

Having trouble viewing this email? [Click here](#)

Hi, just a reminder that you're receiving this email because you have expressed an interest in the Tendai Buddhist Institute. Don't forget to add [tendai@msn.com](mailto:tendai@msn.com) to your address book so we'll be sure to land in your inbox!

You may [unsubscribe](#) if you no longer wish to receive our emails.

**March 2015**

# SHINGI

Newsletter of the Tendai Buddhist Institute



 [Forward to a Friend](#)

[Join Our Mailing List](#)

## In This Issue

Events Calendar

Meanderings

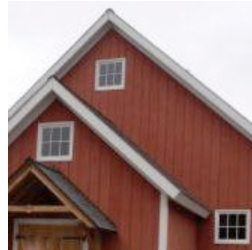
The Third Jewel

## Jushoku's Meanderings

March is the month of spring O-Higan. It is time to return to our basic Buddhist concepts. Let's consider *Dukkha*.  
[\(cont.\)](#)



## March 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.

## March Wednesday Meditations and Discussions

**4 Refashioning of Enlightenment** - the term enlightenment is synonymous with the Buddhist Path. The term has been repurposed and reimagined over the last 2,500 years. We will examine the meanings and see how it might be employed contemporaneously.

**11 Stump the Sensei** - Time to pull out the questions you have thought about when reading or during discussions, but did not want to ask. Now is the time to explore, satisfy your curiosity or clarify an issue.

**18 From the Sodai - Chorin Peter Donahoe - Yakushi Nyorai (Medicine Buddha)** The importance of the image of the standing Buddha of Healing in the growth of early Tendai and the use of Images in devotion will be presented.

**25 Spring O-Higan** - Just the term spring should make this outstanding. We will discuss the meaning of this important

## Quicklinks

[About Us](#)

[Tendai International](#)

[Glossary of Terms](#)

[Contact Jushoku](#)  
[Monshin Naamon](#)

[Contact Editor](#)

**Our Other Sangha:**

[Blue Mountain Sage](#)  
[Sangha--Denver, CO](#)

[Celestial Drum](#)  
[Sangha--Indian Lake,](#)  
[NY](#)

[California Tendai](#)  
[Buddhist Monastery](#)

[Tendai Denmark](#)

[Great River Tendai](#)  
[Sangha-Arlington, VA](#)

[Nagado Sangha--](#)  
[Springfield, MA](#)

[Nishi Sangha--Albany,](#)  
[NY](#)

Buddhist observance and how it applies to your everyday practice.

## **Other events in March:**

### **7 Sutra Class and Morning Service, 8:30 - 10:30 AM -**

The *Maha Prajna Parmita Hridaya Sutra* (The Heart Sutra). It is the most oft chanted, cited, and best known sutras in the Mahayana canon. We will read and discuss two different translations and commentaries as a set throughout the classes. Please acquire these texts before the class; Mu Soeng (trans. and commentary) (2010) *The Heart of the Universe: Exploring the Heart Sutra*. Wisdom Publications, and Red Pine (trans. and commentary) (2004) *The Heart Sutra: The Womb of Buddhas*. Counterpoint

### **27 -29 March Spring Retreat - Buddhist Mindfulness -**

Mindfulness means many things and is used in many ways dependent on the context. There is therapeutic mindfulness, pop mindfulness, etc. We will be looking at mindfulness from a Buddhist practices perspective. The retreat begins at 7:30 PM on Friday and continues until 1 PM on Sunday. Please inform Shumon or Monshin of your intended participation. All are welcome.

## **Notes and Announcements:**

**Do you have a question or a topic you would like have addressed on a Wednesday evening discussion?** Please let Monshin know. Your question or topic most likely of interest to other people-

**Flowers for the Hondo - This is an important role to which anyone can contribute.** There are still four months open for donation. Each month the flowers in the hondo are donated by a sangha member. This is a wonderful way to donate to Jiunzan Tendai-ji of Tendai Buddhist Institute. One can literally see one's contribution. Please sign-up on the sign-up sheet on the bulletin board or let Shumon know.

### **Do you buy from AMAZON.COM?**

If so, please consider using AmazonSmile. The AmazonSmile Foundation will donate 0.5% of the purchase price from your eligible AmazonSmile purchases to Karuna Tendai Dharma

Center, the 501(c)(3) of Tendai Buddhist Institute. If you want to know more about the program you can go to

<http://smile.amazon.com/about>.

In order to go directly to the Karuna Tendai Dharma Center portal of Amazon.com you can use this link -

<http://smile.amazon.com/ch/14-1781953> Keep in mind I am not advocating using amazon.com, nor endorse the company.

However if you do use Amazon.com, think about doing it through AmazonSmile and Tendai Buddhist Institute will benefit.

**Food Pantry at Jiunzan Tendai-ji** - 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)



We are preparing to experience the delight of spring; longer days, warmer weather, summer birds (as well as snow-birds) returning to our landscape. The cold, dark winter is waning. There is a sense of wonder and splendor all around, a time of hope and new beginnings. Yet, Buddhism asserts that dukkha (discontentedness, sorrow, and suffering), the first of the Four Noble Truths, is an essential reality of worldly existence. The first of the Eightfold Noble Path, Right View, is in effect the declaration of the reality of dukkha. To further compound this seeming paradox we are taught that enlightenment is to experience with absolute clarity that dukkha is inherent in the human condition.

The two concepts of enlightenment and dukkha are inextricable linked. This is a hard sell in today's world. Many choose to run, not walk, from the assertion that life is suffering. We torture the language trying to sidestep using the term suffering. In our pleasure oriented, enjoyment obsessed world. To admit to the reality of suffering seems like 21st century blasphemy. We sit for hours on end in meditation or chanting a sacred phrase in the expectation of attaining enlightenment in this lifetime. Yet, we are often in a state of denial when it comes to dukkha. The very nature of awakening is firmly rooted in attaining insight into the nature of reality. Without the deep seated, heart-mind recognition of dukkha, awakening is not possible.

Awakening is the state by which we see that it is possible to experience equanimity while observing, even experiencing, dukkha itself. The awakened person is compassionate, engages in the society, is moral and ethical, and actively works to relieve sentient beings of dukkha and exploitation. Striving for

happiness without recognition of dukkha is to deny true happiness and settle for a lesser surrogate. Awakening is not only the recognition of dukkha, it is a necessary element.

By recognizing dukkha we are not denying the beauty that exists in the world. Food can be delicately succulent, a birds song fill us with joy, a companions touch sensual and satisfying. To see the reality of dukkha is an affirmation that happiness and joy exists. At the same time we taste the food, hear the bird's song, experience the touch, we are aware that these are transitory and not a state of continued bliss. But, at the moment they exist we can relish them for what they are. Within a Buddhist context true happiness is possible, the attainment of true happiness is worthy of our efforts. This is possible not through the elimination of dukkha. Happiness arises within dukkha. Each moment is distinct and exquisite.

Feel the warmth of the sun penetrating your body. Rejoice in the sight of the birds returning to your backyard. Experience the vibrant force that pulses through the earth. Now is a time to walk outside in a sense of wonder and gratitude. The blessings of the provisional world and the equanimity brought about by the Buddha Path are everywhere to be enjoyed. Take heed, do not squander your life.

*Love and Gassho . . . Monshin*

---

-

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

---



"Too much dukkha? Just stick it someplace where it won't bother you anymore!"

- Photograph by Wyn Hayes

### Questions? Comments? Suggestions? Contact . . .

Shingi Editor  
Peter Chorin Donahoe  
pdonahoe2010@gmail.com

Tendai Buddhist Institute, 1525 Rt. 295, East Chatham, NY 12060

[SafeUnsubscribe™ {recipient's email}](#)

[Forward email](#) | [Update Profile](#) | [About our service provider](#)

Sent by [pdonahoe2010@gmail.com](mailto:pdonahoe2010@gmail.com) in collaboration with

**Constant Contact** 

Try it free today