who Still have More to Learn and Those Who Do Not."

❖ *Meditation Meetings*

Every Wednesday 6 p.m., discussion, Meditation Service and pot luck dinner

- 1 The Buddhist Path: Heart or the Mind?
- 8 Buddhist Mysticism
- 15 Spiritual Materialism
- 22 A Buddhist Thanksgiving

Pizza Night - A Tendai Buddhist Institute tradition the evening before Thanksgiving. We will order Pizza for the pot-luck dinner.

- 29 Tendai and the Natural World

12 Mahasangha Sunday, 10 a.m. (Please note earlier time) Discussion: The Essence of Buddhism. Meditation begins at 11:00 AM and Potluck Lunch at 12 PM. Please join us for this occasion to say good-bye to Gojun, who will be returning to Japan.



Ven. Sugawara Shinkai performs the first goma ceremony at Jiunzan Tendai-ji during the First Anniversary Service.

❖ *Other Events*

2 *Creation or Evolution: Variations on a Theme*, a panel discussion at the College of St. Rose, Hubbard Interfaith Sanctuary, 959 Madison Avenue, Albany, NY., 7 p.m. Monshin is a panelist. He will be presenting the unembellished scientific perspective. Other panelists include, Rabbi Beverly Magidson, Jai Misir, Hindu Priest and Professor, Rev. Dr.

Will Roth, Albany Karma Thegun Choling, Imam Mokhtar Maghraoui, Dr. Laura Weed, Prof. of Philosophy, Fr. Christopher DeGiovine.

❖ *Announcements*

Sangha members are invited to submit articles, announcements and photos for inclusion in the December issue of *Shingi* to seishin@tendai.org by NOVEMBER 15.

❖ Schedule updates and future events can be seen at www.tendai.org.



Monshin Naamon addresses the audience at Simon's Rock College of Bard. Six Japanese Tendai-shu monks and six New York Tendai-shu Betsuin Soryo and Doshu offered a comparison of shomyo in Japanese and English.



Ansu Jane Majdalany and Shingaku Jenny Henderson speak with Ven. Yamada Shunwa after the performance of Shomyo for Peace held at Simon's Rock College of Bard.

Higashi Sangha

- ❖ **Meditation Service and Dharma Discussion every Monday, 6:30 p.m., East Mountain Retreat Center, 8 Lake Buel Rd., Great Barrington, MA**

November Events

- 6 The Body and the Mind
- 13 Koans, What's the Answer to an Unanswerable Question?
- 20 Department of Peace: Bodhisattvas Working in the World
- 27 Pot Luck Wisdom, The Middle Way, led by Jisho Julia Erikson -
- ❖ Sansho Tamarack Garlow has joined *The Peace Alliance*, the national organization spearheading the movement to create a cabinet level Department of Peace in the U.S. This loosely structured organization works from bases within each state,

which is further organized according to district. Sansho will be leading a local committee working to coordinate and energize movement in Massachusetts' District One. This district includes the Berkshires and goes all the way to the Amherst area. Big area, small population. You will all be hearing much more about how you might be able to help within your own state later.

- ❖ Rev Roger Imhoff, host of "The Religious Roundtable" on WSBS, Great Barrington, interviewed Sansho Tamarack for broadcast on two consecutive Sundays, October 15 and October 22. The two half-hour programs barely began to satisfy Rev. Imhoff's questions, so another session is in the works. Curiously, "The Religious Roundtable" airs at 8:30 Sunday morning at the same time as "The Diamond Path", Sansho's community radio show. Both of Great Barrington's local radio stations, then, heard a bit of Buddhism at the same day and time for a couple of Sundays!

Nyoirin-An (Ekayana Tendai Sangha)

- ❖ **Meditation Service every second and fourth Thursday of the month, Nyoirin-An meditation room in Naubeim near Frankfurt, Germany.**

November Events

- 9 *Lotus Sutra* Chapter 21, "Transcendent Power of the Tathagata" (*Nyorai Jinriki*)
- 23 *Lotus Sutra* Chapter. 22, "The Entrustment" (*Zokurui*)

Nishi Sangha

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

November Events

- 7 Sangha
- 14 A Tool for Daily Mindfulness
- 21 Help Prepare Equinox Thanksgiving Dinner
- 28 Everyday Ceremonies

Danish Lotus Sangha

- ❖ **Meditation Service, every Thursday, .9:30–11 a.m.**
- ❖ **Meditation Service and discussion, every Tuesday, 7:30–9:30 p.m.**

November Events

During the October retreat we incorporated informal discussions in small groups, supported by a group leader who had been given some basic knowledge in advance. The sangha-building value of such discussions cannot be overestimated. The participants felt they had been given a chance to learn in a different way, to test their unconscious beliefs, and to engage in a very personal discussion in a controlled, but still informal way. The first day the discussion was about Buddhist ethics concerning life and death, and the groups discussed suicide, euthanasia, abortion and vegetarianism. The second day they talked about the variety of Buddhist practice and how to establish and maintain a personal practice. Following both discussions the groups were asked to present their thoughts to the others, to provide inspiration for one another.

- 5 10 a.m.–2 p.m., *Lotus Sutra*, Chapter 11, "The Appearance of a Jeweled Stupa", and Chapter 12, "Devadatta/Sagara"
- 26 Kaihogyo in Copenhagen, planned by Myoko
- ❖ In November, the theme for our meetings will be death and dying. That's such a nice, cheerful thing to talk about when it gets really cold and dark and wet outside. We'll talk about ethics concerning life and death, how to help our loved ones when they are going to die, how to prepare for our own death, and we'll discuss the formalities of Buddhist funeral here in Denmark.



November 2006

Tendai Buddhist Institute

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		<i>Daishin Willfabrt, Nyoirin-An, makes a presentation at a recent seminar in Germany</i>	1 Jiunzan Tendaiji Meditation Service	2 Danish Lotus Sangha Meditation Service	3	4 Jiunzan Tendaiji Morning Service and Sutra Class
5 Danish Lotus Sangha <i>Full Moon</i>	6 Higashi Sangha Meditation Service	7 Nishi Sangha Meditation Service Danish Lotus Sangha Meditation Service	8 Jiunzan Tendaiji Meditation Service	9 Nyoirin-An Meditation Service Danish Lotus Sangha Meditation Service	10	11
12 <i>Yakushi Nyorai Day Last Quarter</i>	13 Higashi Sangha Meditation Service	14 Nishi Sangha Meditation Service Danish Lotus Sangha Meditation Service	15 Jiunzan Tendaiji Meditation Service	16 Danish Lotus Sangha Meditation Service	17	18
19	20 Higashi Sangha Meditation Service <i>New Moon</i>	21 Nishi Sangha Meditation Service Danish Lotus Sangha Meditation Service	22 Jiunzan Tendaiji Meditation Service	23 Nyoirin-An Meditation Service Danish Lotus Sangha Meditation Service	24	25
26 Jiunzan Tendaiji Mahasangha Sunday Danish Lotus Sangha Kaihogyo	27 Higashi Sangha Meditation Service	28 Danish Lotus Sangha Meditation Service <i>First Quarter</i>	29	30		